



The Rod of YAHUAHA *and* Excalibur

By Noel Joshua Hadley

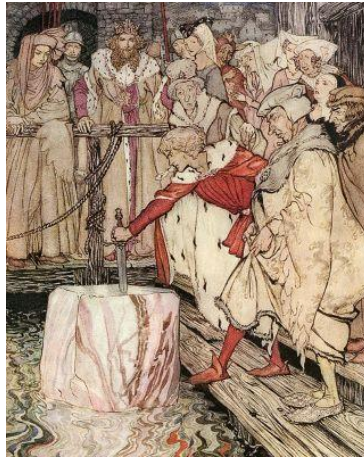
1/8/24

[Article Updates](#)

IS it the sword in the stone or the Lady of the Lake who delivered the Excalibur sword to Arthur? *Woops*, I've just opened up a can of worms, my bad. If I don't make immediate sense of this situation, an A.I. Bot disguised as one of my College Professor readers will be sure to give an online lecture in Speaker's Corner, detailing precisely how much more knowledgeable they are of Arthurian lore. There's been quite an uptick of Shill-Bots as of late.

And so, I suppose it all depends upon what text you read, or movie for that matter. Robert de Boron's 'Merlin' was the first medieval tale to mention a sword stuck in a stone. I'll quote from in a few, though when

I do, no name is given to the weapon. A little later down the line, the unidentified writers of 'Prose Merlin' (which is a part of the Vulgate Cycle), declare the sword pulled from the stone to be the one and only Excalibur. The movie 'Excalibur' falls into the same line of thought. But then, in Malory's 'Le Morte D'Arthur', Arthur pulls a sword from the stone only to have that sword shattered while fighting with King Pellinore. It is the Lady of the Lake who replaces that one with Excalibur. Pick either story. Doesn't bother me in the slightest, whatever version of the lore you go with. I much prefer Malory's account over the mysterious scribes but whatever. Either way, and considering everything we've come to learn, they're both telling.



Arthur, kneeling, took the sword in both hands and raised it from the anvil as easily as if nothing held it, and carried it back, held high. They led him to the altar, and he laid the sword upon it. And when he had done so they blessed him and anointed him and performed all the rites necessary for the making of a king.

Merlin

There is Robert de Boron's account, as promised. No name is given to the sword, though that is a sidebar argument when in fact the sword

is what promotes his Divine right to rule as king of Britain. Well, here is **Thomas Malory**'s claim regarding the same sword.

**Whoso pulleth out this sword of this stone and anvil, is
rightwise king born of all England.**

Le Morte d'Arthur

Seems pretty straightforward, no? According to Malory, the person who pulled the sword from the stone was the rightful king of Britain, and that person was Arthur. I put these quotes here for a reason. It's so that all of us can begin these discussions, and hopefully end them, on the same page. **[UPDATE: 1/15/24:** Oh, oh, oh—I almost forgot. A question for the class, when did Arthur pull the sword from the stone, exactly? I'm not asking for the year. All I'm looking for is a day. Any thoughts? If you guessed Christmas Eve, then you would be correct. Here is what Boron claims.

On Christmas Eve all the clergy of the kingdom assembled with all the barons of any worth, having arranged matters exactly as Merlin commanded... The archbishop sang mass as far as the gospel; and then, just as they had made the offering, and day began to break, **a great square block of stone and an anvil appeared, and in the anvil was fixed a sword.**

Merlin

The **winter solstice** just so happens to be when the sun sails at its lowest point in the southern horizon. It remains there for **three days**, signifying death, and then rises again, beginning its circuit northward. Having Arthur arrive on the scene to prove his worth during the winter solstice of all occasions adds up to more of them Arthurian Mysteries. It's yet another RCC retelling of what very likely went down with Yahusha HaMashiach. The defining difference is that YAHUAHA in the flesh goes about fulfilling his work on the seven feast days rather than those created by Nimrod. I'm wondering if Yom Teruah or Sukkot would be good contenders, though now that I think about it, I've got a better one.

‘Would you like, then,’ said the archbishop, ‘**to postpone his choosing and anointing till Pentecost?**’

‘**We would indeed, sir,**’ they replied, ‘**in case he proves to be unfit to be our king.**’

Merlin

Pentecost is none other than **Shavuot**, the feast of weeks. Everyone knows the part regarding the Ruach HaQodesh, descending upon the Talmidiym like tongues of fire, in Acts 2. But then Shavuot also happens to be the day when Moshe received the Torah from YAHUAHA Alahayam on the mountaintop. It happened **40 days** after the Passover event, when Yashar’el left Mitsriym. The Mysteries of Arthur tacks on those 40 days before Passover, a fasting season known as Lent, and they’re doing it wrong. Why can’t anyone read the directions as laid out in Scripture? Anywho, Moshe descended the mountain only to encounter Ba’al worship, telling us that Yashar’el was not worthy. All I’m saying is, what if Yahusha HaMashiach received the Rod of YAHUAHA on the same day?]

The fact that Moshe pulled one such Rod from the Earth hasn’t escaped the space between my ears. I’m letting you know right now that Excalibur and the Rod are connected. The story of the Rod is mostly told to us in Yashar though there are other sources and goes as follows.

³⁹ And it was that while he prayed, he looked opposite to him, and behold a **sapphire stick** was placed in the ground, which was planted in the midst of the garden. ⁴⁰ And he approached the stick and he looked and **behold the name of the YAHUAHA Alahayam Tseva’oth was engraved thereon**, written, and developed upon the stick. ⁴¹ **And he read it and stretched forth his hand and he plucked it like a forest tree from the thicket, and the stick was in his hand.**

⁴² **And this is the stick with which all the works of our Alahayam were performed**, after he had created heaven and

earth, and all the host of them, seas, rivers and all their fishes.

⁴³ And when Alahayam had driven A'dam from the garden of Eden, he took the stick in his hand and went and tilled the ground from which he was taken. ⁴⁴ And the stick came down to Noach and was given to Shem and his descendants, until it came into the hand of Avraham the Hebrew. ⁴⁵ And when Avraham had given all he had to his son Yitschaq, he also gave to him this stick. ⁴⁶ And when Ya'aqov had fled to Padanaram, he took it into his hand, and when he returned to his father, he had not left it behind him. ⁴⁷ Also when he went down to Mitsriym, he took it into his hand and gave it to Yoceph, one portion above his brethren, for Ya'aqov had taken it by force from his brother Esau.

⁴⁸ And after the death of Yoceph, the nobles of Mitsriym came into the house of Yoceph, and the stick came into the hand of Reuel the Midianite, and when he went out of Mitsriym, he took it in his hand and planted it in his garden.

⁴⁹ And all the mighty men of the Qeyniyiym tried to pluck it when they endeavored to get Tsipporah his daughter, but they were unsuccessful. ⁵⁰ So that stick remained planted in the garden of Re'u'el, until he came who had a right to it and took it. ⁵¹ And when Re'u'el saw the stick in the hand of Moshe, he wondered at it, and **he gave him his daughter Tsipporah for a woman.**

Yashar 77:39-51

What have we so far learned? The Rod which Moshe plucked from the garden was once the personal property of YAHUAHA Alahayam and was instrumental in his works. It then passed from A'dam to Noach to Shem to Avraham and then right on down to the Patriarchs through Ya'aqov, where it was handed off to Yoceph.

[**UPDATE:** 1/15/24: It wasn't simply the property of YAHUAHA Alahayam though. His name was written upon it. That shouldn't go unnoticed. I mean, I noticed it, but I've already failed to show you why

his Name is so important, when it is the sword in the stone which we are attempting to make comparisons with. Reading once more from Robert de Boron's account.

Those who beheld this wonder ran to the church to tell the people; and the archbishop came out bearing holy water and precious relics, and he went and saw the stone and sprinkled it with holy water. Then he noticed what was written on the sword: **that whoever could draw the sword from the stone would be king by the choice of Iesus Christos.**

Merlin

Anyone who pulled the sword from the stone would be king of Britain by order of Iesus Christos. His name was written upon it, not a coincidence. It stands to reason then that the same can be said of the Rod of YAHUAHA, and I haven't even gotten around to talking about Yahudah's part in the story quite yet.]

²¹ And Mosheh stretched out his hand over the sea, **with the great and glorious rod which was created at the beginning, and on which were engraven and set forth the Great and Glorious Name**, and the ten signs which had smitten the Mizraee, and the three fathers of the world, and the six mothers, and the twelve tribes of Ya'aqov: and straightway Yahuah brought a vehement east wind upon the sea all night, and made the sea dry; and divided the waters into twelve divisions according to the twelve tribes of Ya'aqov.

Jonathan Targum: Exodus 14:21

Interesting that the Name of Mashiach is written on Sword in the Stone because the Name of YAHUAHA is inscribed upon the Rod, and wouldn't you know, they're both the same. That is my position in the very least. YAHUAHA was always the Son of ALAHAYAM, and I'm sticking to it. Here to Rod is said to include the three fathers of the world, its six mothers, and the twelve tribes. The twelve tribes are a given, but who might the others be? Avraham, Yitschaq, Ya'aqov, Sharaha, Rivqah, and then Leah and Rachel are my best guess. Probably

the correct one. Also, the Ten Plagues of Mizraim should have all of our interest since the kingdom of Mashiach was probably ushered in a similar manner.

How it ended up with Re'u'el can probably only be explained in that he was a **Priest of Midian**. I'm thinking there is a **Melchizedek** relationship to be found there. And then notice how Tsipporah was given as a woman only after Moshe pulled the Rod from the Earth. The reason being is that Re'u'el would only hand off his daughter in marriage to the one who was worthy of the Rod. There had been many suitors, but none were capable of accomplishing the deed. Further information is given to us in LOTJ.

One of the seven maidens whom Moses saw at the well attracted his notice in particular on account of her modest demeanor, and he made her a proposal of marriage. But Zipporah repulsed him, saying, "My father has a tree in his garden with which he tests every man that expresses a desire to marry one of his daughters, and as soon as the suitor touches the tree, he is devoured by it."

Moses: "Whence has he the tree?"

Zipporah: "It is the rod that the Holy One, blessed be He, created in the twilight of the first Sabbath eve, and gave to Adam. He transmitted it to Enoch, from him it descended to Noah, then to Shem, and Abraham, and Isaac, and finally to Jacob, who brought it with him to Egypt, and gave it to his son Joseph. **When Joseph died, the Egyptians pillaged his house, and the rod, which was in their booty, they brought to Pharaoh's palace. At that time my father was one of the most prominent of the king's sacred scribes, and as such he had the opportunity of seeing the rod. He felt a great desire to possess it, and he stole it and took it to his house.** On this rod the Ineffable Name is graven, and also the ten plagues that God will cause to visit the Egyptians in a future day. For many years it lay in my father's house. One day he was walking in his garden carrying it, and he stuck it in the ground. When

he attempted to draw it out again, he found that it had sprouted, and was putting forth blossoms. That is the rod with which he tries any that desire to marry his daughters. He insists that our suitors shall attempt to pull it out of the ground, but as soon as they touch it, it devours them.”

The Legends of the Jews: Volume II

The Rod was stolen from among Yoceph’s possessions after his death and then taken to Pharaoh’s house. From there, Re’u’el “re-acquired” the Rod without permission, securing it in Midian in the whereabouts of Ciynai, the Mountain of YAHUAHA. I’m under the impression that he did so as an act of duty to the Alahayam of Avraham, whom he was descended from through Qeturah. Was Re’u’el aware that it was intended to return into the hands of YAHUAHA again? Well, it did. The Rod is most certainly a McGuffin in the Millennial Kingdom narrative, but I’m not quite ready to go there yet.



The His-Story of the Rod has just been given in Yashar as well as LOTJ, and yet **Yahudah** has been completely snubbed from both accounts, isn’t that strange? All indications seem to imply that he possessed the Rod. The kingship was passed to Yahudah after Re’uven’s transgression, though he very nearly lost it as well. The account which I am thinking of follows the sins of Er and Onan, the Meat-Beating

Brothers. **Tamar** was a daughter from the **House of Shem**, whom Yahudah gave to his sons in marriage. The short of it is that Er and Onan's mother was Shuach the Kena'aniy (Canaanite). She hated Shem as well as the Hebrews, even though she married one, and so, hoping that they would no longer breed among the sons of Cham, she decided to play the part of a Sex Coach. Er and Onan did the deed, an act which involved spilling their seed. They then died, leaving Tamar a widow as well as a virgin, and now, you have been caught up to speed.

²² And after these things, while Tamar was a widow, she heard after two years that I was going up, to shear my sheep, and **adorned herself in bridal array**, and sat in the city Enaim by the gate. ²³ **For it was a law of the Amorites, that she who was about to marry should sit in fornication seven days by the gate.**

The Testament of Yahudah 10:22-26

Tamar traded in one veil for another. The idea is the law of the Amorites dictated that all expected brides should sin in fornication seven days by the gate. It means every man had a right to pay for her. Get a shot at impregnating her with their seed before the man of the hour. Let him deal with the offspring. Undoubtedly, another Kena'aniy tactic. If you can't force them from the land, breed them out. Well, here is the account as told to us in Barashayath.

And it was reported to Thumar, that her father-in-law was going up to Thumanuth to shear his sheep, so she put off her widow's garments and concealed herself in her veil and went down and sat at the opening by the wells which are on the road to Thumanuth, for she saw that Shalaha was grown up, and he was not given to her as a husband. Yaha'ua'daha regarded her. And he thought she was a prostitute, for she had hidden her face. So, he turned from the road to her, and said, "Come on, have intercourse with me." For he knew not she was his daughter-in-law. Then she asked, "What will you give to me, if I have intercourse with you?" Then he replied, "I will send you a kid of the goats or sheep." And she replied,

“What you will give me as a pledge that you will send them?” He replied, “What is the pledge that I shall give you?” And she answered, “Your signet-ring, the twisted thread it hangs upon, and **the stick you have in your hand.**” So, he gave her them, and he had intercourse with her, and she conceived to him. Then she arose, and went and put the veil from off her, and dressed herself in her widow’s garments.

Barashayath 38:13-19 (Paleo)

There it is, the Rod of YAHUAHA. Yahudah handed it to Tamar as a temporary payment for his lust until the kid of a goat could be secured. Good thing she happened to be a daughter of Shem or else His-Story may have taken a very different turn. Why am I not surprised to learn that twin sons were conceived in the tipi and that **Perets** was one of them? Look up Mashiach’s genealogy in Besorah Mattityahu, why don’t you? That would be Matthew 1:1-17. From Perets we come upon **Bo’az**, who married **R’oth**, the great-grandmother of **David**. Eventually, the lineage of David passed on to **Yoceph** the father of **Miryam**, of whom was born **Yahusha HaMashiach**. As a Melchizedek King-Priest, the Rod would have been his to possess.



By the way, I am fully convinced that Yoceph the father of Miryam was the *same* Yoceph of Ramah who buried Yahusha in a tomb, though most simply know him as Joseph of Arimathea. When writing [Mary](#)

[Magdalene: Wife of Messiah](#), I was working under the assumption that Yoceph was Yahusha's Great-Uncle. Nope. He wasn't. Yoceph was Yahusha's Grandfather. And where did Yoceph end up but Britain?

⁹ Then were the shipborne wanderers given land over from the **Isle of Departure**, saying that could they live where no one else could because of the spirits, then their holiness would be established before all the people. The strangers were sorely tried by the Druids, but the spirits troubled them not. Nor did the sickness of the place come upon them, and the people wondered.

Book of Britain 1:9

To be more precise, Yoceph formed a settlement on the Isle of Departure, which is the same thing as **Avalon**, where the Lady of the Lake lived, and later on, handed the sword Excalibur to Arthur. From there, the ruachoth of the dead were said to depart the world. Nobody, not even the Druids, were capable of living in the area because a portal into the spiritual realm existed there. That is, until Yoceph and company survived the night untroubled or harmed. And just look at what was in his possession, why don't you?

¹⁹ Ilyid is buried outside the forked path before the church, and on his tomb was written, "I brought Christ to the Britons and taught them. I buried Christ and now here my body is at rest."

²⁰ Ilass was the first convert, and it is said that she alone knew the secret of the Holy Hawthorn. What this may be, none can know now. **It is said that when the Druthin murmured against the staff of Ilyid**, she placed a twig in water, and it flowered.

²¹ Here, in this holy place, under the direct guidance of God, our father founded the first church in Britain. It is said it was not built by human hands, which is true, and from here shall come that which will be the salvation of mankind in the years to come. Here was the resting place for the souls of the dead,

where they received their last sustenance before passing through the glass wall. From here ran the old road to the place of light where the bright-winged spirits flew freely in the place called Dainsart in the old tongue.

Book of Britain 1:19-21

Why were the Druids arguing over the staff of Yoceph? He appears to have already been dead by this point. Well, rods were a symbol of authority, as per Psalm 23:4, though the staff which he arrived with appears to have risen far above the metaphor. Islass, his first convert, placed a twig in water, and it flowered, reminding us of **Aaron's rod**. What happened to the Rod is anybody's guess, but I think I know.

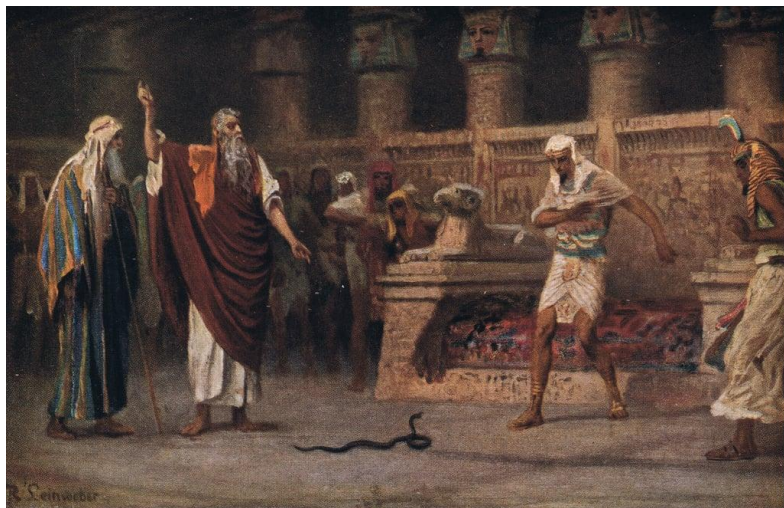
¹⁵ And out of his mouth goes a sharp sword, that with it he should smite the nations: **and he shall rule them with a rod of iron**: and he treads the winepress of the fierceness and wrath of Yahuah Tseva'oth. ¹⁶ And he has on his vesture and on his thigh a name written, King of kings, and YAHUAHA Adonai.

Chazon (Revelation) 19:15-16

I *checked* all four gospels and then some. Yahusha HaMashiach was never seen with a Rod in his possession during his originally earthly ministry. But then, when he reemerges as King of kings during his Thousand Year Reign, he's suddenly sporting one, what gives? You can come to your own conclusion, but I am of the opinion that the Rod of YAHUAHA and Yahusha's Rod are never seen in the room together because they are the same. Moshe pulled it from the garden, proving his worth. What are the chances that Yahusha HaMashiach did the same?

The Arthurian storytellers were, in my opinion, reciting from an actual event in His-Story. Yoceph of Ramah carried the Rod of YAHUAHA to Brittain so that Yahusha HaMashiach might prove his worth. Only afterwards is Arthur said to have done the same. The defining difference, as you well know by now, is that it's the Red Dragon as well as the seed of the Red Dragon whom the Arthurian storytellers were

rooting for. Supposing the sword in the stone did break, as the Arthurian storytellers insist, only to be replaced by Excalibur. Perhaps that is their clever way of undermining the Rod of YAHUAHA.



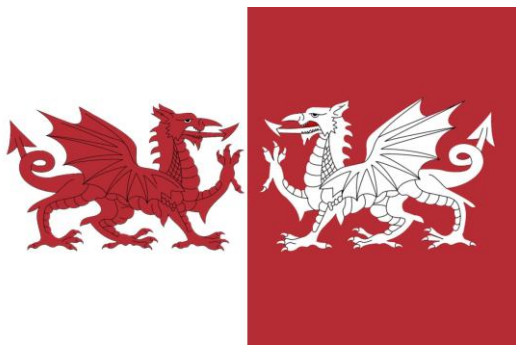
[UPDATE: 1/15/24: I'M not done yet. Those of you who participate in my weekly Torah portions will perhaps recall *the trip* which Ms. Pamela's Paleo translation sent me on. No psychedelics were involved. Discovering the Truth is enough of a serotonin activation, thank you very much. The passage which plunged me right down the track of the rickety wooden roller coaster derives from Shama'uath, which most of you know as Exodus. Remember when Aaron cast down his rod before Pharaoh and it became a serpent? Well, that's not exactly what it says.

Thus, YAHUAHA, the EVER-LIVING spoke to Mashaha and to Aharan, saying, "Since Pharaoh has said to you, 'Give us evidence,' instruct Aharan, take your branch before Pharaoh, and before his ministers, and he will exist of **thunuyan**. Mashaha and Aharan therefore went to Pharaoh, and did as YAHUAHA, the EVER-LIVING, commanded, and he cast down his branch to the face of Pharaoh, and to the face of his ministers, and he will exist of **thunuyan**. But Pharaoh summoned the wise men and enchanter, and they,

the sacred scribes, fashioned a flaming metal rod. And he cast down every man his rod, and they existed of **thunuyan**. But Aharan's branch devoured their rods. However, the heart of Pharaoh was strong, and he would not listen to them, just as YAHUAHA, the EVER-LIVING had foretold.

Shama'uath (Exodus) 7:8-13

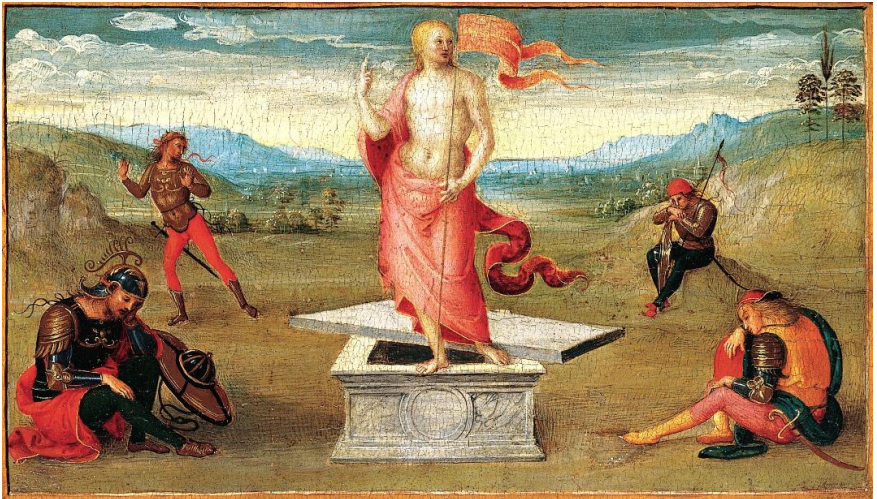
The word **thunuyan** describes a dragon or a sea serpent, not a snake. Their first appearance can be found in Barashayath chapter one. ALAHAYAM created the thunuyan in the waters rather than the land. The Masoretic Hebrew goes with '*tannin*', which describes the same thing, a coiled and gigantic serpentine sea creature. Many refuse to believe in the existence of sea serpents or dragons and insist '*tannin*' was a description for whale. Oh, fine then, let's go with 'whale' before somebody's programing breaks down, inciting the arrival of an Imagineer animatronics repairman from the Wonderland underground. I guess that means the Rod turned into a beached whale, blub, blub, blub. Looks like Pharaoh's wizards turned their rods into beached whales as well. I've never seen a beached whale eat numerous other beached whales but there is some normie logic for you.

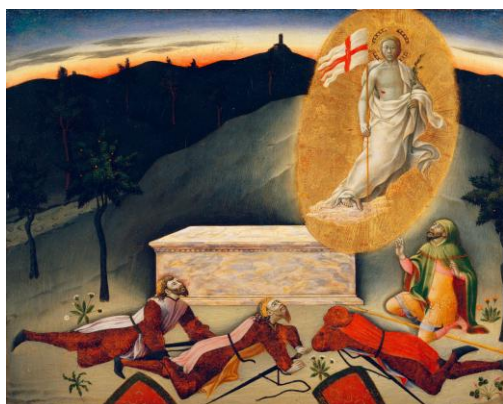


Nope, they were serpents of the aquatic dragon variety. When I gave you the account of Merlin's prophecy, the one in which Vortigern watched a red and a white dragon combating the other (as per The History of the Kings of Britain), I forgot to mention that the pool was drained only because the dragons lived within the water. The longer

story is that Vortigern made several attempts at building a tower and in every instance it crumbled. Merlin explained that there was a pool of water under the earth where the tower stood and that two separate dragons lived inside rocks within that body of water. So, they too were water dragons.

Also, recall what the issue was over. Merlin explained that the white dragon represented the Saxons and that the Saxons, aka the sons of Yitschaq, would defeat the red dragon, a stand-in for Uther Pendragon's kingdom and, well, the Red Dragon of Revelation. Well, the same thing happened in Mitsriym. Balaam and his wizards were capable of creating dragons from rods of their own, indicating the knowhow of the Mysteries of Mitsrayim, but in the end it was the dragon metamorphosized from the rod of Aaron which devoured the others. Was it white in color too? It just goes to show that His-Story repeats itself and the Rod of YAHUAHA hits closer to home than I had ever previously realized.]





[**UPDATE** 1/24/24: AND then it occurred to me. Medieval art as a habit likes to show Yahusha resurrecting from the dead with a **scepter**. In nearly every instance, the cross, though I prefer the **Mark of the Tav**, can be visible above. Dang, I didn't even think about the rod aspect of the equation when writing my line-for-line commentary on [Besorah Kepha](#), because in that one, the Mark of the Tav follows him out of the tomb, if you recall. And of course, seeing as how it is the His-Story of YAHUAHA's rod that we're dealing with, I might as well quote from that passage again. It goes as follows.

²² When therefore those soldiers saw it, they awakened the centurion and the elders; for they too were hard by keeping guard. And as they declared what things they had seen, again they saw three men come forth from the tomb, and two of them supporting one, **and a cross following them**; and of the two the head reached to the heaven, but the head of him who was led by them overpassed the heavens.

²³ And they heard a voice from the heavens, saying: You have preached to them that sleep. **And a response was heard from the cross: Yea.**

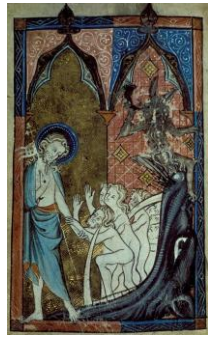
Besorah Kepha 22-23

I will remind you that we only have one incomplete copy of Besorah Kepha and that dead men *do* tell tales, because it was pulled from the bones of a naughty monk. Considering the sheer amount of Medieval artwork before us, it seems to me that Kepha's Besorah was far more popular than we are told. That—or the residents of the Kingdom had firsthand knowledge of the scepter emerging from the grave, because the three Synoptic Gospels and Besorah Yochanon don't divulge. The boys down at Seminary love to criticize the Tav passage in Kepha but then it just goes to show how often arrogance is tied up with mockery. The kingdom residents knew a thing or two.

In the same artwork, we even see instances of something resembling the **Templar** flag, *uh-oh*. Never has there been an instance of a red flag

being printed on an actual flag, apparently. Well then, you should know about my current position on the Templars. They weren't who Illuminati written history books claim they were. My [Friday XIII](#) paper dips into that, as well as their connection with the Shroud. I'm of the suggestion that they were actual soldiers of the Millennial Kingdom and that our Inheritors claimed otherwise, via war propaganda.

Also evident is that Yoceph of Ramah buried Mashiach with the scepter, telling us it *was* in his possession all along.





The Scepter even made the journey into She'ol. That much should be made evident with the talking Tav in Besorah Kepha. The voice from heaven, which I believe to be the Ruach HaQodesh, inquired regarding whether or not the people of She'ol had been preached to and the response from the Tav was *Yea*. No surprise, medieval artwork attests to the same story. The **Hellmouth** creature should be familiar to you by this point, supposing you've managed my [Leviathan](#) series.

And so, what I am about to tell you is yet another instance of my Multiverse research bleeding together into one coherent vision. Remember that time I told you about the [Hidden Wilderness](#)? It happens to be a book I wrote. If you've managed to hibernate through the entire discussion, then it will do you good to learn that the Blessed Land is a physical location in the greater material realm where Mashiach and the saints, but also, New Yerushalayim currently resides. What I'm

about to do is take my 'Seven Thousand Year Timeline Deception' research along with this current 'Rod of YAHUAHA' research and then show you how it all ties into '[The Glorious Appearing of Yahusha HaMashiach](#)' and the Hidden Wilderness. Are you ready for it? I am—even if you're not. Going ahead without your permission, as is so often the case in these parts, *here* it goes.

Second Passover is a hot topic of conversation on the Internet and just about everyone and their mom wants to know when it will occur. People ask me all the time in a depressing manner if I think it's already happened, as if that's a bad thing. I'm sorry to be the bearer of News for all of you watching the Zionist narrative and keeping your fingers crossed, but *oh*, it's happened. Meanwhile, another percentage of you have never heard of Second Passover before, not until like ten seconds ago, and are pissed to have learned it already went down and you missed out on a good time. And of course, there are a skeptical handful of you wondering if Second Passover is even a thing or if it's something I just made up a moment ago. It's totally real. Here is where I am pulling my information from.

⁹ Then YAHUAHA said to Moshe, ¹⁰ "Speak unto the children of Yashar'el, saying: '**If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the Pesach unto YAHUAHA.**' ¹¹ **The fourteenth day of the second month at even they shall keep it and eat it with matstsah and bitter herbs.** ¹² They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the Pecach they shall keep it. ¹³ But the man that is clean, and is not in a journey, and forbears to keep the Pecach, even the same soul shall be cut off from among his people: because he brought not the offering of YAHUAHA in his appointed season, that man shall bear his sin.

Bemidbar (Numbers) 9:9-13

Much discussion has been had regarding whether or not Second Passover is applicable to those of us scattered across the realm in our current short season Diaspora. Seeing as how we aren't making the yearly trek to Jerusalem (and I have good reason not to), the point some are making is that we are accounted as those on a journey and should look to the fourteenth day of the second month rather than the first. Another observation worth making are the dead bodies. A person is unclean if he touches one and therefore cannot partake. Assuming Yoceph and Niqodiymon as well as the Miryam's were on the same feast calendar as the Yahudiym and had yet to partake in the Pascha meal, then they too would have had to wait an additional month. Because they buried a dead person into a tomb, obviously. But then, it's not like the dead person can partake either, being unclean. It's what makes Yahusha's entry into She'ol so fascinating. Before I touch on that point, I give you another piece of the puzzle.

⁷ **Therefore, behold, the days are coming, declares YAHUAHA, when they shall no longer say, 'As YAHUAHA lives who brought up the children of Yashar'el out of the land of Mitsriym,' ⁸ but 'As YAHUAHA lives who brought up and led the seed of the house of Yashar'el out of the north country and out of all the countries where he had driven them.' Then they shall dwell in their own land.**

Yermiyahu 23:7-8

One barely needs to read between the lines to know what Yermiyahu is getting at. They call it 'cross referencing' for a purpose. YAHUAHA was promising a *future* Second Passover in contrast to the first. The second one, accordingly, would be so great a mile-marker that the Exodus account would seem like a prologue by comparison. Mind you, the children of Yashar'el were not being instructed to STOP Passover observance. No, they were told there would be another Passover event so amazing that one could not even imagine observing

the Commands without the second event filling every fiber of their consciousness.

Returning to the question of the hour. The one I keep getting is in regard to when the Second Passover is supposed to take place. Hmmm, I wonder when that is, hmmm. Let's put our heads together and try to figure this one out. When was there a sequel Passover event so amazing that the entire world remembers that one rather than the original? Yermiyahu describes the Second Passover event as one which would bring the house of Yashar'el out of the north country as well as all the countries where YAHUAHA had driven them. Hmmm. Well, I can't come up with anything. I'm stumped. Let's see if the following passage can jog our memory.

¹¹ Then YAHUAHA stretching forth his hand, made the sign of the cross [Tav] upon A'dam, and upon all his saints. ¹² And taking hold of A'dam by his right hand, **he ascended from She'ol**, and **all the saints of ALAHAYAM followed him**.

20 THEN YAHUAHA holding A'dam by the hand, delivered him to Miyka'el the archangel; and he **led them into Paradise**, filled with mercy and glory.

Besorah Niqodiymon 19:11-12; 20:1

I'm just thinking out loud here, but Yahusha HaMashiach was crucified in the hours leading up to the **Passover meal**. The inhabitants of She'ol were dead, and you could also say on a journey, thereby checking off both requirements of Bemidbar (Numbers) 9. It should also be mentioned that every dead soul brought to life in Paradise at the hand of Yahusha HaMashiach was a righteous individual. They were the Torah keepers, indicating that Passover had been their cup of tea while on earth. And now, the blood of the lamb literally saved them from death. I will ask. Moving forward, which Passover event do you suspect they would remember the most? It's okay, you can say it. The Passover when YAHUAHA died like a Trojan horse so that he could be hand

delivered to She'ol by Satan and save them. That would be the Second Passover event.

In a minute, I'll be quoting from 'Odes of Shalomah'. The reason for this is because I theorized a few years ago now that Odes was a testimonial of the resurrected sainthood, via [Odes of Solomon and the Millennial Kingdom](#). Ode 42 is the platter being served up today. I give you the entire chapter for context purposes, and as you shall see through your own bifocals, the scene involves what we have already read in Besorah Niqodiymon. Not only that, but the narrator also identifies himself as the resurrected Savior.

¹ I extended my hands and approached my Adonai, for the expansion of my hands is His sign.

² And my extension is the upright cross, that was lifted up on the way of the Righteous One.

³ And I became useless to those who knew me not, because I shall hide myself from those who possessed me not.

⁴ And I will be with those who love me.

⁵ All my persecutors have died, and they sought me, they who declared against me, because I am living.

⁶ Then I arose and am with them and will speak by their mouths.

⁷ For they have rejected those who persecute them; and I threw over them the yoke of my love.

⁸ Like the arm of the bridegroom over the bride, so is my yoke over those who know me.

⁹ And as the bridal chamber is spread out by the bridal pair's home, so is my love by those who believe in me.

¹⁰ I was not rejected although I was considered to be so, and I did not perish although they thought it of me.

¹¹ **Sheol saw me and was shattered, and Death ejected me and many with me.**

¹² I have been vinegar and bitterness to it, and I went down with it as far as its depth.

¹³ Then the feet and the head it released, because it was not able to endure my face.

¹⁴ And I made a congregation of living among his dead; and I spoke with them by living lips; in order that my word may not be unprofitable.

¹⁵ **And those who had died ran towards me; and they cried out and said, Son of ALAHAYAM, have pity on us.**

¹⁶ **And deal with us according to Your kindness and bring us out from the bonds of darkness.**

¹⁷ And open for us the door by which we may come out to You; for we perceive that our death does not touch You.

¹⁸ May we also be saved with You because You are our Savior.

¹⁹ Then I heard their voice and placed their faith in my heart.

²⁰ And I placed my name upon their head, because they are free, and they are mine. *Hallelujah.*

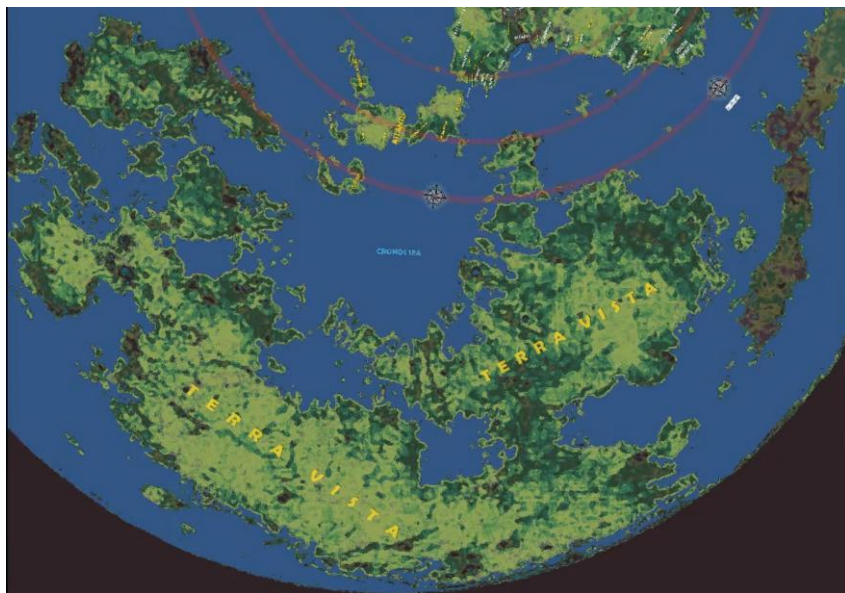
Odes of Solomon 42

Recall the first Passover. Death was ejected from the homes of Yashar'el in Mitsriym, so long as they had the blood of the lamb over their doorposts. They then went free from bondage. Well, it happened again in She'ol. They were covered under the blood of the LIVING Lamb and set free in heaven. My favorite part of the entire Ode is when the dead run towards Mashiach, crying out for pity. Why hasn't that scene been made into a movie? If they do it right, then they can have my money. Take it. I'll totally plop my patty-cakes down into a seat.



While the filmmakers are at it, be sure to write this very bizarre scene into the shooting script, wherein Mashiach runs the demon through with the Tav he was crucified upon, and is that the **Lance of Longinus**? So epic. Perhaps the Scepter of YAHUAHA doubles as a weapon. Who knew the Second Passover event account could be so badass?

The part where Mashiach states he placed their faith in his heart is probably a reference to the Renewed Covenant, as per Yermiyahu 31:31-34. That's an additional topic included in 'The Seven Thousand Year Timeline Deception,' wherein I show you how the requirements of the 'New Testament' are only met by the resurrected rather than mortals, which is precisely what is happening here. Yes, we are technically living in New Testament times, as the Renewed Covenant was cut, but when lawless Christians tell me they don't have to keep the Torah because the law is written on their hearts, thereby invoking Yermiyahu 31, then LOL, LOL, LOL, LOL, LMAP. Other Internet abbreviations which seem applicable at the moment are ADIH, PITR, and G2G. All you Baby Boomers and Gen Xers should look them up because they're totally applicable, IMO.



Time to close the shop for the night. Only a careless observer will claim I didn't get to the part where the Second Passover ties into The Hidden Wilderness. That was already covered in Yermiyahu 23:7-8 when YAHUAHA states: "The they shall dwell in their own land." That would be a reference if ever I've seen one. I was seeing if you were paying attention. It's where New Yerushalayim is, you know, and where must Second Passover take place for the unclean dead handler and traveler but in Yerushalayim. BOOM, there it is. The only thing we haven't come around full circle with is the Rod of YAHUAHA. Well, I'm about to do it. Won't leave you hanging. Not only that, but I'm also about to reference the Rod, the Hidden Wilderness, and Second Passover all in one account. You know how you make a theological claim, and the Chapter and Verse people are like: "Chapter and verse, please"? I would know because I happen to be one of those people. Chapter and verse *this*, then.

³³ As I live, declares YAHUAHA Alahayam, surely with a mighty hand and an outstretched arm and with wrath poured out I will be king over you. ³⁴ I will bring you out from the

peoples and gather you out of the countries where you are scattered, with a mighty hand and an outstretched arm, and with wrath poured out. ³⁵ **And I will bring you into the wilderness of the people,** and there I will enter into judgment with you face to face. ³⁶ As I entered into judgment with your fathers in the wilderness of the land of Mitsryim, so I will enter into judgment with you, declares YAHUAHA Alahayam. ³⁷ **I will make you pass under the Rod, and I will bring you into the bond of the Covenant.** ³⁸ I will purge out the rebels from among you, and those who transgress against me. I will bring them out of the land where they sojourn, but they shall not enter the land of Yashar'el. Then you will know that I am YAHUAHA.

Yechezq'el (Ezekiel) 20:33-38

Come on, *now*, you and I both know the land of Yashar'el being spoken of here is the true land of inheritance, via New Yerushalayim, Paradise, and Tsiyon in the North. We've been through this so many times already. It exists in a place I like to call the Hidden Wilderness. That's where Yahusha HaMashiach holds up his Rod, allowing the children of Yashar'el to pass through on one exception, that they keep the bond of the Covenant. That's undoubtedly where the Torah written upon the heart comes into it, which furthermore invokes the resurrected sort.

Well, there he is, Yahusha. Still ruling over his kingdom with a Rod, I see. And what is the Rod used for, exactly? Making sure the Covenant is kept. Making sure the rebels and the Torah transgressors have no other entry part. Really, it's quite amazing, the sheer level of cognitive dissonance out there. The very notion that the Millennial Kingdom of Mashiach already transpired is a growing trend on the Internet. I'm not at all bitter when I tell you my research is simultaneously more thorough and more snubbed than anybody's. The reason being is that The Torah Abides and hardly anyone wants to live by it, much less be convicted of their transgressions. It's great and all that people are pointing out what has already come and gone, but then, desiring to live a righteous life in the present short season of deception seems to me

like the next natural step. A king has laws, you know. Why do you suppose the kingdom came to an end? *Oh gee*, you have to wonder if there's any book in the world that wrote them down.

Notice what Yechezq'el 20 doesn't say. It doesn't say the 'non-believers' in the historical death and resurrection of Jesus will be cast out. No, it says the rebels from among the ranks. Those would be the transgressors. I guess that's why the last provided line is so important. For everyone out there claiming that Jesus came to undo YAHUAHA's commands, the decisive moment will come. The person who hopes to pass into the land will finally have to come to terms with the fact that the man who holds the Rod is YAHUAHA.]