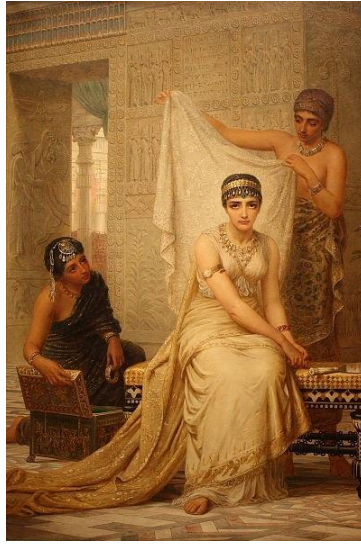




Tea Tephi and the People of the Covenant

by Noel Joshua Hadley

6/30/2022

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Opening Thoughts

[**UPDATE** 4/20/25: COME to think of it, ‘Cities of the Millennial Kingdom’ was kind of a strange paper. I’ve managed stranger but that one tops the list, for sure. Those of you who were around long enough to read it for yourself will likely recall my original aim, which was to investigate Medieval cities like Paris, London and Rome in light of the **Thousand Year Reign**. Given that I only managed Rome before taking the scenic detour through a series of bread crumb trails, **Imhotep**, the **Stone of Scone**, the divorce of **Yashar’el**, **Jeremiah** and the Yahudan princess **Tea Tephi**, as well as **Joseph of Arimathea**, not overlooking the missionary exploits of **Saint Augustine**, I think it is safe to say that it

ended up being something different entirely. Another attempt at a face lift, [The Lost Tribes of Tartaria](#), resulted in an even more disjointed presentation, which is why I've decided to try something else entirely.

Just last year, in [2024](#), I launched [Shelves of Shalom Publishing](#), an imprint company and the fictional wing of TUC with author [Jennifer Hartz](#). Her novel, [Emerald Queen](#), is the flagship of our little operation, and it just so happens to tell the story of [Tea Tephi](#). Publishing Emerald Queen inspired me to personally edit and format a new edition of [The Book of Tephi](#) which, in turn, had me desirous to return here and conduct some additional spring cleaning rather than sweeping everything under the rug. Let's give Tea Tephi the old college try, *again*, shall we?



People of the Covenant

ON my first visit to London in [1997](#), I entered Westminster Abbey for several minutes, completely ignorant to the likelihood that it was built during the Millennial Kingdom. But then, I still thought the world was a spinning globe, so we'll let that slide. I also happened to be standing out front of Buckingham Palace when receiving the news of [Princess Diana](#)'s death in a Paris tunnel. That ties us in with the [Reptilians](#) discussion, yet another breadcrumb trail. Let's not follow it or we will never get through this thing. My last visit to London in [2019](#) was with my family, and Westminster Abbey was closed for refurbishment, prompting me to say something like, '*Barack Obummer*.' Perhaps we will have better luck in a few weeks, seeing as how we are boarding a ship and crossing the Atlantic pond in several short days.]

After releasing my initial report, I was told by one reader that I had completely missed the bus and bumbled the ball, among other idioms, on the church of Britain situation. Don't get him wrong, in the game of cold and hot I was *scalding*. What had apparently happened is that I was howling off down the hound trail (and in the right direction, mind you), but had

failed to read the big bold letters embedded into the white cliffs of Dover. **BRITAIN**. It's a Hebrew word. Yes, you heard me right. I nearly choked on my tea and puff pastry when reading the very thing. Looks like I have another homework assignment in the making, as the **Celtic** language very likely developed out of the ancient Hebrew language as well. The Celts being descended from Yashar'el and all. As were the Scots, as were the **Saxons**, as were the people of Denmark. By the way, I've covered the Saxons invasion of Britain in [537 AD: The Fall of Camelot](#), and let's not get ahead of ourselves.

It means "**covenant**," in case you were wondering. The word 'b'rit', or 'bēriyth' [בְּרִית], carries with it the sense of cutting. You will recall how Abaraham personally observed YAHUAHA passing between the severed halves of an animal in Barashayath (Genesis) 15:17 when cutting a covenant with him. To add to that, the word for "people" in Hebrew is 'am' [עַם]. And so, the term "covenant people" in Hebrew would be **Brit-am**, which is rather close to Britain, don't you think? Even the word 'iysh' or 'ish' [אִישׁ] in Hebrew means "man." Brit-*ish* therefore directs us to the covenant man. Or perhaps the covenant men. They are coming, you know. I am reminded of it often around these parts, come every July. The Covenant Men are coming. You may be wondering how that connects us with Yashar'el. *Simple*. They too are the people of the covenant. It says so right here.

⁵ Now therefore, if ye will obey my voice indeed, and guard my **covenant** [בְּרִיתִי bə-rî-tî;], **then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:** ⁶ And **ye shall be unto me a kingdom of priests, and a holy nation.** These are the words which you hall speak unto the children of Yashar'el.

Shemoth (Exodus) 19:5-6

Obeying His voice is identified with guarding his covenant. But then why does YAHUAHA specify the entire earth is his? I prompt that question solely based upon the fact that Britain is nearly a world away from ancient Yashar'el. Perhaps He was preparing everyone for the diaspora to come. Letting them know that they could still turn to Him in their dispersion and become a peculiar treasure after the impending divorce, if indeed they guard His covenant. It means wherever they are or happen to be when

penitent hearts begin to call upon His Name again, they too can become a kingdom of priests and a holy nation, even if it's an island in the Atlantic.



The Stone of Scone Hoax

RIGHT at this very moment, you may be asking yourself why you just scrolled past a picture of a rock. There are even the buttons standing around having a conversation about the rock, and what could possibly be so interesting about it? What are they saying, I wonder? Perhaps they are upset at the hostile takeover by our Reptilian overlords, who are now using the stone as a foot warmer. It's really difficult to tell from this angle, though I am attempting to improve my skills at lip reading. The rest of you recognize a **Stone of Destiny** sighting when it is shown and are probably already bracing yourselves, as the Scone Stone is scarcely

aroused in any conversation without the promise of longwinded tales. Already, I have stumbled upon one of them. The recovery of the Stone in Scotland was the result of one of the biggest manhunts in British history.



[**UPDATE** 4/20/25: On **Christmas** morning, **1950**, four members of the nationalist **Scottish Covenant Association**, **Alan Stuart**, **Kay Matheson**, **Ian Hamilton**, and **Gavin Vernon**, broke into Westminster Abbey through a side door and removed the stone from under the Coronation Chair, from which it had sat since **King Edward I** seized it from Scotland in **1296**. Why am I reminded that **King Arthur** pulled the Sword from the Stone on **Christmas** morning? Probably because the comparison was intended. I covered that in [The Rod of YAHUAHA](#), yet another MacGuffin that shares a nearly parallel story.

We are then told that the youngsters dropped the stone, breaking it into two pieces. *Obummer*. I wish I could tell you they all butted heads like the Three Stooges, and that Gavin Vernon poked Alan Stuart with his two fingers, ‘*Nyuk, nyuk, nyuk!*’ but I wasn’t there. In my version of events, had I been the scriptwriter of history, it totally would have happened. Using Ian Hamilton’s raincoat, they managed to drag the larger chunk of the stone into a waiting car, placing the smaller piece into another. Soon afterwards, the border between England and Scotland was closed for the first time in **400** years. We are then told that the two parts of the stone were initially hidden separately, one in the Midlands, the other in a field in Kent.

Eventually, the buttons tracked down the whereabouts of the Stone and Scone Gang after learning that Ian Hamilton had checked out books on

the subject matter from the Glasgow Mitchell Library. The Stone, which was finally located in **April 1951**, had been placed on the altar at Arbroath Abbey, draped in a Saltire. We are further told that Hamilton and his crew were never prosecuted for the crime, and that Prime Minister **Clement Atlee** had been advised that punishing them would only throw sympathy behind the Independence movement. Mm-hmm, that must be it. The biggest manhunt in modern British history resulted in the apprehension of the rebels by the Nice Police. *Sure*. Let's go with that.

Supposing the **Westminster Stone** substitution theory is the correct one, then the entire story was concocted by **MI6** to discredit the real Stone of Scone, which Scottish Nationals have long held in their safekeeping, and promote their own fabrication. This would entail that Alan Stuart, Kay Matheson, Ian Hamilton, and Gavin Vernon were your usual **spooks**, and that the Christmas morning robbery was scripted for the **BBC**.



The **Stone of Scone** (*/ˈskuːn/*; **Scottish Gaelic**: *An Lia Fàil*; **Scots**: *Stane o Scuin*)—also known as the **Stone of Destiny**, and often referred to in England as **The Coronation Stone**—is an oblong block of red **sandstone** that has been used for centuries in the **coronation** of the **monarchs of Scotland**. It is also known as **Jacob's Pillow Stone** and the **Tanist Stone**, and as *clach-na-cinneamhain* in Scottish Gaelic.

Well anyways, the Stone, albeit the Westminster Stone (as the substitution theory calls it), or the Destiny Stone, was returned to Westminster Abbey soon after it was reclaimed. You may have to squint your eyes at the coronation chair, but believe me, it's there. I decided to include a photo of **Queen Elizabeth** being coronated over the Stone in **1953** because all of this goes much deeper than the British covenant connection. I am quite

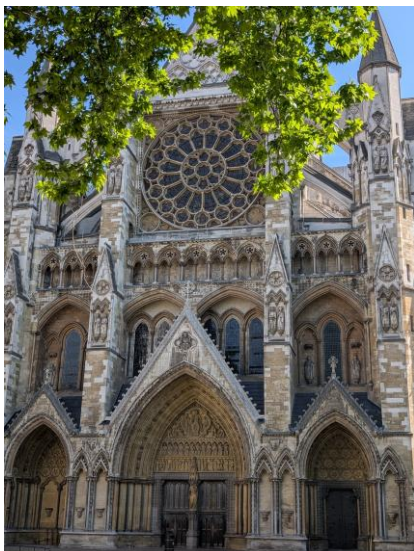
convinced that the kings of Yashar'el were coronated on the very stone, or else why would it be recognized as **Jacob's Pillow Stone**? But then, YASHA'UA may have as well. No, I can't prove that yet, as I wasn't there, nor were you. But I think I can build a proper case if you'll give me time.



Legends associate the Stone with **Saint Columba**, the Irish abbot. He is said to have used it as a **traveling altar** during his ministry across Scotland, and look at when he was living, why don't you? **521-597**. That would pit him smack dab in the cradle of **536: Year of the Fire Reset** as well as **541 AD: Year of the Apocalypse**. I have already dropped a link for the **537 AD: The Fall of Camelot** paper, but here you go again. This is the same guy who staved off the **Loch Ness Monster** by way of prayer, and he was Ground Zero for the Millennial Kingdom. In **574**, the traveling altar was used as a coronation chair when Columba anointed and crowned **Aedan** the **King of Dal Riata**. After the Dal Riata kings, the Scottish kings would follow suite until one day in **1296**, during the First Scottish War of Independence, King Edward I of England took the stone as spoils of war and removed it to Westminster Abbey.

Again though, if the Westminster Stone substitution theory is correct, then the stone which Edward removed was not the real Stone of Destiny, but a substitute. The English army was at the Scottish border in March 1296. It then had to take Edinburgh, and did not reach Scone until **June**. In Edinburgh, Edward claimed the Scottish regalia as his own, including **Saint Margaret's Black Rood** relic, which was said to be a piece of the true cross. The Scots had three months to anticipate his arrival, ample time for the Abbot of Scone to swap out the Stone for a forgery. Perhaps the true Stone slipped away with the **Knights Templar** and the **Elves of**

[Middle Earth](#), carrying in their possession other artifacts like the [Harp of David](#) and the [Holy Grail](#), though the [Shroud of Turin](#) remained.]



[**UPDATE** 8/6/25: TAKE another look at the date stamp on my last UPDATE. On [4/20/25](#), I put in a good amount of janitorial work, anticipating my immediate departure to Europe, and the investigative efforts to follow. I left just seven days later, on 4/27/25, as documented [here](#), and within a few short weeks, was looking high and low at [Westminster Abbey](#) in London, hoping nothing escaped me. *There* is England's [coronation chair](#). You will notice how the Stone, Jacob's Pillow, or the Westminster Stone or whatever, is missing from beneath. I was expecting it to be. If it has taken me another three months to offer my photos for show-and-tell, it is because we were hoping to make the journey to [Perth](#) in Scotland for some Stone of Scone in person viewing. But then [this](#) happened in the News.

The Stone of Destiny Experience at Perth Museum is [temporarily closed due to an incident where a display case was damaged](#). While the museum remains open, the area around the Stone is closed for repairs and a full conservation assessment. The incident involved a man who allegedly smashed the glass case, but the historic stone itself was not damaged. [According to the Museums Association](#), a man has been charged with malicious mischief in connection with the incident. [🔗](#)



Imagine taking a trip to Europe after Christmas morning, 1950, only to learn that the Stone was stolen, and therefore unviewable. It's happened again. On **7/15/25**, it was reported that somebody was naughty at the Perth Museum, resulting in the evacuation of visitors and the closing of the Stone exhibit. What are the odds that we arrived in Scotland just two weeks later, and for the exclusive purpose of seeing the Stone? You've got to be kidding me. In a few months, our roster has us arriving in Italy. What next, will naughty tourists close down the Shroud too?



Did I tell you about the time we arrived in Paris only days after the **Notre Dame fire ceremony**? *I know*. That was **2019**, and I have an alibi. The good news is that Notre Dame has just recently reopened its doors, allowing my cathedral investigation to commence, via [Kings and Priests of the Thousand Year Reign](#).



The iconic Sycamore Gap tree, located next to Hadrian's Wall, was cut down in **September 2023**. Two men, Daniel Graham and Adam Carruthers, were later jailed for four years and three months for the act of criminal damage. The tree, a popular tourist attraction and subject of many photographs, was felled in a "mindless" act of vandalism. 



On that same trip, we managed to visit the **Sycamore Gap** at **Hadrian's Wall** before two men, **Daniel Graham** and **Adam Carruthers**, cut it down. Really, it's become quite the potato sack race getting ahead of these jerks.]



The Stone of Scone and Imhotep

SEEING as how the Destiny Stone and **Ya'aqov's Pillow Stone** are one and the same, according to all unifying legends, will you be happy to learn that I already did the heavy lifting, covering its origin story in [The Altar of YAHUAHA: A Life](#)? Avoiding or circumnavigating my research paper with a hop and a skip to **Genesis 28** will not offer the ultimate reward you crave, as I have already traced Ya'aqov's pillow back to **Noah's altar**, and before that to **Adam's altar**, and won't be repeating that information again.

Did you stop everything to read the provided paper, top to bottom? That would include putting your entire life on hold. I will assume so. Because if you read it, then you have now been made aware that it was A'dam and Cha'uaha who built the altar of unhewn stone upon Mount Tsiyon, on the very spot where the Temple would later be erected, according to Yahudish texts. But not only that, their first sacrifice was a **unicorn**. The only way a unicorn could be sacrificed on the altar is if it were a clean animal. It would chew its cud, and its hooves would be split by necessity. I eventually got around to publishing [The Lady and the Unicorn](#), but when I initially wrote about the unicorn in my altar research, I was simply reporting on

what I found and had absolutely no idea of its ramifications. None whatsoever. Take a mental note of it, the unicorn. You may already be putting the pieces together because a unicorn has much to do with the Stone of Destiny's UK storyline.

The Stone has an origins story, which can be found in the Jacob's ladder incident. Typically we would turn to Genesis 28, but since you are perfectly cable of doing that on your own, might I suggest checking in on how the Jews described the episode?

Ya'aqov took twelve stones from the altar on which his father Yitschaq had lain bound as a sacrifice, and he said: "It was the purpose of Elohiym to let twelve tribes arise, but they have not been begotten by Avraham or Yitschaq. If now, these twelve stones will unite into a single one, then shall I know for a certainty that I am destined to become the father of the twelve tribes." At this time the second miracle came to pass, the twelve stones joined themselves together and made one, which he put under his head, and at once it became soft and downy like a pillow.

Legends of the Yahudim

The sages describe twelve separate stones which Ya'aqov used as a pillow only to have them miraculously fused together into one. I shouldn't have to be the one to tell you the Jews have never recognized the Stone of Destiny on the basis that it validates Yashar'el rather than Zionism. I use this story however because it perfectly illustrates the prophetic picture which they obstinately deny. That all of Yashar'el has been united through Ephrayim. The same account also does a wonderful job of explaining why anyone would have the audacity to claim the Scone Stone might double as a pillow, seeing as how it measures 22 and 16.7 inches in length and width, weighing in at approximately 335 pounds. Otherwise, the only sort of person who could fluff that stuff is a giant. And as you can see, he removed those stones from the same altar which Yitschaq his father had been bound upon. I must have read Genesis 28 several dozen times before I ever realized the point which YAHUAHA was attempting to make with the miracle. He explains why at the close of the chapter.

¹⁹ And he called the name of that place Beyt-El: but the name of that city was called Luz at the first. ²⁰ And Ya'aqov vowed a vow, saying, if Elohiym will be with me, and will guard me in

this way that I go, and will give me bread to eat, and raiment to put on,²¹ So that I come again to my father's house in peace; then shall YAHUAHA be my Elohiym:²² **And this stone, which I have set for a pillar, shall be Elohiym's house:** and of all that you shall give me I will surely give the tenth unto you.

Bere'shiyth (Genesis) 28:22

He called the name of the place Beyt-El, or Bethel, which is otherwise interpreted: "House of El." The meaning of the stone is given to us and couldn't be made any clearer. Wherever the stone is set as a memorial, *there* shall Elohiym's house be. I take that to mean the very presence of YAHUAHA. You would think the writers of Scripture would do a better job of tracking its whereabouts then if that were the case. And that's precisely the mistake that I made. The Scone *is* talked about in Scripture, as well as other ancient texts. It simply doesn't pop out at us if we don't know to look for it. It may have even been scrubbed in some parts by the Jews, seeing as how they have rejected the stone.

Reading a little later on down the pipeline, Ya'aqov is in Mitsrayim with his **12** children. He's on his deathbed and about to succumb to a restful sleep in She'ol with his forefathers, but before doing so, he forecasts the future for each one of their family dynasties. When he gets to Yoceph, this is what we read.

²² Yoceph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:²³ The archers have sorely grieved him, and shot at him, and hated him:²⁴ But his bow abode in strength, and the arms of his hands were made strong by the hands of the might Elohiym of Ya'aqov; **(from thence is The Shepherd, The Stone of Yashar'el:)**

Bere'shiyth (Genesis) 49:22-24

I suppose the last line in the dialogue can be read in a number of ways. Some translations have focused upon Yoceph being the guardian of the stone, which is how I ultimately take it. There are obviously Messianic connotations not to be ignored. But then don't make this a forest for the trees issue when the likelihood is that Ya'aqov had brought the scone with him to Mitsrayim. He apparently could think of no other child to entrust it to but Yoceph.

Re'uven was the eldest son of Ya'aqov and **Le'ah**, and very well could have inherited the Stone (as well as the Messianic line), but he lost his birthright due to raping **Bilhah**, his father's concubine, while she lay alone and drunk in her tent. Yahudah wasn't exactly the man for the job either, as he was handing his kingly scepter off to his daughter-in-law **Tamar**, confusing her for a prostitute. We could go down the line of each brother and note why Ya'aqov chose not to entrust the Stone to them, but why bother? Clearly, Yoceph was the savior of Mitsrayim. He is the only brother among the Patriarchs who is painted in bold Messianic strokes. And anyways, his two sons through **Diynah's** daughter, **Aseneth**, just so happen to play an important part in the Scone Stone's present whereabouts



Imhotep (/ɪmˈhoʊtɛp/;^[1] Ancient Egyptian: *īm-hṯp* "the one who comes in peace";^[2] fl. late 27th century BCE) was an **Egyptian** chancellor to the Pharaoh **Djoser**, possible architect of **Djoser's step pyramid**, and high priest of the sun god **Ra** at **Heliopolis**. Very little is known of Imhotep as a historical figure, but in the 3,000 years following his death, he was gradually glorified and **deified**.

Many have speculated that Yoceph and **Imhotep** are indeed the same person. The **Boris Karloff** 'Mummy' film resurrected Imhotep so as to portray him as an antagonist but then look at how **Wikipedia** immediately sets out to describe him. His very name means: "**The one who comes in shalom**," which cannot be said of the Mummy film. I *checked*. Imhotep is also the villain of the **Brandon Fraiser** Mummy films. I hadn't seen the movie since it was released last century in the theaters, and so, another viewing seemed like a good research idea. Imhotep confirmed. *Dang*. Universal really wants to make a villain out of this guy.

He is accredited as being the chancellor to **Pharaoh Djoser**, but more on that in a moment. He was also said to be high priest of the sun god **Ra** at

Heliopolis. Well, only a moment ago I had dropped a breadcrumb linking Asenath to Diynah, the only daughter born to Ya'aqov. You may have been wondering how I did that. You'll have to follow the entire breadcrumb trail [The Only Begotten Daughter](#). Asenath was the child of rape but then read the paper and you'll also come to learn that she became the adopted daughter of **Potiphar**. Yes, the same Potiphar who whose wife was especially naughty around Yoceph. It would take Yoceph to help the adopted girl to fill in those pieces, that she was indeed a Hebrew. And guess what else? Potiphar was a **high priest** of **Ra**. So, there is your Ra connection.



Here are a few more tidbits of information worth considering. Imhotep is accredited as being a great writer of **wisdom texts**, if only we had those, as well as a healer and physician. The medicine connection is nearly as fascinating as his author status. It is **Noah** who is ascribed in Yovheliym (Jubilees) 10:10 as authoring a book on natural medicines, remedies against demons which were personally dictated to him by the angels. Yoceph would have learned those cures through the Melchizedek's.

Imhotep is among the few non-royal Egyptians who were **deified** after their deaths,

Imhotep is among the few **non-royal Egyptians** who were deified after their deaths. He was common born. That's an important footnote because the Pharaoh's were from the line of **Cham**. Being deified isn't incriminating, because even **Yonah** was later deified by the people of Nineveh, and as I've shown in [Serpent Seed: Cham's Mystery Children](#), **Isis** and **Osiris** were **Melchizedek**'s until the controlled opposition said otherwise.



And then consider those pillars you see lining the buildings in Egyptian architecture. I have ten-thousand Hebrew Rooters telling me pillars are pagan, LOL, when in fact Imhotep is said to be responsible for inventing them. Stop and ponder the significance of that. Such a claim accredits the glory of Mitsrayim society to a Hebrew and not the gods of Egypt. I'm still pulling these claims from his Wiki article, by the way. They complement the entire line of thinking provided for us in [Yashar](#) chapter 40, wherein Yoceph was capable of speaking all 70 post-Babel languages and thusly ascending to Pharaoh up all 70 steps, a feat which nobody else was capable of. And anyways, it is when Imhotep is yoked in partnership with Pharaoh Djoser that we are given the biggest clue of all.



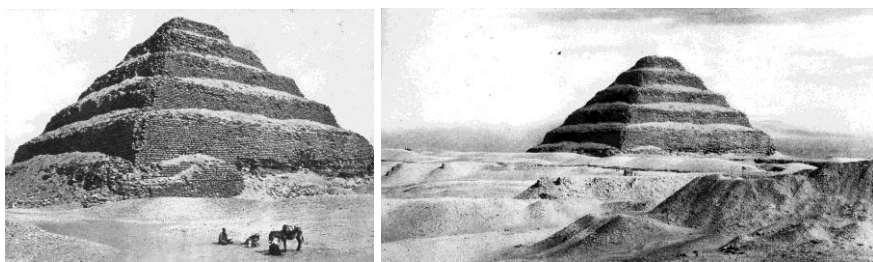
Famine Stela

From Wikipedia, the free encyclopedia

The **Famine Stela** is an inscription written in Egyptian hieroglyphs located on Sehel Island in the Nile near Aswan in Egypt, which tells of a seven-year period of drought and famine during the reign of pharaoh Djoser of the Third Dynasty. It is thought that the stela was inscribed during the Ptolemaic Kingdom, which ruled from 332 to 31 BC.

You will have to go to another Wiki article entirely to read about the **Famine Stela**. [Famine Stela](#). I searched Imhotep's page up and down with no mention of it. Probably because there are connections to be made, and the writers of history don't want us to trace them. Watch the gaslighters add it to their article now, as they so often do after I write these papers. The Famine Stela is located on Sehel Island in the Nile near Aswan, and its hieroglyphs tell us a rather savory story. The **seven-year famine** spoken about in Genesis came upon Mitsrayim during the reign of Djoser. The situation was so dire that somebody decided to chisel the story into the rock on an island in the Nile just to let us in on the News. In case Moses didn't get around to it, that is.

We are never told Imhotep is the reason why Mitsrayim was spared but seeing as how Imhotep was the glory of his kingdom the deduction only seems natural. Djoser is thought to have reigned about **28 years** in total, and according to the story given to us in hieroglyphs, the seven years famine happened in the 18th year of his reign. Yoceph was 17 years-old when he was sold into slavery and 30 when he became vice-regent, providing us only 13 years between. Given that there were 7 years of plenty which had proceeded the 7 years of famine, Yoceph likely entered Mitsrayim a year or so before Djoser came into power, leaving 5 or 6 years after the famine for the rest of the Biblical story to work itself out. The glove fits.



Another of Imhotep's contributions was the **Pyramid of Djoser**. There's that name again, *Djoser*. Sometimes it's called the **Step Pyramid** of Djoser, but in either case, Imhotep is accredited with having constructed it. Perhaps it was intended as a Temple for YAHUAHA. I will tell you why I feel that way. The **Great Pyramid of Giza** was originally built for YAHUAHA as well. Like Yashar, we have recently published a Paleo Restored Names Edition of [The Writings of Abraham](#), and here is a passage from it.

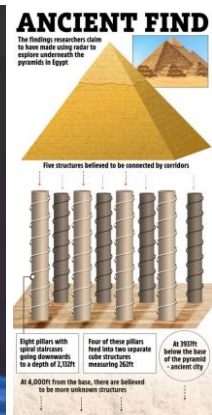
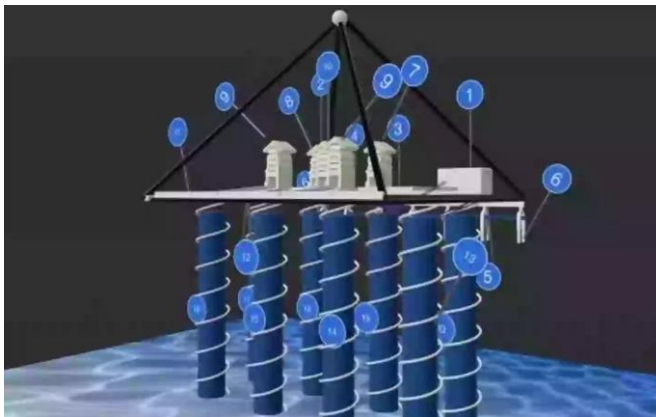
76 AND the king clothed me in his own robes and seated me upon his throne, placing his own crown upon my head and his scepter in my hand.

² And I did teach him and his people in all the mysteries of Righteousness from first to last.

³ For Pharaoh did introduce me into the **temple which had been built by the fathers, commenced by Father Shath and completed by Father Sham after the great flood** and therein I did officiate in the rites and ordinances of the house of YAHUAHA.

Kathubaya Abaraham (The Writings of Abraham) 76

The context involves Abaraham's sojourn in Egypt. The entire incident with Sharaha has already passed and now Pharoah has repented of taking her into his bedchamber. Sure, the temple may be referring to some other temple in Mitsrayim, other than the pyramids, that is, but which one? The Temple of Horus at Edfu? The Temple of Derr? Kom Ombo? Luxor? Tell me. I want to know. Those all had pillars. Imhotep was probably the brainchild of the said architecture. The best explanation is the most obvious one. Shath (Seth) began construction on the Great Pyramid before the flood and then Sham (Shem) finished it afterwards.



[**UPDATE** 4/21/25: THE Internet has been all abuzz these last few weeks with the latest discovery below the Pyramids of Giza and the gatekeepers aren't having it. 'Fake news,' is what keeps coming out of their mouths. Can you blame them though? If what the Italian researchers found proves true, then everything about the official narrative is getting flipped, and they can't have that. Their discovery involves an underground city beneath the **Khafre pyramid**, with vertical cylinders, which look a lot like **pillars**, dropping **2000 feet** below the ground. Supposedly, there are spiral staircases leading the entire way down, or are those **Tesla coils**, with interconnecting pathways connecting them.

Assuming further tests do slide in favor of their claims, and in fact even if they don't, you know they'll drag out the "I'm not saying it's aliens, but it was aliens" guy for some of that **Zecharia Sitchin** **Anunnaki: Ancient Aliens** research. Perhaps the Anunnaki, or the elohiyim if you prefer, really did built it. I wasn't there and it wouldn't bother me either way. I think I'll be sticking with Shath and Sham as the architects and builders of the Giza Pyramids though.]



According to [The Travels of Noah Into Europe](#), it was Sham's brother Cham (Ham) who went about toppling thrones. Planting his bum where it didn't belong. Cham was the original **Pan-Man**. That can only mean one thing. The true His-Story of the pyramids was inherited and eventually stolen by the Egyptians. And it makes sense, seeing as how each successive generation of the pyramids became inferior to the other. They had lost Sham's technological knowhow.

What are the chances that there are precisely **1440,000** casing stones on the Great Pyramid? Tell me. I want to know. Bible coincidences are far from over. The dimensions of the sarcophagus in the King's Chamber are the precise dimensions of the **Ark of the Covenant**, whereas the King's Chamber is also the precise dimensions of the **Holy of Holies**, the room in the Yerushalayim Temple which held the ark. The Pyramid's entire exterior is void of hieroglyphs, which goes completely against the nature of Egypt, and no Pharaoh has ever laid claim to it. And then we read the following.

¹⁹ In that day shall there be an **altar** to YAHUAHA in the midst of the land of Mitsrayim, and at the border thereof to YAHUAHA. ²⁰ And it shall be for a sign and for a witness unto YAHUAHA Tseva'oth in the land of Mitsrayim: for they shall cry unto El-YAHUAHA because of the oppressors, and he shall send them a Savior, and a great one, and he shall deliver them. ²¹ **And YAHUAHA shall be known to**

Mitsrayim, and the Mitsrayim shall know YAHUAHA in that day, and shall do sacrifice and oblation; yea, they hall vow a vow unto YAHUAHA, and perform it. ²² And YAHUAHA shall smite Mitsrayim: he shall smite and heal it: and they shall return even to YAHUAHA, and he shall be intreated of them, and shall heal them.

Yesha'yahu (Isaiah) 19:19-22

The context is once again the Millennial Kingdom of YASHA'UA. Appropriate, don't you think? The promise given to us is that Mitsrayim would finally turn to YAHUAHA *via* a Savior, and we all know who that is. And then notice the awkward part. It says they will perform sacrifices. Can't say there weren't sacrifices made during YASHA'UA's kingdom then, unless you're reading with your eyes shut. Keeping to our present point, any reference to the border would infer lower and upper Mitsrayim. Which is precisely where the Great Pyramid sits. On its border.

A further clue can be found embedded in the actual Hebrew text. There are **12** words in **verse 19** and **17** words in **verse 20**. The Hebrew gematria of the two verses adds up to **5449**, which just so happens to be the number of inches from the base of the pyramid to its summit platform. *Go figure.*

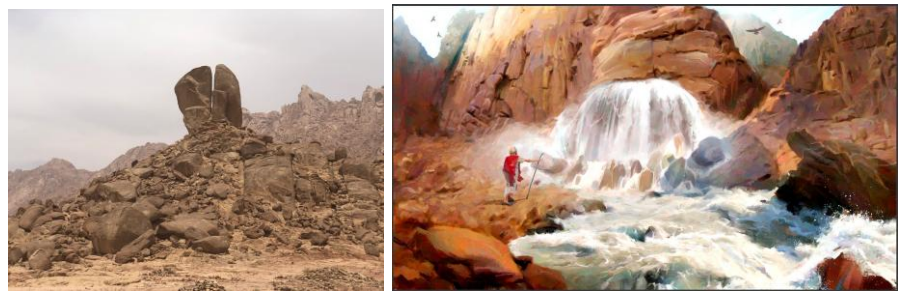
The conclusion seems obvious enough, but I should never assume. Had Yoceph built a pyramid, then he would have been following in the footsteps of Shath and Sham. Why the Pyramid of Djoser has no capstone is anybody's guess. The thought by some is that the Stone of Scone was either intended to be its capstone or that it had been at one time and the Hebrews simply looted it on their way out. Obviously, the Hebrews had to have taken it with them, as the Destiny Stone makes numerous other appearances in Scripture. We are not given much information on the Stone's interim in Mitsrayim, but the Talmud (*I know*) does speak of its removal.

Two **arks** came up out of the land of Egypt with Yashar'el: **One containing the Sh-Ko-N-Yah stone**, and the other the body of Yoceph.

Sh-Ko-N-Yah sounds a lot like Scone, doesn't it? I decided to do a little additional sleuth work, and Scone most certainly taps into **Hebrew** origin. '**Shekhina**' [שְׁכִינָה] as you probably already know is a Hebrew word which means "**dwelling**" or "**presence**," though I am additionally told it can be written out as Sh-Ko-N or Sh-K-N, as the Talmud attests to. And so, the

Stone of Scone appears to be giving us a deeper meaning. It is the **Stone of Dwelling**. Moreover, the Stone is not named after a city in Scotland. Quite contrary, the city is named after the Stone.

Another thing we learn in this short passage is that two arks came out of Mitsrayim, not just one. The other was the ark containing the body of Yoceph. The same source has Moshe pulling his casket out from the Nile River which, stop and think about it, lines us up with Famine Stela narrative. And before you go telling me the first ark was in reference to the ark of the covenant, YAHUAHA didn't even instruct Moshe into making that one until after they he received the Ten Commandments on tablets of sapphire. Clearly, the two arks are in relation with each other. They weren't simply carrying Yoceph out of Mitsrayim. No, they were carrying his inheritance with him.



The Stone of Scone in the Wilderness

THE Scone Stone may in fact make its next canonical appearance in the wilderness. I'm not saying with absolute certainty that it does make an appearance. That is left for you to decide. And so, you will recall how Moshe was commanded to smite the rock in Exodus 17. Water flowed out of it. We know where that rock is. It can be viewed today in Saudi Arabia near Jabal Maqla, the real **Mount Sinai**. But then a similar event happens a second time in Numbers 20.

⁶ Behold, I will stand before you there upon the rock in Chorev; and you shall smite the rock, and there shall come water out of it, that the people may drink. And Moshe did so in the sight of the elders of Yashar'el.	⁸ Take the rod, and gather the assembly together, you, and Aharon your brother, and speak ye unto the rock before their eyes, and it shall give forth his water, and you shall bring forth to them water out of the rock: so you shall give the assembly and their beasts
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Shemoth (Exodus) 17:6	drink. ⁹ And Moshe took the rod from before YAHUAHA, as he commanded him. ¹⁰ And Mosheh and Aharon gathered the assembly together before the rock, and he said unto them, Hear now, ye rebels: must we fetch you water out of this rock? ¹¹ And Moshe lifted up his hand, and with his rod he smote the rock twice; and the water came out abundantly, and the assembly drank, and their beasts also. Bemidbar (Numbers) 20:8-11
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The Numbers 20 account occurred at a much later hour, as many as **38 years** later. Moshe was commanded to bring forth water out of a completely different rock. Or perhaps it was the same rock but in two physically separate locations. I will tell you why I suspect so in a few. Either way, there were entirely different results to boot. Many will attempt to claim it was the same location, but that is only because they confuse the Wilderness of **Sin** in the Exodus account with the Wilderness of **Zin** in Numbers. Sin *and* Zin, HUGE difference. YUGE! Really, you should just listen to your confusion. By my count, there are actually **6** different wildernesses which the people of Yashar'el traveled through. List them off on two hands. Shur, Etham, Sin, Sinai, Paran, and Zin. They don't even border each other. They arrived in Sin on the 15th day of the 2nd month after leaving Mitsrayim, according to Exodus 16:1, but did not enter Zin for another year. So, not the same rock then.

YAHUAHA never told Moshe to smite the rock on the second go-around. No, he said to speak to the rock. Rather than giving Alahayam the credit, he then whined like a disgruntled pony before the assembly, 'must *we*? And if that were not enough, he acted irreverently in striking the rock not once but twice. It is for this reason alone that Moshe was not allowed entry into the promised land. The immediate follow-up is telling.

¹² And YAHUAHA spoke unto El-Mosheh and El-Aharon, **Because ye believed me not, to sanctify me in**

the eyes of the children of Yashar'el, therefore ye shall not bring this assembly into the land which I have given them.

Bemidbar (Numbers) 20:12

The sentence pronounced upon Moshe seems a little extreme if he simply fumbled with the instructions given to him and struck a rock in the wilderness out of pure frustration. I mean, would you want to deal with those people? Think very carefully before you answer. Be careful what you wish for. Not even YAHUAHA wanted to deal with them, and he's God. It was Moshe who saved their rounded extremities when continually praying on their behalf. And no, I am not questioning YAHUAHA's judgement. My suggestion is that there is some context missing.

What I am getting at, and you well know what I'm getting at, is that the Stone of Scone may have indeed made another appearance. If the Stone of Dwelling is a marker inciting the House of Elohiym, then battering the very rock with Yehuda's scepter and claiming one's own authority rather than simply speaking to the Shekinah within is indeed irreverent. The judgement makes perfect sense under such a scenario. He would have likewise, in doing so, been speaking irreverently against all the kings to come.

You're probably wondering why I suspect it was the same rock but in two separate locations. It comes down to a line I read in one of Pa'al's letters.

10 MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; ² And were all baptized unto Mosheh in the cloud and in the sea; ³ And did all eat the same spiritual food; ⁴ And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Mashiah.

Qorintym Ri'shon (1 Corinthians) 10:1

Well, *well*, well, what do we have here? We all remember the fiery pillar and Yashar'el's passing through the Red Sea from our Sunday School days. Those were events but not merely physical. No, they were spiritual. Just as assuredly as the spiritual food filled their stomachs and it was manna, and we know that to be the food of angels according to Psalm 78:24. They also didn't poop when eating it, you know, which explains a lot about MK architecture in [Kings and Priests of the Thousand Year](#)

Reign. But then what is the drink, exactly? It came from a Rock and was merely physical. *Wrong*. It is a spiritual Rock. And that Rock was Mashiach. Did they happen upon a rock in the wilderness that just so happened to be YASHA'UA, waiting around thousands of years for their arrival? No, they carried it around with them. Pa'al says it followed them, like the Ark of the Covenant or the Yurt Tabernacle followed them.

³ But when Mosheh had gone up to the mount, and was staying there forty days, the people, although they had seen Mitsrayim struck with the ten plagues, and the sea parted and passed over by them on foot, manna also given to them from heaven for bread, and **drink supplied to them out of the rock that followed them**, which kind of food was turned into whatever taste any one desired.

The Ascents of Ya'aqov 3:3

Even the Nazarene Acts of the Apostles agrees with Pa'al and that says something. A rock followed Yashar'el through the wilderness and the people drank from it. Moshe only mentions two occasions when the Rock was called upon. The beginning of their trip and the end of it. How many times do you suppose they needed to water the flock in-between? 40 years is a long time to starve off a thirst.



Seeing Double: The Stone of Scone and Shekem Stone

UP until now, much of what we have read regarding its whereabouts may be deemed circumstantial evidence. You are free to argue whether or not the Stone made a roundtrip to Mitsrayim and back with the other

Hebrews, I think it did, but then there is the matter of the altar and the standing stone which can be found at Shekem of all places.

³⁰ Then YASHA'UA built an altar unto YAHUAHA Elohai of Yashar'el in Mount Gerizim. ³¹ As Mosheh the servant of YAHUAHA commanded the children of Yashar'el, as it is written in the Cephher of the Torah of Mosheh, **an altar of whole stones, over which no man has lift up any iron:** and they offered thereon ascending smoke offerings unto YAHUAHA and sacrificed peace offerings. ³² And he wrote there upon the stones a copy of the Torah of Mosheh, which he wrote in the presence of the children of Yashar'el. ³³ And all Yashar'el, and their elders, and officers, and their judges, **stood on this side the Ark and on that side before the priests the Leviyim which bore the Ark of the Covenant of YAHUAHA,** as well the stranger, as he that was born among them; half of them over against Mount Gerizim, and half of them over against Mount Eyval; as Mosheh the servant of YAHUAHA had commanded before, that they should bless the people of Yashar'el.

YASHA'UA (Joshua) 8:30-32

You will tell me Ya'aqov's pillow is never once mentioned in this account and that I am making the whole thing up. Stop it, I'm not making anything up. I'm simply relaying what information I can. Many Scone researchers point this passage out and it would behoove me to not look at the potential evidence, be it circumstantial, turning over every stone. Here is what I see going on. An altar of unhewn stone is mentioned. The Ark of the Covenant is also accounted for. Yashar'el stood on one side of the Ark, whereas the Leviyim priests stood on the other. It doesn't outright say Shekem but that much is a given with Mounts Gerizim and Eyval rising up on either side as bookends. Mind you, this is the same valley where YAHUAHA appeared to Abaraham on his trip into Mitsrayim.

Still not seeing it? Yeah well, I'm not either. I can't say with any degree of assurance that we have a Scone sighting, and in fact I'd say we're not. The reason as to the *why* is an easy deduction to make. We have already seen by the two witnesses, 1 Corinthians and The Ascents of Ya'aqov, that the rock followed them wherever they went. Why would they then handicap themselves by planting it in the ground? They wouldn't.



[**UPDATE** 4/21/25: STONE of Destiny researchers have also attempted to plop it down into the same plot of earth as the Shekem Stone, and though I originally went along with the game plan, I no longer see what they're seeing. Mostly because I'm observing a completely different pillar in its place. The Shekem Stone has been located precisely where the Bible writer stamped an **X** upon it, and guess what, it's YUGE, just as the text said it would be. Standing next to the stone is **Joel P. Kramer**, and I'm fond of his research, what are you going to do about it? Come at me, bro.

²⁶ And Yahushua wrote these words in the Cephers of the Torah of Elohiym, and took a **great stone**, and **set it up there** under an oak, that was by **the sanctuary of YAHUAHA**. ²⁷ And YASHA'UA said unto all the people, Behold, this stone shall be a witness unto us; for it has heard all the words of YAHUAHA which he spoke unto us: it shall be therefore a witness unto you, lest ye deny your Elohiym. ²⁸ So Yahushua let the people depart, every man unto his inheritance.

Yahushua (Joshua) 24:26-28

Keeping with my earlier point, why would they plant the Sh-Ko-N-Yah Stone into the ground when it was intended to follow the Tabernacle around? The Tabernacle did not rest at Shekem. According to historical and biblical sources, the Tabernacle primarily rested at Shiloh for over three centuries before it was eventually replaced by a Temple in Yerushalayim. I mean, theoretically, they might plant it into the ground only to dig it up again, but then what is the use of a memorial if the said memorial is removed? I suppose we could all sit around coming up with reasons, but there is a Stone found at Shekem, and it's a match with the text. Therefore, this isn't the Stone you're looking for.

³² And **the bones of Yoceph**, which the children of Yashar'el brought up out of Mitsrayim, **buried they in Shekem**, in a

parcel of ground which Ya'aqov bought of the sons of Chamor the father of Shekem for a hundred pieces of silver: and it became the inheritance of the children of Yoceph.

Yahushua (Joshua) 24:32

Originally, I had seen the burial of Yoceph at Shekem as a clue to its whereabouts on the basis that he was the inheritor of the Scone Stone. Yoceph's tomb, however, was intended as a permanent burial place, unlike the Scone Stone, which was never settled into one place.



The Stone of Scone and the Kings of Yashar'el

WELL darn, that creates problems then, doesn't it? I can totally see why there's such a push to make the Shekem Stone the same as the Scone Stone among researchers, because "Jacob's Pillow" is advertised to us as the standard for coronation, and afterwards, a king is coronated at the *said* pillar.

⁶ And all the men of **Shekem** gathered together, and all the house of Millo, and went, and **made Aviymelek king**, by the plain of the **pillar** that was to Shekem.

Shofetiym (Judges) 9:6

So, right here we have an example of a man who became king at the pillar which Yahushua had raised at Shekem. Cool story. I can't say it's the Stone of Scone, though. Perhaps we will have better luck in other places.]



Eventually, the Scone Stone would have ended up at Shiloh, and then a few hundred years afterwards, Yerushalayim. The reason why is an evident one, as even the Ark of the Covenant was picked up and set down. Supposing for the moment that the stone at Shekem was not the Stone of Scone, and that very well may be the case, the reason why Aviymelek might have chosen Yahushua's pillar to be coronated on may rely upon the likelihood that he had no access to the Stone of Scone in the Tabernacle, and he was looking for a close second. Either way, Stones were used for the coronation of Yashar'el's kings. See for yourself.

¹¹ And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the Temple to the left corner of the Temple, along by the altar and the Temple.

¹² And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, Elohiym save the king. ¹³ And when Athalyahu heard the noise of the guard and of the people, she came to the people into the Temple of YAHUAHA. ¹⁴ And when she looked, behold, the king

stood by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athalyahu rent her clothes, and cred, Treason, Treason.

Melekiym Sheniy (2 Kings) 11:11-14

Not sure what the woman's problem was. Keep reading another couple of verses and she's led outback to the horses' stables and promptly done away with. She seemed rather unpleasant. So, good riddance, I guess? I found a painting which illustrates the episode and nothing about a pillar is shown. See what I mean? An artist goes out of his way to paint a thousand words and skims right over the little details. Regarding the pillar, the text reads: "As the manner was." I take that to mean it was the custom of Yashar'el's kings to be coronated on the stone. The king being coronated was Yahu'ash and only 8 years old. We are told by the chronologists he was born in the year 648 BC. I will go ahead and ask, If he was the 8th king of Yahudah, then how long do you suppose the stone ceremony had been a custom? Can't say Yahu'ash was a wicked king. He ruled for 40 years, and we're told he was righteous for most of it. Seems to me like the coronation stone was a Daviydic tradition. Even *older*. Look what happens next.

¹⁷ And Yahuyada cut a covenant between YAHUAHA and the king and the people, that they should be YAHUAHA's people; between the king also and the people.

Melekiym Sheniy (2 Kings) 11:17

A covenant was cut between YAHUAHA and the king and the people, and knowing what we do of the British, that is suspect. His close proximity to the coronation stone isn't a coincidence either. Skip ahead another dozen chapters and the *same* scene unfolds.

³ And the king stood by a pillar, and cut a covenant before YAHUAHA, to walk after YAHUAHA, and to guard his commandments and his testimonies and his statutes with all their hearts and all their soul, to perform the words of this covenant that were written in this cepher. And all the people stood to the covenant.

Melekiym Sheniy (2 Kings) 23:3

It is *still* Yahu'ash cutting a covenant before YAHUAHA, and once again, we find him in very close proximity with his coronation stone. Probably just another coincidence. Here's the thing though. The story of Scripture is always about mankind's inability to uphold his end of the covenant. Hopefully, you're well aware of that fact by now. It is always Elohiym who comes through in the end. I imagine you even know where the story turns. By the time that Yahu'ash ascended to the throne, Yashar'el had already been cast out of the land. They were handed a bill of divorce by YAHUAHA and done away with. The last king of Yahudah was right around the corner. It was all coming to a head.



People of Covenant: The Divorce and Remarriage of Yashar'el

THE textbook year in which **Yirmeyahu** the prophet was born is **650 BC**. Not that the year itself matters, mind you. The understanding is that he was the whereabouts of 2 years old when Yahu'ash was born in 648. 10 when he was made king. My entire point is that they were contemporaries of each other, as were Yahudah's final few kings to follow. Yirmeyahu wouldn't be called into the ministry for another several years, probably right about the time when Yahu'ash cut a covenant for the second time. His quest was a peculiar one too. He tells us what it is in his opening chapter.

⁵ Before I formed you in the belly, I knew you; and before you came forth out of the womb I sanctified you, and **I ordained you a prophet unto the nations**.

Yirmeyahu (Jeremiah) 1:5

I can't even begin to tell you how many instances I've read that passage only to get hung up on his being known by YAHUAHA in the womb. Nothing wrong in that, it's just... Keep reading to the end. He wasn't simply called to be a prophet to the kingdom of Yahudah. No, it doesn't say 'nation'. It says 'nations.' *Plural*. Well, that's strange. Yashar'el had already been uprooted from the land by then. The Assyrians hauled Yashar'el out of there in **722 BC** if you must know. Nobody who experienced that event was likely living. Only one nation remained. So then, who is the other nation, and if there is more than one, then how many?

⁹ Then YAHUAHA put forth his hand and touched my mouth. And YAHUAHA said unto me, Behold, I have put my words in your mouth. ¹⁰ See, I have this day set you **over the nations and over the kingdoms, to root out, and pull down, and to destroy, and to throw down, to build, and to plant.**

Yirmeyahu (Jeremiah) 1:9-10

Jump ahead a few verses and it happens again. YAHUAHA says Yirmeyahu is set over the nations, *plural*, and over the kingdoms, *plural*. So, which kingdoms are we talking about, Babylon and Nineveh and whatever else was going on in China? Obviously not. None of those kingdoms were rooted out, pulled down, nor destroyed during his lifetime, and he certainly didn't have a part in building or planting them. Only Yahudah was rooted out during his lifetime. That's one nation. Where is the other nation or nations that he was intended to plant? Don't worry. I will fill you in on the details.

What I intend to show is that Yirmeyahu was not only commissioned to oversee the uprooting of the kings of Yahudah; he was directed to reestablish the House of Yashar'el in a completely new location apart from what they'd known. That place in question is Britain. Ireland if we're being technical. Not forgetting Scotland. You say *to-may-to*, and I say *to-mah-to*, but is it not all Great Britain? Why call the whole thing off when what I'm really attempting to do is come around full circle. For in his possession, you see, was the Stone of Scone. Before we can arrive once more on Britain's shore, there is one other little important matter which needs tending to. Yashar'el's divorce.

⁸ And I saw, when for all the causes whereby backsliding Yashar'el broke wedlock **I had put her away and given her a cepher of divorce**....

Yirmeyahu (Jeremiah) 3:8

And there it is, folks. Can't get any more clear cut than that. YAHUAHA handed Yashar'el a bill of divorce. The prophet inscribing these words is Yirmeyahu, of all people, which is appropriate, considering his part in the European narrative. The question some of you may be having is how exactly the divorce came about. Also, what are the ramifications? If so, then good, because I am about to tell you. I would suggest holding onto a loved one and bracing yourself if you haven't already. Because really, and I just now thought about this, the story of the Millennial Kingdom in Britain will make absolutely no sense if the divorce question isn't settled.

The books of Moshe ended with a curse. Perhaps you are a glass half full sort of person, and you'd rather hear about the blessing. That's nice. Yashar'el didn't choose that option. Had they done so, then all would have been fine and dandy, and we wouldn't be having this discussion. Fact of the matter is the story of Messiah's kingdom cannot be fully understood nor appreciated unless their diaspora story is acknowledged. A raise of hands. How many are aware of the fact that YAHUAHA the Most-High Elohiym handed Yashar'el a bill of divorce? It's in the Bible. What do they teach in churches these days? The fork in the road was before them and they went with the broad path. In turn, Yahudah would play her part as the whore, but one thing at a time. Here is what we read regarding the curse.

¹⁵ But it shall come to pass, if you will not hearken unto the voice of YAHUAHA Elohayka, **to guard to do all his commandments and his statutes which I command you this day**; that all these curses shall come upon you and overtake you.

⁶⁴ And **YAHUAHA will scatter you among all people, from the one end of the earth even unto the other; and there you shall serve other elohiym**, which neither you nor your fathers have known, even wood and stone.

Devariym (Deuteronomy) 28:15, 64

There it is again. Guarding the commands sounds awfully important to YAHUAHA Elohiym, but that's probably none of my business. I then skipped ahead nearly 50 verses so as not to write out the entire chapter, but I wanted to see what the curse entails. YAHUAHA promised to scatter the children of Yashar'el among all people groups, from the one end of the earth until the other, which is precisely what happened at a later hour. Rather strange that He would curse His own people and disperse them into all the world for a matter of disobedience and then expect them not to be obedient anymore, but that is what *is* taught in the church nowadays. *Ridiculous*. Don't even get me started on that rant or we will never get through this.

Somebody out there is prepared to tell me guarding the commands is for Yashar'el and not for us. Well then, how do you know you're not descended from Avraham through any one of the twelve Patriarchs? Tell me. I want to know. It says right here that Yashar'el was scattered among all peoples. I take that to mean the whites and the blacks and the reds and the yellows. Is playing Russian Roulette with your soul a pastime favorite of yours? The more likely scenario is that you *are* descended from the House of Yashar'el and that the Biblical narrative before us is *your* story and not some other peoples. But even if you fall into the far less likelier category and are in no way related to any one of Ya'aqov's 12 sons, then there is something which Pa'al would call being "grafted in." Romans 11. Fight it all you want but there's no possible way out of this one.

Quick His-Story lesson. For a relatively short time, all 12 tribes were ruled by 3 kings. **Sha'ul**. **Daviyd**. And **Shalomah**. Sha'ul was an epic failure. His house came to naught. Daviyd as you well know had a heart for YAHUAHA, whereas Shalomah had a heart for, *well*, women. Foreign women. He bedded with Pharaoh's daughter but then there is the long list of women from the surrounding nations which he brought in as his own. Moabite, Ammonite, Edomite, Sidonian, and not forgetting the Hittite.

11 BUT King Shalomah loved many strange women, together with the daughter of Phar'oh, women of the Mo'aviym, Ammoniym, Edomiym, Tsiydoniym, and Chittiym; ² Of the nations concerning which YAHUAHA said unto the children of Yashar'el, Ye shall not go into them, neither shall they come in unto you: for surely, they will turn away your heart after their elohiym: Shalomah clave unto these in love. ³ And he had seven

hundred women, princesses, and three hundred concubines: and his women turned away his heart.

Melekiym Ri'shon (1 Kings) 11:1-3

Shalomah's gluttony was unmatched. Seven hundred wives, many of them princesses, and another three hundred concubines assembled into the arsenal of his affections. And as you can see, his heart was turned. The details only continue to deteriorate from there. Ashtoreth, Moloch, that naked goddess with her legs spread apart on the Starbucks cup, you name it. If there was a sacrifice to the pantheon of elohiym to be had, then Shalomah was on it. And then look at what happens within only several short verses.

¹¹ Wherefore YAHUAHA said unto Shalomah, Forasmuch as this is done of you, and you have not guarded my covenant and my statues, which I have commanded you, I will surely rend the kingdom from you, and will give it to your servant. ¹² Notwithstanding in your days I will not do it for Daviyd your father's sake: but I will rend it out of the hand of your son. ¹³

Howbeit **I will not rend away all the kingdom; but will give one tribe to your son for Daviyd my servant's sake, and for Yerushalayim's sake which I have chosen.**

Melekiym Ri'shon (1 Kings) 11:11-13

Well, that escalated quickly. *Women*. Can't live with them. Or in Shalomah's case, can't live without them. Should have stuck with one woman then. Or two or three. Maybe twelve. Twenty even might be manageable. Local girls. Daddies' girls with fine repute among the neighborhood rabbi and local synagogue rather than those downtown girls who made a name for themselves on the Ashtoreth pole. And then seven hundred and some change to boot, no thank you.

Thus, Shalomah's reign over the united kingdom of Yashar'el from Yerushalayim amounted to a total sum of **40** years. And interesting number, considering the **40** years which Daviyd also reigned over a united kingdom. Point is, Shalomah would be the last to do so. His-Story has recorded for us the precise moment when the kingdom was definitively split in two. It involves Shalomah's son, **Rechav'am** in conflict with **Yarov'am** of **Ephrayim**, and all goes down in the *following* chapter. 1 Kings 12. I'll leave it up to you to read it.

The northern kingdom, which consisted of **10** tribes, became the House of Yashar'el, whereas the two southern tribes Yahudah and Benjamin remained in the kingdom of Yahudah. The Leviytes would join them, making **3** in total, with Yerushalayim remaining under their jurisdiction, just as YAHUAHA had promised.

Founded in the whereabouts of **930 BC**, the northern kingdom of Yashar'el would host a succession of **18** kings over the span of **2 centuries**. It is rather stunning then to note that not one single king of the northern kingdom is ever recorded as having devoted himself to YAHUAHA. No, not one. The kings of Yashar'el were repeatedly recorded as being wicked through and through, committing evil in the sight of YAHUAHA. And it's not like their final demise came without admonishment, either. YAHUAHA sent forth any number of prophets. **Micaiah**, **Eliyahu**, **Elisha**, **Yonah**, **Amoc**, and **Husha** are just a few of them. That is a lot of material to cover, and I am not prepared here and now to cover it all. The present narrative is still a rather straightforward and obvious one though. Their pleas were of little to no effect.

Like Shalomah before them, the norther kingdom of Yashar'el went whoring after an entire pantheon of elohiym rather than guarding YAHUAHA's commands. And in doing so, Elohiym finally delivered them over to the desires of their heart. The year we are told it happened in was **722 BC**, when the house of Yashar'el was finally taken captive by Assyria. Her ten tribes would never return. Yashar'el not only assimilated into the surrounding nations; in doing so, they became *goyim*.

Which brings us right back to Yirmeyahu and the divorce issue.

⁸ And I saw, when for all the causes whereby backsliding Yashar'el broke wedlock I had put her away and given her a ceper of **divorce**; yet her treacherous sister **Yahudah** feared not but went and played the harlot also.

Yirmeyahu (Jeremiah) 3:8

I'm repeating Yirmeyahu 3:8 again because, on the last go-around, the concluding sentence was purposefully left out. Yahudah also played the part of the harlot. You'd think they'd stand back, watch Yashar'el get ripped a new one by the Assyrians, and go, "*Dang!*" but no. They decided the northern kingdom was a little too quiet and that what their absence needed was even more lawlessness. The issue of divorce was on the basis of breaking wedlock, a reference to the covenant which they had made

with YAHUAHA at Sinai. Attention must be called to the Torah then because that is a humungous problem in terms of salvation. *Follow* along.

20 WHEN a man has taken a woman, and married her, and it come to pass that she find no favor in his eyes, because he has found some uncleanness in her: then let him write her a cephher of divorcement, and give it in her hand, and send her out of his house. ² And when she is departed out of his house, she may go and be another man's woman. ³ And if the latter man hate her, and write her a cephher of divorcement, and gives it in her hand, and sends her out of his house: or if the latter man died, which took her to be his woman: ⁴ **Her former man, which sent her away, may not take her again to be his woman, after that she is defiled** for that is abomination before YAHUAHA: and you shall not cause the land to son, which YAHUAHA Elohayka gives you for an inheritance.

Devariym (Deuteronomy) 24:1-4

The Torah states in no uncertain terms that a woman is not allowed to return to her husband if he divorces her and she take another man. Contrarily, a woman *may* return to her husband if adultery were not the cause and she refrained from taking another man after the divorce, but that wasn't the case with Yashar'el. They had already been whoring after other elohiym. It was a trend which undoubtedly continued. Should those other elohiym in the surrounding nations tire of them, YAHUAHA had no legal rights to restore her. You will tell me the sons of Yashar'el are not a woman and that this example doesn't apply. Need I remind you though that it is YAHUAHA making the claims in Yirmeyahu 3:8 that wedlock had been broken. And then look what else is spoken.

3 THEY say, if a man put away his woman, and she go from him, and become another man's, shall he return unto her again? **Shall not that land be greatly polluted?** But you have played the harlot with many lovers; **yet return again to me, says YAHUAHA.**

Yirmeyahu (Jeremiah) 3:1

Divorce also implies that Yashar'el had surrendered her physical inheritance. The land itself belonged to the bridegroom, and so, the whoring tribes could not return. Yirmeyahu *seems* to say so in the very least. That the land would be polluted if Yashar'el returned. A stunning

contrast has therefore just been offered. In the same passage, YAHUAHA asks that she return to Him again. How is that possible? The answer was already given to Daviyd in an earlier century.

⁹ Also I will ordain a place for my people **Yashar'el**, and will **plant them, and they shall dwell in their place, and shall be moved no more**; neither shall the children of wickedness waste them anymore, as at the beginning.

Divrei Hayamiym Ri'shon (1 Chronicles) 17:9

There is that word *plant* again, which is precisely what Yirmeyahu is later instructed to do with a kingdom other than Yahudah. Here the nation is even identified. Yashar'el. But wasn't Daviyd already the sovereign over the kingdom of Yashar'el? *He was*. Nobody had been uprooted yet. You will have to read the entire chapter for greater context. It involves the prophet **Nathan** being told in the middle of the night that Daviyd's seed would be the one to build the Temple in Yerushalayim, not Daviyd. It is this *same* message which has Yashar'el being planted in a place of their own, never to be moved again.



The answer to Yashar'el's divorce problem was resolved in the rejected stone, YASHA'UA Ha'Mashiach. You probably had that thought floating around in the back of your mind, but I just wanted to make sure, because you never really know. Though it is true that the books of Moshe had ended with a curse, the bad blood pitted between YAHUAHA and the adulterous house of Yashar'el would not always remain. What I had neglected to tell you earlier is that a blessing was promised beyond the

horizon, even long after the curse was chosen. The story of Yashar'el's regathering *is* the gospel message. It is your story. And it is my story. It is the story of the Millennial Kingdom of Messiah, but even afterwards, where we find ourselves now, it is still our story, because YAHUAHA is opening our eyes to His set-apart ways, and we are the seed of the sheep of his pasture.

30 AND it shall come to pass, when all these things are come upon you, the blessing and the curse, which I have set before you, and you shall call them to mind among the nations, whither YAHUAHA Elohayka has driven you, ² **And shall return unto YAHUAHA Elohayka, and shall obey his voice according to all that I command you this day, you and your children, with all you heart, and with all your soul;** ³ That then YAHUAHA Elohayka will turn your captivity and have compassion upon you, and will return and gather you from all the nations, whither YAHUAHA Elohayka has scattered you.

⁴ If any of yours be driven out into the outmost parts of heaven, from thence will YAHUAHA Elohayka gather you, and from thence will he fetch you: ⁵ And YAHUAHA Elohayka will bring you into the land which your fathers possessed, and you shall possess it; and he will do you good and multiply you above your fathers. ⁶ And YAHUAHA Elohayka will circumcise your heart, and the heart of your seed, to love YAHUAHA Elohayka with all your heart, and with all your soul, that you may live.

Devariym (Deuteronomy) 30:1-6

It is often a struggle, figuring out what I should highlight in a passage or if the marker should even be taken out on anything at all. Sometimes it is best to leave the cap on. There is so much going on here, and yet, I couldn't help but notice one tiny itty-bitty detail. The mass awakening which YAHUAHA promised, when He would gather his children from every nation, indeed, from the very ends of the earth by which they had been scattered, would come about in compliance with Elohiym's commands. It is a future promise—for them at least. An end times event. And notice what YAHUAHA doesn't say. He doesn't say the diaspora of Yashar'el would obey whatever His commands (or lack of commands) were on that day. He doesn't say the Torah will be done away with either. No, He says all that He had commanded them on *this* day. Which is the

same thing as saying *that* day rather than our day. Try not to forget. Disobedience to His commands rather than obedience is what got us into this mess in the first place. If you don't believe the writings of Moshe, then let's see what YASHA'UA has to say on the matter.

¹⁴ I am the **Good Shepherd**, and know my sheep, and am known of mine. ¹⁵ As the Father knows me, even so know I the father: and I lay down my life for the sheep. ¹⁶ **And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one-fold and one Shepherd.**

Yochanon (John) 10:14-16

Um, wow. The defense rests. I leave it now for the jury to decide. How does a commentator such as myself even top something like that? He doesn't. We have all heard about the sheep and the goats but here YASHA'UA qualifies two separate folds of sheep. He is the Shepherd of them both, but just as importantly, he intended to bring them into one-fold. If the first is Yahudah, then who do you suspect the other fold might be? Don't fight it. Unless you are Yahudim then you are Yashar'el. Search your feelings. You know it to be true.

As I was saying, the story of Yashar'el's divorce and regathering *is* the gospel. So, why aren't we told about it then? I have my suspicions. For one, it would dispense with the terrible doctrine that everyone in the Bible was a Jew. Avraham was a Jew just as Moshe was a Jew just as Eliyahu was a Jew just as you are a Jew for choosing obedience to the Torah and likewise everyone standing around Sinai was a Jew when that is just plain wrong. Yonah was from the tribe of Zevulun if you get my drift. Convincing anyone that they are Yashar'el will cause the Bible to become a family portrait. And then they will read passages such as Deuteronomy 30 for themselves and, quite suddenly, the Torah will transform the Bible into a living document. Our Temple Controllers are having a difficult time planting bums in the pews as it is, and so, they can't have that.

By announcing his intent to bring the sheep back into the fold, YASHA'UA was directing his Talmidiym's attention to any number of prophets. Husha. Yirmeyahu, I have mentioned. But then, how about Miykah?

¹² I will surely assemble, O Ya'aqov, all of you; I will surely gather the remnant of Yashar'el; I will put them together as the sheep

of Botsrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men.

Miykah (Micah) 2:12

Rather difficult, reading YASHA'UA's words in Yochanon 10 and then pairing that up with Miykah and seeing two completely separate events. Here is what Amoc has to say about it.

⁹ For lo, I will command, and I will sift the house of Yashar'el among all nations, like as grain is sifted in a sieve, yet shall not the least grain fall upon the earth. ¹⁰ All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

Amoc (Amos) 9:9-10

A stunning contrast is made between those who are His and those who are not. Those who are not are still qualified as being *of* His people, Yashar'el, but their sins have determined that they will die by the sword. Those who are His however will receive a divine protection—though they are sifted among all nations. Reading on.

¹⁶ Therefore say, Thus says Adonai YAHUAHA; Although I have cast them far off among the heathen, and although I have scattered them among the countries, **yet will I be to them as a little sanctuary in the countries where they shall come.** ¹⁷

Therefore say, Thus says Adonai YAHUAHA; I will even gather you from the people and assemble you out of the countries where ye have been scattered, and I will give you the **land of Yashar'el.**

Yechezq'el (Ezekiel) 11:16-17

I simply adore the part where YAHUAHA states he will be to them as a little sanctuary in the countries where they are dispersed, don't you? Yes, it is perfectly acceptable for me to adore something. So many little sanctuaries everywhere across this flat motionless plane. It's masculine and I stand by it. But then what does YAHUAHA mean exactly by stating that he will give the reunited sheep the land of Yashar'el? Is he talking about the modern state of Yashar'el or someplace else? I hope to answer that question. Not here though. Not yet. You will have to keep reading to find out where I suspect the land is, as if it hasn't been made obvious by now. Because I like to keep my reader on his or her toes.

Perhaps even whip a few of you into tip-top shape. Help you lose that intellectual baby fat which you showed up to class with. And so, let's keep at the mental exercises. Here is something else which Yechezq'el has stated.

¹² As a shepherd seeks out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

Yechezq'el (Ezekiel) 34:12

Such promises fill the pages of the prophets. But these promises in and of themselves do not resolve the deeper mystery. Concerning all that I have already shown regarding Yashar'el's divorce, one must then ask: How could the issue possibly be resolved? Despite best intentions, what gave Elohiym the legal authority to remarry a divorce bride when the Torah openly opposed it? *Ah*, not we're getting into the heart of the gospel message. Why, the covenant maker would make her a widow.

7 KNOW ye not, brethren, (for I speak to them that know the Torah,) how that the Torah has dominion over a man as long as he lives? ² For the woman which has a man is bound by that mitsvah to her man so long as he lives; but if the man be dead, she is loosed from that mitsvah of her man. ³ So then if, while her man lives, she be married to another man, she shall be an adulteress: but if her man be dead, she is free from that mitsvah; so that she is no adulteress, though she be married to another man. ⁴ Wherefore, my brethren, ye also are become dead to that mitsvah by the body of Mashiach; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto Elohiym.

Romans 7:1-4

Problem solved. Perhaps a review is in order though. Pa'al is reminding the Torah folk in the church of Rome of the command which is to be found in Deuteronomy 24:1-4. The Torah unequivocally states that a husband can never remarry his bride once she has been given the bill of divorce, should she go off with another man. This is the law. It is eternal. YAHUAHA will not break it. The Torah abides. However, by saying we are *loosed from the mitsvah of her husband*, Pa'al is stating that the woman is no

longer held to the law of adultery. She is free to marry “him who is raised from the dead.”

Someone is prepared to tell me the issue still remains for the House of Yashar’el between the time of their divorce and YASHA’UA’s sacrifice. No, it doesn’t. Salvation has always been a matter of faith in the Covenant Maker coming through on his end of the bargain and then living out that faithfulness accordingly. It would take an entire study to hammer out that point properly. Good thing Pa’al has already done it before the seventh chapter. No reason to lay it on with a shovel. You will have to read my commentary on Pa’al’s [Epistle to the Romans](#) according to the Torah to settle any matter of dispute. Knowing what we do of YASHA’UA, passages like Deuteronomy 30 are delivered with perfect clarity. All scattered Yashar’el ever had to do at any point in His-Story was repent of their transgressions and then let YAHUAHA the Most-High Elohiym do the heavy lifting.



THE last Davydic king to sit on the throne in Yerushalayim was **Tsidqiyahu**. His overthrow went down in **585 BC**. Do the math on that and Yirmeyahu would have been **65** years old. Those years would represent the overthrow portion of his ministry then. There was still another leg of the journey in the sunset of his life. And it’s not like he didn’t let them in on what was coming. The first four chapters of Yirmeyahu’s book were dedicated to warning Yahudah about their impending conquest by Babylon. He warned the kings, the priests, and

the prophets, but to no avail. They even threw him in prison over his call to repentance. And then one night the people of Babel showed up for an extended camping trip on the outskirts of Yerushalayim.

The kings' fate is told to us in Yirmeyahu 39. It was in his 11th year that the princes of the king of Babel entered Yerushalayim. Tsidqiyahu and his fighting men fled during the night, and then *this* is what we read.

⁵ But the Kasdiym army pursued after them and overtook Tsidqiyahu in the plains of Yeriyocho: and when they had taken him, they brought him up to Nevukadne'tsar king of Babel to Rivlah in the land Chamath, where he gave judgment upon him.

⁶ Then the king of Babel **slew the sons of Tsidqiyahu** in Rivlah before his eyes: also, the king of Babel **slew all the nobles of Yahudah**. ⁷ Moreover he put out Tsidqiyahu's eyes, and bound him with chains, to carry him to Babel.

Yirmeyahu (Jeremiah) 39:5-7

Killing off the kings' sons is a surefire way to remove the scepter from his seed forever. And seeing as how Nevukadne'tsar was thorough in his work, he even slew the nobles of Yahudah. Every last one of them. And thus, it would seem to the eyes of the world that the line of Daviyd was completely rooted out, and that YAHUAHA's promises had furthermore come to naught. Well, not quite. Tsidqiyahu was the uncle of **Yahuyakiyn**, and if you recall the story, Yahuyakiyn had initially ascended to the throne in Yerushalayim after Babylonian assassins offed his father, but then only managed to rule for the matter of 3 months and 10 days. Here is where his story picks up again.

²⁷ And it came to pass in the seven and thirtieth year of the captivity of Yahuyakiyn king of Yahudah, in the twelfth month, on the seven and twentieth day of the month, that Eviyl Merodak king of Babel in the year that he began to reign did lift up the head of Yahuyakiyn king of Yahudah out of prison; ²⁸ And he spoke kindly to him, and set his throne above the throne of the kings that were with him in Babel; ²⁹ And changed his prison garments: and he did eat bread continually before him all the days of his life. ³⁰ And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.

Melekiym Sheni (2 Kings) 25:27-30

Thus concludes the book of 2 Kings. And so, I suppose it *does* happen to end with a ray of light. The line of Daviyd lives on to see another day. If you check the genealogy given to us by **Mattithyahu** then you will see that Yahuyakiyn makes one last appearance as YASHA'UA's **12-great grandfather**. Apparently, life in Babel wasn't all dungeons and stretch racks after all, as he sired a son there. His grandson **Zerubbavel** was responsible for laying the foundations for the second Temple, having already led a great number of the Yahudim back to their native land. Why wasn't he made king of Yerushalayim then? If not him, then why not anyone of Yahuyakiyn's offspring? That's the curious thing. Never again would a Yahudim king sit on the throne in Yerushalayim. I am well aware of the fact that YASHA'UA is High Priest and King and all that, but not even he ruled from Yerushalayim. He could have. But they didn't want him as their king, *obviously*. The uprooting claimed by Yirmeyahu couldn't be any more apparent with Yerushalayim's destruction in **70AD**. And so, it can truly be said that a Daviydic king never ruled from Yerushalayim again.

But wait! There's more! Who is to say a Daviydic line of kings did not rule from *elsewhere*? There is still the second leg of Yirmeyahu's ministry to consider. The planting of another nation. Or *nations*. Within his lifetime, mind you, and not in another. Perhaps Yirmeyahu leaves us some clues. I give no promises. And so, picking up in chapter 39 again.

¹¹ Now Nevukadne'ttsar king of Babel gave charge concerning Yirmeyahu to **Nevuzar'adan** the captain of the guard, saying, ¹² Take him, and look well to him, and do him no harm: **but do unto him even as he shall say unto you.**

Yirmeyahu (Jeremiah) 39:11-12

That's quite the charge. The embers barely had time to cool in Yerushalayim and Tsidqiyahu's eyeballs were still moist when Nevukadne'ttsar honored the very man who had devoted the last several decades to warning Yahudah's government of what would befall them should they refuse to repent. He wasn't simply given freedom to move about the country either. You figure there was money included with that commission. A blank check even. How else would the captain of the guard be capable of following through with Yirmeyahu's requests if a purse wasn't offered? Yirmeyahu was still on a mission, and we can see what it is in his response.

⁶ Then went Yirmeyahu unto Gadolyahu the son of Achiyqam to Mitspah; and dwelt with him among the people that were left in the land.

Yirmeyahu (Jeremiah) 40:6

He went to Mitspah. It is located on the southwest slopes of Mount Hermon and is the same place where, centuries earlier, Ya'aqov and Laban had parted ways. The **Gadolyahu** mentioned had been made governor over a remnant of Yahudim by Nevukadne'tsar, and since Yerushalayim was leveled, Mitspah was chosen for his headquarters. Long story short, the king of Ammon plotted with someone name Yishma'el to have the governor assassinated. Their plot was a wild success and many of the remnant were carried away. *Bummer*. Oh well. Perhaps the sun will shine brighter on another day? Here is what we read about it.

¹⁰ Then Yishma'el carried away captive all the remnant of the people that were in Mitspah, **even the king's daughters**, and all the people that remained in Mitspah...

Yirmeyahu (Jeremiah) 41:10

Did you read what I just read? Hopefully so. See, this is why I make a devoted effort in highlighting this stuff, so that you won't miss a single minute of the fun. It *says* the king had daughters. That would be a reference to Tsidqiyahu. I was under the impression that his seed has been eliminated. Seems to me that if you don't want heirs to the throne, killing the sons and the nobles but then leaving the daughters is a large oversight, but it is what it is. It furthermore states how Yishma'el carried away captive all the people that remained in Mitspah. By that we can include Yirmeyahu in their ranks.

I am attempting to make headway here and skim the details, and so, skipping ahead another chapter or so, a man named **Yochanon** soon replaced Yishma'el as the conspirator. Fearing reprisal from the king of Babel, he asked Yirmeyahu to pray on his behalf. Yirmeyahu 42:2-3. In response, Yirmeyahu told Yochanon what YAHUAHA Elohiym had told him, and it was this. They were not to go into Mitsrayim. If they did, then the king of Babel would overtake their party and Yochanon would fall by the sword. Would you be surprised to learn that his captor didn't listen? Me neither. *Continuing*.

⁵ But Yochanon the son of Qareach, and all the captains of the forces, took all the remnant of Yahudah, that were returned from all nations, whither they had been driven, to dwell in the land of Yahudah; ⁶ Even men, and women, and children, and the king's daughters, and every person that Nevuzar'adan the captain of the guard had left with Gadolyahu the son of Achiyqam the son of Shaphan, and Yirmeyahu the prophet, and Baruk the son of Neriya. ⁷ So they came into the land of Mitsrayim: for they obeyed not the voice of YAHUAHA: thus, came they even to Tachpanhec.

Yirmeyahu (Jeremiah) 43:5-7

Once again, Yirmeyahu and the king's daughters are accounted for. But then there is another name which I purposely didn't underline this time. **Baruk**. *Mm-hmm*, the same Baruk who wrote 1 Baruk and its most excellent follow-up, 2 Baruk. This is my way of testing to see if you're paying attention. Would it again surprise you to learn that Nevukadne'tsars's boys caught up with them and had Yochanon killed? Most would assume the surviving Yahudim remained in Mitsrayim afterwards, which they did, or that they journeyed as far south as Ethiopia, which they did, and that the others simply returned to Yerushalayim. None of those theories speak of Yirmeyahu's mission statement though. Nor does it explain what happened to the king's daughters.

Mind you, it is daughters who are being mentioned. *Plural*. How many daughters are we talking about? Two or several? Imagine a dozen pretty preppy princess hauling it over the sand dunes with a couple of old men to guide them. Who was required to lug their make-up bag and jewelry box, I wonder? Perhaps Yeshayahu was fed up with their attitude and had them carry it. Or maybe they had camels. Yes, that is probably it. If I had to take plight with a pod of princesses and had the king's purse at my disposal, you can be sure I'd hire some camels. Yaks if I were headed to Nepal. And besides, they had the Stone of Scone. Probably other Temple odds and ends. I'll even go so far as to advance the possibility that they carried the Ark of the Covenant on their possession, requiring the company of Leviytes.

That's best left for another conversation though, because Mitsrayim was not established as a Hebrew nation at that time, nor was Ethiopia as a kingdom of Yehudah. You will tell me they went to Mitsrayim but then turned around and established Yahudah all over again. When detailing

Yeshayahu's purpose several pages ago, I had neglected to show you something. The places in Scripture where the same mission statement is given not by him but the prophet Yesha'yahu.

³¹ And the remnant that is escaped of the house of Yahudah shall again take root downward, and bear fruit upward: ³² For out of Yerushalayim shall go forth a remnant, and they that escape out of Mount Tsiyon: the zeal of YAHUAHA Tseva'oth shall do this. Yesha'yahu (Isaiah) 37:31-32	³⁰ And the remnant that is escaped of the house of Yahudah shall again take root downward, and bear fruit upward: ³¹ For out of Yerushalayim shall go forth a remnant, and they that escape out of Mount Tsiyon: the zeal of YAHUAHA Tseva'oth shall do this. Melekiym Sheny (2 Kings) 19:30-31
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And *no*, you are not seeing double vision. Not a typo either. There are two identical declarations to be found, both of which are given by the same person. A remnant is prophesied to escape from the house of Yahudah. They are then said to take root downward so as to bear fruit upward. It is speaking of a tree being replanted. Not in Yahudah though. You have to keep reading. It says the remnant will escape Mount Tsiyon and that the zeal of YAHUAHA Tseva'oth will do this. Escape to *where* exactly? We are not told. The only assurance we are given is that their planting is not in Yerushalayim nor Mount Tsiyon.

What we are given are several clues but in other passages. One of which derives from Yechezq'el in the form of a riddle. Notice what it says.

17 AND the Word of YAHUAHA came unto me, saying, ² son of A'dam, put forth a riddle, and speak a parable unto the house of Yashar'el.

Yechezq'el (Ezekiel) 17:1-2

It is a riddle intended for the house of Yashar'el. I recommend a careful reading of the chapter. We learn of an eagle who came unto Lebanon and took the highest branch of the cedar. The eagle is explained to represent the king of Babel. He cropped off the top of his young twigs and carried them into a land of merchants and heavy traffic, which is further explained to picture the captivity of Yerushalayim's sons in Babel. It goes on from

there, and as I said, a careful reading will reveal much of what we've just rehearsed, though admittedly, I skimmed over some details. The entire episode is explained by YAHUAHA to be the first half of Yirmeyahu's mission. The uprooting of Yahudah. And so, notice what *follows*. The planting of Daviyd's throne.

²² Thus says Adonai YAHUAHA; **I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent:** ²³ **In the mountain of the height of Yashar'el will I plant it:** and it shall ring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. ²⁴ And all the trees of the field shall know that I YAHUAHA have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I YAHUAHA have spoken and have done it.

Yechezq'el (Ezekiel) 17:22-24

With all that has already been mentioned, the tender young twigs removed from the cedar must be the king's daughters. The cedar is uprooted but the twigs remain. They are planted upon a high mountain, telling us that a mighty nation is being offered. And not just any nation. It is the very height of Yashar'el rather than Yahudah. And I know what you're already thinking. If the 10 tribes lost tribes are being exalted here, then why are Yahudish princesses intermingling among them? It probably has something to do with the Yahudah being given the kingship after Re'uven forsook his rights to it. It is Yashar'el being enthroned upon a high mountain, alright, even if a pretty young princess from Yahudah is chosen to exalt them.

I might as well have highlighted the entire passage because it then goes on to claim the entire world, all peoples really, would dwell under their shadow. There's a saying for that, you know. 'The sun never set on the British Empire. Too soon? Well then, let's keep searching for other clues. Found one.

²⁴ But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted. ²⁵ **I will set his hand also in**

the sea, and his right hand in the rivers.²⁶ He shall cry unto me,
You are my Father, my El, **and the Rock of my yeshu'ah**.

Tehilliyim (Psalms) 89:24-26

The *his* being referred to is Daviyd. His hand, meaning Daviyd's hand (you might even say his scepter), was promised to be set into the sea. It doesn't outright say mountain in the sea, but it's not like I ever said this would be a clean investigation. Seems to me that "his right hand in the rivers" denotes a great swath of land beyond Yahudah's borders. Yashar'el was spread everywhere during their diaspora, as you well know. Her loss of identity and then return from the goyim *is* the story of gospel as well as the Millennial Kingdom. And there is the Rock again. Identifying it with YASHA'UA is picture perfect. By far not a stretch of the imagination to claim the Stone of Scone is being referred to here, especially since its mention lines up nicely with what Pa'al later attributed to the Rock in the wilderness in 1 Corinthians.



Iarbanel *and* Tea Tephi

HER name was **Tea Tephi**. In case you were wondering. The Yahudan princess. On first glance, the name doesn't sound very Hebrew, does it? 'Teia' is of Egyptian origin and means *princess*, which is interesting since her father Tsidqiyahu was the last king of Yahudah and he got into that

mess when making an alliance with **Pharaoh Hopra** rather than Nevukadne'tsar. I will give you her biography in a nutshell. From Mitspah, Tea Tephi traveled to Tanis in the company of Yirmeyahu and Baruk, where it is said that Pharaoh adopted her as a daughter for a time. From Mitsrayim, the party set sail to Gibraltar. One of the primary Irish chronicles, 'The Annals of the Kings of Ireland by the Four Masters,' gives us an interesting detail regarding what happened there.

Tea, daughter of **Lughaidh**, son of **Itha**, son of **Breoghan**, whom **Eremhon** married in Spain.

She married someone by the name of Eremohn. But then notice the names of her parentage. Lughaidh and Itha and Breoghan? Doesn't sound like Tsidqiyahu or his Davydic line at all. Whatever is happening here is undoubtedly important though because the Irish people are referred to as the "race of Lughaidh," with Ireland itself being "the land of Lughaidh," which just so happens to be one of the many names for Ireland. Claiming to be the race of Lughaidh would infer that Tea Tephi is their matriarch Havah in this story.

Very likely, the *said* names are not referring to actual persons. *Lughaidh* in old Gaelic can be broken down to mean "House of El." Where have we been hearing that phrase as of late? *Logh* gives us 'El' and *aidhe* incites a 'house, habitation, or fortress.' Likewise, *Itha* may mean "crown." And then there is the matter of *Breoghan*. Brega or Breagh was the immediate territory of Tara in Ireland and the Celtic tribe known to the Romans as the Brigantes. Well then, get this. Brigante means "the exalted one."

Thus, "Tea, daughter of Lughaidh, son of Itha, son of Breoghan" could be interpreted to read:

Tea, daughter of **the House of El**, child of **the crown**, child of the **Exalted One**, whom Eremhon married in Spain.



The location of her throne was in **Tara**, about 40 kilometers northwest of Dublin. **583 BC** is the proposed year of her arrival and would place us precisely **2** years after the overthrow of her father. At that time, Tara was known as Cathair Crofinn. Tea Tephi then changed the name to its Anglo-Norman name, **Taueragh**, but even that is a potential corruption of the Hebrew word *Torah*. The same location is also known as Teamhair na Rí, meaning: “Tara of the kings.”

By the way, I found her page on [Ancestry.com](https://www.ancestry.com) and dropped a link. Looks like she occupied herself in Ireland. **11** children. Not bad. How one pulls double duty as mother and queen of a country is beyond me, but that’s Tea Tephi for you.



Many-a-Irishman have asserted that Tara (Torah) Hill is home to the tomb of Yirmeyahu the Prophet. Where do they pull that claim? First and foremost, on the basis that the ancient annals of Ireland depict an old, white-haired prophet arriving in the land of the little people and carrying in his possession a wonderful stone. Not surprising are the two notable

individuals who accompanied him. According to various sources, we are told of an Eastern princess and a lesser person by the name of Simon Brach or Barech. No telling on where Baruk ended up.

His name was **Iarbanel**. All ancient sources that I can find refer to him as a prophet, often naming him Iarbanel the prophet. And yet again, we are quite likely being dealt another corruption of the Hebrew. Yirmeyahu means “YAHUAHA establishes.” The *Yir* in Yirmeyahu can easily be compared with the *Iar* in Iarbanel. *Iar* is simply an abbreviation of the Prophet’s whole name. Those first two Hebrew letters are ‘yod’ and ‘resh’. YOD is the first letter of YAHUAHA as well as YASHA’UA. The letter RESH alludes to the word ‘rosh’, meaning head. And the head, as we all know, is a rather significant part of the body. But then we are left with the rest of Iarbanel’s name, “banel.” ‘Ban’ is simply the Hebrew *ben*, meaning “son of,” with “el” being the most obvious of all. El for Elohiym. Thus, one can easily see that Iarbanel is being translated from Hebrew to the Celts, and means: “Yirmeyahu, the son of Elohiym.”

If you have arrived looking for the ancient annals which might prove Iarbanel’s existence, then you will leave disappointed. Those records have been conveniently misplaced from the Vatican giftshop. There are still several sources worth noting though, particularly from those who were perfectly capable of reading the Irish annals with a typical library card. One such historian is **Geoffrey Keating**, a **Catholic** priest. *Sigh*. Well, here is some of what we read about him.

His major work, *Foras Feasa ar Éirinn* (Foundation of Knowledge on Ireland, more usually translated *History of Ireland*), was written in Early Modern Irish and completed ca. 1634.

The *Foras Feasa* traced the history of Ireland from the creation of the world to the invasion of the Normans in the 12th century, based on the rich native historical and mythological traditions (including that of the Milesians), Irish bardic poetry, monastic annals, and other ecclesiastical records. The *Foras Feasa* circulated in manuscript, as Ireland’s English administration would not give authority to have it printed because of its pro-Catholic arguments. It was still a time of repression; in 1634 a political campaign for a general reform of anti-Catholic religious persecution, known as the *Graces*, was denied by the viceroy.

His major work, ‘Foras Feasa ar Éirinn,’ which translates to ‘Foundation of Knowledge on Ireland,’ was written in Early Modern Irish and completed in **1634**. I’m guessing we can shave off the 1 and make that a clean 634, but I digress. His read promises to detail the creation of the world to the invasion of the Normans. *Epic*. But then, as you can see, Keating was not so different from Augustine in that he was attempting to claim the Isles for Roman Catholicism, and the Brits called him out on it.

Here is what Keating quotes regarding Iarbanel. It is derived, we are told, from the ‘Leabhar Gabhala.’

The Fair Iarbanel, a prophet true,
Was son of Nemedh, son of Ardnaman—
To this gray hero, mighty in spells
Was born Beothach of wild steeds

In calling him fair, the writer may have been describing a lightness of skin, though he may just have very well been accrediting a mild and eloquent temperament. “Mighty in spells” insights a miracle worker, which lines up far more with his being a “prophet true” rather than a stereotype wizard.

And then here is yet another claim of Keating.

The three sages that held the chief direction of this great school were Fenius Farsa from Scythia; Gaedal, son of Ethor, of the race of Gomer, from Greece; and **Caei**, the Eloquent (or the Just), **from Judea**, or **Iar [Iarbanel]**, son of Nemha [Nemedh], as others call him.

The so-called great school which Keating refers to was undoubtedly started by the **Fenius Farsa** character. I did a background check on Farsa and he was said among the Irish to be a son of **Magog**. His story furthermore pits him at the construction of Nimrod’s Tower, being one of **72** chieftains who played foreman. Afterwards, he is claimed to have attempted to reunite the confused tongues into one universal language, the Goidelic, which is also known as Celtic.

The second sage mentioned is a certain Gaedal. Not much has survived on him, but he is claimed to stem from the race of **Gomer**. Perhaps you see what Keating is getting at here. The Celts *were* the lost children of Yashar’el. Their language is often compared to Hebrew, and we see Fenius Farsa attempting to reconstruct a dialect which fancied the original. Gomer was the eldest son of Yapheth, but then elsewhere she was *also* the prophet Husha’s adulteress wife. Gomer’s infidelity was a symbol of Yashar’el’s spiritual unfaithfulness, and yet Husha’s bond with Gomer was reflective of Elohiym’s bond with Yashar’el. In fact, the same book describes the lost ten tribes as the sons of the *said* woman.

Keating places Iarbanel on a platform as great as the former two. Only here he goes by two names, Caei being one of them. But then he has shortened Iarbanel to Iar—just as I suspected. And *look*. He’s from Judea. Iarbanel is a Hebrew then.

I have given you the name of Tea Tephi's suitor, Eremhon. Tough in other places he is known as **Eochaid**. His genealogy claims him to be a son of **Tamar**, who in turn was **Shem**'s granddaughter. Recall in the tangled web spun in Genesis 38 and how Yahudah bedded with his daughter-in-law thinking her to be a prostitute. In turn, she gave him two sons, **Zarah** and **Pharez**. Daviyd was an ancestor of Pharez; Eochaid of Zarah. Before consenting, Yirmeyahu would have had to pull a background check and then sign off on it. He didn't come without credentials though. Eochaid was a Spanish chieftain now ruling over a people group who called themselves the **Thuata-da-Danaan**. When translated, it quite literally means "Tribe of Dan."

How Tea Tephi's marriage in Spain came about exactly is not completely known. It appears as though Yirmeyahu was pointedly seeking her prince and that he had targeted Spain in doing so. Contrarily, sailing for Spain rather than Troy may have altogether been Tea Tephi's idea. *Consider.*

²² How long will you go about, O you backsliding daughter? For YAHUAHA has created a new thing in the earth, **A woman shall compass a man.**

Yirmeyahu (Jeremiah) 31:22

That last line is indeed interesting. Translations vary from "a woman will shelter a man," and "a woman shall go about seeking for the husband" to "Yashar'el will embrace her Elohiym." Which version is correct? They all appear to be. The marriage of Princess Tephi with Prince Charming was likely due to her advances, but *also* a covenant renewal with YAHUAHA Elohiym, using the Stone of Scone as their witness. Yirmeyahu would never have consented had either party member refused to return to the Elohiym of Yashar'el. The reason I surmise that to be true is obvious. Tea Tephi was under his care and transgressing the Torah is what he had called upon Yahudah to repent of. But then there is a far more problematic reason, and it is this.

¹⁰ **The scepter shall not depart from Yahudah, nor a Torah giver from between his feet, until Shiyloh come; and unto him shall the gather of the people be.**

Bere'shiyth (Genesis) 49:10

I would have to be a broken record to continually remind you how the kingdom had been uprooted from Yahudah, and yet, here I find myself

doing it. There was never another king to rule in Yerushalayim again. Had the scepter not be transferred to the House of Yashar'el, and with a Yahudan king to rule over it, then Ya'aqov's deathbed prophecy would not be true. The second part of his prophecy is just as intense. Yahudah's right to rule is only ever based upon the Torah as a foundation. I figure it's the very reason why Yirmeyahu he established the Mur-Ollam-Hara, meaning College of the Learned. If you need this spelled out for you, it reads 'School of the Prophets' in plain English.

It's not like YASHA'UA Ha'Mashiach didn't give Yahudah a chance, either. They rejected him though. And so, which house do you suppose he would turn to? The answer should be a given anyways since he told us who he'd come for. The lost sheep of Yashar'el. And so, returning now to my original observation. There's a reason why Europe was so glorified during the Millennial Kingdom. They were members of the House of Yashar'el, and quite unlike the Yahudim, they embraced him as their High Priest and king.



I LEAVE you with a picture of the Stone of Scone. A replica, I am told, but it will do. By now it should be apparent that YASHA'UA HaMashiach was coronated upon it. I couldn't say *where* but if I had to guess, Westminster Abbey is as good a location as any. You will recall how Ya'aqov named the place where the stone stood "House of El." Then get this. Above the coronation chair in Westminster Abbey are the words: "This is the House of God."

There are of course other implications. Some have suggested the Stone of Scone was originally intended as the cornerstone for Shalomah's Temple. The reason being couldn't be any more straightforward.

²² **The stone which the builders refused is become the head stone of the corner.** ²³ This is YAHUAHA's doing: it is marvelous in our eyes.

Tehilliym (Psalms) 118:22-23

Rabbinic literature has commented upon this passage and there is a general consensus that Psalms is indeed referring to a rock that was intended for the Temple but then, for an unknown reason, tossed. Which is *also* completely comical that the Psalmist should think to bring up a random rock which was simply a rock rather than a Rock which was misunderstood. The way I see this playing out is that the Temple masons knew full well where the Rock had originated from; namely, their wilderness wanderings; but that its identity was wildly misunderstood. I'm not simply referring to the Stone Scone either. Both the Rock and YASHA'UA the Rock are of great importance. A very likely scenario is that YAHUAHA knew they would reject His Word, and *thus* the Stone, and chose in His Wisdom to keep it mobile. Remember now, Pa'al has already identified the traveling Rock in 1 Corinthians to be the Messiah. So, he is both the person Mashiach as certainly as he is contained within the Rock and the cloud and the pillar of fire.

But then notice how Yesha'yahu phrases the matter.

¹⁶ Therefore thus says Adonai YAHUAHA, Behold, I lay in Tsiyon for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believes shall not make haste.

Yesha'yahu (Isaiah) 28:16

According to Psalm 118, it is the builders who refused the stone, whereas here, YAHUAHA Elohiym is the one who lays the cornerstone. Both passages agree on that issue, but *also* for the Yahudim, that it would be a bitter pill to swallow. Or else Yesha'yahu would not beckon his reader to believe.

Kepha manages the same premise in 1 Kepha when referring to YASHA'UA Ha'Mashiach as a *coming* living stone. And so, taking everything that has so far been covered, specifically, the People of the Covenant and the Stone of Scone, the way in which Daniy'el describes the ushering in of Messiah's kingdom seems to tie it all together.

³⁵ Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and become like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and **the stone**

that smote the image became a great mountain, and filled the whole earth.

Daniy'el (Daniel) 2:35



The Lion *and* the Unicorn

I Told you to make a mental note of the unicorn. Bookmark it, even. Were you not given fair warning in advance? I bet you forgot all about it, seeing as how there were so many pages to push through. We're still on the topic of Great Britain and it's the **Royal Coat of Arms**. Think very carefully about what is being stated here. You can perform your own search and they will tell you that the unicorn represents the Scots with the lion filling in for the Brits. Simply adorable. Not that it's the *wrong* answer, per se. It's simply not the *whole* answer.

¹⁷ His glory is like the firstling of his bullock, and his horns are like the horns of **unicorns**: with **them he shall push the people together to the ends of the earth**: and they are the ten thousands of **Ephrayim**, and they are the thousands of **Menashsheh**.

Devariym (Deuteronomy) 33:17

Ephrayim and Menashsheh have a mascot and it's a unicorn. The Scottish Coat of Arms depicts two unicorns and not even they're trying to hide it. I am told the Highlanders have long claimed to be Ephrayim of auld. Which is why they take such a liking to the unicorn rather than a hairy coo on the monadh. And of course, you're well aware of who the lion is a mascot for, yes? Oh please, don't make me open my Bible back up. I'm not copying and pasting this stuff, you know. *Fine*. Here it is.

⁵ And one of the elders said unto me, Weep not: **behold, the Lion of the tribe of Yahudah, the Root of David,** has prevailed to open the cephher, and to lose the seven seals thereof.

Chizayon (Revelation) 5:5

I couldn't tell you at the moment the representative animal for every tribe of the 12, but what I do know is that not one of them will be handed a crown. Except for Yahudah, that is. When our ancestors decided to decorate their shields and flags by pairing the lion and the unicorn together, we should pay attention to what they're trying to convey. Yahudah and Yashar'el *were* returned together into the same sheepfold, just as Scripture promised.

¹² **And he shall set up an ensign for the nations,** and shall assemble the outcasts of Yashar'el, and gather together the dispersed of Yahudah from the four corners of the earth. ¹³ The envy also of Ephrayim shall depart, and the adversaries of Yahudah shall be cut off. **Ephrayim shall not envy Yahudah, and Yahudah shall not vex Ephrayim.**

Yesha'yahu (Isaiah) 11:12

What an interesting turn of phrase. Yesha'yahu says an ensign will be set up for the nations. I take that to mean a marker of some sort which would declare the regathering. An ensign is defined as "a flag or standard, especially a military or naval one indicating nationality." Well, I'll be. Afterwards, we are told how Ephrayim would no longer envy Yahudah, or that Yahudah will no longer vex Ephrayim. I'm starting to get the impression that the lion and the unicorn declares a reunited partnership together, but who am I to judge?



The *other* giveaway is the X marks the spot on their flag. I know, right? It's like the Scottish didn't know how they could be any more obvious. If you don't have the faintest clue what I'm talking about, then I will help you. It's why I'm here. Give me a moment to type out another Bible verse.

¹³ And Yoceph took them both, Ephrayim in his right hand toward Yashar'el's left hand, and Menashsheh in his left hand toward Yashar'el's right hand and brought them near unto him. ¹⁴ And Yashar'el stretched out his right hand, and laid it upon Ephrayim's head, who was the younger, and his left hand upon Menashsheh's head, guiding his hands wittingly; for Menashsheh was the firstborn.

Bere'shiyth (Genesis) 48:13-14

Do you see what is going on here? I didn't highlight anything this time. So, you will have to put more work into figuring it out. Well, here is the situation. Yoceph wanted Menashsheh his firstborn son to receive the greater blessing. It's why he propped him up with his left hand, so that Yashar'el could lay the right upon him. Yashar'el, however, chose a different route. He placed both hands upon both children at the same moment, except his right gravitated towards the child in Yoceph's right hand, which would be Ephrayim, and vice versa. In order to do that, he would have formed an "X" with his arms.



The last letter of the Hebrew alphabet is "tav." The current Hebrew letter "tav" doesn't look like an X at all. It takes on the shape of a lowercase 'n' in appearance. Not the Paleo Hebrew though. It literally means "mark," as in the mark of the covenant, and represents the 't' sound. Egyptian hieroglyphics have their version of the tav, in which a drawing of crossed planks form an X, only they call it the "taw." The Phoenicians do too. Even the Greeks thought it would be a good idea. Their "tau" is where we get the shape of our T.

Tav is thought to have been used as the common way to mark sheep by the Yahudim. Another thing that Tav stood for is “Torah.” T for Torah. Go figure.



And of course, when the Scots don't have unicorns on their emblems or crests, they like to have statues of unicorns holding up their flags, apparently.



Well now, check out the cross arms on this piece of work. Ain't she a beauty? It's the flag of Great Britain. Once more we see the cross arms of Ephrayim but then there is *also* a cross overlay, directing us right back to the tav again. The Red Cross has ties to the Templar's. It also represents the sick and the dying. So much so that, had I seen a flag like this back in the day (during the Millennial Kingdom, that is) I might think the British were coming to heal me rather than tax my rear end. Need I remind you though that, though the cross is often said to be the symbol for the tav, an X would be the original. Regardless, the people of the covenant couldn't slap enough marks of the covenant on their emblem. One over the other and then over the other again. You'd think the T for the Torah would be bleeding out of their ears then. What happened?