The Rule of Man…

The seventh and eighth chapters of Dany’el / Daniel contain a profoundly revealing presentation of history, much of it now past but most of it poised to play out in our immediate future. The prophetic proclamation was written twenty-five-hundred years ago, around 555 BCE. Evidence that it was inspired by Yahowah abounds. Its proof statements are irrefutable as a result of the Qumran library, because we possess sixteen separate manuscripts of Dany’el, which predate the book’s most profound predictions.

While a captive in Babylon, in the most corrupt place on earth, in the birthplace of religion and politics and of military and economic schemes, in the place Yahowah asked Abraham to leave before engaging in the Covenant, Yahowah revealed a vision which unlocks the mystery of time, ultimately pinpointing the very date the Ma’aseyah Yahowsha’ would arrive in Yaruwshalaim: March 28, 33 CE, four days before Passover, to honor His Towrah promises. He even predicted when and by whom the Temple would be destroyed, remarkable in that the Temple didn’t even exist at the time of the vision. Dany’el revealed that Yisra’el would be deforested, something the Romans achieved in 135 CE when they salted the earth, sixty-five years after razing the Temple. But more than this, the prophetic visions witnessed by Dany’el chronicle the rise and fall of mighty empires, including Babylonia, Persia, Greece, and Rome. And it is from this book that Yahowsha’ recited much of what is now found in Revelation.

But these are merely examples of what is foretold, among countless others. This is an amazing book, presenting 2,500 years of world history from Yisra’el’s perspective. It is the human story, one delivered by a godly man who withstood religious and political persecution, a man who refused to compromise, a man who ultimately triumphed over the corrupting influence of human institutions to encourage the rest of us. It is the story of the fall of man.
The oldest extant scroll of Dany’el / Daniel was copied around 125 BCE, four-hundred thirty years after the book of prophecy was initially penned. It remains the only bilingual text demonstrating Divine inspiration found among the Dead Sea Scrolls. It was written in Hebrew and Aramaic. It opens in Hebrew, switches to Aramaic in the second half of the fourth verse of the second chapter, and then it reverts back to Hebrew at the beginning of the eighth chapter. Since our investigation will commence with the seventh chapter, we will be relying on Aramaic initially rather than Hebrew – our constant friend and companion throughout this study. And while this will limit our direct investigation of each word’s meaning, and that is because ancient Hebrew is more thoroughly researched than Aramaic, the languages are so similar we will not be shortchanged, especially since Yahowah sent Gabry’el / Gabriel to explain the symbols used in the text and to elaborate on them.

But beyond this, there is an unexpected advantage to the juxtaposition of the two languages. Yahowsha’ is known to have spoken both Hebrew and Aramaic, leaving us to wonder if there were some in His audience that would have understood one language but not the other. The question has also been posed as to whether Yahowsha’ cited the Torah and Prophets in Hebrew or Aramaic. But with this review of Dany’el 7, those questions will become moot. The languages are so similar that if you understand one, you will relate to the other.

Before we begin, realize that much of what you are going to experience initially speaks of civilizations long past. Looking back at the rise and fall of ancient empires may initially seem incongruous with a chapter devoted to the fall of man during the tribulation, but yet every word paints a picture, exposing the contrast between God and his creation, between the Covenant and human institutions, between the Towrah and the Adversary.

The Beast who emerges out of the Greek and Roman Empires isn’t simply a product of Macedonia and Rome, of Alexander and his generals or the Caesars, but of the entire edifice, beginning with Babylon. There are characteristics of every country from Babylonia to Persia, from Greece to Rome, in the Transgressor known to Christians as the “Antichrist.” His government will be an expression of his religion, as was the case throughout each empire, a tactic born and first honed in Babylon. It was in Babylonia that the military was deployed as an economic resource. Nations were conquered for tribute, not integration. Compelling vassal peoples to pay for Babylonian indulgences became more expedient than working. Further, as it relates to the first of these fallen nations, never lose sight of the fact that while the Transgressor of the Tribulation will emerge out of Rome, he will ultimately represent Babylon, the very thing Yahowah has asked His children to walk away from if they want to engage in the Covenant.
Turning to Persia, it was the antithesis of Babylon in substantive ways. It grew through integration. For the Persians, the known world was one world – their world. They developed and deployed the means to effectively communicate, and thus influence people over large distances by way of a common language, a postal system, taxation, a state religion, and roadways – all designed to integrate the different cultures into a common empire. Their control mechanism was a centralized, bureaucratic administration under the dictatorial control of an emperor. His designs were conveyed by civil servants and imposed by a large professional military. But with so many cultures and ethnicities covering such a vast area, the king’s authority was often challenged, causing the constant deployment of troops to quell rebellions, a burden that became economically unsustainable.

Greece by contrast was a loose collection of independent city-states – wholly decentralized. They were as likely to war against one another as they were to band together to ward off a common foe. While there were kings, Greece was the birthplace of democracy, and with it philosophy. Rhetoric was revered, as were knowledge and the pretense of understanding. The Greeks were the merchants of the ancient world. Having sapped their own resources, they purchased wood and wheat by trading wine and olives – commodities that would grow in dry, impoverished soils. This seafaring nation was no less religious or militaristic than its predecessors, but it was the Greeks who discovered the benefit of turning warriors into heroes. All means of propaganda were deployed to fan the flames of patriotism and militarism, from theater to oratory, from novel to actual worship as if their warriors were gods. This collection of independent communities with a common spirit became a unified empire briefly as a result of Alexander’s conquests. But then as quickly as his weapons and strategy had built it, without any organizational control, it disintegrated, first into four kingdoms and then into many more.

Rome is unlike the others because it is still with us. The Imperial Empire is long gone, but not its legacy: the Roman Catholic and Eastern Orthodox Church. As for the Empire, no civilization prior or since has been as perverted or cruel. The Romans and their Legions were vicious and duplicitous. They made carnality and killing an art form. The Caesars were vile, ruthless men, who acted like their pagan gods. Having flirted with representative government, the most covetous men and the most effective warriors became supreme dictators, with a litany of their spoiled children inheriting the throne thereafter. Their names are now infamous and include in chronological order the likes of: Tiberius (14-37), Caligula (37-41), Nero (54-68), Domitian (81-96), Commodus (177-192), Caracalla (198-217), Elagabalus (218-222), Carinus (283-285), and Constantine, whose life we will examine in some detail.
They were known for their massive civil projects, from roadways to aqueducts, from amphitheatres to public forums, from lavish temples to decadent palaces. But it was their flawed character that brought them down. Dependent upon slaves to perform every task, from cleaning the streets to protecting the empire, wanton abuse of everyone who wasn’t Roman ultimately caused the world to rebel against them, and they collapsed from within before they were routed by those they had abused.

If Moseh’s request of us in *Dabarym 6:4-5* epitomizes the most desirable attitude, the Romans were exemplars of the worst extreme. The Towrah says: “Listen Yisra’el, Yahowah is our God, Yahowah is one, certain and unique. So you should genuinely choose to love Yahowah, your God, with all of your heart, with all of your soul, and with all of your capacity.” To which Yahowsha’ added, also citing the Torah: “You should choose to actually love your neighbor as yourself, for I am Yahowah.” (*Qara’* 19:18)

The epitome of Roman animosity to these instructions was manifest when in 70 CE Rome razed Yahowah’s Temple in Yisra’el, hauling its precious metals and people off to Rome to finance and build their Coliseum. Ponder the contrast between what was said and done in these places if you want to understand why God loves one and hates the other.

But it would only get worse. Prior to the Imperial Empire’s decline, one of the worst of a bad lot of Generals turned Emperor claimed to have seen a vision before the sun, and out of it promoted a religion as perverted and cruel as the Empire and its Legions. It became known as Roman Catholicism and Orthodox Christianity. It could be argued that no institution in all of human history has been as menacing and debilitating.

The Eastern Orthodox Churches which grew out of Constantine’s Roman legacy in Constantinople include: the Greek, Macedonian, Russian, Ukrainian, Cypriot, Georgian, Romanian, Serbian, Bulgarian, Moldovan, Albanian, Monteneigrin, Croatian, Czech, Slovak, Armenian, Syriac (Syrian), Ethiopian, and Copt (Egyptian) Orthodox Churches – all places Romans fought, killed, and died. They are as much a part of the Roman legacy as is the Roman Catholic Church. And as we shall soon learn, since the Beast that will terrorize the world throughout the Tribulation emerges out of both Rome and Greece, the Eastern Orthodox Church will be as culpable as is the Roman Catholic Church.

Bringing this all together, the Beast who will oppose all things Yah, His Word, His Name, His Torah, His Covenant, His Invitations, His Conditions, and His Way, will embody the religious, political, military, and economic influences manifest in Babylonia, Persia, Greece, Rome, Roman Catholicism, and Orthodox Christianity. So as we progress through history past, stay focused, because
everything we witness will become manifest again in our immediate future. We will learn precisely and irrefutably from which country the Transgressor will emerge. His entrance to power will be disclosed as will his retort to those who sponsored him. But especially shocking to many, we will discover that the man thought to be the “Antichrist” by Christians will be indistinguishable from the Roman who wrote half of their New Testament.

And speaking of interesting connections, the historical presentation we are about to witness begins in Babylon and never manages to leave. The first nation to die is Babylonia, but the victor, Cyrus of Persia, uses Babylon as his seat of power. Then when Alexander defeats Darius, Babylon retains its deadly reputation, claiming the life of the Macedonian general within days of him entering Satan’s most nefarious lair. Even Rome was infected, having battled the Persians and their derivatives, the Parthian and Sassanid Empires, for seven centuries, its Church became the reincarnation of Babylon, its every rite, doctrine, and celebration. This plague of death was infused into every aspect of the Church and Beast it spawned, both of which will become the most adroit exemplars of the worldwide influence of Whore of Babylon.

And while Yahowah has taken both Judaism and Islam to task in other prophetic books, let’s not lose sight of the fact that Rabbinic Judaism was codified in the Babylonian Talmud. And it is this collection of religious arguments against Yahowah’s Torah that were twisted by Muhammad to create the only credible portions of his Qur’an, giving birth to today’s most vicious religion. Simply stated, every soul Babylon infects becomes diseased, is destroyed, and dies.

In Bare’yth / Genesis, Babylon is the first place Yahowah asks us to walk away from if we want to engage in a relationship with Him. In the Revelation to Yahowchanan / John, Babylon is the last place Yahowsha’ calls His people out of prior to His return. And throughout God’s testimony there is a trinity of evil – Satan, the Beast, and Babylon – all shown to be united in their opposition to everything God desires. Therefore, we should not be surprised that throughout this prophecy, these associations is firmly established.

Aware of these factors, let’s commence our review...

“In the first year of (ba chad shanah la) Belsha’tsar (Belsha’tsar – May Bel (the Lord) Protect the King, commonly transliterated Belshazzar, along with his father, the last of the Chaldean kings), the king of (melek – highest royal ruler of the government of) Babel - Confusion (Babel – Confusion, commonly
transliterated Babylon), Dany’el (Dany’el – God Judges and Vindicates) saw (chazah – was able to look at and watch the totality of, facilitating comprehensive observation, perception, and understanding of (peal perfect)) a revealing vision (chelem – a prophetic revelation) and (wa) supernatural revelations (chazuw – sensory perceptions deployed to convey the truth visually) in his mind (re’sh – in his head) while upon his bed (‘al mishkab – on the place where he lies down to relax).

Thereupon (‘adayn – making a transition, therefore), in (ba) the prophetic revelation (chelem – revealing vision), he was prompted to write a complete copy of (katab – he was facilitated in the writing of the totality of (peal perfect)) the things (milah – the matters, events, and dialogue) being communicated (‘amar – being told and spoken).” (Dany’el / God Judges and Vindicates / Daniel 7:1)

The awkward phrase “he related the sum of the words” found in most English bible translations does not exist in Qumran’s 4QDan, the only scroll that preserves this verse. Should you be reading along in a translation influenced by the Masoretic Text, you’ll understand why it was omitted.

Belshazzar was the son of Nabonydus (Nabu is Praised). As father and son they ruled over Babylon from 556 to 539 BCE – but not in accord with normal succession. Much of what is known about them historically is gleaned from a terracotta cylinder housed in the British Museum. Upon it, Nabonydus claims to have orchestrated repairs to the Temple of Sin in Haran – the same shrine and deity that would influence Islam and explain its fixation with the moon. In a bit of irony, it was in Harran where the Assyrian Empire would ultimately succumb to superior forces.

As a devotee of Sin, King Nabonydus would have been at odds with the Babylonian priesthood. They favored Lord Bel and Marduk. In fact, this religious conflict is what caused Nabonydus to flee to the desert oasis of Tayma in Arabia early in his reign, an event which brought his son, Belshazzar, to the thrown in Babylon during his father’s long absence.

Dany’el 4 contains the prophet’s forecast regarding Nabonydus, Belshazzar’s father, predicting his seven years of self imposed exile in the desert surrounding Tayma. Dany’el even surmised that the king’s hubris would cost him his sanity. He foretold that the man who had countless slaves at his beacon call to have his every whim assuaged would live like an animal, fending for himself for seven years. The prophecy even states that He was smitten, which is why Belsha’tsar ruled in his absence.

“I, Dany’el (Dany’el – God Judges and Vindicates), responded (‘anah – answered, reacted, and replied) and then said (wa ‘amar – responded), ‘I am
able to see (hawah chazah – I can envision and observe (peal perfect)), with my sensory perceptions, the vision (ba chazuw – in my supernatural revelation) during night (‘im lyly ‘a – in the darkness).’ And then (wa), behold, right there (‘aruw), four (‘arba’) spirits (ruwach – winds) out of the heavens (shamaym ‘a – of the sky, atmosphere, universe, or spiritual realm) churning up (guwah – stirring up) the approach to the Great Sea (la yam ‘a rab ‘a).” (Dany’el / God Judges and Vindicates / Daniel 7:2)

Aramaic and Hebrew share many words in common. Among them is ruwach, which can mean “spirit” or “wind.” And either translation is acceptable because different spirits were conceived in heaven. While most continue to serve Yahowah, others are now in league with the Adversary. In this regard, while Satan is a spiritual being, wind is often associated with him, particularly when it agitates or is depicted as a storm. Wind is also an indication of war. But in this case, especially knowing what follows, it’s reasonable to assume that the four beasts were influenced by four demonic spirits, which is why spirits was selected over winds in the translation.

Shamaym is also plural in the text, and can depict everything from the heavens to the atmosphere, from the universe and its stars to the spiritual realm. But since demons were conceived in heaven and cast out of the abode of God, “out of the heavens” was emboldened.

The Great Sea is often a reference to the Mediterranean, which forms the western border of Yisra’el. But it also symbolizes multitudes of Gentiles, especially when they combatively crash into the Promised Land. In this regard, the sea generally designates “gowym – people from different races and places” while “‘erets – land” consistently speaks of Yisra’elites throughout the Torah, Prophets, and Psalms. This distinction is important as we journey through Yahowah’s prophetic testimony.

As we continue, “chyuwah – beast” is deployed to describe an undesirable and destructive empire, but it can also depict a hostile institution or a rebellious individual. It is typically used of a state, organization, or person engaged in advancing Satan’s agenda.

“Then four (wa ‘arba’) great beasts (rab chyuwah – large, terrifying, wild, animalistic, and powerful monsters) were coming up out of the Sea (calaq min yam ‘a – growing and ascending out of the ocean or nether regions of the underworld), being transformed and different (shanah – being changed, becoming dissimilar) one from the other (da’ min da’ – this one from that one).” (Dany’el / God Judges and Vindicates / Daniel 7:3)

In this context, the “great beasts” depict empires, civilizations which were influenced religiously by the ultimate predator, ha Satan – the Adversary. Since
they have emerged from the “sea,” they are all Gentile nations with a history of being in opposition to the Chosen People and the Promised Land.

*Shanah* can speak of transformation or differentiation, which is why both options were provided. These were different beasts, and therefore represent different civilizations, but also some of them appeared to change before Dany’el’s eyes. That was especially true with Rome. The Empire became a Church.

“The first (*qadmay ‘a*) was similar to (*ka – like and corresponding to*) a lion (*‘aryeh – fierce and powerful*) but with (*wa*) wings (*gaph*) of (*dy*) an eagle (*nashar*) upon her (*la*). I kept watching (*hawah chazah – I was totally focused and observant*) while (*‘ad*) her wings were plucked off (*marat gap – her wings were torn off*). But then (*wa*) she was lifted up (*natal – she was raised up (peil perfect*)) from the earth (*min ‘ara’ ‘a – out of the world of humankind*) and (*wa*) upon (*‘al*) feet (*ragal – a pair of paws*) like a human (*k ‘anash – similar to a person*), she was established and made to stand upright (*quwm – she was set upright (hophal perfect*))). Then (*wa*) a human (*‘anash*) heart and thought processes (*labab – mindset, attitude, capacity for reasoning, and persona*) were given to her (*yahab la – were placed in her (peil perfect*)).” (*Dany’el / God Judges and Vindicates / Daniel 7:4*)

The winged lion was the predominant symbol for the nation of Babylonia. This characterization represented their most important deity: Bel, which translates as “the Lord.” The depiction was hard to miss because it was carved unto the gates of the capital, and it was engraved on the kingdom’s coinage. Beyond the obvious, Yahowah refers to *Babel* as a lion in part because the king of the beasts is among the most able and vicious predators. Lions hunt in prides, are especially swift, and look regal as the kill with jaws and claws.

The eagle’s soaring flight became symbolic of solar deities in pagan mythology, and particularly the father of the gods within the Babylonian, Greek, and Roman Trinity. As a powerful carnivore, an eagle is able to kill live prey, but like a vulture, typically prefers to consume dead and rotting flesh. Eagles are revered because of their enormous wingspan and because they appear almost majestic in flight. As a result of its ability to soar above other animals, many nations, from Babylonia to Rome, even America and the Russian Federation, identify themselves with this vaulted pagan symbol.

Babylonia was the world’s leading super power, albeit for a short period of time, from 605 to 539 BCE. “*Babel – Babylonia*” means “Confusion.” The Empire menaced Yisra’el, and in particular, Yahuwdah, enslaving countless Yahuwdym. Dany’el, himself, was a captive in Babylon when he witnessed this revelation.
You may have noticed that Babylonia existed a mere 66 years, an important figure because it represents the number of man and the beast. It is this relationship, the amalgamation of the beastly nature of a national institution and the worst of human behavior, that is so destructive and deadly. This deplorable state is brought about through the integration of religion and politics, thereby magnifying the influence of arrogant, covetous, and misguided men. The only thing worse than Babylon’s twin sixes would be three sixes, 666, which adds Satan, himself, to this poisonous brew.

Speaking of the Adversary, an entire chapter of the prophet Yasha’yah / Isaiah, the 14th, is devoted to explaining the connection between Satan, whose name is Heyl el ben Shachar, and “Babel – Babylon – Confusion.” In its pages, we learn that conceit, an unrealistic and undeserved impression of himself, is what brought Satan down. He wanted to be worshipped as if he was God. His goal was to be seen above the Most High.

Few things this clearly stated are as universally misunderstood. Satan does not want to be known as the Adversary, as ugly and menacing beast. And that means that he does not want to be seen as ha satan. Instead, the Adversary seeks to fool the unsuspecting so that they bow down to him as if he were God. Therefore, you will never find Satan in an occult ritual, but instead in popular religious worship. His mission is to be called “the Lord,” which is why Yahowah has given him the name, “Ba’al – Lord.” As the Lord, he solicits obedience and worship. He becomes the fearsome beast behind the most imposing and intimidating institutions. He is all too often the hidden inspiration for nations and churches that seek to control and possesses human souls.

Satan’s primary tool is “babel – confusion,” which is one of several reasons he is associated with Babylonia and referred to as “the Whore of Babylon.” Through religion, he confuses the masses by corrupting God’s testimony – just as he did in the Garden of Eden where he confused Chawah to the point that she misquoted, misinterpreted, and misapplied Yahowah’s testimony. She added to and took away from God’s Guidance, a strategy that would be deployed again to conceive Judaism, Christianity, and Islam.

The replacement of Yahowah’s name for the title “the Lord” 7000 times in the Torah, Prophets, and Psalms by religious publishers was paramount in positioning Satan as God. Changing the Shabat to Sunday accomplished the same thing, as did substituting Sukah for Christmas and Pesach for Easter. Replacing the Towrah with a New Testament also served Satan, as did discarding Yahowsha’ for Jesus. The blame for much of this can be placed upon Sha’uwl, a Roman Jew whom Christians know as “Paul.” He admitted to being demon-possessed in his second letter to the Corinthians, and yet billions of souls believe this man’s audacious claim that God authorized a man to contradict Him. By pretending to be inspired
by God when it had actually been Satan, by being a “wolf in sheep’s clothing,” Paul has “babel – confused” more souls on behalf of the Adversary than anyone who has ever lived.

He was not alone, however. Muhammad, another man who claimed to speak for God while also admitting to being demon-possessed, named his wannabe god, “Allah,” creating a persona that was equal parts satanic and self-portrait. And while the Islamic god’s Qur’an is the antithesis of Yahowah’s Towrah, Allah claims to author both. He covets the title Lord, demands prostrations, terrorizes believers into fearing him, requires obedience, and spends all of his time in hell torturing those who do not submit. It should not be surprising, therefore, that Allah orders Muslims to kill Yahowah’s chosen people.

Most of Yirmayah / Jeremiah, the prophetic book committed to enlightening Gentiles regarding the consequence of aligning themselves with human institutions, is focused upon explaining the connection between Babylon and religion, between Babylon and political power, between Babylon and military conquests, between Babylon and economic malfeasance, and thus between Babylon and the things which are opposed by God. Babylon is the place where the things God despises were syncretized, institutionalized, nationalized, and systemized. And sadly, most everything Babylon represents endures in Christianity, borne out through the babel of the Roman Catholic and Eastern Orthodox Church.

We know that Babylonia’s wings were plucked over 2,550 years ago, and yet the text of this prophecy revealed: “she was lifted up from the earth upon feet like a human and was established upright, given a human heart and thought processes.” There are but two viable literal and two credible symbolic explanations for the reincarnation of Babylon. There has been only one man, one beating heart, one stream of human consciousness that was lifted up and established who represented Babylon in opposition to Yahowah to such an extent that he and his letters would warrant this kind of notoriety, especially in the context of a global summation of human history – Paul. He authored half of the Christian New Testament in opposition to God. He is the founder of the Christian religion. And in exactly 600 years, he would be preaching his Towrahless mantra to Rome.

We will meet other unsavory characters along the way, in particular Hadrian who outlawed the Torah and Constantine who established the Roman Catholic and Eastern Orthodox Church. But their influence was much less pervasive than Paul’s.

The only other literal candidate for the human manifestation of Babylon is the Beast, the Transgressor of the Tribulation. This man whose personality,
and message will be indistinguishable from Paul’s, will rule the world during the last three and a half years before Yahowah’s return.

While there would be no reason for God to use phrases such as “feet like a human” or “given a human heart and thought process” if His intent were purely symbolic. But since He often conveys more than one relevant insight at a time, the only human institutions “lifted up from the earth” that are overwhelmingly Babylonian are Christianity generally, and particularly the Roman Catholic and Eastern Orthodox Church, both of which claim to be heavenly institutions. The religion embodies a resurrection of Babylonian ideals. Its character was shaped and established by men. But more to the point, Christianity was conceived by claiming that a man was the totality of god, by imbuing this man with Babylonian religious lore, and then by claiming that after their god was killed by men, he was resurrected. Therefore, with these words, Yahowah is adroitly connecting Christianity with its source.

There is another connection we should not forget. While Egypt under Pharaoh Sheshonk in 930 BCE and Assyria under King Sennacherib in 700 BCE looted Yahowah’s temple, stripping it of some of its implements, the Babylonians destroyed the Temple in 586 BCE. In the process, they pummeled Yaruwshalaim and much of Yahuwdah, forcing Yahuwdym into slavery. In this way, Babylonia foreshadows Christianity’s assault upon the Towrah and its Temple, upon everything Yahowah cherishes and has sought to achieve.

The most important king of Babylon from Yisra’el’s perspective is Nebuchadnezzar II, known in Akkadian as “Nabu-kudurri-usur – God Nabu Defend My Firstborn Son.” Nabu, the son of Marduk, was the god of wisdom in the Babylonian pantheon. By choosing this name, Nebuchadnezzar was claiming to be the preferred firstborn son of god as well as wise. He ruled from 605 through 562 BCE.

His father, Nabopolassar, is credited with achieving Babylon’s independence from Assyria. In alliance with the Medes and Scythians, he razed Nineveh in 612 BCE. And while this battle didn’t destroy Assyria, it ended Babylon’s servitude as a vassal state. Thereafter, with visions of grandeur dancing in his head, Nabopolassar sent his son west at the head of a large army. In the Battle of Carchemish in 605 BCE near Haran, Nebuchadnezzar defeated the Assyrians again, this time because their allies, the Egyptians, were waylaid in Yahuwdah. This brought western Assyria and Phoenicia under Babylonian control. But during his son’s absence, Nabopolassar died, making Nebuchadnezzar king upon his return to Babylon.

Enchanted by war and unimpressed by alliances, Nebuchadnezzar defeated the Scythians. He would bypass the Medes temporarily, however, because his
arranged marriage to Amytis, the daughter of the Median king, was perceived to be a vow of peace. Turning west again, he fought against Syria en route to Egypt, where his army was rebuffed. Frustrated by alliances forged against him between Yahuwdah and Egypt, after concluding a peace accord with Damascus, Nebuchadnezzar turned his attention toward Yaruwshalaim in 597 BCE. Initially, Yahuwdah capitulated. So as was the Babylonian custom, Nebuchadnezzar took prominent hostages with him to encourage the vassal state to honor their agreement. But by the time his departing troops had reached the Sea of Galilee, he got word that those who had lost family and friends revolted against King Yo’shyah / Josiah of Yahuwdah for having surrendered their loved ones. It was not a good idea. Nebuchadnezzar immediately decapitated every hostage and turned his army toward Yaruwshalaim. The city was sacked and the people were ravaged. Those who were not killed were enslaved by the Babylonian monarch.

Throughout the book of Yirmayah / Jeremiah, Yahowah speaks vociferously of Babylon, calling the empire a “destroyer of nations.” This is often considered to be a reference to Nebuchadnezzar, because within the kingdom’s sixty-six year existence, he conquered Assyria, Egypt, and Yisra’el. His siege of Yaruwshalaim and obliteration of the Temple is then depicted in the fifty-second chapter. Even though Yah clearly despises Babylon, he nonetheless exposes His rebellious children to the wayward nation in hopes of awakening them from their religious stupor.

While not the focus of the book, Yahowah has a great deal more to say about Babylon through Yasha’yah / Isaiah, this time focusing on its religious significance and spiritual leader. We are introduced to Satan in association with Babylon in the fourteenth chapter. There we discover that the Devil has no interest in being known as the Adversary, but instead wants to be worshipped as if he were above the Most High. He wants to lord over both God and man.

In this regard, we should not be surprised that the first thing Yahowah asks Abram prior to engaging in the Covenant is to walk away from Babylon. Then affirming that very few people take this step, at the end of Revelation Yahowsha’ cites Yahowah’s request in Yasha’yah, were in the last days, speaking of Babylon God says: “Come out of her My people.” There is, therefore, so much to learn and understand about mankind’s four-thousand year association with this demonic plague, an entire chapter will be devoted to exposing Babylon’s beastly appeal.

The second of four beasts is now in view...
"And then behold (wa 'aruw – so next look right there) another ('achoran) beast (chyuwah – terrifying monster), a second one (tinyan), actually resembling (damah la – appearing like) a bear (dob). And on one side (wa la satar chad – then approaching from the side at first), she was established (quwm – she was raised up (hophal perfect)).

And (wa) three (telat) ribs ('ala') were in her mouth (ba pum) between her teeth (ben shen shen – in the grip of her upper and lower jaws). And (wa) thusly (ken – therefore) they said to her ('amar la – they spoke approaching her), ‘Rise up (quwm – take a stand (peal imperative)) and devour (‘akal – consume (peal imperative)) an abundance (sagy’ – a large or massive amount) of human flesh (basar – of meat).”’ (Dany’el / God Judges and Vindicates / Daniel 7:5)

The symbolism of the bear was deployed to depict the fierceness, and yet lumbering nature of the Medo-Persian Empire. After conquering Babylon, Persia overthrew Lydia and Egypt, which is why three ribs were found in its mouth. And while the Medes didn’t survive long, the Persians reigned from 539 to 331 BCE – and much longer than that through their various derivatives.

As for being murderous, Islam would emerge from this Beast, and nothing man has ever conceived has been as deadly. Its assassins bear religious names, jihadist and mujahedeen, and the kill screaming that their wannabe god is greater than Yah: “Allahu Akbar – Allah is Greater!” Over two-hundred million men, women, and children would die in the first one hundred years of the Islamic era.

But imagine being Dany’el at this moment. He and his people were enslaved by the most powerful nation on earth, and yet he was witnessing the demise of his captors. There would, therefore, be a beast more dominant than the one which had destroyed Yahuwdah.

Since Persia’s participation in this drama chronicling the fall of man will be reprised in the next chapter, and since Persia’s role is considerably less significant than Babylon’s, let’s develop Persia’s character later as the vision progresses. For now, the focus remains on the Middle East, from Mesopotamia to Egypt, with Yisra’el in between.

The third beast would strike quickly and appear regal in the process...

“At this same site (ba danah 'atar – in this same place), I kept focused and observant (hawah chazah – I kept watching (peal perfect)) and then, behold (wa 'aruw – right there), another ('achoran), this one resembling (ka – similar and corresponding to) a leopard (namar – panther, based upon nimrod – rebel, the name of founder of Babylon). And upon her (wa la) were four wings ('arba' gaph) such as (dy) a bird (owp). They were on her back side (’al gab gab). There were also four heads (wa 'arba' re'sh – with four top leaders), all
associated with this awesome beast (la chywah ‘a – the terrifying animal). And governmental dominion (wa shalatan – the power and mastery to rule, sovereignty) was imparted (yahab – was allowed, given, and entrusted) to her (la).” (Dany’el / God Judges and Vindicates / Daniel 7:6)

The leopard with eagle’s wings with the power and mastery to rule describes the Macedonian Empire of Alexander the Great. He conquered the Persians, and most everyone else his troops encountered, rapidly, with the agility of a leopard and the speed of an eagle. He never lost a battle, so by age thirty-three, he had conquered much of the known world.

The reason this empire is depicted with four heads is because when Alexander died suddenly and unexpectedly in Babylon, his four generals – Cassander (who claimed Macedonia, Greece, Albania, Kosovo, Serbia, Montenegro, Bosnia and Herzegovina, and Croatia), Lysimachus (who reigned over Bulgaria, Romania, Moldova, and Northern Turkey), Seleucus (establishing himself over Southern Turkey, Syria, Iraq, Iran, and parts of Afghanistan, Pakistan, Tajikistan, Uzbekistan, and Kyrgyzstan) and Ptolemy (who became Emperor over Lebanon, Cyprus, Israel, Jordan, Egypt, and part of Libya) – divided the territory they had conquered among themselves. As a result, the Greeks were the world’s most influential civilization from 331 to 168 BCE, when their dominion was sequestered by the Romans.

As we did with Persia, we will do with Alexander and Greece. Since these characters will make a second appearance in this historic play, it’s best to retain continuity and deal with them after Gabry’el identifies and personifies them on our behalf in the next chapter.

But thus far, the three ribs ascribed to the bear and the four heads depicted upon the leopard are intriguing in that they provide a perfect match for what actually occurred. We should keep this in mind as we progress through the prophecy. In that God has provided a precisely accurate picture thus far, we should logically expect that every nuance of what He says will occur in our future will take place exactly as predicted.

The next empire, which is also the last, was arguably the most evil in human history. We are now witnessing the rise of Rome.

“In this same place (ba danah ‘atar – at this same site) I remained observant (hawah chazah – I kept watching (peal perfect)) during the night
**vision** *(ba lyly chazuw ‘a – in the supernatural revelation of the darkness), and right there, behold* *(wa ‘aruw – then behold): the fourth and final* *(raby’ay raby’ay) awesome and monstrous beast* *(chywah – terrifying and animalistic creature), the most fearsome and frightening, yet also revered and respected by some* *(dachal – dazzlingly beautiful yet terrible and terrorizing, often longing for revenge), horrifying and appalling, awful and evil* *(wa ‘eymatan – dreadful and horrific, sickening and gruesome), yet* *(wa) exceedingly and preeminently* *(yatyr – exceptionally and extraordinarily) powerful with the capacity to destroy* *(taqyph – physically strong, mighty, and prodigious).

With *(wa) her teeth comprised of iron* *(shen dy parzel la – rows of teeth which appear and are perceived invincible in association with her), multitudes, including the largest, most numerous and powerful* *(rab – a great number), she devoured and devastated *(‘akal – she destroyed and consumed), crushing the remainder* *(daqq sha’ar ‘a – smashing and pulverizing piece by piece the rest, including whatever is left) with her feet* *(ba ragal) by trampling them down violently* *(raphats – completely destroying and ruining them) under foot* *(ba ragal).

But *(wa) this one was different* *(hyi’ shanah) from all the other* *(min kol) beasts* *(chywah ‘a – terrifying monsters) which preceded her* *(dy qodam – that came before). And *(wa) ten *(‘asar) horns* *(qeren – indicative of leaders and nations) were upon her* *(la).” *(Dany’el / God Judges and Vindicates / Daniel 7:7)

Rome was born as she died, fighting – trampling foes near and far underfoot. At least three hundred major battles were fought over twelve centuries. No nation has been as appalling, awful, or evil. Rome devoured people far and wide, including consuming her own.

Since historians are typically amoral, and present the grandeur that was Rome, I think that it’s important that we look behind the shimmering shields to the slashing swords and examine the blood that stained the Empire’s soul. So in light of Yahowah’s revelation besmirching the pervasiveness and viciousness of Roman conquests, I have prepared an accounting of Roman characters and wars for your consideration.

Rome’s first battle pitted Italians against Italians, with rival Romans vying for power. This would become a trend, occurring so often, civil wars were as common as fights with external foes. Called the Battle of Silva Arsia, in 509 BCE, the emerging Republic’s Senate fought the Etruscan forces of deposed Roman King Superbus in a wooded area just outside Rome. When the Etruscans, whose territory was forty miles north of Rome, determined that the battle was not worth the cost, they gave up the fight and the Senate declared victory. Rome’s priests tell us that the Spirit of Silvanus (“the Forest” god) was heard the night
after the battle saying “one more Etruscan had fallen than Romans so Rome was triumphant.”

As legend would have it, seven years later in 502 BCE, Latins would defeat the Romans, but then Rome avenged the loss when Postumius captured the Latin League’s encampment near Lake Regillus around 499 BCE. This was noteworthy only because the victorious Roman general, Postumius, returned to Rome as a dictator and arranged to have a temple built in his honor in the Forum. Since all of this occurred many centuries before Julius Caesar would become renown for changing Rome from a Republic to an Empire, it appears that this beast had a checkered past.

In skirmishes like this over territory and bragging rights, by the close of the 6th century BCE, Roman military lore would claim a dozen wars against neighboring cities, with five victories, four losses, and three draws. The foes were never far afield and were usually Etruscans never living more than fifty miles from Rome.

In one of these battles, Cincinnatus, a Roman aristocrat who became a recluse, a general, a dictator, and then farmer, in 458 BCE fought the city of Aequi and their allies from the communities of Sabine and Volscians, all of which were within short riding distance of Rome. Upon his victory, and after “cutting his foes to pieces,” the Aequi begged Cincinnatus not to slaughter them all, so he told them that he would allow them to live so long as they brought their leader and all of his officers to him in chains so that they could be humiliated.

His story is interesting because he was considered one of the heroes of early Rome, a model of Roman virtue, largely because he opposed and oppressed the Plebeians – the citizens at the lowest rung of Rome’s rigid caste system. He was also a horrible father, influencing his son to harass Plebeians. He was so aggressive tormenting those beneath him socially and economically, he was convicted and condemned to death.

The first Roman conflict against a formidable foe occurred in 387 BCE. It was against the Gauls, who were residing in Northern Italy, Germany, and France. Prior to the battle, the Senones, one of several Gallic tribes, traversed the Apennines searching for fertile land. Having reached a lightly-populated area not far from modern-day Tuscany in northwestern Italy, they asked the local Clasians if they could pay them to graze and farm their land. But rather than barter directly, the Clusians solicited Roman ambassadors for help. They proved fickle, briefly engaging on behalf of both parties, but then quickly terminating negotiations. According to the Roman historian, Livy, the Roman ambassadors “broke the law of nations,” which is to say they failed to honor their oath of neutrality as negotiators, and “took up arms against the Senones, killing one of the Gallic chieftains. This breach of diplomatic ethics compelled the Gauls to dispatch one
of their own ambassadors to Rome, demanding that the assassin be handed over to them for justice. The Roman priesthood was sympathetic, acknowledging the breach of ethics, but the populous mocked the clerics in mass demonstrations, prompting Rome to appease them by promoting the killer, an act which further enraged the Senones. As a result, the Gaul declared war and marched on Rome.

Livy paints the scene: “Contrary to all expectation the Gauls (or Celts as the Romans called them) did the people of the countryside no harm, nor took anything from their fields, but even as they passed close by their cities, shouted out that they were marching on Rome and had declared war only on the Romans, but the rest of the people they regarded as friends.”

Once they were eleven miles outside Rome, along the Allia River at tributary of the Tiber, they found that twenty-four thousand Romans had taken up positions akin to the Greek Phalanx. The force, which outnumbered the Gauls two to one, was comprised of six Roman Legions. At the time they were a militia of Roman citizens, each individual supplying his own equipment, with the poor and poorly armed on the flanks and the rich and powerful protected in the middle. The Gauls, therefore, attacked the Roman flanks, routing them, leaving the center surrounded. In so doing, they were able to slaughter Rome’s elite.

The few who survived the initial engagement, fled to Rome in panic, so frightened, the last soldier in forgot to close the gates. But then retreating all the way to Capitoline Hill, they deployed barricades to slow the Gallic advance. Holding the high ground, and hiding behind overturned carts and furniture, Roman women and children were initially successful in rebuffing the Gauls, killing some. But since a woman wielding a kitchen utensil is no match for a soldier with a sword and shield, Rome fell and was plundered. The city was destroyed. But not yet satisfied, the Gauls refused to end their siege until the Romans paid them one thousand pounds of gold, leaving their chief to say, “Woe to the vanquished.”

And yet as is the case in war, it was also “victor beware.” Since the Gauls expected to bring the bodies of their dead comrades home as fallen heroes, they left their soldier’s caucuses unburied and in their midst, causing an epidemic that claimed many additional lives. And while that was probably the end of the fighting, to quell the sting of defeat, Roman propaganda promoted the myth that Roman reinforcements arrived just at that moment, with the valiant leader Marcus Camillus professing: “not gold, but steel redeems the native land,” a reference to the sword he was allegedly wielding. Then to glorify war, Roman folklore would say that after fighting door to door, street to street, the Gallic army was routed, with the Romans haling Camillus, dubbing their victorious general, the “Second Romulus” – a nod to the mythical founding wolf of Rome.
I shared the details of this battle because it would ultimately define and reshape the Empire. Romans were seldom trustworthy, and routinely reneged on their promises. And they remained immoral and arrogant, the traits which led to their defeat on this day and again eight centuries later. But in the intervening time, war became theater, a place where heroes were born.

As a result of this embarrassing defeat, Rome rebuilt its defenses and restructured its military. It developed new industries to manufacture weapons and started deploying more advanced tactics. Aristocrats would no longer bleed for the nation, but they would provide the lower classes with superior arms. The Legions would be comprised of professional soldiers, men paid for their service. And they would brutalize and plunder everyone within their reach, ultimately building an army of slaves. But this would mark the last time Rome would be captured until the Visigoths came calling in 410 CE.

Since it would take a volume of books rather than a portion of a chapter to chronicle every Roman battle, suffice it to say for now that the fourth century BCE would see Romans involved in ten major conflicts. They would fight and defeat the Etruscans in 396 and 310 BCE. The Samnites, living southeast of Rome, constantly found themselves at the business end of a Legionnaire’s sword. They would battle their neighbors in 342, 341, 321, 316, and 305 BCE, losing the first two encounters, prevailing in the next two battles, but failing in the last. The Latins lost to the Romans in 339 and 338 BCE.

As we approach the third century BCE, Rome fought their neighbors to the south four times in quick succession. The Samnites defeated Rome in 298 but lost in 297, 295, and 293 BCE. Turning north, Rome’s Legions began fighting the Gauls again beginning in 285 BCE, losing the Battle of Arretium. But they would get revenge during rematches at Lake Vadimo in 283 and Populonia in 282 BCE, crushing them.

The first Roman battle against Greek forces occurred in 280 BCE in the Battle of Heraclea – a seaside Hellenistic colony on Italy’s boot. The Greeks were celebrating their annual Easter-time festival of Dionysus, the Greek analog for the Christian “Jesus,” in their theater when they saw ten Roman ships filled with soldiers and supplies enter the Gulf of Taranto – a violation of existing treaties. And even though Rome had provoked the Greeks, after toying with diplomacy, it was Rome that declared war and plundered several local cities. But the Greeks, Romans, and their associated allies, would spar on land and sea for some time,
with the tide of war ebbing and flowing for both sides. But the battle was ultimately joined when thirty-thousand Romans faced off against the same number of Greeks, making it the first time the Roman Legion would encounter the Macedonian Phalanx. But it was the Greek deployment of elephants that carried the day, panicking the Romans and making them vulnerable. And so while the Greeks prevailed, twenty-six thousand men on both sides lost their lives in a matter of hours, suggesting that there were no winners. Then inexplicably, these same belligerents would face off in 279 BCE, again with the same result, but this time with even greater casualties.

Few conflicts are as well known as Rome v. Carthage. These heavyweights of the ancient world would meet for the first time in the Battle of Agrigentum in Sicily in 261 BCE inaugurating the Punic Wars. The Romans were the aggressors, attacking the Carthaginian city to gain control of shipping routes in the Mediterranean. The prelude to the conflict began twenty-seven years earlier, when in 288 BCE, the Italian mercenaries known as the Mamertines (Sons of Mars), were hired by the Tyrant of Syracuse, the self-proclaimed King of Sicily, to do his bidding. But after Syracuse lost the Third Sicilian War to Carthage, he was forced to cede Messana to the victors, which left the mercenaries without an employer. So they went into business for themselves, plundering the town they once protected. The Mamertines killed the men and divided the women as spoils. These Sons of Mars held the town for twenty years, turning it into a base for pirates, looting nearby ships and settlements. They also engaged in kidnap for ransom and conquest for tribute. Their exploits made them so rich and famous, they minted their own currency featuring their favorite collection of gods and goddesses.

Their run of good luck ran out when the Tyrant of Syracuse compiled a militia of willing to help him take his city back. But the Sons of Mars after winning the first battle and losing the second, convinced the Carthaginian fleet at Sardinia to come to their rescue. They had no affinity for the mercenaries, but they had long sought to control Sicily due to its proximity to Sardinia, Spain, and their homeland in North Africa.

We are told that the mere presence of Carthaginian fleet in the harbor caused Syracuse to flee. And because they were opposed to piracy, the Mamertines quickly grew weary of the Carthaginians. So they solicited Rome for protection. Not wanting Carthage to claim the strategic maritime island from the Greek colonies surrounding it, the Romans came to the aid of the Sons of Mars, initiating the first Punic War by signing a mutual defense pact with them.

At the time, the Romans had yet to fight a foe outside of the Italian Peninsula. But nonetheless, feeling sure of themselves, in 264 BCE, the Senate voted to declare war and sent an expedition to Sicily. Meanwhile, the Carthaginians
increased their troop presence and also hired Gothic and Spanish mercenaries to induce and equip the indigenous population to attack invading Romans.

Consuls Megellus and Vitulus, as the highest-ranking elected Roman Patricians, brought forty-thousand men to lay siege upon Agrigentum, a strategic town along Sicily’s southwest coast. The population of Agrigentum swelled to fifty-thousand as the Romans approached because the local population sought refuge behind its walls. The garrison assigned to protect the town was small, but its leader bore a name Romans would come to hate – Hannibal – although this was Hannibal Gisco – and thus not the famous general who crossed the Alps to invade Rome during the Second Punic War.

Upon arrival, the Romans set up camp a mile from the town that had grown to a city and began gleaning the land for food. It was then, while soldiers were foraging, that Hannibal Gisco attacked, routing the unarmed troops and driving them back into their camp. Outnumbered ten to one, Hannibal skirmished with the garrison for a while, killing a substantial number of soldiers, before retreating back into the safety of the city.

The Romans then began digging siege works in an attempt to corral and then starve Agrigentum into submission, creating a stalemate for some five months. Concerned, Hannibal set word to his son Hanno, who arrived with elephants, Numidian cavalry, and an assortment of mercenaries. The numbers associated with each range from thirty to fifty elephants, fifteen hundred to six thousand cavalry, and thirty-thousand to fifty-thousand unaffiliated infantry. Hanno established his base twenty-five miles from Agrigentum and quickly set about the task of capturing Roman supply and communication lines. Then after frustrating and weakening the Legions for a while, Hanno ordered his Numidian cavalry to attack and then feign retreat. The pursuing Romans were thereby lured directly into the teeth of the Carthaginian line, where thousands died. Toying with his new-found foe, Hanno who thought turnabout would be fair play, took the high ground above the Roman camp on Torus Hill, where he deprived his adversary of food for six months. All the while, and inexplicitly, his father, Hannibal, was still trapped and starving inside Agrigentum. So they began communicating through smoke signals.

And speaking of smoke, what happened next is hazy. The various accounts vary markedly and the inconsistencies are difficult to resolve. But it appears that the Romans prevailed, killing most of the Carthaginians, their Numidian allies, and mercenaries. The Greek historian, Polybius, claims that the Romans slaughtered and starved thirty-five thousand men and took some four thousand captive during the siege and battles. While Hannibal would escape with some of his mercenaries, the Romans would also plunder the city, selling all twenty-five thousand civilians who survived their siege into slavery.
Such obsessive cruelty and wonton disregard for life and freedom backfired on the Romans, however. Their reputation for brutality became legend, and the world quickly grew adverse to them. So for those who believe that Rome was a beacon of light during the Republic era, the birthplace of political freedom and a bastion of moral debate, think again. Rome was born and remained as Yahowah had described them: "an awesome and monstrous beast, the most fearsome and frightening, yet also revered, horrifying and appalling, awful and evil, yet exceedingly and preeminently powerful with the capacity to destroy. With her teeth comprised of iron, multitudes, including the largest, most numerous and powerful, she devoured and devastated, crushing the remainder with her feet by trampling them down violently under foot."

(Dany’el 7:7)

Four years later, in 260 BCE, Carthage and the Roman Republic would meet again, this time fighting for control of the islands north of Sicily in the Tyrrhenian Sea. The Romans, now possessing Sicily, built a fleet to control the Mediterranean Sea. The first seventeen warships sailed to Messana to herald the new era of Roman domination. While training his new navy in the strait, Consul Scipio received information that the garrison on the island of Lipara was willing to defect to Rome. Not able to resist the temptation of conquest without conflict, he said into a trap. As the Roman navy entered the harbor with their recently commissioned fleet, they found Hannibal waiting to ambush them. For his blunder, Rome would change Consul Scipio’s title, giving him the cognomen Asina, a pejorative meaning “female donkey.”

Later that same year, Rome would win the first major naval battle against Carthage which was fought off the coast of Northern Sicily. Back to the drawing board, or shipwrecks in this case, the Romans built a fleet of one hundred Quinqueremes (Fives) and twenty Triremes (Threes) by reverse engineering the Carthaginian designs which were themselves copies of warships invented by Dionysius of Syracuse a century earlier. The smaller ships were called “Threes” because there were three levels of oarsmen, typically slaves, confined and shackled inside the ship. And while it was long assumed that a Quinqueremes would have five levels of oarsmen, three stories was the practical limit, suggesting that the Fives were wider, allowing for more men on each level and oar. But the Romans added an interesting winkle. Recognizing that their infantry was better trained than their navy, they added a ramp to their vessels which enabled their troops to board enemy ships. This corvi was designed to pivot so that Romans could board from the bow, port, or starboard. This enabled them to throw a grappling hook to reel in a passing ship. And once it was close and the ramp was lowered, it locked into position with an iron stake, preventing escape.
The Senate asked Rome’s Consuls, Scipio Asina and Gaius Duilius, to divide responsibility, giving the “Ass” control of the fleet. But before the battle began, Duilius switched positions with him, and he wielded the new navy wisely. He deployed the *corvi* drawbridge to board the first twenty Carthaginian ships as they attempted to ram the Romans. Before the battle was over, Rome had captured thirty-one vessels, sinking another thirteen, including the Carthaginian flagship. The remaining eighty enemy ships sailed off in retreat without the Romans giving chase. In addition, Rome took booty in gold and silver worth over two-million sesterces (a 2½ inch silver coin). Duilius received Rome’s first naval Triumph.

Success at Mylae enabled the Romans to pursue Hannibal on Sardinia two years later. Their emerging navy prevailed again, destroying a third of the Carthaginian fleet. After another defeat, Hannibal was arrested by his own troops and taken back to Carthage where he was crucified for his failures.

These foes would meet again in the Battle of Tyndaris off the coast of Sicily in 257 BCE. This spontaneous engagement was scored eighteen to nine in favor of the Romans. But that led to a much bigger fight with a great deal at stake. The Battle of Cape Ecnomus was one of the largest naval engagements of the ancient world, and is considered by some to be the largest naval battle ever fought.

The Romans now had delusions of grandeur. They were intoxicated with the idea of being able to project a force, transporting their Legions upon the seas. And their first target would be Northern Africa, the Carthaginian homeland. So realizing that Triremes and Quinqueremes had little space for cargo, Rome built a large fleet of two hundred massive transport vessels. The only equivalent in world history would be America with its six-hundred warships.

But for Rome to accomplish its goal of capturing Northern Africa, the enemy’s fleet patrolling the waters off Sicily would have to be neutralized. So as they had with their Legions, Rome divided its navy into numbered Squadrons, each commanded by a Consul. Their battle formation became a wedge with transports tucked behind attack vessels, all of which were protected by a line of Threes and Fives in the rear.

The opposing forces met off of southwestern Sicily, with the Carthaginian fleet arrayed in a long line. Rome advanced on its center and Carthage feigned a retreat, hoping to swing their flanks around quickly to attack the Roman transports. They were initially successful, pushing the larger ships into the Sicilian coast. But the Romans quickly regrouped, avoiding disaster. At the end of the day they had sunk or captured half of the Carthaginian fleet, opening the door to seize Africa.

A year later, in 256 BCE, Rome would invade Carthage with Consul Marcus Regulus leading the charge. Because the Carthaginians were not yet ready to
engage in a land battle, the Roman Legions quickly forced Clupea, a town forty
miles east of Carthage, to surrender. After capturing twenty-thousand slaves and
vast herds of cattle from the countryside, they then set their sights on Aspis.
Messages were dashed off to Rome to notify the Senate of their success, seeking
orders on the next move, which was punitive, plundering and destroying the
countryside. Loaded with booty, both human and animal, the transports set sail for
Rome, leaving Regulus with fifteen thousand infantry and five hundred cavalry.

By this time, Carthage had recalled five thousand infantry and cavalry from
Sicily. The remaining army was comprised mostly mercenaries, light infantry,
militia, cavalry, and riders upon elephants. But their military was unlike Rome’s
Legions, where its caste system and strict command and control structure turned
Plebes and slaves into unthinking killing machines.

Rather than defend the city of Aspis, the Carthaginian army was deployed on
a hill overlooking a nearby plain. It was an unwise decision because it reduced the
effectiveness of their superior cavalry and elephants. Worse, unknown to them,
and under the cover of darkness, the Romans deployed their Legions around the
hill, attacking the Carthaginians from every side at dawn. Fighting bravely,
Carthage opened a hole in the Roman line sufficient to allow their cavalry and
elephants to escape. But eventually they were beaten back and crushed, with the
survivors fleeing the hill in a rout. After looting the camp, the Romans marched to
Carthage, stopping at Tunis en route.

That created a stalemate. Consul Regulus knew that despite enslaving fifty-
thousand people, and slaughtering almost that many more, there would be no
Triumph for him unless he took Carthage. But two Legions of fifteen-thousand
troops were woefully inadequate for the mission. On the other side, the weakened
Carthaginians found the Numidians who they had oppressed and subjugated rising
up against them. And since the Romans had stolen everything edible, they were
starving. Confined to the city, they were also ravaged by disease.

So Regulus sought to earn the accolades he could not achieve militarily by
humiliating his foe. His terms for ending the unimaginable human suffering he
was imposing on the city were unconscionable. In a massive land grab, he
demanded that Carthage cede Sicily, Sardinia, and Corsica to Rome. In addition,
to end the siege, Carthage would have to give their entire navy to the Romans and
would have to pay an onerous annual tribute tax to maintain it. What’s more, they
would have to surrender their freedom, giving Rome absolute control over the
Carthage and its people. It was a death sentence which the Carthaginians refused.
Rome was anything but merciful.

And sometimes, when people are pushed into a corner they fight back in
unexpected way as if they have nothing to lose. Within a year, during the Battle of
Tunis, Carthage would defeat Rome. Rather than surrender everything to Rome, Carthage hired a mercenary general named Xanthippus. He didn’t make the same mistake, deploying the Carthaginian cavalry and elephants on open ground to maximize their effectiveness. Xanthippus also created a phalanx of civilians.

General Xanthippus sent his elephants into the heart of the Roman infantry, tying them down, while sending his cavalry against the Regulus’s horsemen. Outnumbered eight to one, the Roman cavalry was quickly defeated. While the Romans defeated many of the mercenaries, they fared poorly against the people’s phalanx. The Carthaginian cavalry, having wiped out their Roman counterpart, split their forces and assaulted the already disarrayed infantry from both sides. Only two thousand Roman troops were able to escape, fleeing back to their ships. We do not know if Consul Regulus was captured or killed, but he was never heard from again. And during the ensuing period of global warming, vicious seaborne storms kept Rome from pursuing the war.

Carthage would successfully prosecute a Libyan revolt in 252. Following it, they dispatched troops to secure Sicily. When they sought to take Panormus from Rome, the Romans deployed a strategy to torment and kill the elephants that had been so effective against them. With javelins thrust into them, the elephants panicked and trampled the Carthaginian infantry. Then when the battle was over, the Roman capture the surviving elephants which the transported to Rome so that they could be slaughtered in the Circus to the cheers of ghoulish fans.

Rome would, however, lose its next engagement. An attempt to siege Lilybaeum on the western tip of Sicily failed in 250 BCE. The Carthaginians would defeat the Romans again, this time offshore in a fight between the fleets. In the prelude to the battle, and during the Roman siege of Lilybaeum, another Carthaginian commander name Hannibal broke through the Roman blockade in broad daylight, supplying food while removing useless and hungry horses without the napping Romans even noticing. Successful the first time, Hannibal did it again and again, frustrating the Romans and defeating the purpose of the siege – which was to starve the inhabitants to death. Embarrassed, the Roman Consul decided to launch a surprise raid on Drepana, the homeport of the blockade runners. But during a moonless night, the Romans squandered the element of surprise by arriving in disorderly fashion.

Meanwhile, on the Roman flagship, the Consul consulted religious chickens, as was Roman custom, before the battle. If the sacred chickens which were on board for this purpose ate the grain that was scattered before them, the Romans believed that their gods would support them during the battle. However, on this morning in 249 BCE, the righteous chickens chickened out – which was a foreboding omen. With his superstitious crews fearing foul play, the Consul threw
the sacred chickens overboard, saying, “Let them drink, since they don’t wish to eat.”

Out positioned, having lost the element of surprise, and with the gods against them, the blockade runners validated the faith the Romans had placed in their religious omen. And while Consul Publius Pulcher escaped, the highest elected official in Rome was convicted of treason and he was banished, not for losing the battle, not for the loss of his fleet, not even for squandering his men’s lives, but instead for the sacrilege of sacrificing the chickens. You just can’t make this kind of stuff up.

Even enriched by countless slaves and shiploads of stolen property, a constant state of war was bankrupting Rome. The Republic had spent way too much money on its navy and legions. And funny thing about ships: some sink and other rust and rot over time. Soldiers age and their weapons grow dull. The military had become a monster that was devouring the Republic. And yet since the Senate’s Consul was Commander in Chief of the Roman war machine, and since victories over foes real or imagined tuned consuls into gods, the sensible thing never occurred to the Romans.

So with the economy in a calamitous state and the treasury bankrupt, the Patricians were called to be patriotic. Aristocratic Romans weren’t asked to pay off the Republic’s national debt, they weren’t asked to start new businesses that would create jobs and invigorate the stalled economy. The privileged elite would show the way by building their own warship and donating it to the Senate. And so with two-hundred bristling new Quinqueremes duly equipped and crewed, Rome scanned the horizon for a worthy foe. The Fives, with Consul Gaius Catulus at the helm, sailed off in quest of booty and slaves on a brisk spring morning in 241 BCE.

They immediately laid siege to Lilybaeum again, adding Drepana to their blockade, which was the place they had lost their fleet during the fiasco of the faithful foul. And there they bobbed without incident or battle for the rest of the year. Then finally, a year to the day that they had set sail, the Carthaginian fleet arrived, providing the first opportunity for the Patrician Fives to prove their worth. The winds, however, were favoring Carthage, so Consul Catulus removed his ship’s masts and sails and sent his second in command, Faulto, off to play war in the stormy seas. And the Romans prevailed, but only because the Carthaginian ships were overloaded with food and supplies. Theirs had been a mission of mercy to feed the starving townsfolk. In the rough seas, they were out maneuvered by the Roman warships. Half were sunk. The others sailed away.

Consul Catulus, of course, renewed the siege and eventually starved the Sicilians into submission. And to celebrate his achievement, he built a marvelous
temple to Juturna – a Roman goddess turned water nymph who is said to have had a secret adulterous affair with Jupiter. I suspect that she was chosen because early in her life of make believe, she supported her brother Turnus in battle, giving him a new sword after he had dropped his own. The replacement warships were Rome’s new sword.

And yet sadly for Rome, the Carthaginians wouldn’t play with them again for a quarter of a century, so the Aristocratic navy would rust and rot once more. But that did not mean that the Romans were out of neighbors to antagonize. There would always be plenty of Gauls.

To set the stage, the Gauls had lived in peace with Rome in northern Italy until Rome partitioned their territory in 234 BCE. This intrusion into their lives and the subsequent loss of freedom caused the Gauls to create a federation of tribes and employ a mercenary force to protect them. This was so unacceptable to Rome, they signed a treaty giving Carthage unimpeded control over Hispania so that they could concentrate their animosity against the Gallic quest for independence.

So in 225 BCE, the Republic issued a call to arms against the Gauls living in northern Italy. Fifty-four thousand Samnite and Etruscan boys were forcibly dragged from their homes, joining forty-thousand Umbrian, Sarsinate, Veneti, and Cenomai and twenty-two thousand Roman Plebeians – all to create a massive army orchestrated by the Patrician elite. A quarter of the one-hundred sixteen thousand marched off to war with the Roman eagle and flags leading the charge. The remainder were given garrison duty to suppress local rebellions and make sure that everyone behaved back home.

The Gauls, however, wishing to avoid conflict, scampered away through Apennine Mountains. But the Romans, itching for a fight, pursued them as the Gauls continued to retreat. Unable to escape, the Gauls left their cavalry behind, hidden in the woods, and they lured the Romans into a narrow pass where they ambushed them, inflicting a near fatal blow on the hastily comprised legions.

Regulus, who had been busy fighting for control of Sardinia, arrived just as the Romans were assessing the damage. He moved his troops ahead, overlooking a pass that he thought the Gauls might use. The result was devastating. No match for Roman weaponry or tactics, forty-thousand Gauls were killed in a matter of hours and another ten thousand were taken prisoner. The few who escaped committed suicide rather than endure the torment that would have been inflicted upon them.

With the Gallic population defenseless, the Romans began a punitive expedition, plundering everyone and everything. A great celebration was held in
Rome as the generals were celebrated as gods and the spoils were distributed among the Patricians.

Even though the Romans had signed peace treaties with Carthage in 509, 348, 306, 279, and 225 BCE, establishing each empire’s sphere of influence, the Senate wasn’t trustworthy and preferred war to peace. As an example of that, even when their favorite sparring partner was attacked by its Libyan mercenaries for failing to pay them what they were due for having successfully defending Carthage against Rome, the Senate aided and abetted Carthage. And while Carthaginian conflicts apart from those against Rome lay beyond the scope of this investigation, it should be noted that the Carthaginian war against its own mercenaries was among the most savage ever recorded. During the Battle of the Saw, Carthage cunningly lured the protesting mercenaries into a steep box canyon, then blockaded the open end so that they could starve their former allies to death. The mercenary leader was tortured and crucified for trying to negotiate a truce. And then because starvation wasn’t sufficiently painful, Carthage began breaking the arms and legs of their captives, and then cutting off their hands and castrating them, before throwing them into large pits to die a much more miserable death.

So it was against this backdrop that in 218 BCE, Rome initiated the Second Punic War, declaring war on Carthage after Hannibal besieged the city of Saguntum on the eastern shore of Iberia. This was remarkable in a way because just sixteen years earlier the Senate had ceded Spain to Carthage so that Rome could focus on fighting Gauls. Somehow Rome justified their duplicity by claiming that they had subsequently entered into a defense pact with the Iberian city. But that was obviously a ruse because Rome never lifted a finger to help their new ally during the eight-month siege, and only responded after the city had been taken.

Anticipating what was to come, Hannibal gave his army the winter off to rest, only to reassemble them in the summer of 218 after learning of the declaration of war against him. Having been elected to his position, and not the least bit timid, Hannibal led ninety-thousand infantry, twelve-thousand cavalry, and thirty-seven elephants from the southeastern Spanish coast toward Italy. Along the way his troops got to practice plundering by subduing the Iberian tribes of Ilergetes, Bergusii, and Austani, conquering much of Catalonia in extreme northeastern Spain. Along the way, they left the Greek colonies in place and unmolested. And
just offshore, Carthage shadowed Hannibal with thirty Fives and mobilized another fifty Quinqueremes in preparation for the battle that was sure to come.

While it had been Rome that had negated its own treaty to declare war, the Carthaginians struck first. Twenty of their Fives loaded with one-thousand soldiers raided the Lipari Islands in the waters off northeastern Sicily. But then on the island of Vulcano, the Syracuse captured three of their ships along with their crews when they were blown off course. And after learning that the Carthaginian navy was being mobilized for a strike on Lilybaeum, Sicily, they informed Rome of the impending raid.

We have to assume that the religious chickens were no longer running afoul of the fleet because Rome prevailed, capturing seventeen hundred Carthaginian sailors. Another two-thousand Carthaginians were captured in Malta.

Within two months, but on a different battlefield, this one in northeastern Iberia, Gnaeus Calvus substantially outmanned and thereby defeated the small garrison force Hannibal had left behind to protect the Iberian villages he had recently conquered. The Romans killed six thousand and captured two thousand Carthaginian soldiers, also stealing the supplies Hannibal had left behind.

The following month, in November of 218 BCE, the stage was set for a pair of epic battles. The first was waged in Gallic territory in northwestern Italy on the Pavia plains near the confluence of the Ticino and Po Rivers. It would be a fight between titans with massive forces assembled on both sides. Hannibal, who was just twenty-six years old, was in a foul mood, knowing that the Romans had wiped out his garrison forces and stolen his supplies.

The Senate knew that they were in serious trouble. Livy writes: “They knew they had never had to face a fiercer or more warlike foe. War was coming, and it would have to be fought in Italy in defense of Rome.” They issued a decree to fill out the ranks of six new Legions with twenty-four thousand infantry and eighteen hundred cavalry, enlisting another forty-two thousand allied soldiers from client territories. And while the Senate had already declared war, and had already built its army and navy to prosecute that war, after doing so, in democratic fashion they asked free Romans to vote on whether or not to go to war. I can only imagine the propaganda and military posturing that accompanied this vote, one that was carried by the patriots.

Consul Tiberius in command one-hundred sixty Fives and two Legions, comprised mostly of men who had been forced into service, set sail for Sicily to stage an assault on Carthage. Their plan, one Hannibal interrupted, was to invade Africa. Concurrently, Consul Publius was sent north with two Legions to spar with Hannibal in the north. Manlius, an elderly aristocrat, was named Praetor, and
then assigned two Legions which were to be deployed against the Gauls to keep
them from using the occasion to rebel.

With their armies marching off to war with orders to invade Carthage, to
subdue Gauls, and confront Hannibal, for the purpose of theater, Rome sent a
delegation of old Patricians to the Carthage Senate with plenipotentiary powers to
re-re-declare war should their dishonest presentation of revisionist history fail to
impress the audience. Having brought copies of past treaties, they asked the
Carthaginian Senate to determine if Hannibal had acted as an individual or with
the approval of the Senate. But the Carthaginians denied that Rome had a treaty
with Carthage, pointing out that they had repudiated the Ebro Treaty, claiming
that it was not ratified in order to promote a conflicting defense agreement with
Saguntum. Having lost the argument on its merits, the Roman Fabius postured,
saying, “We bring you peace and war. Take which you will.” Unimpressed, and
knowing that the Romans had already chosen war, the Carthaginians replied,
“Whatever you want, we do not care.” Fabius then proclaimed “We give you
war,” knowing full well that he wouldn’t be fighting in it. (Livy, History of Rome,
Book XXI) Then with similar result, Fabius who returned through Spain, failed
when pleading with the Iberian tribes to join the Romans. The fact that Rome
hadn’t come to Saguntum’s aid after promising to do so, spoke louder than
Fabius. The Gauls received Fabius even more critically.

None the less delusional, Hannibal dreamt that a god-like man claiming to be
the messenger of the gods told him to invade Italy and not look back. During the
vision, he saw a serpent helping him destroy the Romans. So he left Spain with
ninety-thousand infantry and twelve-thousand cavalry. But at the end of his five-
month one-thousand mile ordeal, he had devastated his own army. Hannibal
arrived in Italy having lost two-thirds of his men en route. His progress was
slowed because he was forced to negotiate with or fight a never-ending array of
tribes along the way, so his army averaged just six miles a day.

Meanwhile, Atilius was sent to relieve the elderly Manlius. The Senate also
transferred five thousand allied troops from Publius and gave them to Atilius.
Publius was instructed to raise another legion from tribes en route, promising
them mutual defense. The Boii took the bait and offered guides and appropriate
clothing for crossing the Alps.

Upon learning that Hannibal was still in the Pyrenees, the Romans dispatched
Consul Scipio via naval transport to Liguria at the mouth of the Rhone, a narrow
strip of land bordered by the Mediterranean Sea, the Alps, and the Apennines.
There they would wait for the Carthaginians among friendly Greeks and Gauls.

At the same time, Hannibal reached the Rhone further upstream, where he was
confronted by the Volcae, Gauls in alliance with Rome. The Carthaginians made a
successful crossing by sending a third of their force to deflect the Gauls. Hannibal’s elephants floated across the Rhone on rafts. But shortly thereafter, a small number of Scipio’s cavalry encountered a Carthaginian scouting party and routed them.

Having lost track of Hannibal’s army, however, as they vanished to the north, Scipio dispatched most of his troops to New Carthage, the very place Hannibal had left five months earlier. He, himself, returned by ship to Pisa and then marched through Etruria to join Manlius and Atilius and wait for Hannibal along the Po River.

Hannibal, however, was fighting for his life. Hostile mountain tribes, avalanches, collapsed roadways, and deep snow made crossing the Alps miserable. At one point, the Carthaginians had to cut a path across a thousand-foot cliff by heating and cooling the rock face to crack it sufficiently that they could pick and pry their way forward. The two-week crossing took a heavy toll and Hannibal arrived with only twenty-thousand African and Iberian infantry and six-thousand cavalry. Surprisingly, most of his elephants survived. But the men were emaciated, having exhausted their food supplies.

Hannibal’s next battle was against the Taurini, with whom he tried to negotiate a peace treaty and alliance. They refused, so Hannibal surrounded their village and leveled it, killing everyone as a message to other local tribes. Rather than fight him, many Gallic tribes allied with the Carthaginians in opposition to the Romans. The historian, Livy, states that they bolstered Hannibal’s force by sixty-thousand foot soldiers and four-thousand riders.

Publius and Scipio were bewildered, finding it incredulous that Hannibal could have crossed the Alps, arrived in Italy, massacred a tribe, and forged new alliances in a matter of weeks. Hannibal was also surprised by the presence of the Roman army, because he thought that they were in Spain.

Unaware of the size of his opponent’s army, Scipio, who as Consul outranked Publius, decided to hold his infantry in arrears and test his foe’s metal with his cavalry and light javelin infantry. Hannibal responded similarly, but only deployed his cavalry, although they were highly motivated. The twenty-six year old general promised his men that if they were victorious that they would all slaves would be freed, that all allies would be afforded Carthaginian citizenship, and that every man would win tax-free land in Italy, Spain, or Africa. Incentives duly offered, Hannibal placed his heavily armored riders in the center and his light and swift Numidian cavalry on his wings so that they could break off and attack the Romans from behind. Scipio arranged his cavalry in a straight line as if they were infantry. He then tucked his javelin throwers behind his Gallic cavalry in the center of his line. Hannibal seeing the Roman tactic, charged, hitting his foe
so quickly that not a single javelin was launched. The Roman light infantry fled, running for their lives. Then Hannibal deployed his pincer maneuver, wounding Scipio and scattering his men.

Hannibal, however, did not pursue them, knowing that his cavalry was substantially outnumbered by the Roman infantry held in reserve. During the night, Scipio left his camp, crossed the Po River on the bridge they had built, and then demolished it. They were in Piacenza before Hannibal even knew that they had left camp.

But all was not well on the Roman side. As Hannibal arrived at Piacenza at dawn two days later, he was greeted by twenty-two hundred Gauls, men who just the night before had been Roman allies. But the previous night, each of them had cut off the head of the Roman sleeping nearest them in their tents. Festooned with their ghoulish artifacts, they crossed over to the Carthaginian side where they were well received. And knowing he was in trouble once again, Scipio retreated, positioning his troops on the far side of the Trebia River, a tributary of the Po. Moving slowly, Hannibal allowed the Romans to position themselves in the hills, fortify the slopes, and wait.

Enthusiastically resupplied by the Gallic population, the Carthaginians were itching for a fight. And they would get their opportunity in the Battle of the Trebia. It was a cold and snowy day, the 18th day of December, 228 BCE, a few days before the winter solstice. Scipio was recovering from his wounds, but Consul Sempronius was eager to exchange blows with Hannibal.

At the same time, Hannibal was laying a trap, sending eleven-hundred of his best men under the cover of darkness into the underbrush to lie in wait on the near side of the river he knew that the Romans would have to cross. Then at first light, he dispatched his Numidian cavalry beyond the Trebbia to harass the Roman camp and retreat, luring them into an ambush. In response, and not even giving them time to eat their morning meal or properly prepare, in impetuous Sempronius deployed his cavalry, six thousand javelin throwers, and twelve thousand heavy infantry along with twenty-thousand allied troops, ordering them to forge the ice-cold Trebbia in pursuit. On the other side, they were so chilled, they could scarcely hold their weapons. Hannibal, however, with his trap perfectly set, didn’t obliterate his foe at this time. He thought that he could achieve a greater spectacle, and thereby further impress his Gallic allies, by engaging the whole Roman army. So he ordered his light infantry forward, which was comprised of javelin throwers and slingers. Behind these eight-thousand men, he positioned twenty-thousand African, Iberian, and Gallic infantry with ten-thousand cavalry and his elephants split between his flanks.
The Numidian cavalry feasted on their Roman counterparts who were strung out in pursuit. They then harassed the opposition’s light infantry, causing the hypothermic hurlers to fling all of their missiles in vain. With his men frozen and providing no resistance, Sempronius ordered them to fall back. This left the heavily-armed infantry on both sides to close ranks. Simultaneously, Hannibal assaulted the Roman wings, forcing them back into the river. With many Roman troops exposed and unable to retreat, the moment they passed the position of the Carthaginians who had been lying in wait to ambush them, the trap was sprung. Panicked, the Roman infantry broke ranks and headed back into the river, where Hannibal slaughtered them.

The Romans who had not fled then formed a hollow square, with everyone facing out to oppose the enemy on all sides. Tiberius, who had joined the battle, commanded them from within. With the Carthaginians focused on massacring the defenseless soldiers in the river, Rome antagonized the elephants, causing them to go on the rampage. Meanwhile, the Roman square, ignoring their allies dying in the river, marched toward Piacenza, killing an untold number of Carthaginians in the process. Tiberius has a laundry list of excuses for not attempting to rescue his defenseless allies, but in the end, all that matters is that Rome abandoned them. Scipio also retreated, keeping the river between himself and his foe. Hannibal did not pursue them, because the weather turned frigid, killing his horses, elephants, and many of his men.

The Romans were defeated, but most of their army escaped. Seven Legions were still intact. They would quickly regroup, elect new Consuls, recruit an additional four Legions, build more ships, and replenish their supplies.

In the days which followed, Hannibal attempted a small-scale assault on Placentia which failed. He then marched on a supply depot filled with anti-Carthaginian refugees from the Gallic tribes. A mob of thirty-five thousand tried without success to impede Hannibal and were driving back into the fort. After surrendering, the garrison relinquished their weapons and Hannibal’s men committed “every kind of outrage that lust, cruelty, and brutal insolence could suggest.” (Livy, History of Rome, Book XXI)

Having lost all but twelve-thousand infantry and five-thousand cavalry to winter storms, it was either courageous or arrogant, but Hannibal marched his faltering army towards Tiberius’s camp. His aggressiveness was rebuffed, but he later regrouped and struck again, this time succeeding. But darkness prevented Hannibal from eliminating his enemy. Casualties were significant on both sides.

In the Spring of 217 BCE the Carthaginian navy lost a battle near the Ebro River, sacrificing thirty ships and control of the Spanish coast. It was then that newly elected Consul, Gaius Flaminius, bearing a name that has to be spoken
cautiously in politically correct circles, turned his army south to prepare for the defense of Rome. Hannibal followed, but now having mastered the craft, marched faster and passed him. The young general then did his level best to Flaminius into battle, devastating the region the Roman Consul had been nominated to protect. Next, he taunted him, marching his army around the Roman camp, cutting off Flaminius’s supply and communication lines with Rome. But it was only after Hannibal marched on Apulia, the southeastern Italian peninsula situated between the Adriatic and Ionian Seas, that Gaius Flaminius finally reacted, foolishly sending his entire force into a battlefield of his enemy’s choosing.

And it was well chosen. As Hannibal came upon Lake Trasimene, he noticed a valley along the lakeshore that was perfectly suited for an ambush. He had his scouts light campfires miles many miles away to create the impression that his army was a long distance from his chosen battlefield. Then during the night Hannibal positioned his heavy infantry behind a rise that would give them unimpeded access to charge down upon the enemy’s left flank as they marched forward, strung out in a along line. He concealed his cavalry and Gallic infantry at the opposite end, in the wooded hills near the valley’s opening overlooking the lake, which would allow them to close the only escape route and menace the Roman rear. His light troops were stationed in groups, hidden in the foothills opposite of the lakeshore.

The next morning, June 21, 217 BCE, eager for battle, the Romans broke camp early and marched at an exhausting pace along the northern shore of the lake, just as Hannibal had planned. So then to spilt the Roman force, Carthage initiated a small skirmish to draw the troops leading the march away from those following in the rear. Once the Romans were perfectly situated, trumpets were blown, signaling the attack. The cavalry swept down, blocked the road, and engaged the unsuspecting Romans, sending them into disarray. The heavy infantry rumbled down from the heights to slaughtering the trapped men. Simultaneously, the Gallic light infantry pounced from the side and from the rear, splitting the Legions into three uncoordinated groups. The Roman vanguard was pushed into the lake. The center, including Gaius Flaminius, was shredded by the Gauls in a matter of hours. By lunchtime, the entire Roman army was annihilated. Only six-thousand of Flaminus’s army managed to escape in the low fog, meaning that twenty-four thousand were killed that morning. Hannibal’s losses were less than two-thousand. And of the escapees, most were captured by the Maharbal the following day. They were all sold into slavery. Moreover, two days hence, four-thousand Romans sent to reinforce Flaminius were intercepted and slaughtered.

Hannibal, in the Battle of Lake Trasimene, planned and executed the largest and most successful ambush in military history. In response, the Fabii Patrician
Quintus Fabius Maximus was appointed dictator of Rome to coordinate the war effort. He would deploy what has become known as the Fabian Strategy of avoiding direct conflict and engaging only in the most favorable circumstances. Rome would try to harass the invader and wear him down.

As for Hannibal, even though he was within a few day’s march to Rome, he elected to pillage Apulia over the next year to replenish his army. It is a matter of speculation as to why he didn’t sack Rome. He was given unimpeded access. There were no Legions in his way or even within the central Italian Peninsula. But we know that his men were worn out. They had contracted scurvy. They were now equipped with confiscated Roman weapons, and they would have to be trained to wield them effectively. Also, his horses were in bad shape, so he would use a low-grade local wine as an ointment to being his cavalry mounts back to health.

To restore Roman confidence and instill a renewed sense of patriotism, Fabius, the political dictator and supreme military commander, positioned himself above the national hierarchy of pagan priests. He meticulously led all religious functions, fully integrating temple and state. He would go so far as to blame the defeat at Trasimene on a national deficiency regarding proper religious observations. The Roman Senate would consult the Sibylline Books at the direction of Dictator Fabius, assigning a Praetor to appease the Roman gods through generous and regular sacrifícies. In so doing, Rome became the reincarnation of Babylon. There was no longer any distinction between the Roman military, government, or religion.

All the while, Rome’s allies were abandoned and sacrificed. Hannibal plundered them at will. But after a while, Hannibal grew complacent, and letting his guard down, nearly got ambushed. He entered a rich valley with limited ways out, all of which the Romans controlled, including the valley Hannibal had used to enter the vast plain. But the young Carthaginian general had another novel trick up his sleeve. Rather than confront the entrenched Romans, Hannibal paralyzed them. He tied torches to the horns to two-thousand oxen, stampeding them in front of Fabius in the middle of the night. The Romans, thinking that they were being lured into another trap, let the Carthaginians scamper out of the valley right before their noses in the middle of the night. Worse, more than one-thousand Romans fled before the stampede and they were systematically picked off. Hannibal had turned the tables on his tormentor by evading a battle he did not want to fight. It was pure Sun Tzu. Hannibal “Knew his enemy and knew himself, and thus knew that victory would be his” because “a battle avoided cannot be lost.”

Now free, Hannibal ransacked Roman estates as Fabius shadowed him. And what the Carthaginians didn’t take, Fabius ordered burned, scorching his own
land. And by doing so, his approach was beginning to wear thin. He had nurtured false hope in the Roman religion, in the Roman military, and in the Roman government, but when he timidly failed to deliver, knowing that it had all been propaganda, the people turned against him. The Senate replaced their dictator with Consuls Gaius Terentius Varro and Lucius Aemilius Paullus. And they were given command of a newly-conscripted army of unprecedented size – eight Legions, each consisting of five-thousand Plebeians besides five-thousand allied troops. Eighty-thousand infantry and six thousand cavalry would be brought to bear against the African that had out maneuvered them on every occasion.

Hannibal had now traversed and ransacked every inch of Rome, from north to south and from east to west. There was nothing left for him to do other than confront Rome’s new army. Knowing that with two Consuls commanding one army, that they would switch off, alternating on a daily basis, Hannibal planned his strategy accordingly. Varro would be in charge on the day the armies met, making him a scapegoat, especially since he as a career soldier who had risen up the ranks, unlike Paullus, was not a member of the aristocracy.

Continuing to toy with his enemy, Hannibal seized a large military supply depot outside of Rome. Incensed by this, Consul Varro, is depicted as an exemplar of Rome, conceited and callous, so to capitalize upon their hubris, Hannibal sent a small raiding party against the whole of Rome’s massive army. When they were repulsed, Roman overconfidence became their Achilles’ heal.

On the morning of the battle, Varro aligned his ninety-five thousand troops in typical fashion, with three straight lines, one behind the other. His plan was to have his infantry march into and through the center of the Carthaginian line. Only one problem: there was no opposing line.

Hannibal was outnumbered two to one, but he knew that his cavalry was substantially better than his opponent’s hastily assembled horsemen. So he positioned his forty-seven thousand troops in a wedge formation, with their backs to the wind and sun. Deploying an international force of Libyans, Iberians, Gauls, Numidians, Phoenicians, and Balearans, with slingmen and hurlers, swordsmen and riders among them, each was stationed according to their ethnicity and competency. Then, to the surprise of the Romans, he positioned two-thirds of his cavalry along his left flank which was already protected by the Aufidus River. The remaining third he used to offset the Roman cavalry on his right flank, their left, away from the river.

With the low morning sun glaring into his enemy’s eyes, Hannibal radically changed his formation, with the point of his wedge falling back and the wings pulling forward. This created a crescent, with the appearance of an open mouth filled with menacing teeth ready to devour the Romans. Unaware that they were
being lured to their death, the center of the Roman line rushed forward to fill the void. All that was needed then was to deflect the Roman cavalry so that the Carthaginian riders could push the Roman flanks back on both flanks, creating another crescent, this one convex, with the Romans now engulfed inside Hannibal’s mouth. Once the inferior Roman cavalry was neutered, the remainder of the Carthaginian riders menaced the Legions from the rear.

During the mêlée, with an easterly wind, all of the dust and sand thrown up into the air by nearly one-hundred and fifty thousand soldiers and horses blew directly into the eyes of Hannibal’s foe. Then, knowing that the Romans put their best men in the center of their lines, Hannibal, who was serving in the center of his line with his least capable infantrymen, pulled the center of his line back in what the Romans would have seen as a retreat. When the Legions rushed forward, Hannibal’s most capable troops encircled them in a pincer movement. Six-thousand Roman legionaries were slaughtered a minute until darkness finally brought an end to the carnage. Less than fifteen percent of the largest army ever assembled by Rome lived to see the next morning, and two-thirds of them were captured. Hannibal, who had been outmanned two to one, lost just six-thousand soldiers.

Livy, in the History of Rome, wrote: “Two consular armies were lost. There was no longer any Roman camp, and general, any single soldier in existence.” The Romans became so desperate, the resorted to human sacrifice to appease their gods, burying men, women, and children alive at the Forum.

Over the course of twenty months, Hannibal had defeated the equivalent of eight consular armies, sixteen Legions, and an equal number of allies. Rome had lost one-hundred and fifty thousand Plebeians – one fifth of the entire population of citizens over the age of seventeen. Most Roman allies abandoned them, and revolts sprung up throughout the empire.

Hannibal, however, wasn’t interested in sacking Rome. He recognized that it would be a fight to the death, and it wasn’t worth sacrificing the lives of those who had fought so valiantly with him. So he offered the Roman Senate a peace treaty on very favorable terms. But Rome refused. The Senate forced the entire male population of Rome into the military, every citizen, every peasant, every slave. They actually outlawed saying the word “peace.” Public displays of emotion over the loss of loved ones, including the tears of mothers and widows, was strictly forbidden.

The military historian, Theodore Ayrault Dodge, assessed Hannibal as follows: “Few battles of ancient times are more marked by ability...than the battle of Cannae. The position was such as to place every advantage on Hannibal's side. The manner in which the far from perfect Hispanic and Gallic foot was advanced
in a wedge in échelon...was first held there and then withdrawn step by step, until it had reached the converse position...is a simple masterpiece of battle tactics. The advance at the proper moment of the African infantry, and its wheel right and left upon the flanks of the disordered and crowded Roman legionaries, is far beyond praise. The whole battle, from the Carthaginian standpoint, is a consummate piece of art, having no superior, few equal, examples in the history of war.” (T.A. Dodge, *Hannibal*, Perseus Publishing, 2004, pages 378-9)

Will Durant, in *The Story of Civilization*, wrote, “It was a supreme example of generalship, never bettered in history...and it set the lines of military tactics for 2,000 years.” (Will Durant, *The Story of Civilization*, Volume III, Simon and Schuster, 1944, page 51)

Rome and Carthage would fight again. A year later, in 216 BCE, Marcus Marcellus deflected an attack by Hannibal at Nola, doing so a second time in 215. A year later, in the same place, these men fought to a draw. But with a change of scenery, Hannibal defeated Consuls Fulvius Flaccus and Appius Claudius at Capua in 212 BCE. The same year at Silarus and then at Herdonia, Hannibal devastated the Roman army. The Carthaginians would prevail in the Battle of Baetis in 211 BCE. But later that year, Hannibal had a brief setback, failing to break the Roman siege of Capua. And yet within months, the Carthaginians would ravage the Roman army during the Second Battle of Herdonia. Also in 210 BCE, Hannibal defeated Marcellus a second time during the Battle of Numistro.

Against this savage backdrop, Philip V of Macedon defeated Rome’s Greek allies in 209 BCE in two battles fought at Asculum. Then in 208, Romans in Hispania, led by Scipio’s son, defeated Hannibal’s brother, Hasdrubal Barca. In retribution, Hasdrubal invaded Italy, a bad move, since he was defeated and killed in the Battle of the Metaurus by General Gaius Nero in 207 BCE. Hannibal’s favorite general, Hasdrubal Gisco, lost the city of Carmona to Rome later that year.

By 206 BCE, Publius Scipio decisively defeated the remaining Carthaginian forces in Hispania. The Roman fleet then won a naval engagement against the Carthaginian fleet in the waters off Carteia. All the while in southern Italy, in the Battle of Crotona, Hannibal is fought to a draw. But then as the Romans under Scipio defeated the Carthaginian army of Hasdrubal Gisco in the Battle of Bagrades, annihilating them, the stage was set to bring the battlefield to Africa, recognizing that the only way to get Hannibal out of Italy was for Rome to invade Carthage.

And so it would be. In 203 BCE, Consul Scipio Africanus invaded Africa and fought successfully, thereby luring Hannibal home. Then on October 19, 202 BCE, the general who had fought so effectively on foreign soil would lose a battle
on his home turf, ending the Second Punic War. Scipio, who was now Consul Publius Cornelius Scipio Africanus Maximus, engaged Hannibal at Zama Regia, eighty miles southwest of Tunis.

Hannibal’s hastily assembled mostly mercenary force was comprised of thirty-six thousand infantry, four-thousand cavalry, and some eighty elephants. Scipio marched into battle with twenty-nine thousand infantry and sixty-one hundred cavalry. And while those numbers may look comparable, Hannibal’s cavalry was comprised of novices, and his infantry was equal parts inexperienced civilians and the fickle mercenaries. Hannibal’s only experienced troops were put at the rear of his formation, thinking perhaps that if his less able and less reliable forces were able to wear down the Roman attack, his strongest soldiers would finish the job.

But knowing that his prospects were poor, Hannibal summoned Scipio to a meeting before the battle began. He offered to cede all overseas territories to Rome, keeping only Carthage sovereign. Scipio refused, giving Hannibal two equally horrible options: unconditional surrender or a battle he could not win.

As usual, the elephants proved useless. They were stampeded into the Carthaginian cavalry, disorienting those new to battle. They were initially dispersed which is the best Hannibal could have hoped for because his goal was to keep the Roman cavalry from controlling the engagement. They would go on fighting in the distance. Then as the lines engaged, the Roman first line prevailed over time, with losses being relatively even. The same was true of the second lines. When the third lines met, the fighting became especially bloody, with neither side making any headway. But it was then after defeating the inexperienced cavalry that the Roman cavalry returned and struck the Carthaginian rear. Hannibal would lose twenty-thousand men in the battle and have another twenty-thousand taken prisoner.

The Carthaginian Senate tried once again to negotiate a peace treaty with Rome, but the terms, as they had been before, were devastating. Carthage was bankrupted by Rome, a condition that proved to be short-lived, because without the cost of supporting an army and navy, the Carthaginian economy flourished. Rome, however, within fifty years would renege on the terms of their own treaty and invade Carthage a third and final time. And the next time, they would leave nothing but death and destruction in their wake.

In all, fifty-seven wars were fought in the third century BCE, with the expanding and contracting Roman Republic battling the Samnites, Gauls, Etruscans, Greeks, Carthaginians, and Iberians multiple times.
At the dawn of the third century, in 198 BCE, the Romans engaged and defeated the Macedonians under Philip V, pummeling him again in Thessaly the following year. Turning north, they defeated the Gauls, and then turning south they attacked the Spartans, defeating them with the help of the Achaean League. In 191 BCE, the Romans under Manius Glabrio devastated Antiochus III the Great at Thermopylae, forcing him to evacuate Greece. The following year, Roman forces sank most of the Seleucid fleet commanded by their old nemesis, Hannibal. At year’s end, near Smyrna, Lucius Scipio decisively defeated the Greeks.

Then in the Battle of Mount Olympus, Roman general Gnaeus Manlius Vulso crushed an army of Galatian Gauls in 189 BCE. But the Romans would meet their match, losing to Perseus of Macedon during the Battle of Callicinus in 171 BCE – interesting in that Perseus incited Rome into war. And yet his miscalculation would be the last hurrah for the Macedonians and Greece, with the Romans under Lucius Paullus defeating and capturing the Macedonian King in the Battle of Pydna on June 22, 168 BCE even though the Romans were outnumbered forty-four thousand to twenty-nine thousand. The victory earned Lucius Paullus the title Macedonicus – Master of the Macedonians. But evidently he didn’t win the battle on his own. The previous evening there had been a lunar eclipse, which was perceived by the Macedonians as a terrorizing omen, as their goddess Selene (also known as Artemis), the sister of Helios (also called Apollo), went dark. In reality, the Macedonian phalanx had just become obsolete, and it crumbled on uneven ground when facing a better trained, better equipped, foe. The Romans would fight and win thirteen additional battles during the second century BCE, but none would be as transforming as their triumph over the last vestiges of Alexander’s Hellenic Empire.

But there was a foreboding fight. Rome had imposed a humiliating restriction on Carthage, requiring their Senate to ask permission of the Roman Senate prior to engaging in any battle. And since Carthage was also prohibited from fielding an army or navy, they didn’t give the policing action in 149 BCE against rebellious Namibians in their midst a second thought. But itching for a fight, Rome decided that by suppressing a riot, Carthage had violated the terms of their onerous accord. They immediately launched their fleet, blockading Carthage.

Rome would then invade Africa, whereby Carthage immediately surrendered, handing the Romans the weapons they had used to suppress the internal riot along with the protestors who had been captured. The Romans, however, demanded the complete capitulation and submission of the capital. Then somehow,
Carthaginians manned the walls of their city and kept the Romans outside. All the while, the half million civilians inside Carthage transformed everyday items into three hundred swords, five hundred spears, two hundred shields, and one-thousand projectiles for catapults each day during the height of their production.

Outside of the city, the smallish Roman army somehow lost a skirmish against Carthaginian civilians at Nepheris. But given another go at it, Scipio defeated them, killing most everyone. With the entire country now theirs to plunder, the Romans stepped up their siege of Carthage, breaking through the walls in 146 CE. But even inside, without a single soldier to oppose them, the women, children, and elderly wielding improvised weapons, held the Romans off for a while. But eventually the Roman killing machine was too efficient. Seventeen thousand Romans died murdering four-hundred fifty-thousand civilians. Fifty-thousand Carthaginians were sold into slavery. The city was leveled.

In the final throes of death, as Carthage was burning to the ground, nine hundred survivors had found refuge in the Temple of Eshmun, the Phoenician god of healing, even as the shrine was burning around them. They pleaded with Scipio for mercy, but none was shown. They would burn alive. It all served as a foreshadow of what Rome would do not once, but twice to Jerusalem.

The waning years of the second century, migratory Germanic tribes of the Cimbri and Teutoni were forced into fighting a pair of Roman armies. From the Roman perspective, they had disturbed the balance of power – which is to say they spoke critically of Roman oppression. So the Romans assembled their Legions and went on the warpath. But the adventure quickly soured. An advance party of Romans encountered a small contingent of Cimbri, who routed them, capturing the Legate Scaurus. Arrogant even in the custody of those he had been sent out to eradicate, Scaurus belittled the Cimbri king and got himself killed.

All the while, the Roman Consuls were vying for control. Each wanted credit for the victory they were sure would come. Caepio, the “novus homo – new guy,” launched a unilateral attack on the Cimbri camp on October 6, 105 BCE to circumvent Maximus, the senior statesman, from claiming all the credit for the successful outcome. But instead of victory, Caepio’s army was annihilated, with the Cimbri moving into the Roman camp. The next day, the Cimbri attacked Maximus’s army, pushing the poorly positioned troops into a river behind their camp. At the end of the day, conflicting Roman egos had sacrificed the lives of eighty-thousand soldiers and forty-thousand support personnel.

After a string of Roman failures, Gaius Marius succeeded in killing ninety-thousand Germanic Teutones and Scandinavian Ambrones, enslaving another twenty-thousand – mostly women and children. It would have been even more, but most of the captured women committed mass suicide rather than endure life
among the savages that comprised Rome. The Romans even refused a last minute offer to have married women serve as ministers in the temples of Ceres and Venus. “By the conditions of the surrender three hundred of their married women were to be handed over to the Romans. When the Teuton matrons heard of this stipulation they first begged the consul that they might be set apart to minister in the temples of Ceres and Venus; and then when they failed to obtain their request and were removed by the victors, they slew their little children and next morning were all found dead in each other's arms having strangled themselves in the night.” (Strauss, Bary, The Spartacus War, Simon And Schuster, pages 21-2)

Adding to this ocean of blood, and thereby becoming the living embodiment of Yehowah’s depiction of the savage brutality of Rome, in 101 BCE Gaius Marius struck again. On this day in northern Italy Romans slaughtered one-hundred forty-thousand Cimbri, harvesting sixty-thousand women and children as slaves. Neither life nor liberty mattered. The world’s greatest superpower, the ultimate integration of religion, politics, and the military, became to Yehowah as darkness is to light.

The carnage of the past fifty years had become almost unfathomable. A million souls had been devoured by the Beast.

The larger they become, the longer they exist, the more they blend religion and politics, patriotism and militarism, human institutions typically embody everything God despises. Lives are truncated and freedom is negated. Deceit is celebrated to such an extent, God becomes unknowable. It is the triumph of tragedy.

Rome’s first battle of the first century BCE was waged against Italians, and thus bears the name the “Social War.” Cities that had been allies of the Roman Republic, became foes. The reason was clear cut: once Rome demonstrated its dominance militarily, the Senate began to impose its will upon the nation’s neighbors and demanded tribute. But more concerning, Rome demanded soldiers – impoverishing the surrounding communities of their sons. So onerous were the Roman demands, that two thirds of the soldiers in the Roman armies were now forced into service, having come from other Italian territories. This served to strengthen Rome militarily and weaken the client states, giving the Romans absolute control over the peninsula. The Republic’s subsequent policies of inequitable land and wealth distribution, enriched Romans further, while turning
their neighbors into serfs. The masses were rendered paupers without sons or hope.

In 91 BCE, in order to quell the simmering rebellion, Marcus Livius Drusus proposed reforms to the Roman Senate that would grant sub-citizenship to the Italians. But his plan to allow them to vote on local matters, without having any say in alliances, wars, or the distribution of plunder, was soundly defeated by the aristocracy. The client cities declared their independence as a result, sparking the civil war.

The Italia Federation created their own coinage to pay for troops, most of whom were older men who had served in and now had been released from the Roman armies. But nonetheless, a battle-tested force of one-hundred-thousand men was fielded and then divided among fourteen consuls, most of whom would be killed or commit suicide within the coming year. Rome successfully pitted Italian cities against one another, persuading some to ally with Rome under the promise of full citizenship should they prevail. Rome became proficient at offering bribes, but was never very good at honoring them. In typical Roman fashion, Lex Lucius Julius Caesar came with conditions that people in the allied cities could not meet. And in a matter of years, it would not matter anyway, because Rome would soon cease to be a republic.

There would be more than fifty additional battles fought during the first century BCE as Rome made the transition from the rule of law to the dictates of the Caesars. This transformation began in 83 BCE, when following the first Mithridatic War against rebellious Greeks, the initial battle of what’s been called “the First Roman Civil War” was fought upon Mount Tifata. Aristocratic forces, or Optimates as they were known, were led by Lucius Cornelius Sulla. They opposed the Populares, shepherded by Gaius Norbnaus. And while the Populares were neither popular with the people, nor comprised of ordinary people, they would initially go down in defeat for their political ideals. Also in 82 BCE, the Popular army was defeated at Asio River and again at Sacriporto.

Later that same year, the Popular Political Party would regroup and defeat the Aristocratic Optimat Political Party forces at Clusium. But they lost at Faventia, Clusium, and Colline Gate, which was the decisive battle in the First Roman Civil War. The Samnites, comprising the preponderance of the Popular army at the time, surrendered and were summarily executed by the Romans within earshot of the Senate. Having slaughtered the rank and file of the opposing political party in the Villa Publica where the census was conducted, the Imperialists tossed their mutilated caucuses into the Tiber River. The Aristocratic Optimates, after making Populares generals watch the mass murder of their people, were decapitated. Their heads sent off to intimidate those who would dare consider rebellion against the aristocracy. It was Imperial, but it was not civilized.
Perusing those who valued their freedom to the ends of the earth, Roman Legions under Lucius Fulfidias chased rebel forces under the command of Quintus Sertorius all the way to Hispania, only to lose to them in 80 BCE. But half way around the world, Fulfidias would avenge his loss seven years later, decisively defeating Mithridates (Gift of Mithra) the Great in northern Anatolia, today’s Turkey, during the Siege of Cyzicus. In reality, Mithridates’s army was starving to death and they became easy prey as they scavenged for food.

Rome’s next battle is legendary. Roman slaves led by Spartacus were attacked by Gaius Claudius Glaber at the base of Mount Vesuvius. The Romans, to satiate their bloodlust, promoted gladiatorial games, whereby slaves and prisoners were taught to kill for sport. But in 73 BCE, some two-hundred gladiators in Capua plotted an escape, with seventy succeeding. Three Gallic slaves, Crixus and Oenomaus, and Spartacus, a Thracian, were elected to lead the band of freed men. Initially, they defeated a small force from Capua that had been sent to arrest them, capturing their weapons in the process. Now well armed, they freed other slaves in the area by menacing the wealthiest Roman estates, recognizing that this region was home to many elaborate vacation villas.

Glaber’s forces, a militia of some three-thousand men, besieged the former slaves on the slopes of the ancient volcano, blocking their only means down the mountain. With them contained, the Roman aristocrat was content to let them starve. But Spartacus and his men were ingenious. They made ropes and constructed ladders our of indigenous flora to rappel down the cliffs, enabling them to surprise and take Glaber’s militia.

In retaliation, the Romans dispatched four-thousand men under Praetor Publius Varinius to deal with the slave rebellion. But he too was defeated in a battle that only served to better equip the former slaves. Then with each successive victory, more and more slaves were willing to risk their lives for a chance at freedom, ultimately swelling their ranks to some seventy-thousand.

After investing a year training his new recruits, Spartacus defeated the Roman army at Picenum, again at Mutina, and then at Capania, only to lose to Marcus Crassus at the Battle of Siler River. So intent were the Romans at suppressing any hope of freedom, Crassus trapped Spartacus in Bruttium by building a forty-mile long system of ditches and walls.

Following a failed truce, Spartacus and fifty-thousand of his men were able to break through the Roman siege and escape, gathering in the open fields along the banks of the Siler River. Crassus pursued them, and although Spartacus and his men fought valiantly, one by one they were killed by the superior force, Spartacus himself, dying as he tried to reach Crassus. The total casualties were too numerous to count, but an estimated thirty-six thousand gladiators and slaves
were murdered for the crime of wanting to be free. Another six thousand survivors were captured and then inhumanly crucified on Crassus’ orders. Romans had little respect for those who actually built Rome, and for those who entertained them. The fact is, they had no respect for liberty or life.

Following this savage display of sadism, the Romans defeated the Armenians in 69 BCE and the Tigranes in 68 BCE. Then in the Battle of Lycus, Pompey the Great annihilated the army of Mithridates VI, ending the Third Mithridatic War. At the same time, while basking in the ghoulish glory, he claimed credit for defeating Spartacus, irritating Crassus. And while books have been written about Catiline and his role trying to preserve the Republic against the likes of Caesar and Crassus, he was labeled a traitor and conspirator. So in 62 BCE, he and those loyal to him were killed in the Battle of Pistoria.

This brings us face to face with Gaius Julius Caesar, who was at the time known as a clever politician rather than a crafty general. As Governor of Gaul, he fought and won his first battle against the migrating tribes of the Helvetii, who had come from today’s Switzerland, initiating the most brutal part of the Gallic Wars. Near present-day Geneva, the Romans destroyed a bridge across the Rhone, impeding the people’s migration, and constructed nineteen miles of fortifications to stop the Helvetii passage. Rome was always opposed to the homeless who roamed the land. And I suspect that was because their continual movement made them difficult to suppress and tax.

Having no interest in fighting, the Helvetii tried a different route, crossing the Arar River using improvised rafts. But Caesar, coveting easy prey, attacked the migrant community with three Roman Legions, killing and enslaving all of those who had yet to cross the river. Julius’s motivation was simple if not grotesque. The Roman Legions were funded by stolen booty, and they were manned by captured slaves. Those unfit to fight were sold into slavery with the generals retaining the proceeds. The conquered lands were not only taxed, massive land grants were awarded to the most valiant soldiers.

A month later, and now with six Legions under his command, Julius Caesar moved his army ahead of the Helvetii migration route, confiscating the available food supplies. Then Caesar deployed his cavalry to delay the Halvetii while he positioned his Seventh (Bull), Eighth (Augusta), Ninth (Hispania), and Tenth (Equestris / Mounted) Legions in battle order at the foot of nearby hill along the Helvetii migration route. Caesar took the Eleventh (Claudia) and Twelfth (Fulminata / Thunderbolt) to the top of the hill. The battle began at noon according to Caesar, with his men piercing the Helvetii with their javelins.

Trying to flee the onslaught, the Helvetii retreat was supported by two nearby tribes who arrived just at the right time to assist them, the Boii and the Tulingi,
both of whom engaged to flank the Romans. But with an overwhelming advantage, Julius was able to rebuff the Celtic tribes, while simultaneously perusing his primary prey, the Helvetii and their baggage train. By the time the blood had stopped running, Julius Caesar had killed or captured two-hundred thirty-eight thousand people, slaughtering nearly a quarter of a million civilians.

Two months later, Caesar attacked and defeated the Germanic chieftain Ariovistus, although he never disclosed the reason for actions. The following year, in 57 BCE, Julius fought the Belgae, apparently for sport and booty. A month later, he took on the Nervians on rumors that they were forming a federation of allied tribes to thwart the Roman onslaught.

But it wasn’t all a parade of victorious mass annihilations and enriching enslavements of vulnerable communities. In 53 BCE, in the last days of the Roman Republic, the Parthian Empire stopped a Roman invasion force under the command of the great crucifier, Marcus Licinius Crassus. At the time, Crassus, the wealthiest man in Rome and member of the First Triumvirate (a fragile yet powerful political, economic, and military alliance between three egomaniacs: Caesar (the politician), Pompey (the military muscle), and Crassus (the banker)), was enticed by the prospect of military glory, because of the added riches and power it would provide. So he invaded Parthia, marching his armies directly through the deserts of southern Turkey in search of territory and treasure. But once he arrived in Harran, the Persian Spahbod Surena outmaneuvered Crassus’ superior force. Most of the Roman soldiers under the financier’s command were either killed or captured. Crassus suffered the same fate during truce negotiations.

This battle was the first fought between the Romans and the Persians, starting a prolonged war that would last five-hundred years. It also provides a window into the mindset of the Roman elite, revealing that they fought not to defend Rome, but to promote their personal ambitions. These motivations, in fact, precipitated the Great Civil War which doomed the Republic and brought Julius Caesar to power.

On the other side of the known world, Julius Caesar and Mark Antony busied themselves pummeling Gauls into submission, this time in France. The Siege of Alesia is considered one of Caesar’s greatest military achievements. It brought the Celtic influence in France, Belgium, and Switzerland to an end, making France another Roman Province to pillage.

It is odd to note, however, that the primary account we have of the battle was written by Caesar, and his depiction does not correspond to the location where he claimed it occurred. But as they say, history is often little more than the bragging of victors. Moreover, Caesar’s revisionist claims and self-serving testimony
reveal a tendency that would play a major role in the birth of Christianity with the
Roman Catholic and Eastern Orthodox Church.

In this regard, the Senate’s refusal to allow Caesar the honor of a Triumph, a
civil ceremony and religious rite designed to celebrate and sanctify a military
achievement and army commander, is what caused him to rebel. In such a
celebration, the general is given a laurel crown and wears a purple toga, regalia
that identifies him as divine. And as a god, he would ride through the streets in a
four-horse chariot, his army marching behind him, parading along with their
captives and spoils of war. The procession would typically conclude at the
Temple of Jupiter on Capitoline Hill.

Returning to France, circa 52 BCE, Julius Caesar, who had appointed himself
Pro-Consular Imperium for a decade, became the absolute dictator over the
territories north of Rome, from the Adriatic to the Apennines. Having defeated
and robbed the Gallic (Celtic) tribes one by one, including the Helvetii, Boii,
Tuling, Belgae, and Nervii, he brought enormous wealth to the Republic. He also
provided new lands to tax. In the process, Caesar, himself, became fabulously
rich. As a Roman general, he personally pocketed the proceeds from the sale of
those enslaved by his Legions.

But all was not well in Caesar’s world. He had given his daughter Julia in
marriage to Pompey to garner political favor, but she had just died in childbirth.
And having lost the support of his allies in Rome, men dedicated to preserving the
Republic like Cato, started political campaigns against Caesar, accusing him of
wanting to overthrow the Senate so that he could become King of Rome. Cato and
his ilk were, of course, correct.

That is not to say that Julius Caesar wasn’t also vulnerable in his own right.
Around this time his Fourteenth Legion was wiped out in a cleverly planned
ambush by the Eburones, causing him to lose a quarter of his soldiers. The Celtic
victory inspired a revolution throughout the region as those who had been ravaged
and oppressed by Rome sought their freedom. To quell the uprising, Caesar
hastily rallied his army and crossed the Alps, which were still covered in snow.
Catching the Gauls by surprise, he split his forces, sending four Legions with
Titus Labienus to fight the Senones and Parisii in the north of France while he set
out with six Legions and enslaved Germanic cavalry in pursuit of the Arverni and
their commander, Vercingetorix. The two armies met in Gergovia, where
Vercingetorix, holding the high ground, forced Caesar to retreat after suffering
heavy losses.

But these same foes would meet again, which brings us to the Alesia, and their
hilltop fortification. Recognizing that a frontal assault would be suicidal, Julius
Caesar, who outnumbered the Gauls four to one, decided upon a siege, hoping to
starve the eighty-thousand Alesia troops garrisoned there into surrender along with the local population they were protecting. Caesar, therefore, had his men construct twelve-foot high encircling fortifications with corresponding ditches, each fifteen feet wide and twelve feet deep, the inner one of which he filled with water. Then he built series of traps to bury the men and woman who tried to escape, along with towers his artillery would use to shoot those who avoided the pits.

Starving to death, the Alesians decided to let tens of thousands of local women and children go, thinking that Caesar would let them pass through his lines since they were noncombatants. But Julius was too cruel for such niceties. He trapped them between his earthworks and trenches, seeing to it that over thirty thousand mothers and their babies wasted away in full view of the men trapped inside of the fort. It’s hard to fathom such cruelty.

Then after a series of desperate probing attacks by the Gauls, some of which found weaknesses in the Roman earthworks, both sides were near physical exhaustion. With nothing to lose, the Alesians launched a major offensive with sixty-thousand men, which proved successful until Caesar deployed his favorite tactic, which was to menace his enemy’s rear with his cavalry, effectively pushing armies trying to escape the mounted foe behind them into the teeth of his infantry. On this day it surprised the Gauls, who were slaughtered no matter which way they ran. And as usual, the few not killed were taken prisoner and sold into slavery.

Thereafter, Caesar crossed the Rubicon in 49 BCE, the border between Rome and the Province of Gaul, which was considered an act of insurrection. This provocation precipitated the Second Civil War which was fought over four years, with Romans killing Romans through 45 BCE for no other reason than to advance the clash of personal egos.

It began in June of 49 BCE. The Populares (Popular Political Party), of which Caesar was head, encountered the Optimates (Best Men or Aristocratic Political Party) of Pompey the Great. Julius, who was commanding six Legions, opposed the Spanish army of his rival, comprised of seven Legions and twice as many men. They met at Ilerda in modern-day Spain. Caesar, writing in third person, as was his custom, described his pursuit of the army of the Roman Republic – a force loyal to his former political ally and his late daughter’s husband, Pompey. As you consider the sacrifices these men made, most of whom were slaves, on Julius Caesar’s behalf, keep in mind that the only reason this battle was being waged was because the man who had made a career of murdering and enslaving noncombatants wanted to be god and king. The “enemy,” therefore, is the Roman Republic.
“Caesar, contrary to his expectation, finding the consternation likely to spread through the whole army, encouraged his men, and led the ninth legion to their assistance. He soon put a stop to the vigorous and insulting pursuit of the enemy, obliged them to turn their backs, and pushed them to the very walls of Lerida. But the soldiers of the ninth legion, elated with success, and eager to repair the loss we had sustained, followed the runaways with so much heat that they were drawn into a place of disadvantage. They found themselves directly under the hill where the town stood. The enemy, again facing about, charged vigorously from the higher ground.... Here they bravely maintained the fight, although with great disadvantage to themselves, on account of the narrowness of the place and because of being posted at the foot of the hill. None of the enemy’s darts fell in vain. Still however they supported themselves by their courage and patience, and were not disheartened by the many wounds they received.”

Having led his men into this unfavorable position, Julius Caesar went on to profess: “The enemy’s forces increased every moment, fresh cohorts being sent from the camp through the town. They succeeded in the place of those that were fatigued. Caesar was likewise obliged to detach small parties to maintain the battle, and bring off such as were wounded. The fight had now lasted five hours without intermission, when our men, oppressed by the multitude of the enemy, and having spent all their darts, attacked the mountain sword in hand. Overthrowing such as opposed them, obliged the rest to betake themselves to flight. The pursuit was continued to the very walls of Lerida. Some out of fear took shelter in the town, which gave our men an opportunity of making good their retreat. At the same time the cavalry, though posted disadvantageously in a bottom, found means by their valor to gain the summit of the mountain. Riding between both armies, they hindered the enemy from harassing our rear. Thus the engagement was attended with various turns of fortune.”

The battle wasn’t actually heroic, as Caesar was painting it, but instead miserable. Spring storms had flooded the Roman and rebel camps, bringing with it famine and disease. Nonetheless, Julius Caesar ordered half of his army to overtake the retreating army of the Optimates while the other half blocked their route of escape. In this way Caesar completely surrounded Pompey, forcing the Consul general and his five Legions to surrender. Immediately thereafter, two additional Legions defected to the Populares, allowing Caesar to retain control of Spain while he pursued his ultimate ambition.

Julius’s next move proved disastrous. He dispatched a force to North Africa under the command of Curio to counter the Optimates forces garrisoned there. But every strategy his rebels deployed backfired, prompting the panicked retreat of the Populares into troop transports anchored offshore. Swamping their only means of escape, and with their backs against the sea, Curio surrendered based
upon assurances from the Optimates that the Julian troops would not be harmed. But they were summarily executed by the Republic, depriving Caesar of ten thousand soldiers.

The next move of the man who sought to be god was hardly divine. After crossing the Rubicon, Caesar confronted the Senate. He did so because he realized that his prior behavior had left him susceptible to lawsuits, many of which were being filed. But in Rome he knew that he could not be served while he was proconsul, because public officials were immune from litigation. Therefore, with his term nearing its end, he went to the Senate to request an extension. They, however, were not only unwilling to renew it, with him having crossed the Rubicon with his Legions, the Senate demanded that he surrender his army.

As a result of Caesar’s own Triumvirate agreement, Rome was Pompey’s territory, not Julius’s. But he, ever the politician, proposed an interesting option, saying that he would resign his military command if Rome’s authorized commander, Consul Pompey, followed suit. Finding that unacceptable, the Roman Senate declared Julius ineligible for public office. They demanded that he disband his Populares army immediately or be declared an enemy of the people. Realizing that he would be prosecuted, losing his fortune, and be politically marginalized, losing his power, Caesar positioned his Legions against the Republic of the Optimates, forcing Pompey and most of the Senate to flee to Greece.

While he was eager to do so, Caesar couldn’t readily chase after Pompey because the Optimates had left him no ships with which to cross the Adriatic and enter Greece. Moreover, the Optimates’ Legions in Spain had begun to reconstitute and mobilize against the Populares forces he had left in place to protect the territory in the Iberian Peninsula he had just won. So Julius turned his army toward Spain to protect his rear while others built a navy for his army. But upon his return, he found that only a portion of the necessary ships had been built. Growing impatient, Julius divided his force, sending half to Greece under the proviso that the ships would then return to transport the remainder of his troops.

The winter crossing was treacherous, and unbeknownst to Caesar, the Republic’s massive six-hundred-ship fleet laid waiting just off the coast of Greece. And while Caesar’s initial wave of men was able to reach their destination unhindered, most all of the Populares ships were destroyed as they attempted the return voyage. This blunder left Caesar vulnerable, with too small a force to attack and no way to retreat. Further, there was no means to supply his army due to the lack of vessels and the naval blockade. He couldn’t even use local resources because the Greeks preferred the Optimates to the Populares.
Julius’s situation was so grim; he tried to negotiate a peace with his rival. But even that failed, because as a former ally, as the husband of Caesar’s deceased daughter, Pompey knew that Julius could not be trusted. And yet, rather than attack and finish off the army of the Popular Political Party, Pompey adopted Caesar’s preferred tactic, hoping he could starve the opposing force so that he wouldn’t have to fight them.

But then yet just when it appeared that the final curtain would be drawn down over Julius Caesar, his Master of the Horse, Marc Antony, hastily built the requisite ships and successfully broke through the naval blockade, arriving north of his position. That meant the race was on. Would Caesar or Pompey reach Marc Antony first, with nothing less than the fate of the Roman Republic hanging in the balance? And while Pompey prevailed, Caesar was rapidly closing the gap, putting the army of the Optimates between the two belligerent forces, prompting Pompey to retreat to Dyrrachium.

There, the Optimates’ rear was guarded by the sea, and in front, they held the high ground, making an assault suicidal. So Caesar dusted off the strategy that he had used against the Gauls, building earthenworks to pin Pompey against the sea. But not to be outdone, the aristocratic party had their minions carve their own ditches and mounds. This created a no-man’s land between the spoiled brats, a foreboding landscape hauntingly similar to the inhuman trench tactics deployed by bankers, politicians, and generals during the First World War.

This time, however, while Caesar was in control of the neighboring farmland, every eatable plant and animal had already been harvested by Pompey’s men, who in addition, were also resupplied by the Optimates navy. But after a while, fodder for their horses and water became problematic, so Pompey attacked the weakest point in Caesar’s defenses, overwhelming the Ninth Legion, which retreated during the onslaught. In response, Julius Caesar dispatched Antony with reinforcements to counterattack. But Pompey’s vastly superior army of the Optimates Republic was up to the challenge, quickly flanking the Populares, causing a panicked retreat which neither Caesar nor Antony could arrest.

This should have been the last gasp for Julius. But always timid, rather than pursuing his fleeing foe, Pompey the Great withdrew from the battle. He may have thought that his rival had been defeated. He may have even believed that the retreat had been feigned to lure his troops into a trap. Either way, Caesar would write: “Today the victory had been the enemy’s, had there been any one among them to take it.”

After a month of maneuvering and posturing, on August 9th, 48 BCE, the players’ fortunes changed during the Battle of Pharsalus in central Greece. Caesar, who was short of men and supplies in a hostile country, should have been
easy prey, but Pompey hesitated once again, believing that his rival would surrender rather than let his men starve. Impatient, however, the accompanying Optimates Senators finally goaded Pompey into advancing, something they and he would soon regret. Pompey was soundly defeated by a foe half his size, forcing the Optimates to flee toward Egypt to survive.

Julius Caesar would follow him. And the two would meet again on a field near Pharsalus. Caesar was equipped with veterans of the Gallic Wars, his favorite Legions: the Tenth Equestris, the Eighth Augusta, the Ninth Hispana, and the Twelfth Fulminata in addition to three new Legions which had been levied expressly for the Great Civil War. These included: One Germanica, Three Gallica, and Four Macedonica. Pompey the Great had reconstituted his army as well. He now had mastery over one hundred Pompeian cohorts and eleven Roman Legions. Even having lost their previous encounter, living at a time when peasants had very little control over their lives, the Optimates could rely upon Rome’s oppressive grip on its provinces to effectively swell any fighting force. So on this day, the Senate’s chosen consul possessed every tactical advantage. He held the high ground, commanded a larger army, and he was far better equipped and supplied fighting in an allied province.

Always predictable, the conservative traditionalist aristocrat deployed the Optimates army in the standard Roman fashion. Pompey would field three lines, each ten deep. He placed his most formidable defenders on his flanks. His new and untested recruits would be in the center, along with his Syrian and Cilician Legions. Since his right was protected by a river, he positioned all of his cavalry on his left flank, where Pompey took command of the First and Third Legions. His auxiliary troops were stationed behind him, protecting his rear.

Pompey’s plan was to wait for Caesar to advance his infantry. He would then deploy his cavalry to push the numerically inferior Julian horses and foot soldiers back. If all worked according to plan, by day’s end his Optimates would be attacking retreating Populares forces from all sides.

At his wit’s end, Caesar had run out of supplies. He had no means of retreat. So there would be no tomorrow if he did not prevail this day. Since defeat meant certain death, Julius rallied his troops, encouraging them to fight for their lives – if not for his. Following the pep rally, he too would arrange his men in three lines, but only six soldiers deep, due to his lack of manpower. The Populares left flank was protected by the same river that was guarding the Optimates’ right, so Julius positioned his entire cavalry on his exposed side. Then as was typical of Caesar, he took a risk most generals of his day would have considered foolhardy, thinning his already sparse and vulnerable line to create a fourth regimen of infantry behind his cavalry. Knowing that Pompey’s riders vastly outnumbered his own,
Caesar took command of his cavalry, bolstering them his Tenth and Eighth Legions, both under the command of Marc Antony.

Since the distance between the belligerents was considerable, Pompey, who remained stationary, expected the Julian forces to wear themselves out crossing the abnormally wide gap. But when Caesar’s troops saw that Pompey was not charging, without orders to do so, they stopped halfway to rest before continuing their charge. Then as Julius had expected, once the battle lines were joined, Pompey deployed his cavalry, galloping directly into Caesar’s hidden fourth line. The Populares in the rear immediately deployed seven-foot long pilum javelins, causing the Optimates horses to swerve away and retreat. This enabled Caesar to attack Pompey’s right flank, effectively deciding the outcome of the battle. The Popular Political Party would lose over a thousand men, but Caesar would win the day.

The Patrician Party of the Best Men retreated, as did Pompey. In the ensuing mêlée, every Optimates was left to his own devices. Pompey, himself, threw off his general’s cloak, gathered his family and as much gold as they could carry in a horse-drawn cart, and fled, masquerading as civilians. He was, however, captured by Pharaoh Ptolemy XIII, who ordered that he be assassinated. He even sent his head to Caesar in an effort to garner his favor. The plan backfired, however, because it deprived Caesar of his ultimate public relations moment – pardoning the glorified general to win the hearts of patriotic Romans.

Angered by the gift of his rival’s head, Julius invaded Egypt in 47 BCE under the guise of trying to resolve the Alexandrine Civil War between Ptolemy and Cleopatra. Emotions still raw from his lack of support in Greece, Caesar favored Cleopatra and captured Ptolemy, only to release him. Gathering his army, the Greek potentate besieged Julius in Alexandria. But Mithridates of Pergamum marched overland from Asia Minor to rescue Caesar and defeated the Egyptian force dispatched to stop him. The allies joined forces and routed Ptolemy in the Battle of the Nile. With Egypt in Caesar’s hand, he appointed Cleopatra queen. But more than that, Julius lingered in Egypt, enjoying a liaison with the young and beautiful woman.

Julius Caesar left the embrace of Cleopatra in May 47 BCE to fight Pharnaces II for the Kingdom of Pontus. Pharnaces had acted like a Roman, committing atrocities against prisoners and civilians alike. In pursuit, and during his long march through Israel, Syria, Cilicia, and Cappadocia, Julius was accompanied by the Sixth and Twelfth Legions in addition to the Balatians and Vexillations from the Thirty-Sixth Legion. But Pharnaces, tearing a page out of his opponent’s playbook, gave up the high ground to launch a surprise attack upon the Julian forces while they were still digging earthworks. The tactic backfired, however, with the more experienced Romans quickly regrouping, driving their
overly aggressive foe away. The quick victory prompted Caesar’s oft’-referred citation: “Veni, vidi, vici – I came, I saw, I conquered.”

During January of 46 BCE, a different fate lay before him. Julius Caesar returned to Africa to battle the Republican forces of the Optimates under the command of Titus Labienus, his former ally. Recognizing that Labienus significantly outmanned him, Caesar fell back, which served only to give Labienus the land of his choosing. And while Caesar claimed victory, the resulting battle was a bloody affair, costing Julius one third of his men.

A month later, the Optimates and Populares fought again, this time in Thapsus in modern Tunisia. The Popular Political Party, of which Caesar was head, encountered the Best Men or Aristocratic Political Party – the traditional elitists who supported the caste system of the old Roman Republic. The Optimates had amassed forty-thousand men in eight Legions along with sixty war elephants to confront the wannabe king and god. But Caesar’s archers menaced the elephants, causing them to panic and trample their riders. The Julian cavalry outmaneuvered the Aristocrats and destroyed their camp, forcing the Best Men to retreat. Some ten thousand Optimates troops tried to surrender to Caesar, but were slaughtered instead.

The final battle of Caesar’s Civil War was fought at Munda in southern Spain on March 17, 45 BCE. After a short siege, Julius Caesar with the backing of eight Legions took the fortified city of Ategua, causing the Optimates allies to desert, leaving the aristocratic old guard vulnerable. Caesar ordered a frontal attack while shouting the name “Venus” as a rallying cry. The Roman goddess of love, beauty, seduction, enticement, magic, and prosperity was chosen to punctuate the moment because it was from Venus that Julius Caesar claimed to be descended. He was announcing to the world that he was more than a man – he was a god.

Preoccupied with the savage fighting inspired by Caesar’s bold announcement on his left flank, Pompey’s son, Pompeius, removed a Legion from his right to combat the Populares, a move that left the Optimates vulnerable to the Julian cavalry which turned the course of the battle. The infantry broke their lines and retreated in a disorderly fashion. By sundown some thirty-thousand men were dead. Then, demonstrating his wanton cruelty and unbridled greed, in the aftermath of the battle, and within the city of Munda, the civilian male population was summarily executed and the surviving women were forced to pay a heavy tribute to Caesar.

After routing the Republican armies of the Optimates Aristocratic Party and killing Pompeius (Pompey’s eldest son), Julius Caesar returned to Rome as a dictator. But it was not the homecoming he had envisioned. According to Plutarch, “the triumph which he celebrated for this victory displeased the Romans
beyond anything. For he had not defeated foreign generals, or barbarian kings, but had destroyed the children and family of one of the greatest men of Rome.’” Nonetheless, Julius Caesar was declared “Dictator for Life” by the Popular Political Party. But he would not live to have the curly hair beneath his crown grow grey, because the following year one of his most trusted lieutenants, Trebonius, orchestrated his assassination along with Brutus on the Ides of March, 44 BCE. The transition from the Roman Republic to the Imperial Roman Empire occurred shortly thereafter with the reign of his great-nephew and adopted heir, Octavius, who became known as Augustus – the first Roman Emperor.

The killing did not stop with Julius Caesar’s celebrated death. Marc Antony was unhappy with the Senate’s decision to send him to the Province of Macedonia as Governor, principally because it was too far away from Rome. So he exchanged the post for a five-year term in Gaul in northern Italy, even though its governor had already been appointed. So in April 43 BCE, Marc Antony, after transferring his Legions in Macedonia to Italy, lost a battle north of Rome he had all but won.

Facing off again a month later, Antony had Brutus trapped near Mutina, today’s Modena. But before he could capitalize, Octavian came to the aid of the Brutus, not out of respect for his adoptive father’s assassin, but to prove to the Senate that he could be trusted as a leader of men. And while the combined forces routed Antony, the Senate’s interim leader, Hirtius, was killed during the battle, leaving the army and Rome leaderless. Ceasing his opportunity, Octavian took control of the combined forces. But when the Senate asked him to relinquish control to Brutus, Octavian refused, noting that the eight Legions would refuse to fight under the man who murdered his adoptive father. As proof, the Legions under Brutus at Mutina, deserted him and joined Octavian. The assassin fled toward Macedonia, but Brutus was killed in route by a Gallic chief. And as a result, young Octavian was now the most powerful man in the known world. But he wasn’t the only power in Rome.

Marc Antony crossed the Alps with the remains of this army and assembled seventeen Legions plus ten-thousand cavalry. But before they could be positioned for the next battle, a truce was formed between Antony and Octavian at Bologna. A “Commission of Three” for the “Ordering of the State” was established, known as the “Second Triumvirate,” with Marcus Lepidus, Octavian, and Marc Antony as the Triumvirs. This trinity of dictators, however, turned on the Senate. As was common among Romans, their egos were too large to work well together.

In the years that followed, Octavian defeated Antony and Cleopatra at Actium, near Greece. This naval battle was waged in 31 BCE, bringing about the Roman Empire, or Principate, with Octavian becoming Caesar Augustus and
reigning as Emperor. During the Principate, the Roman dictators tried to preserve the illusion that Rome was still a Republic, but that ended with the Dominate.

Octavian and Antony would fight two battles as allies and cohorts in October 42 BCE. But by 41, they were at each other’s throats vying for supremacy. Thereafter, on his own initiative, Octavian, now Augustus, would attack the Cantabri people in 25 BCE. His Legions, however, were defeated by West Germanic warriors in Gaul in 16 BCE, a loss Augustus’ stepson, Drusus, would avenge five years later.

As we open the calendar to the First Century CE, nothing much changes with Rome. But since the next battle would shape the Empire’s future, let’s consider what happened to precipitate the Battle of Teutoburg Forest in 9 BCE when an alliance of Germanic tribes led by Arminius ambushed and destroyed three Roman Legions led by Publius Varus – one of Rome’s most vicious generals.

To gain a perspective, a decade or so earlier, the Marcomanni tribe of Suebi warriors who survived the battle with Drusus, fled into the territory of the Boii, and formed an alliance with the Hermunduri, Quadi, Semnones, Lugians, Zumi, Butones, Mugilones, Sibini, and Langobards. So then in 4 CE, when Tiberius (whom we will study in a moment) entered Germania to continue subjugating the native population, and expressly the Cananefates, Chatti, and Bructeri tribes, he met with fierce opposition. Worse, in the process of his assault upon Germania, a massive rebellion arose in the Illyricum Province, prompted in part by broken promises made to the Marcomanni. As a result, Tiberius was forced to stop his campaign against the local Germanic tribes so that he could send eight Legions (VIII Augustan, XV Apollonian, XII Balerian, XXI Predator, VIII Twin, XIV Twin, and XVI Gallic) to the Balkans to crush the more disruptive and threatening of the two rebellions.

The events in Germania and the Balkans are related, however, and they ultimately foretell Rome’s fate, because the Illyricum revolt, like the one about to occur in Germania, arose because the Romans were merciless, callous, and cruel. Each province was required to send their sons to serve long stints in the Roman army. In addition, the Romans grossly overtaxed those they conquered, taking so much of the food produced in the provinces away the locals often starved. Aggravating matters further, the abuse doled out by the Roman officials and tax collectors became legendary. Further motivating some while tranquilizing others, those who rebelled against Roman oppression were persecuted, usually tortured to
death in a public spectacle. But through all of this, desperate people with nothing to lose became increasingly difficult to subjugate. The entire edifice of Rome hung in the balance, which is why half of the Empire’s legions were deployed to the Balkans to punish those who had every right to hate the Romans.

As a result of this massive projection of military might, in the autumn of 6 BCE, there were just three Legions left to control the Germanic tribes. Varus, a nobleman related to the imperial family, was assigned the mission of consolidating the new province. He was chosen because he was especially ruthless, routinely crucifying anyone in opposition to Roman authority.

But he did not march into a vacuum. Earlier that same year, Gaius Saturninus and Marcus Lepidus had led a massive army of sixty-five thousand Legionaires, ten-thousand cavalrymen, and five-thousand archers, with a supporting staff of twenty-thousand, organized in thirteen Legions in an offensive operation against King Maroboduus of the Marcomanni, a tribe of the Suebi, whom Drusus had defeated in 11 BCE. So there was lingering animosity. And especially problematic, unknown to Varus at the time, his eventual opponent, Arminius, had previously been sent to Rome as tribute by his father, Seimerus, chief of the Cherusci. In the heart of the Beast, Arminius had spent his youth as a slave in a military training facility, which made him a formidable and angry foe. Also noteworthy, during his absence, his father had been labeled a coward by other Germanic chiefs because he had surrendered to Rome and submitted to their demands – acts punishable by death under Germanic law.

To achieve his revenge, Arminius earned an appointment as one of Varus’ advisors, all while secretly forging alliances with Germanic tribes, some of which had previously been enemies. His stealth federation was comprised of Cherusci, Marsi, Chatti, Bructeri, Chauci, Sicambri, and the remaining Suebi. He succeeded largely because of their collective outrage over Varus’ tyrannical and grotesque cruelty towards those he subjected to his authority. The universal hatred of Roman dominion forged and maintained enduring alliances.

So while Varus was meandering from his summer camp west of the Weser River to his winter headquarters near the Rhine, Arminius fed him false reports of a local rebellion. Considering Arminius his submissive vassal, Varus never suspected that he was being played by the Roman slave.

Varus, true to his nature, decided to suppress the uprising immediately. In a hurry to strike down the insurgents, the general was even willing to follow Arminius along an unfamiliar path that the Germanic slave had claimed was a shortcut. En route to the chosen location for the ambush, Arminius left under the pretext of rousing Germanic forces hostile to the rebellious tribe to assist the
Romans in quelling the rebellion. And once free of Varus, Arminus led the federation of Germanic tribes he had secretly forged against their merciless foe.

In a hurry, the Roman forces became strung out over ten miles, making them particularly vulnerable. Their susceptibility to attack worsened because Varus failed to dispatch advance scouting parties. And as they entered the forest, the undulating roadway became muddy and narrowed, which is when the allied Germanic tribes attacked, raining down javelins on the Romans followed by menacing attacks with lances and swords. Arminus, aware of Roman tactics, countered every move Varus made, inflicting heavy casualties on the Roman army. They even fought throughout the night as the Romans attempted to gather into a common camp. The next morning, as Varus tried to break out into open ground, the constant rain proved a menace because the sinew strings of Roman bows became slack when wet. Even the Roman shields became waterlogged and too heavy to carry.

During the second night of the ambush, the Romans undertook a moonlit march in an attempt to escape. But they found themselves engulfed in another of Arminius’ traps – a sandpit between a steep embankment and a wall of trees. The Romans were easy prey, no matter if they attempted to scale the rock wall, move slowly through the sand, or run toward the trees. In the ensuing mayhem, the Varus’ cavalry fled, only to be wiped out in yet another ambush. Varus then took his own life rather than endure the kind of treatment he typically imposed on his victims. In all, the Romans lost up to twenty-thousand soldiers, with many of the officers taking their own lives by falling on their swords. The few who survived were used as human sacrifices during Germanic religious ceremonies. Others were cooked in pots so that their bones could be displayed around the forest to ward off future Roman Legions. The surviving enlisted men were sold off as slaves.

Following their victory, the Germanic federation destroyed every Roman fort, garrison, and outpost in the region. The XVII, XVIII, and XIX Legions were never reconstituted, something that only occurred one other time in Roman history – when the XXII was disbanded after heavy losses during the Bar Kokhba Revolt over a century later in the Province of Judea. The ambush abruptly ended Roman expansion. But having prevailed in the Balkans, Augustus’ stepson, Tiberius, was given control of the army – an act which will soon loom large.

Victorious for the moment, Arminius sent Varus’ severed head to King Maroboduus of the Marcomanni, encouraging him to join the anti-Roman federation, but he declined. And without the benefit of such cohesion, the Romans who were masters at sowing dissention and disuniting their foes, would get their revenge. Once Tiberius became Emperor (as the adopted son of Octavian), he led a succession of monstrous raids into Germania between 14 and 16 CE, killing and
enslaving hundreds of thousands of men, women, and children. Upon the conclusion of each raid, the Roman Aquila, or Eagles (the symbol of Rome and the standard of the army), lost in Western Germania by the XVII, XVIII, and XIX Legions during the Teutoburg Forest ambush, were returned to Rome and placed in the Temple of Mars Ultor (Mars the Avenger).

The initial return to Germania was led by Germanicus in 15 CE. He fought the Chatti and then the Cherusci. After inflicting considerable injury on both tribes, the Roman Legions returned to the Teutoburg Forest, where the bleached and unburied bones of their fallen soldiers littered the ground and trees.

The following year, in 16 CE, the most telling of the punitive retaliatory assaults perpetrated by the Beast against those they considered barbarians, occurred at the time Yahowsha’ was equidistant from His arrival and departure. It was waged against an alliance of Germanic tribes led by Arminius – the slave who had outsmarted his captors. Tiberius, the adopted son of Germanicus, engaged in the family business, seeking revenge for the loss of the Legions, wanting to restore the Roman psyche, hoping to quell a formidable foe, and to make a name for himself. And so he did, inflicting heavy losses on the allied tribes. But his prize eluded him – Arminius’s head. Also, infuriating, Rome lost ten-thousand soldiers in the process of killing ten-thousand Germans. But nonetheless, needing a victory to inspire patriotism, and thus submission, Tiberius arranged for a Triumph to be held for his returning army on May 26, 17 CE. As for Arminius, he was later assassinated by rival Germanic chiefs.

Before we depart this horrible time in Roman history when mass murder was proclaimed divine, let’s consider the character of the man at the helm of the Beast. Tiberius Julius Caesar Divi Augusti filius Augustus was born in November 42 BCE, he became Emperor is 14 CE, and he died twenty-three miserable years later in 37 CE. He was therefore the man in charge of the Empire when Rome savagely crucified Yahowsha’. His father was Tiberius Claudius Nero, a prominent Roman politician. His mother, Livia Drusilla, divorced his father within three years of his birth and married Emperor Augustus, making Tiberius the stepson of Octavian.

And while we are getting ahead of our story, since we are speaking of matrimony, keeping it all in the family, after Octavian told Tiberius to marry his best friend’s daughter, he was ordered to divorce her and then marry his best friend’s wife, who was also Augustus’s daughter, Julia. After which, Tiberius was adopted by Octavian making him a Julian in addition to a Claudian, gaining a weighty pedigree in aristocratic Rome. As the forefather of the Julio-Claudian dynasty, Tiberius was the grand uncle of Caligula, the paternal uncle of Claudius, and the great-grand uncle of Emperor Nero.
Tiberius’s first public appearance was his biological father’s eulogy at age nine. Four years later, in 29 BCE, he and his brother were seen riding alongside Octavian during his Triumph celebrating the defeat of Antony and Cleopatra. A handful of years later, Octavian became gravely ill, and while he did not die, he focused upon succession, thereby directing Tiberius to enter politics. His stepfather even waved the age limit so that he could “run” for Praetor and Consul five years earlier than stated in Roman Law. Run was in quotes because these were now appointed positions, not elected as they had been in the Republic.

With an affinity for Greek philosophy and rhetoric, Tiberius was sent to east under Marcus Agrippa to bargain with the Parthians after the Roman defeat. With his words failing to achieve the desired result, Tiberius led an army into Armenia, using the threat of force to negotiate the return of the highly-prized Aquila Eagles lost by Crassus. He was also able to reestablish neutrality for Armenia – returning the region to its previous role as a buffer between the superpowers.

Upon his return to Rome in 19 BCE, Tiberius married the aforementioned, Vipsania Agrippina, the daughter of Marcus Agrippa, Octavian’s closest friend and greatest general. Thereafter, the newlywed was appointed Praetor and sent off to subjugate the Gauls in Northern Italy. Seemingly successful, he was relocated to the Danube to harass Germans. By 13 BCE, he was appointed Consul (previously and elected position) around the same time his son, Drusus, was born.

Weaving a wicked web, upon General Agrippa’s death in 12 BCE, Tiberius became the chosen one. Augustus told him to divorce Vipsania, his best friend’s and dearly departed general’s daughter, and to marry Julia, Augustus’s daughter but also Agrippa’s widow – making her Vipsania’s stepmother and his stepsister. To no one’s surprise, the contrived nuptials didn’t produce harmony. So miserable was Tiberius at the annulment of his first arranged marriage and the imposition of the second, he ran to Vipsania’s home crying, begging her to join he and his promiscuous wife in a twisted arrangement. Seeing to it that this wouldn’t happen, Augustus dispatched Tiberius to Pannonia and then to Germania – both highly volatile regions – to play war.

As a result of these tours, Tiberius was considered a great general. He and Rome’s Legions played their part suppressing Pannonia (located in today’s Hungary, Austria, Herzegovina, and Slovenia), Dalmatia (located along the Adriatic Sea in today’s Croatia, Albania, Montenegro, Serbia, and Bosnia), and Raetia (in modern Switzerland), while subduing Germania (with ill-defined borders encompassing today’s Germany, Poland, Czech Republic, Ukraine, Belarus, Denmark, and Lithuania).

But somewhere along the way the world turned dark for Tiberius. In 6 BCE, on the cusp of being put in command of the entire Eastern Empire, becoming the
second most powerful man in Rome, Tiberius announced his withdrawal from politics and the military. He retired on the Island of Rhodes. But he would not find rest for his inner demons. His wife, Julia, became publicly licentious, thereby embarrassing and taunting her husband. He would not only grow to loathe her, Octavian had ordered the Praetorian Guards to assure that he would never again see Vipsania— the only woman he ever loved.

The retreat from power put a crimp in Octavian’s plans, especially when his grandsons died, first Lucius passing in 2 CE and then Gaius death in Armenia in 4 CE. By default, Tiberius, the adopted son, became the exclusive heir, inheriting Augustus’s *Imperium Maius*— Greatest Power to Command. Eight years later, in 12 CE, Octavian would announce that Tiberius was “co-princep,” and thus Emperor-in-Waiting.

All the while, from 10 to 12 CE, Tiberius was earning his Triumph by hunting Germans. When he returned to great fanfare, he governed jointly with his promoter and tormentor, Augustus. Affirming this, as part of the subsequent census, those subjugated by Rome where required to pledge their allegiance to both men, declaring that they were gods among men. Then upon the conclusion of the “lustral— purification” ceremonies in 12 CE, Tiberius was dispatched to Illyricum, from which he returned two years later to preside over Augustus’s death and deification.

At which time Tiberius was offered, but did not accept the title “*Pater Patriae*— Father of Fathers,” also known as “Pope.” The term now synonymous with Roman Catholicism was first offered to Furius Camillus in 386 BCE, when myth tells us that he arrived in Rome just after the city had been sacked, making him a Father of Fathers, not unlike the mythical wolf Romulus. Cicero would receive it next for his role in suppressing the Catilinarian conspiracy. The third Roman “*Pater*— Pope” was the man who as dictator would be god, Julius Caesar. Augustus received the title in 2 BCE, the year of Yahowsha’s birth. Caligula (37) would claim it next, as would Claudius (42), Nero (55), Vespasian (70), Titus (79), Domitian (81), Trajan (98), Hadrian (128), Commodus (177), and Diocletian (284) – the ultimate bad boys of Rome. The last to receive it was Constantine (307) as the founder of the Roman Catholic and Eastern Orthodox Church. There is an undeniable connection between the rhetoric of the Empire and that of the Church.

Tiberius was also afforded, but then refused to bear, the Civic Crown of interwoven laurel and oak crown that announced that the Emperor was the Savior of Roman lives. In addition to declining the aforementioned titles, the fact that Tiberius wouldn’t allow anyone to call him Imperator or Augustus, the very titles Octavian is famous for bequeathing upon himself, it becomes obvious that he hated the *Pater Patriae* Imperator Augustus who had controlled his life, making
him so miserable. At his best Tiberius was a derisive obstructionist, and at his worst, he became the Devil incarnate. And while we will never know just how abusive Octavian had been, his victim would make Rome pay for what was done to him.

As the reluctant prince of confusion, he told the Senate that he couldn’t be bothered with the trivial matters of state, but then issued vague orders the inspired wildly variant interpretations. He derided the aristocratic Senate as “men fit to be slaves” while in the same breath ordering them to act independently.

Thereafter, the heart of the military state skipped a beat. The Legions oppressing the Germanic tribes were cheated out of the compensation Augustus had promised and mutinied when it became clear that Tiberius had been the instigator. Worse, rather than providing the bonuses, Tiberius dispatched his son, Drusus Julius Caesar, and Germanicus, with an army to quell the mutiny. And their solution was pure Roman: Germanicus led the mutineers in terrorist raids across the Rhine and into Germania, telling the Legionnaires that whatever plundered treasure they could steal from the people they encountered along the way would count as their bonus. This grotesquely unethical and savage recipe for quelling the Beast’s insatiable war lust and greed was duly celebrated with a Triumph in 17 CE, rekindling Roman pride and patriotism.

Germanicus was given the Eastern Empire as a prize, but died shortly thereafter. He accused Gnaeus Calpurnius Piso, the governor of Syria, of poisoning him. And while there was no merit to the charge, since the Pisones had allied themselves with Octavian, with Piso even marrying Livia (Augustus’s widow and Tiberius’s mother), he was indicted. But when brought to Rome and questioned before the Senate, Piso threatened to implicate Tiberius. Immediately thereafter, his death was officially called a suicide.

It was at this time, in 19 CE, when Yahowsha’ would have been twenty-one, that Emperor Tiberius demonstrated overt anti-Semitism. He ordered all Jewish men between the ages of sixteen and forty-six be conscripted into sacrificing a minimum of twenty-five, and as many as forty years of their lives to fight in the army of the Beast that was oppressing them. Beyond this, Satan’s associate banished every Jew who was not in the military from Rome, threatening to enslave them for life if they did not leave his city. (Jossa, Giorgio, 2006, Jews or Christians, pages 123-6)

Perhaps all the killing took its toll. Tiberius became the “gloomiest of men” – a paranoid, demented, and sadistic recluse – especially after the death of his son Drusus in 23 CE. Three to four years later, around 27 CE, he exiled himself from Rome, and moved to the Villa Jovis (Home of Jupiter) on the island of Capri,
leaving control of the Empire to his unscrupulous Praetorian Prefects – and most notably, the equestrian Lucius Sejanus.

Before we examine Lucius’s role in Tiberius’s drama, consider the fact that Lucius was derived from the Latin “lux – shining light.” It was thereby a cognate of Lucifer – the name of Satan in the Roman Catholic Church’s Latin Vulgate. And so it would be at this very moment when Lucius was empowered over the Beast of Rome, this being the fifteenth year of the reign of Tiberius, another Lucius (Luke 3:1) announced that Yawchanan the Immerser (John the Baptist) had commenced his mission, telling the world to prepare themselves for the One who comes in the name of Yawowah. Coincidence?

But on this day in Rome, Lucius transformed the Praetorian Guards, a paramilitary police force whose principle mission had been the defense of the city and Emperor, into his own personal army of 9,000 troops. Shortly thereafter, Sejanus initiated a series of purge trials, thereby removing and robbing the elitists with the power and wealth to oppose him. The confiscated funds were split between Lucius and the Empire’s treasury. It was the ancient world’s version of the one percent paying their fair share. Next, Lucius went after the most popular citizens, especially Germanicus’s wife and sons. They were arrested in 30 CE only to die under suspicious circumstances. Caligula was one of the few survivors.

Immediately thereafter, Lucius tried to marry his way into the Julian line, beginning with a licentious affair with Claudia Livilla Julia (the daughter of Nero Claudius Drusus and the sister of both Emperor Claudius and General Germanicus, also Caligula’s aunt and Emperor Nero’s great aunt). Livilla was later implicated in this plot and killed, one which contemplated murdering Tiberius with the consent of the Julians. So with all of the blood feuds and bloodletting, Tiberius ordered the Senate to rid Rome of Lucius Sejanus, who was executed after being accused of treason, along with all those implicated in the coup d'état. At the same time, Tiberius invited the nineteen-year-old Caligula to play at his Villa Jupiter.

Lucius’s death in 31 CE marks the year that Yahowscha’ met with Satan and then commenced His public mission to rid humankind of the corruption being manifest in Rome. Coincidence?

Tacitus, the famed Roman historian, claims that more treason trials followed and that without compunction the lives of anyone with political ties to the Julians were truncated. Even the imperial magistracy was hit, as any and all who had associated with Lucius Sejanus were eliminated, their properties seized by the state.
Tacitus vividly describes what Tiberius had done to Rome circa 33 CE, at the very moment Yahowsha’ was being crucified by Rome: “Executions were now a stimulus to his fury, and he ordered the death of all who were lying in prison under accusation of complicity with Sejanus. There lay, singly or in heaps, the unnumbered dead, of every age and sex, the illustrious with the obscure. Kinsfolk and friends were not allowed to be near them, to weep over them, or even to gaze on them too long. Spies were set round them, who noted the sorrow of each mourner and followed the rotting corpses, till they were dragged to the Tiber, where, floating or driven on the bank, no one dared to burn or to touch them.” (Tacitus, Annals, VI, page 19)

Tacitus would ascribe Tiberius’s apparent virtues as hypocrisy – as the crafty assumption of virtue. He would display the pretence of good while being the embodiment of evil. He was infamous for his cruelty and veiled debaucheries. He lived in the shadows and hid from the light. He noted that corruption, and the growing tyranny among the governing classes of Rome, was the overriding theme of his reign. And by 33 CE, Tiberius plunged headfirst into every wickedness and disgrace, without concern or shame. He indulged his own inclinations while devaluing the life and liberty of others. (Tacitus, Annals, VI, pages 50-51)

Coincidence?

This comparison between earthly contemporaries, Yahowsha’ and Tiberius is one of absolute contrasts: of good and evil, of freedom and enslavement, of mercy and vindictiveness, of life and death, of relationship and estrangement, of a loving family and child abuse, of light and darkness, of Yahowah versus the Beast.

But even more lurid behavior was occurring off the coast in Capri. Rumors abounded as to what the paranoid Tiberius was actually doing there. Suetonius records the tales of sexual perversity, including graphic depictions of child molestation and cruelty. (Suetonius, The Lives of Twelve Caesars, Life of Tiberius, pages 43-45) While I cannot prove either claim, I suspect Caligula was abused as a child by Tiberius, just as Tiberius had been abused by the man who placed him upon the throne.

The news that Tiberius had died in Misenum on March 16, 37 CE was celebrated in Rome. The city rejoiced when it heard that Caligula had smothered him. (Tacitus, Annals, VI, page 50) In his will, which was obviously prior to his murder, Tiberius appointed his grandson, Tiberius Gemellus, and his killer, Caligula, the sole surviving son of Germanicus, joint control over the Empire. But then in his first act of business as co-Emperor, Caligula voided Tiberius’s will. In his second, and now as an accomplished killer, he had Tiberius Gemellus executed. Thereafter, Caligula spent Tiberius’s fortune, which was indistinguishable from the Roman treasury, of nearly three billion sesterces, on himself.
Caligula, was twenty-five when he became Emperor and Pope. But he may have been more twisted than his benefactor was at seventy-eight. Initially hailed by patriotic Romans as “Our Baby” and as “Our Star” by the adoring crowds, most every historical source portrays Caligula’s four-year reign as cruel, extravagant, and sadistic. He was sexually perverted in addition to being a megalomaniac and tyrant.

As was the case with most Germans in the late 1920s who worshipped Adolf Hitler, Caligula was admired by every Roman in “all the world, from the rising to the setting sun.” (Philo of Alexandria, *On the Embassy to Gaius*, Volume II) Suetonius wrote that over one-hundred sixty-thousand animals were sacrificed during demonstrations of public rejoicing as part of the religious ceremonies ushering in the reign of Rome’s new god. (Suetonius, *The Lives of Twelve Caesars*, Life of Caligula, page 14) And as will be the case with the Towrahless One during the onset of the Tribulation, Philo described the first seven months of Caligula’s reign as “completely blissful.” (Philo of Alexandria, *On the Embassy to Gaius*, Volume II)

Again forecasting the tactics that will be deployed by the Beast of the later days, Caligula’s first acts were said to be generous in spirit, though many were political in nature and bankrupted the country. To garner support for his reign, he granted bonuses to those in the military including the Praetorian Guard. To appease the wealthy, he declared that treason trials were a thing of the past, recalling the aristocrats Tiberius had sent into exile. To endear himself to the poor, he offered tax relief to those on the bottom rung of the Imperial revenue system. Then in an act of hypocrisy, to appear moral, he even banished certain sexual deviants. Lastly, recognizing the hypnotic effect of patriotism, Caligula promoted lavish spectacles for the public’s entertainment, sponsoring ever more ghoulish gladiator battles.

But within seven months at the head of this deadly Beast, Caligula became gravely ill – with many thinking that he had been poisoned. While he would recover from his illness, the young Emperor became diabolical monster. Then, as will be the case with those who abet the Towrahless One’s rise to power, Caligula had all of those who were closest to him killed, especially those he saw as a potential threat. Of his family, only his uncle Claudius was spared, and that was because Caligula enjoyed mocking him.
In 38 CE, Caligula promoted political reform. He published an accounting of public funds he was squandering. He reimbursed those who lost property in fires and abolished taxes for everyone except the wealthy. He even enabled upward mobility for the middle class, allowed new members into the Equestrian and Patrician orders. Toying with Roman citizens, he restored democratic elections, knowing full well that their votes didn’t matter. Of them, the noted Christian historian, Cassius Dio, wrote: “though delighting the rabble, it grieved the sensible who stopped to reflect. If offices should once again fall into the hands of the many...many disasters would result.” (Cassius Dio, Roman History, Volume LIX, 9.7) It was spoken like a true Roman Catholic.

Then appearing like Barak Obama’s proclivity to kill civilians with American drones without so much as an indictment much less a trial, we find Caligula executing people throughout the realm without even the pretence of judicial process.

According to Cassius Dio, a financial crisis arose early in Caligula’s short reign, perhaps as soon as the spring of 38 CE. The Emperor’s liberal policies which were designed to garner political support, his increased military spending was contrived for greater control, and his overall extravagance was to keep the people entertained and therefore oblivious. Collectively, they exhausted the Empire’s treasury. In three years, Rome went from a surplus of three billion sesterces to a deficit almost that large.

Ancient historians state that Caligula began falsely accusing the rich, fining the most productive Romans, and even killing the wealthy to seize their estates, to resolve the national debt. But confiscating all of the wealth of the richest citizens wasn’t nearly enough, so before the invention of fiat money and the smoke and mirrors of quantitative easing, in order to resolve the dept and keep from declaring bankruptcy, Caligula asked the public to lend the state money. Next, he levied taxes on lawsuits, marriage, and of course, prostitution. Then Caligula began auctioning the lives of the gladiators at his shows. Wills that left anything of value to anyone other than the Emperor, were reinterpreted, granting all assets to Caligula instead. Even the Legion’s Centurions who had stolen property during plundering raids were compelled to turn over their spoils to the state. (Suetonius, The Lives of Twelve Caesars, Life of Caligula, pages 38-42)

Current and past civil servants, who were accused of incompetence and embezzlement, were forced to reimburse the treasury. According to Suetonius, in the first year of Caligula’s reign he squandered 2,700,000,000 sesterces that Tiberius had amassed. And as a result, Rome was besieged by a famine that that was induced by Caligula’s response to this financial crisis. Once production was penalized and economic success essentially criminalized, there was no longer an incentive to grow or transport food. (Suetonius, The Lives of Twelve Caesars,
In a nation now devoid of businessmen, Caligula seized the means to transport grain imports, distributing food to whom he pleased using his boats, carts, roads, and bridges. (Seneca the Younger, On the Shortness of Life, Volume XVIII, page 5)

Even though the Beast was bankrupt, Caligula completed the Temple of Augustus, promoting patriotic devotion not unlike what the United States did with its Temples, Shrines, and Monuments to Washington, Jefferson, and Lincoln. And in keeping with American presidents and the enormity of the White House, to convey the proper prestige, he had his Imperial Palace expanded. He also funded the construction of a large racetrack known as the Circus. It’s important because it connects the Roman Empire with the Roman Church. Pope and Emperor Caligula had an Egyptian obelisk transported by sea and erected in the middle of his Circus amphitheater. Today, that same Obelisk now sits in the middle of the Vatican. (Pliny the Elder, Natural History, Volume XVI, page 76) It isn’t, however, the largest pagan monument in Rome. Constantine’s son, Constantius II, removed an two-hundred-thirty ton obelisk from the Temple of Amun in Karnak to decorate the Circus Maximus in 357 CE, shortly after Christianity became the official religion of Rome. Today, that same tribute to the sun-god Amun Ra stands proudly outside of the Apostolic Palace of the Lateran, the ancient Roman palace which now serves as the papal residence. It is, of course, covered in hieroglyphics, all paying homage to the Egyptian gods.

Considering his short reign, remained devoted to restoring and erecting temples to the gods, including his masterpiece, the Temple of Apollo at Ephesus. But since there was another god closer to home that Caligula preferred, he constructed two massive landlocked ships for himself on Lake Nemi – the largest vessels in the ancient world. The smaller of the two was designed as a Temple to Diana, the virgin goddess of the moon, to lure young women to the larger ship, which was essentially an decadent and ostentatious floating palace designed to accommodate Caligula’s orgies.

Caligula lived in the whirl of conspiracies, all of which he resolved through execution. So when visiting kings came to Rome to pay their respects to him, if they claimed noble descent, the insecure pontiff would wail: “Let there be only one Lord and one King.” (The Lives of Twelve Caesars, Life of Caligula, page 22) He was speaking, of course, about himself. In fact, by 40 CE, Caligula began implementing policies whereby religion and politics became indistinguishable in Rome – with Caligula, himself, playing the leading role. The Emperor began appearing in public dressed as a variety of gods and demigods such as Hercules, Mercury, Venus and Apollo. (Philo of Alexandria, On the Embassy to Gaius, Volumes XI to XV) Caligula even began referring to himself as a god when
meeting with politicians. He adopted the name Jupiter when signing public documents. (Cassius Dio, *Roman History*, Volume LIX, page 26-28)

A sacred precinct was set apart for his worship four temples were erected to worship him in Asia and Rome. The massive Temple on the Forum was then devoted to Caligula and connected directly to his Imperial residence on Palatine Hill. He would make regular appearances in his temple, presenting himself as god to the public. Caligula had the heads removed from numerous statues of gods throughout Rome and replaced with his own. He favored being worshipped as “*Neos Helios* – the New Sun.” He even had coins minted presenting himself as the Egyptian sun god Amen Ra.

According to Cassius Dio, prior to Caligula, living emperors could be worshipped as divine in the East and dead Emperors could be worshipped as divine in Rome. The exception was Augustus, who had the public worship his spirit while alive and his body when deceased. Caligula went all the way to having everyone in Rome, including Senators, worship him as a physical living god.

It should not be surprising, then, that Caligula often came to the aid of his good friend, Herod Agrippa, who became governor of vast territories when Caligula became emperor. This then increased his superiority complex and deep-seated hatred of Jews. So he, too, took an active role in suppressing and antagonizing them, making sure that they received heavy doses of Greek culture and Roman Law.

In 38 CE, Caligula sent Agrippa to Alexandria unannounced to check on Flaccus whom he did not trust. According to Philo, the visit was met with jeers from the Greek population who saw Agrippa as the king of the Jews. Flaccus tried to placate both the Greek population and Caligula by having statues of the emperor placed in Jewish synagogues. As a result, riots broke out in the city with Jews blaming Greeks for the blasphemy. Caligula responded by removing Flaccus from his position and executing him.

Then in 39 CE, Agrippa accused Herod Antipas, the Tetrarch of Galilee, of planning a rebellion against Roman rule. Herod Antipas confessed and Caligula exiled him. Agrippa was rewarded with his territories.

Riots again erupted in Alexandria in 40 CE because Jews were accused of not honoring the emperor by anti-Semitic Greeks. Jews were frustrated further by the erection of a new altar to Caligula, which they destroyed. So in response, Caligula ordered a massive statue of himself be placed in Yahowah’s Temple in Yaruwshalaim, which was nothing less than a declaration of war. And it was in this context that Philo wrote that “Caligula regarded the Jews with special
suspicion, as if they were the only race which cherished desired opposed to his own.”

Postponing the inevitable conflict nearly three decades, the Governor of Syria, Publius Petronius, fearing civil war if the order were carried out, delayed implementing it for nearly a year. Agrippa then convinced Caligula to reverse his decision.

Historians Philo of Alexandria and Seneca the Younger describe Caligula as an insane and self-absorbed, angry and murderous, as a man who indulged in too much spending and sex. He was accused of sleeping with other men’s wives and bragging about it, of killing for mere amusement, of deliberately squandering Rome’s treasury, of causing the population to starve, and of wanting a statue of himself erected in the Temple of Yahowah in Jerusalem so that he could be worshipped as the most important god in the universe.

When he was presiding at the Circus, he would order his guards to throw an entire section of the crowd into the arena during intermission to be eaten by wild animals because there weren’t enough criminals he grew bored. Suetonius and Cassius Dio provide additional tales of perverted insanity. They accuse Caligula of incest with his sisters, Agrippina the Younger, Drusilla, and Livilla, and say he prostituted them to other men. He turned his palace into a brothel, and infamously, he promised to make his horse, Incitatus, Consul, while actually appointing him a priest.

While none of this seemed to bother Romans, as most of their politicians, priests, generals, and aristocrats were similarly perverted, Caligula’s announcement to the Senate that he would be leaving Rome permanently so that he could move to Alexandria, Egypt to be worshiped as a living god was not well received. The prospect of Rome losing its Emperor, and thus its political influence, was unconscionable, as was the realization that people less perverted might find Caligula’s debauchery unbecoming. So the Senate did what it did best – plan the Emperor’s assassination.

The perpetrator would be Chaerea, an effeminate man with a weak voice that the Emperor had called derogatory names. Caligula mocked Chaerea’s compassionate approach to tax collection by referring to him as “Venus.”

On 22 January 41 CE we are told by Suetonius that Caligula’s death was similar to that of Julius Caesar, in that he was stabbed thirty times by multiple conspirators. What’s interesting is that Caligula’s Germanic guard was grief struck and enraged. They not only attacked the assassins and conspirators, they lashed out at innocent senators and bystanders alike.
The Senate tried to capitalize on Caligula’s death by restoring the Republic. But the military remained loyal to the office of the Emperor and kept it from happening. Still in love with their young monster, grieving Romans demanded that Caligula’s murderers be tried for treason. So the assassins decided to go out swinging, stabbing Caligula’s wife, Caesonia, to death and then killing their young daughter, Julia, by smashing her head against a wall.

Claudius then became Emperor after procuring the support of the Praetorian Guard. He immediately ordered the execution of Chaerea and all other known conspirators. And thus ends another sordid affair.

Turning our attention from Roman perversion back to its killing machine, in 43 CE, the Romans initiated their attacks against the Celts living in England, invading Britain for the first time. The initial phase of this conflict raged for seven years, with the deciding battle occurring in Caer Caradoc (perhaps around Herefordshire) in 50 CE.

The Celtic leader, Caratacus, was among the last of his kind, someone with the courage, character, and conviction to openly resist Roman oppression. Therefore, for his moral stand, he and his family were captured and hauled off to Rome as slaves. They were paraded in shackles as part of Claudius’s Triumph. So it would be almost decade before an alliance of indigenous peoples in Roman-occupied Britain would rebel again. But as before, they were annihilated so mercilessly, their demise ended all resistance to Roman rule for centuries thereafter.

Halfway around the world, Rome turned its iron teeth on the Parthian Empire in an effort to control Armenia, which was serving on and off as a territorial buffer between the two superpowers. Augustus had made Armenia a client of Rome, but then when Nero ascended to the throne, the Parthians installed their own vassal. Nero reacted impulsively as was his style, dispatching Legions to reestablish it under the Roman sphere of influence. He picked Gnaeus Domitius Corbulo, who from a Roman perspective had distinguished himself subduing the Germanic tribes, to command the assault. Corbulo, who was serving as governor of Asia, was also given control over Cappadocia and Galatia in modern-day Turkey, with Pro-Consular authority Imperium to induce him to accept the associated risk. And although Galatia was considered an ideal recruiting ground for Legionnaires, in that the native population was often rash and impulsive, the bulk of Corbulo’s forces came from Syria, where all four of the Legions garrisoned therein were transferred to his command.

Keenly aware that the Parthians were formidable foes, Corbulo tried the diplomatic approach initially. When it failed, he prepared his forces for war,
ruling over them with an iron hand. The young Tiberius had tried this same carrot and stick approach with considerable success.

But even with the uncompromising discipline which made Corbulo infamous, fighting began through an act of insubordination. One of Corbulo’s advance cavalry units launched a failed raid against the Armenians, and during their retreat, panicked Rome’s armies. Now faced with the old use them or lose them adage with regard to his soldiers, Corbulo readied three of the Legions at his disposal (Third Gallica, Fourth Scythica, and Sixth Ferrata) and hurriedly attacked Armenia.

The Romans prevailed, sacking Armenian cities and torching its capital – although partly because the Parthians were otherwise occupied, dealing with a revolt by the Hyrcanians near the Caspian Sea, and couldn’t properly defend their client. Then in typical Roman fashion, the Armenians who stood up against Rome’s unprovoked invasion, and who fought solely to preserve the lives and freedom of their family and neighbors, were captured, tortured, and killed.

But now Armenia, at least what was left of it, was under Roman control. So Corbulo, having murdered most of the Armenian royal family, installed one of the few survivors king, leaving some troops behind just to make sure he behaved.

But Nero’s rash actions proved counterproductive. Armenia had never been the adversary, only a buffer; Parthia was the enemy. Therefore, in response to Nero’s provocation, King Vologases of Parthia quickly negotiated a truce with the Hyrcania so that he could turn his undivided attention toward Rome. To which, Corbulo, on Nero’s behalf, dispatched the Sixth Scythica and Twelfth Fulminata Legions to Armenia while he positioned the Third Gallica, Sixth Ferrata, and Fifteenth Apollinaris along the Euphrates, thinking that the Parthians might invade Syria.

Instead, the Parthians marched directly into Armenia. But when they failed in their initial siege attempts against the Romans garrisoned there, a fragile truce was devised because the leaders in the theater recognized that all out war might prove catastrophic. And yet Nero was never moved by reason. He divided Rome’s army, giving Lucius Paetus control of three Legions, including the newly arrived Fifth Macedonica, to reinvade Armenia. Meanwhile, he told Corbulo to remain in Syria.

After a series of minor skirmishes in the Armenian countryside, Paetus withdrew, dispersing some of his forces and granting leave for his officers during the winter. The Parthians capitalized and laid siege to Paetus’ remaining troops. And while he dispatched messengers to Corbulo requesting help, the rescue was too slow in coming. With a divided army, Paetus was forced to surrender to Vologases. Then as Corbulo had feared, the conditions of capitulation became
onerous, with the Romans agreeing to leave Armenia and surrender all forts to Parthia. Under the terms of this accord, the VI and XII Legions were to strip naked, giving the Armenians who the Romans had plundered, their weapons and clothes. It was a horrifying embarrassment for the ego of Nero and Rome.

Before we consider the next battle, let’s ponder the conflict brewing within the Beast – of lives being discounted to facilitate an ever-expanding palette of elitist indulgencies. Throughout the Republic and continuing during the Empire, Rome imposed a strict cast system. At the bottom were slaves. They were property, often abused in horrible ways for the sadistic pleasure of the aristocrats. These individuals, most of whom were women and children, had no rights or legal standing. Greek slaves, however, who were better educated than their masters were valued possessions – but only in the sense that they were not worked to death doing menial tasks. Illiterate slaves and those lacking the technical skills of a trade were condemned to manual labor and were often worked as if they were tools or simply beasts of burden. Violent and disobedient slaves were subjected to inhuman conditions in Roman mines.

Freemen without citizenship were either called Peregrini or Liberti depending on whether they were foreign subjects or liberated slaves. A unique set of laws were written to govern their conduct. Foreigners doing business with Romans were known as Clients.

Climbing up the social latter from the bottom rungs, we discover that Roman citizens fell into three casts, with common people on the bottom rung of society known as Plebeians. The only ways for them to rise in status and to assert any control over their lives was to be adopted by a Patrician or to win the highest award for valor fighting foreign foes.

Those in the intermediate class were Equestrians, also called Equites or Knights. There weren’t very many of them, and most were deployed in the Praetorian Guard or as intermediate officers in the military.

The Roman aristocrats were known as Patricians. There were fabulously rich, self indulgent, typically carnal, and often cruel. The highest ranking Patricians were in the Senate. Above them were priests and above the priests was the Emperor, who was considered divine.

In the military hierarchy, Generals were almost always Patricians. The officers, called Equites, were Equestrians. The Hoptites were typically Plebeians. The infantry was comprised of Liberti, while the Support and Rabble were almost always forced conscriptions or slaves. The youngest were sixteen, but a man could be conscripted and forced to serve even into his mid forties. The minimum tour of duty was twenty years plus an additional five in the reserves. At Rome’s option, this could be extended to forty years. And there was no opting out. If a
man got homesick, if he wanted to see his family, and he went AWOL, he would be hunted down and tortured to death.

Women were objects to be manipulated in Rome. Loving monogamous marriages were rare. Some women were considered citizens but they could not vote or hold political office. And Roman Law required that both the man and the woman be citizens for the title “marriage” to apply. For example, if one or the other was not a citizen, they weren’t considered married and their children wouldn’t be considered citizens.

Also in Rome, just as there was a hierarchy among the gods, there was a religious hierarchy among Romans. Those who worshipped the Roman or Greek pantheon were afforded more opportunities than the devotees of the Egyptian gods. And the subjects of Amun Ra, Osiris, and Isis held sway above those devoted to the Persian variations. Moreover, the civilized deities and devotees were more highly regarded than the gods and goddesses of the barbarians. But within this spectrum, some of the discriminatory effects were diminished through syncretism, whereby religions were amalgamated. A devotee of Dionysus for example, might join the cult of Bacchus.

Within the religious class system, there was a pariah, a people considered indistinguishable from their religion. As a result of having only one God, as a result of their unwillingness to be syncretistic, their God, Torah, Shabat, Feasts, Temple, and Land were despised – considered beneath contempt. Their refusal to pay homage to the Imperial Cult was considered an act of treason which was punishable by death.

To a lesser extent, and right around this time, since the first to accept Yahowsha’ were Torah observant Jews, the initial Followers of the Way were demeaned. And while they were not actually “Christians,” since that title was later projected upon them, they were persecuted. This is largely because once the harassment of God’s Chosen People began in Rome, it never ended, even when the Empire transitioned into a Church. From the time of Tiberius and continuing with Caligula, Claudius, and Nero, Jews were persona non grata.

As a result, in 64 CE when the Great Fire swept through Rome, Emperor Nero blamed Chrestuaneos (meaning “good and useful implements prepared for service,” later corrupted to Christians, meaning “drugged”). Writing about it, the historian Tacitus (one of the classical world’s most authoritative voices) in Annals XV, 44, 2-8, reported: “All human efforts and propitiations of the gods, did not banish the sinister belief that the fire was the result of an order [from Nero]. Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Chrestuaneos by the populous. Chrestus, from whom the name had its origin,
suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilate.”

Ever since Tiberius attempted to cleanse his city of Jews, with Caligula, Claudius, and Nero being equally anti-Semitic, the Emperor’s scapegoat was always more racial than religious, and focused upon Jews – the only people unwilling to worship the Roman gods and the Roman Emperors as god. It was an insult their fragile egos could not endure. This reality was borne out by the historian Suetonius (69 to 122 CE), who affirmed that that the Yahuwdym who followed Chrestus were held in low esteem. In his Lives of the Twelve Caesars, he reports: “Claudius expelled from Rome the Iudaeos (Yahuwdym) for constantly making disturbances at the instigation of Chrestus.”

Most modern historians have come to realize that the Roman government did not distinguish between Jews and those would later become known as Chrestuaneos, then Christians, prior to Nerva’s modification of the Fiscus Judaicus in 96 CE. As a result of this edict, practicing Jews paid a punitive religious tax and Christians did not. But that is the first time they were actually distinguished one from the other.

And while the Romans were always oppressive, in Judea circa 66-73 CE during the Great Revolt, the Beast revealed its most appalling nature. But this was just the first of three uprisings in the Roman-occupied Province of Yahuwdah (Iudaea in Latin) between 60 and 135 CE. All three insurrections grew out of religious oppression, criminal activity on behalf of the Romans, and excessive brutality and taxation. And with exception of religious persecution, since the other abuses were common throughout the Empire, this became a religious war. So when rabbinical Yisra’elites rebelled, the Empire responded by pummeling then plundering the object of their devotion, the most famous Temple in the world. Then to dissuade future displays of conscience and character, Rome crucified six-thousand Yahuwdym in Yaruwshalaim.

By way of background, so long as a vanquished race or region accepted the gods of the Roman pantheon, and also acknowledged that Rome’s Emperors were divine, so long as they were willing to sign an oath of allegiance to them, the Empire didn’t much care how many other gods or goddesses the people enshrined. But there was one place, a tiny sliver of land at the crossroads of continents, where one race acknowledged only one God. And that God was unique. He was not only real, He was had provided a very specific set of
instructions on how to engage in a relationship with Him. As a result, He had a Covenant, a Chosen People, and a Promised Land. Especially important, this God was loving, and therefore jealous, and would not share His children with a deity or institution of man’s making. And that was not acceptable to the Roman Republic, the Roman Empire, or the Roman Catholic Church. This God’s prerequisite for engaging in a relationship with Him was walking away from all political and religious associations.

Immediately preceding the initial conflict, Roman citizenship reached six million souls. And during this time, King Herod ruled Yahuwdah as a Roman vassal. He was essentially Roman: an egomaniacal tyrant, killing anyone and everyone he perceived to be a threat – especially members of his own family. He ran Rome’s client as if it were his own private plantation, similar to the lords of feudal Europe, treating laborers as if they were his slaves. And he used the priesthood to his advantage, appointing religious clerics who endorsed him, much like the marriage of church and state throughout the world under the corruptive influence of the Roman Catholic and Eastern Orthodox Church.

Although Herod was a miserable man, when he died, in the vacuum of power that ensued, the Yahuwdah became susceptible to uprisings, political, religious, and economic. Initially the revolts were localized because the first Roman Procurators over Judea granted a partial exemption from pagan rights, from images of gods on coins, from statues of gods in sensitive places, and even from Sunday worship. That changed, however, with Gessius (note the similarity to the Christian misnomer “Jesus”) Florus. He set the Great Revolt in motion by stealing from the Temple treasury in 66 CE, then murdering the Yisra’elites who exposed and condemned his crime.

But there is some history we should reconsider before this, because rather than lighten the yoke, in 6 CE, Yahuwdah transitioned from a client kingdom to a Roman Province – a change that brought greater governmental interference, especially the imposition of Roman Law. And because the Romans adored Greek culture, Greek philosophy, and the Greek religion, even their Gnosticism, these influences began spreading throughout the Land, effecting both the religious fundamentalists and political liberals in Judea, with both embracing some Hellenistic ideals while chafing against others. But all the while, Greeks continued to look down their noses as Jews. They were, and they remain, among the most anti-Semitic people on earth. Even today, nearly two-thousand years later, recent polls reveal that nearly seventy percent of Greeks are vehemently prejudiced against Jews – by far the highest level of racial hatred in Europe.

Therefore, the legacy of Alexander the Great’s conquests continued to chafe Yisra’elites. And now as a Province, Roman Law became much more pervasive and therefore onerous in Iudaea. Yisra’elites as a whole were noncompliant,
causing them to be discriminated against. And leading up to this time, Caligula’s persona became an issue. This repulsive man with hideous tendencies became paranoid, so to curry favor with him and avoid his deadly wrath, Roman vassals like Flaccus in Egypt started placing monstrous statues of Caligula inside of Jewish synagogues, beginning in 38 CE in Alexandria. This as we know, stirred riots, which Caligula dealt with by abusing Jews and assassinating Flaccus. Caligula’s successor, Claudius, forbade Jews from emigrating into Alexandria henceforth. He would also expel Jews from Rome, primarily because as a zealous pagan fundamentalist, he found their public bickering regarding the identity of “Chrestus” irritating. Fascinating, however, as a passable writer and historian, Claudius added the letters W and Y to the Latin alphabet. But unfortunately, these contributions to being able to properly transliterate Yahowah’s name, didn’t survive his reign.

As we discovered a moment ago, thereafter, Agrippa accused Herod Antipas, the Tetrarch of Galilee, of planning a rebellion against Roman rule. This appeared plausible because in 40 CE, riots broke out between Jews and Greeks in Alexandria after the Yisra’elites destroyed one of many pagan alters. In response, Caligula, arguably the most self-absorbed ruler in Roman history, arranged to have a massive statue of himself erected inside of Yahowah’s Temple in Jerusalem. Knowing that doing so would bring war, Publius Petronius, the governor of Syria, delayed implementing it for nearly a year. Thereafter, Agrippa finally convinced Caligula to reverse the order. But at this time, Yahuwdah remained a powder keg ready to explode. Rebellions became commonplace, with protests occurring in 46 and continued through 48 CE. The brothers believed to have inspired it, were publicly and painfully executed.

According to Josephus, the noted Jewish traitor, the Great Rebellion was provoked by pagan Greek merchants who sold and sacrificed birds to honor the Greek gods in front of a synagogue in Caesarea in 66 CE, rendering the synagogue unclean. Rome didn’t intervene, allowing Hellenistic animosity towards Jews to fester, in fact, they favored Greeks over Jews. In response, one of the Temple clerks, Eliezar ben Hanania, terminated prayers and sacrifices on behalf of the Roman Emperor. Protests over taxation followed, especially after Nero increased each province’s tribute payments to fund his new palace.

It was then that Gessius Florus, who had been assigned by Nero, and who was noted for his greed, breached the Temple with Roman troops and stole seventeen talents from its treasury – an account used to aid widows and orphans. Mocking him, the population began passing baskets around to collect money for Gessius, as if he were impoverished. The Roman Procurator responded by raiding Jerusalem and arresting civil and religious leaders – all of whom were flogged and then crucified. Outraged, various religious and political factions throughout the Judean
Province crafted improvised arms and attacked the Roman military garrison in Yahuwdah / Judah, quickly overrunning them.

Rather than apologize, the pro-Roman King Agrippa II and his sister, together with Roman officials, fled the capital. Given the opportunity, Yisra’elites cleansed the country of all vestiges of the Roman Empire – removing all of its pagan symbols.

At this moment, Nero, who was noted for duplicity, debauchery, and extravagance, was nearing the end of his life and reign. He is often blamed for having lit Rome afire to expand his palace and for having turned people into torches to illuminate his gardens, but neither are likely true. And if the latter were so, his luminaries would have been Jews, not Christians. And while we are clearing away some myths, he did not “fiddle while Rome burned.” It’s an anachronism, not only because of the preference for the lyre at the time, but also because there were no fiddles in first-century Rome.

Nero inherited the throne at seventeen after his mother, Agrippina, poisoned Claudius, his lame and innocuous predecessor, with laced mushrooms. A mean spirited momma’s boy, Nero constantly insulted Claudius’s memory, joking that he “played the fool among mortals.” The murdering mother was omnipresent, by his side in statues, eye to eye on coins, and sitting in the accompanying thrown during meetings and functions. All the while, Nero grew to hate, Octavia, his wife, and entered into an indiscrete affair with a slave. The undignified interloper put a wedge between mother and son, with Agrippina promoting Nero’s teenage stepbrother as his replacement. But the family feud was negated when Nero poisoned him. Then, once he tired of the captive coitus, he tried adultery, becoming romantically entwined with Sabina, the wife of his friend and future Emperor, Otho. And since Agrippina objected yet again, Nero killed his mother, calling it a suicide. Then, ever the hypocrite, Nero divorced Octavia for infidelity. When she complained, he had her executed. Evidently hard to please, he kicked Sabina to death. But then evidently developing post mortem feelings for her, he had her body stuffed with spices and embalmed. Looking for alternative means of satisfaction, Nero selected a young castrated by named Sporus from his household staff and married him.

Evidently concerned that he may have been tarnishing his reputation with so many unexplained deaths, Nero decided to have a Praetor who spoke critically of him at a party, put to death. According to the historian, Suetonius, Nero “showed neither discrimination nor moderation in putting to death whomsoever he pleased.” And yet, since Nero only robbed and killed the richest elitists, he remained popular with the people. In fact, like so many infamous individuals, Nero was obsessed with his personal popularity – especially among the drunkards in taverns and working ladies in brothels, frequenting both regularly. He reigned
in the cruelest tax collectors and impeached government officials most noted for extortion. He even reduced the federal tax rate from 4.5% to a paltry 2.5%. Then to lower food costs, he made merchant shipping tax exempt.

After the Great Fire in 64 CE, Nero provided financial relief for ordinary citizens while embarking on civic reconstruction. He, himself, engaged trying to find and save victims of the blaze, often shifting through the rubble with his own hands. Nero would also open the doors of his palaces to provide shelter for the homeless. He participated in planning the new Rome, with wide boulevards and homes built of brick, each with their own porticos. Yet it wasn’t all altruistic. Nero built a grand new palace complex for himself in one of the areas cleared by the fire. It included several hundred acres of lush landscapes and a one-hundred foot tall bronze statue of himself that was covered in gold: the Colossus Neronis. It was designed to present Nero as Sol, the sun god.

So to finance its construction, Rome’s colossus imposed heavy tributes upon every province within the Empire. This project, as well as the means to fund it, are telling. It is in this garden that Tacitus, who was nine at the time of the fire and therefore twelve at this moment, became the first immensely credible secular historian to chronicle the profound nature of the life of an individual from the Province of Judea the Greeks referred to as Chrestus – the Ma’aseyah. He would go on to say that some of the Jews who followed Him were blamed for the fire and therefore crucified as living torches to illuminate the golden statue within Nero’s garden. Moreover, the dramatic increase in taxes demanded from the provinces to fund this celebration of human extravagance contributed substantially to the rebellion in Yahuwdah that would follow.

Even with higher tributes, the cost to rebuild Rome was greater than the dwindling treasury could bear. Especially costly was the Golden House Nero had constructed to overlook his Golden Colossus. His new palace was the first Roman building constructed with concrete, and featured walls covered in gold leaf while many ceilings were veneered in ivory and bejeweled in dazzling gemstones to represent the stars that were perceived to be fellow gods and goddesses. These ceilings were ingeniously designed so that when cranks were manipulated by slaves, the dome would revolve like the heavens. The floors, many vaulted ceilings, and some walls were covered in mosaics, a technique which was extensively copied in Christian cathedrals throughout Rome and Constantinople, inspiring a fundamental feature of Church art.

With so much money devoted to one god, emperor, and pope, Nero devalued the Roman currency, doing so for the first time in the Empire’s history. He reduced the weight of the Denarius from 3.85 grams of silver to 3.35 grams. He also reduced the purity of the silver from 99.5% to 93.5. And all the while, with the Roman economy contracting, Nero continued promoting public works and
charitable entitlements because they seemed to flavor the public’s perception of his economic malfeasance.

And so it would be, as the riots broke out throughout the Province of Yahuwdah in 66 CE, Nero dispatched his army. Immediately thereafter, Cestius Gallus, the Legate of Syria, arrived with the Twelfth Thunderbolt Legion, a total of thirty-thousand troops, to restore Roman authority and collect Nero’s tribute. He began in Caesarea and then Jaffa, murdering 8,400 civilians. Narbata and Sipporis surrendered without a fight as a consequence. Lydda was taken next. But in Geba, the Judean rebels led by Shim’own Giora, engaged and managed to kill five hundred Roman troops. The defeat caused Gallus to retreat toward the coast, where the XII Legion was ambushed and routed during the Battle of Beth Horon, leaving six-thousand Romans dead, thousands more wounded, and their Aqila / Eagle lost – shocking and humiliating the Empire. Second only in carnage to what the Germanic tribes inflicted in the forest ambush, it was the worst defeat the Roman Empire had ever suffered in one of its provinces at the hands of a civilian militia. Gallus abandoned his troops as the survivors fled in disarray to Syria.

Emperor Nero replaced Gallus with Titus Flavius Vespasian, assigning him the task of snuffing out the righteous indignation of the Yisra’elites. His son, Titus, was appointed second in command. They were given four Legions to crush the life out of the Judaean Province, with the X Fretensis and V Macedonica arriving in April 67 CE. Titus then brought the XV Apollinaris from Alexandria. It was combined with the troops on King Agrippa’s control, collectively bringing sixty-thousand soldiers to crush Yahuwdah.

Beginning where his predecessor had left off, he terrorized Galilee, eliminating resistance in the north by 68 CE, perpetrating a campaign of terror designed to punish the population. His next objective was the Judean coastline, thereby delaying direct confrontation with the rebels in Jerusalem. But even with the force of four Legions against a civilian uprising, it took the Romans several months to suppress Galilee. The last holdout was Jodapatha, which survived a forty-seven day siege.

In both Rome and Jerusalem political turmoil arose, with corrupt politicians vying for power. Nero’s megalomania was becoming a serious issue, prompting increasingly erratic behavior. And he had manufactured rivals. In March 68 CE, Gaius Vindex, the Governor of Gallia (the Gallic Province covered most of northern France), also rebelled against Nero’s tax and tribute policies. So Nero ordered Lucius Rufus, the Governor of Germania (due east of Gallia), to suppress Vindex’s rebellion. But rather than capitulate, Vindex solicited the support of Sulpicius Galba, the Governor of Hispania (covering most of modern-day Spain), encouraging him to join the rebellion and claim the throne for himself. And while that plan had merit, it didn’t work out for Vindex. When the Governor of
Germania defeated Gallia, Vindex committed suicide. Nero’s strategy, however, backfired, because the Germanic Legions declared Lucius Rufus Emperor.

At the same time, some Senators, most all of the Praetorian Guard, and a number of aristocratic Romans, came to favor Sulpicius Galba, and they conspired to assassinate Nero, labeling him “an Enemy of the People.” Already unstable, Nero fled Rome, hoping to sail off to a supportive province in the East and reestablish himself. But when the military officers he met along the way to the harbor refuse to obey his orders, Nero chirped, “Is it so dreadful a thing then to die?” Evidently, Nero didn’t like the prospect, so he wrote a speech, hoping to beg Romans to pardon him for his past offenses, while at the same time requesting control of a minor province, suggesting Egypt. And while a copy of the speech has been found, Nero, who found the courage to return to Rome, couldn’t muster the nerve to deliver it. He would spend the night in his palace overlooking the Colossal Nero. But come morning, he found himself without servants or guards, allegedly muttering a line similar to Paul’s last pathetic lamentation, “Have I neither friend nor foe?”

Later that day, wrongly believing that the Senate planned to torture him to death, Nero, who couldn’t bring himself to take his own life, forced his secretary to do the deed. And in his dying breath, the insane and delusional beast uttered, “What an artist dies in me!” It was June 9th, 68 CE. He was the last of the short-lived Julio-Claudian dynasty. Aristocrats celebrated his death while the lower classes who were beneficiaries and recipients of the fabulous excesses, bemoaned the news. The army, as it turns out, was bribed to turn against him.

Sulpicius Galba, the Governor of Hispania, became Nero’s replacement. His short reign was spent executing most every potential rival, including allies of Nero. But then Galba was murdered a few months later by one of his intended victims, Marcus Salvius Otho, at the time the Governor of Portugal, triggering a third Civil War. This chaotic period was called the “Year of the Four Emperors,” even though there were actually five. Otho was encouraged to this action on the counsel of astrologers, making it a religious response.

Otho, who had squandered his inheritance, somehow found the money to bribe some twenty members of the Praetorian Guard. They took him to their barracks and heralded him as Emperor. Now with an imposing force, the would-be Emperor Otho made his way to the Forum at the base of Capitoline Hill, where the actual Emperor, Galba, was wading through the crowds to reach the barracks Otho had departed. He had become alarmed by the rumors that treachery was afoot. But along the way, Galba’s cohort deserted him, and the Praetorian Guard turned on him, brutally murdering Galba and his immediate family. Celebrating the slaughter, Otho claimed the throne.
Subsequently, we learn that the reason Galba became vulnerable was that he had promised to lavish large amounts of gold on the Legions Praetorian Guards who supported his ascension, but then reneged. Further demonstrating the deterioration of Roman character, Otho, the man whose wife had been taken by Nero, the man who had been banished to Portugal by Nero, adopted Nero’s name. He even became intimate with Sporus, Nero’s castrated lover. He moved into Nero’s Golden House and reestablished all of the statues of Nero that Galba had taken down, in recognition of how popular the perverted Emperor remained with the populous. It was a lesson learned and a strategy often repeated: rob the rich to indulge the poor and most people will love you, even if the welfare state bankrupts the country, devalues its currency, and precipitates war.

After arranging his predecessor’s death, the man whose reckless temperament, grandiose extravagance, and effeminate and yet murderous demeanor, was said to be identical to Nero’s, was confronted by another rival, this one Vitellius, the commander of the Rhine Legions. He and they were advancing on Rome with Otho in their sites. So after vainly trying to conciliate Vitellius, offering him a share of the Empire, Otho prepared to combat him. For reasons now lost to history, the Legions of Dalmatia, Pannonia, and Moesia rallied to Otho’s cause, as did the Praetorian Guards. As Emperor, Otho also had access to Rome’s formidable fleet which was dispatched to Liguria along the coast of northwestern Italy to prevent Vitellius’s advance. Undeterred by foreboding omens and prophecies, Otho barricaded himself in Brixellum, while ordering his men to attack the Vitellian Legions. They did, they failed, and they retreated right back to Brixellum. Vitellius pursued them, expecting another battle, but upon his arrival, the disheartened army of Otho welcomed Vitellius’s army into their camp as friends. It was then that Otho would allegedly declare: “It is far more just to perish one for all, than many for one,” before stabbing himself to death. Some soldiers were so impressed, Rome’s propagandists claim that they threw themselves on Otho’s funeral pyre to die with their Emperor.

This then allowed Vitellius to become the fourth Emperor of Rome in less than a year. But that was not the end of it. The Danube armies (III Gallica, IV Macedonica, VIII Augusta, and VII Claudia) were brought against Vitellius after swearing an oath initially to him and then later to Vespasian. To counter their duplicity, Vitellius composed an army of XXI Rapax, V Alaudae, I Italica, and XXII Primigenia. But as Vespasian’s Legions saluted the Sun, acknowledging their god at sunrise as was their custom, Vitellius misinterpreted the gesture. He was led to believe that they were welcoming reinforcements. So the General turned Emperor lost heart and retreated. Vitellius was taken prisoner and after a matter of months on the throne, was summarily executed. He was prepared to abdicate, but that wasn’t the Roman way.
In the midst of this chaos, Vespasian, who was now hailed as Emperor by his Legions, returned to Rome and claimed the throne, affirming beyond any doubt that the Empire had become a military state. Also confirming this realization, in dating his rule, Vespasian chose the date of the decree of his Legions over the Senate’s affirmation, a decision that transformed the Roman military into an electoral college for would-be dictators.

Meanwhile, the Yahuwdym were not of one accord either. Menahem ben Yahuda’s attempt to lead the Sicarii (men wielding daggers) into Yaruwshalaim / Jerusalem was repulsed by the Sadducees. Ben Yahuda was executed and his Sicarii were driven back. All the while, Ananus, the Sadducean leader, was reinforcing the city in preparation for the beastly siege that was sure to come.

But surprisingly, the first siege wasn’t from the Romans. Driven from Galilee, the Zealot rebels and thousands of homeless civilians sought refuge in Yahuwdah / Judah, creating political and social turmoil in Yaruwshalaim. Infighting between the Zealots (conservative religious fundamentalists) and Sadducees (liberal secular politicians) became violent and bloody. With Edomites fighting on behalf of the Zealots, Ananus was killed and his faction of the fractured rebellion suffered substantial casualties. And as a result, Bar Giora, commanding a militia of fifteen-thousand men, was invited into Jerusalem by the Sadducees in an effort to ward off the Zealots. They prevailed, but at a tremendous cost of lives and treasure that would have been better invested fighting Rome.

Back during the time Vespasian had been in Judah, he opposed an open siege against Jerusalem. The city, situated on a hill and protected with three walls, was a formidable target, and Vespasian was concerned that he would lose too many troops in a direct assault. Mind you, his concern wasn’t for his soldier’s lives, but for his own career. Generals who squandered Legions were summarily dismissed. But when Vespasian withdrew to Rome, he left his son, Titus, in command.

Younger, brash, and impervious to the human cost of his strategy, Titus, trying to build a name for himself, immediately struck the heart of the opposition, besieging Yaruwshalaim in early 70 CE. He breached the outer two walls within a few weeks, but the inner wall was thicker and resistance was aggressive, keeping the Romans at bay for seven months. Inside the city, the brutal Civil War raged on, with the religious Zealots ultimately prevailing over the political Sadducees. Then without internal opposition, they mounted a passionate defense, turning the siege of Jerusalem into a stalemate.
The Romans, predictable as ever, in support of their siege, built walls and dug trenches around the city, creating a fearsome barrier in hopes of starving the population to death. Anyone who dared run the gauntlet between the two walls in an attempt to flee the city was captured, crucified, and displayed in long lines on top of the dirt walls the Romans had made, always facing Jerusalem. The message was clear: every Jew would die an excruciating death at the hands of the Romans. The Beast crucified an average of five hundred Jews a day, day after day, week after week, month after month, for seven month. That equates to over one-hundred thousand excruciatingly slow and agonizingly painful deaths. The only reprieve was that the dying couldn’t suck enough air into their lungs for their pitiful screams to be heard over any distance.

It wasn’t all unbearable torture, however, because at the same time the Romans began constructing ramparts to facilitate their ultimate invasion of the city. Contemplating the inevitable, the Zealots, in a deliberate and desperate act, inflicted a wound that accomplished what the siege implements and crucifixions could not achieve. To motivate Yaruwshalaim’s population to fight the Romans as if their lives were dependent upon it, the religious fundamentalists intentionally burned the city’s stockpile of food. As a result, the entrapped Yisra’elites would either die hopelessly fighting a vastly superior force without appropriate weapons, starve to death, or be crucified.

Most of the remaining six-hundred thousand to one million besieged men, women, and children engaged in the resistance, fighting Romans in hand to hand combat after the walls finally gave way. But it was futile. The Romans ransacked the entire city, burning Yahowah’s favorite place on Earth to the ground. The last bastion of Yisra’elite resistance, the Temple itself, was destroyed and plundered by the most depraved nation in human history on July 30, 70 CE.

The Arch of Titus outside the Coliseum in Rome chronicles the moment, showing the Legions hauling away the Temple’s implements, including the Menorah, during the frenzied celebration. The Arch was built to commemorate Titus’s Triumphal procession in Rome, demonstrating all that is wrong with humanity. Roman coins were distributed throughout the Empire with the inscription “IVDEA CAPTA – Judea Captured.” They were minted to demonstrate the futility of rebelling against the Empire. On the coins, Yahuwdah was represented by woman whose head was bowed, bent over in shame and sorrow, crying. As for Titus, he allegedly refused the wreath of victory, claiming that he had “lent his arms to god.” I strongly suspect that God disagrees.

The last Jewish holdout was Masada, which the Romans, led by Lucius Silva, destroyed in the Autumn of 72. To do so, they deployed the X Fretensis (Sea Strait) and an army of Jewish slaves. Once they finally achieved their immoral
aim, they found all but seven of the nine-hundred sixty-seven men, women, and children inside, having already committed suicide.

Above Masada, everything surrounding Jerusalem was destroyed, either torn to the ground or burned. The war the Romans had started with thievery and stupidity, ended ruthlessly and vengefully, even sadistically. The survivors where either crucified or enslaved. In all, one million one-hundred thousand Yisra’elites were killed during the Roman siege. At least one-hundred thousand Jewish slaves were carted off to Rome, initiating the Diaspora. They were initially tasked with building the Flavian Amphitheater, more commonly known as the Roman Coliseum. The project was funded out of the treasure stolen from the Temple.

Nothing in all of human history speaks louder or more clearly regarding the Beast of Rome than the fact that they funded their Coliseum with the metals they looted when they destroyed Yahowah’s Temple, constructing the most carnal amphitheater on earth using Jewish slaves. In the Temple, Yahowah celebrated life and relationships. In the Coliseum, the Romans celebrated conquest and death.

With the Temple’s destruction, a feat Yahowah deliberately allowed, the debate between those who had claimed that the Torah was a compilation of Laws that had to be meticulously obeyed and those like Dowd / David who realized that the Towrah was comprised of teaching to be understood and parental guidance to be embraced, should have been over. All of the Towrah’s instructions pertaining to the Temple were now impossible to perform, making the religious interpretation invalid. And yet every nuance of every word remained relevant for those seeking to know God, for those wanting to participate in His Covenant Family. The failure on behalf of Jewish theologians and scholars to adjust their thinking accordingly and to embrace the simple truth of Yahowah’s message, further alienated the Chosen People from their Land and their God. As a matter of fact, it was at this time that Rabbis began weaving the Towrah and the Temple, along with its Author and Host, out of their religion, crafting their Talmud to focus Judaism and Jews on them, instead.

While I’m not sure anyone should care, and I know God doesn’t, there were more battles in more places. And while my heart tells me to leap ahead sixty years, my head realizes that we should complete what we have started. Since Yahowah detailed His utter disgust for Rome, the Empire and what it represents today in Roman Catholicism and Orthodox Christianity, and since He had to witness its most gruesome crimes against the people He had created, the least we can do is delineate why Rome has earned Yahowah’s enduring wrath.

In 84 CE, Romans scored another military victory, this one in Scotland. Although in the aim of full disclosure, the only account we have of this battle was
described by Tacitus who was not there, and nothing he said can be confirmed by modern excavations, leaving many historians to doubt whether it even took place. The vanquished were illiterate.

A great deal more is known about Domitian’s Dacian War. It was waged against the Dacian Kingdom in 86 CE to confront King Duras who had invaded the Roman Province of Moesia. This tiny strip of land in the Balkans sat along the south bank of the Danube River in modern-day Serbia, and included northernmost Macedonia and parts of Bulgaria. He caught the Romans by surprise, annihilating the V Alaudae / Gallica Legion. Following the attack, Domitian replaced the lost Legion, brought in the IV Flavia, and the I and II Adiutrix. And while historians disagree on whether Domitian personally led the operation or returned to Rome, the result was a Roman victory, clearing the Dacians out of Moesia, with Domitian claiming credit, throwing a Triumph in his honor. It was perhaps a bit premature, because in 87 CE, Fascus crossed the Danube, was ambushed, and Rome’s V Alaudae Legion was destroyed.

As we move into the Second Century, the battleground remains unchanged. In 101 CE, Emperor Trajan defeated the Dacian King Decebalus. This is telling because in 88 CE, the Dacians and the Romans signed a long-term and comprehensive peace accord. But unwilling to honor its terms, afforded the opportunity, Trajan annihilated the remainder of the Dacian armed forces the following year near Adamilisi (in modern Romania). After the battle, a new peace accord was negotiated, this time favoring the Romans.

This Pax Romana didn’t last either. The Romans laid siege to the Dacian capital in 106 CE, sacking it. Upon their return to Rome, they carried 165,000 kilograms of Dacian gold and 331,000 kilograms of their silver along with them, even Decebalus’s head and right arm. Even this battle and its covetous and ghoulish conclusion would be memorable. This assault marked the final conquest of the Roman Empire. From this point on, every battle would be defensive, fought to retain control of their crumbling country. From the moment they executed the Ma’aseyah Rome began to die.

The Beast was dying, not dead, unfortunately. The second of three wars between Rome and Yisra’el, called “Kitos War,” was waged between 115-117 CE. While many hundreds of thousands of Yisra’elites had been murdered and enslaved forty-five years earlier, there were still many Jews living around the Mediterranean. But they were not happy. Following the brutal and sadistic Roman assault against Yahuwdah between 66 and 70 CE, the Jews in Diaspora were righteously indignant. As a result, they are said to have initiated revolts in Cyrene, Cyprus, and Egypt, allegedly killing many Romans to avenge the deaths of their countrymen and destruction of their homeland. And while the fourth century Christian theologian Orosius exaggerated the scope of the Jewish protests to
demonize Jews, as was the Roman custom, there is indisputable evidence that
Greeks throughout the late first and early second century became increasingly
prejudiced against Jews, largely as a result of the growing popularity of Paul’s
letters among Gentiles.

At the time, Emperor Trajan was victoriously advancing through northwestern
Mesopotamia in his pursuit of the Parthian Empire. And with a remnant of Jews
still living where they had been enslaved long ago by the Babylonians, there is
every reason to believe that, given the opportunity, Jews menaced Trajan’s rear,
attacking some of the smaller garrisons stretched out along his supply line. During
the same period, unrest in Cyrenaica, along the coast in northeastern Libya,
spread into Egypt and then Cyprus, inciting supportive demonstrations in Judaea.

The most notable protest occurred in Lydda, known as Lowd in Hebrew,
which was located some ten miles southeast of today’s metropolis of Tel Aviv.
The Romans were concerned over the dissent because it might potentially threaten
grain supplies grown in Egypt that were being transported to Trajan’s troops.
Lusius Quietus, the bane of Jews in Mesopotamia, was put in command of the
Roman army in Judaea. He immediately laid siege to Lydda, crucifying thousands
of Jews in the process.

Simultaneously, back in Cyrenaica, Yisra’elites began desecrating Roman and
Greek temples to Jupiter, Apollo, Artemis, and Isis. To which, interpreting these
events in the fifth-century CE, the Gallaecian (Spanish) priest, Christian
theologian, and budding historian, Paulus Orosius, wrote: “The Jews...waged war
on the inhabitants throughout Libya in the most savage fashion, and to such an
extent was the country wasted that, its cultivators having been slain, its land
would have remained utterly depopulated, had not the Emperor Hadrian gathered
settlers from other places and sent them thither, for the inhabitants had been
wiped out.” (Orosius, Seven Books of History Against the Pagans, 7.12.6) In
reality, as a Christian, Paulus had been indoctrinated by his namesake to hate
those Yahowah had chosen and was simply doing his part to justify his religious
hatred of them.

Since early Christian clerics so substantially reshaped Roman and Church
history to serve their agenda, it should be noted that Orosius, who took the
Christian name, Paulus, became one of Augustine’s students and is said to have
had significant contact with Jerome – the author of the Latin Vulgate. He was also
a Roman apologist at times, influenced by the barbarian invasions of the Roman
Empire in Braga (in the Iberian Peninsula) during his youth. This event caused
him to migrate to Algeria where he met Augustine. There as his student and
secretary, it is thought that Orosius may have contributed to the writing of
Augustine’s most acclaimed work, The City of God.
In 413 CE, and for the next 13 years, beginning three years after the fall of Rome, Aurelius Augustinus Hipponensis, long after the influence of Constantine, set out to prove that Christianity wasn’t responsible for the destruction of the Roman Empire. Half of the book is devoted to this purpose. And while he was correct in not blaming the religion for Rome’s meltdown, he missed the point that Yawah makes in Daniel: Rome is still very much alive and is now menacing the whole world through the Roman Catholic and Eastern Orthodox Church. In fact, according to Augustine, the *City of God* is the Roman Catholic Church, while according to Yawah, the Church of Rome is the Beast.

Correct in condemning the greed and decadence of Rome, he was wrong in associating the Roman Church with Christ and Roman Catholicism with the New Jerusalem. God does not have a Church, He hates Rome, and there won’t be a single Roman Catholic in heaven.

While most all of Augustine’s arguments relative to Christianity were derived from the poisoned Roman pen of Paul, the fulcrum of his world view pivots on removing the millennial presentation found in Revelation 20 and 21 from Yawosha’s prophetic letters condemning the “Church Age” in Revelation 2 and 3 and also from Yawosha’s explanation of Daniel 7 through 9 found in Revelation 12 through 19. As a result, the second half of his book is a romp through the make-believe world of religion.

It is telling that Augustine, like Paul, was a Gnostic. Just as Paul’s letters present the Gnostic view of the spirit and the flesh, with one being good and the other evil, the actual city of Rome is contrasted with a spiritual construct in *The City of God*. Augustine was heavily influenced by Manichaeanism, the original version of Gnosticism that was founded by the prophet Mani in Sasanian Babylonia. This elitist philosophical belief system thrived during Augustine’s lifetime, especially between the third and seventh centuries where it was not only as widespread and as influential as Christianity, the religions became so similar, Gnosticism was amalgamated into Christianity. This explains Augustine’s fascination with Plato, the Greek scholar who popularized Gnosticism among intellectuals.

Since Augustine’s *The City of God*, second only to Paul’s letters, is the most influential text in developing Christianity, it should be noted Augustine was wrong in developing the Doctrine of being enslaved to Original Sin along with the Doctrine that Grace was the only means to freedom. His Doctrine of the Trinity was purely Babylonian. And his Doctrine of Amillennialism was completely Gnostic. And while all of Augustine’s errors continue to haunt Christianity, the least known, Amillennialism, may be the most troubling. His projected prophetic timeline of the last days on earth, which is still the prevalent Christian view today, is that the millennial celebration of Sukah and the Shabat is a wholly invalid
concept, wrong in nature, wrong in time, wrong in place, and wrong in purpose. This perspective, which is the antithesis of Yahowah’s promise, was advanced because Augustine was opposed to the Shabat, to the Miqra’ey, to the Towrah, to the Covenant, to Yahowah’s six plus one formula, and to what Yaruwshalaim and Eden represent. With Augustine, all of these things were replaced by the Roman Catholic Church, making them superfluous. In Augustine’s mind, the millennium had already begun and it was synonymous with the advent of Roman Catholicism.

Much of *The City of God* paints paganism and Christianity as black and white, as good versus evil. And yet in reality, most every material aspect of the Christian religion has pagan roots. The Roman Catholic and Eastern Orthodox Church grew through syncretism, by combining complementary and contradictory mythologies that were practiced and accepted by the different cultures the Church wanted to influence and control.

And while Augustine was a Catholic apologist, his affinity for predestination made him a favorite of Calvinists and therefore many Protestants. He’s even become a saint, with his Feast Day celebrated on June 15th. And since for much of his life he was a hedonist and bisexual libertine, he and his *City of God* have become popular again in academia. It should also be noted that his conversion experience occurred while reading Paul’s attack on the flesh in the midst of his letter to the Romans.

As an interesting insight into this unique slice of history during Christianity’s formative years, it was Augustine who sent Orosius to “Palestine” to meet with Jerome in Bethlehem, the author and translator of the Roman Catholic Church’s Latin Vulgate. The intent of the trip was to undermine Augustine’s most effective foe, Pelagius, who recognized that Augustine’s promotion of original sin and predestination were absurd. Augustine wanted Pelagius to be declared a heretic, thereby demeaning the man, since Augustine could not refute Pelagious’s arguments. And that is because Pelagious consistently cited the Torah to prove that his assessment was consistent with God’s testimony. Noting the fact that Pelagious relied expressly on the testimony of God in the Torah and Prophets, I love his retort to his critic: “Who is Augustine to me?”

Returning to Orosius, he was also extraordinarily influential, especially as a result of his book *History Against the Pagans* — an ironic title considering Christianity is a syncretistic blend of many pagan beliefs. And yet Orosius believed that Christianity’s three persona Trinity was monotheistic while the Towrah’s proclamation that Yahowah, Yisra’el’s God was one, was somehow pagan, and needed to be corrected. As a result, he found utter futility trying to convert Jews to Christianity. The purpose of the book was to claim that the world had improved because the introduction of Christianity had replaced the villainous nature of Jews and Judaism. He contrasted Rome’s initial decadence with what it
had become, Christian, odd since it was never worse than at the time of Orosius’s writing. Rome was sacked by the Visigoths led by Alaric in 410 CE. But neither truth nor reason have ever been popular among those advancing Christian myths.

The ground we are currently tilling is the soil in which Christianity was planted and took root. It explains, in part, the mindset of the Romans and Greeks, as well as the Church which emerged from them. Everything associated with Yahowah, His Towrah, His Covenant, His People, and His Land was rejected and despised. Christianity was born out of animosity and it grew adverse. If this review of Roman history accomplishes nothing more than explaining why Christianity is so overtly hostile to everything God cherishes, then for that reason alone, this long march through human depravity has been worth our time.

Turning to another Roman and Christian apologist to assess the situation circa 115 CE, we find Dio Cassius, who also was prone to revisionism and exaggeration, claiming: “Meanwhile the Jews in the region of Cyrene had put one Andreas at their head and were destroying both the Romans and the Greeks. They would cook their flesh, make belts for themselves of their entrails, anoint themselves with their blood, and wear their skins for clothing. Many they sawed in two, from the head downwards. Others they would give to wild beasts and force still others to fight as gladiators. In all, consequently, two hundred and twenty thousand perished. In Egypt, also, they performed many similar deeds, and in Cyprus under the leadership of Artemio. There, likewise, two hundred and forty thousand perished. For this reason no Jew may set foot in that land, but even if one of them is driven upon the island by force of the wind, he is put to death. Various persons took part in subduing these Jews, one being Lusius, who was sent by Trajan.” (Dio’s Rome, Volume V, Book 68, paragraph 32) Some small portion of this is accurate, but the preponderance of it is not, including all of the most demonizing accusations.

But we cannot simply dismiss this racist rant as irresponsible hyperbole from an isolated individual. Cassius Dio was an insider and elitist. He was the son of a Roman Senator. He became a Byzantine Consul – the highest elective and appointed office in the Empire. He was born as Lucius in Nicæa in 155 CE, not long after the obliteration of the Promised Land. He was directly related to Dio Chrysostom, the famed Greek philosopher. And as a Nicæan, he was heavily influenced by the Council of Nicæa where Christianity became pagan and grew out of the Gnosticism and the cult of Dionysus. Further, he was a contemporary and compatriot of Theodosius – a name that will soon loom large in the imposition of Christianity. His historical musings, while often mythological and fanciful, were hardly trivial. Over the course of twenty-two years he composed eighty books detailing the history of Rome, from its legendary founding in 756 BCE up until 229 CE. So while his voice is shrill, while he is prone to revisionist
history, while he is a Christian propagandist, and while he is a raging anti-Semite, his views reflect the prevailing view from Constantinople circa 200 CE.

There is evidence, however, that rebellious Jews molested the tomb of Pompey, a crime which elicited a strong and vicious response from Trajan. And in Cyprus, Jews actually took control of the island and may have killed several thousand of the Greeks and Romans who were oppressing them. But as a result, Trajan dispatched an army to crush the rebellion, and thereafter, laws were passed forbidding any Jews to live in Cyprus.

While Trajan was busy creating a name for himself by conquering Nisibis, the capital of Edessa in today’s Turkey, and then Seleucia on the Tigris in today’s Iraq, his very presence was sufficient to irritate the large Jewish populations still living there as exiles. And as it would transpire, in the summer of 117 CE Trajan suffered heatstroke and died after a long and grandiose speech delineating his accomplishments.

Trajan was replaced at the head of the Beast by Aelia Hadrian sometime in 118 CE. This action was not without effect. Hadrian demoted Lusius Quietus, later executing him, because he had been too soft of the Jews. And wanting to resolve that issue for all time, Hadrian began planning a final solution. But to accomplish his objective, he would need to gather resources and eliminate distractions. To that end, he withdrew his troops from Mesopotamia and garrisoned Legio VI Ferrata in Caesarea, a harbor town on the Mediterranean coast in northern Judea.

And while that was no doubt irritating and indeed fearsome and foreboding, it was insufficient. A grand deception would be required to entice wandering Jews back into the land from which they had been expelled. So just as a hunter lures his prey into his trap, Hadrian publicly appeared sympathetic to Jews. He encouraged them to return home to Jerusalem with the promise that they would be allowed to rebuild the Temple his predecessors so hastily destroyed. What’s worse, Jews believed him.

But as the expectations of the returning Yisra’elites rose, and as they busied themselves with plans to rebuild the Temple, Publius Aelia Hadrianus Augustus sprung his trap. He arrived on the Temple Mount and announced his intentions, which was to rebuild Yaruwashalaim as a Roman city named in his honor: Aelia Capitolina – making it a Shrine to Hadrian. His vision for the holy city would make it a vacation home for Legionaries, a place where pagan deities could be celebrated. He had already laid out its broad avenues and urban grid in Roman style, replete with piazzas, forums, and baths. In addition to announcing that Aelia Hadrian was god, there would be lesser shrines built for regional deities and other grand Capitolina for the Trinity of the Roman pantheon, Jupiter, Juno, and
Minerva. Upon the Temple Mount a grand Temple would be constructed for the Best and Greatest Jupiter Capitolina. The goddess Venus would be similarly honored, with her temple situated so strategically, it would later become the Church of the Holy Sepulchre.

With his plan revealed, and Jews now clustered in one place, Hadrian knew what would follow. They would riot and he would respond by crushing them. Aelia Hadrianus was playing with Jews like a conductor leads his orchestra – but this time the gestures, the notes, and the instruments would all be sour.

The intended consequence of Hadrian’s final solution was the Third Roman War against Judea – a time when every city in Yisra’el would be laid waste, when over half a million Yisra’elites would be killed, and when virtually every survivor would be dispersed, sold in the Roman slave markets. The Promised Land would be completely depopulated. For eighteen long centuries, the Roman assault on Yahuwdah remained the most horrific genocide ever perpetrated against a nation or race. And all the while the Jews were baited into being victims by a depraved man at the helm of a ruthless empire.

The battle was waged over religion and politics, over military power and economic oppression. The spark, as previously mentioned, that ignited the Great Jewish Revolt was Aelia Hadrian’s visit to the Temple Mount in 130 CE when he disclosed that the city would become a shrine to himself with a temple to Jupiter erected where Yahowah’s Home once stood. To mark the occasion, Rome minted a coin inscribed “Aelia Capitolina” in 132 CE, just as the people’s indignation boiled over.

The Jewish reaction was predictable, immediate, and obviously adverse. But Aelia Hadrian was ready, having brought a second Legion, the VI Ferrata, into the Province of Ieuda.

Then in early 131 CE, as work commenced on the shrine to Roman ego, Senator Tineius Rufus presided over the foundation ceremony for Aelia Capitolina. He thereby officially announced the decision to rename, reshape, and repurpose Yaruwashala’aim to serve the Roman Empire rather than Yahowah’s Children. The perverse lie that was Rome would be placed directly on top of the place where Yahowah’s testimony had been manifest to the world. In this way, it would be a dress rehearsal for Christianity. It would also serve as a model Muslims would follow.

But there was more to Tineius Rufus than just master of ceremonies. He was a sexual pervert who found great pleasure in raping Jewish women. And he, like so many other Romans, was sadistic and anti-Semitic. I suspect Hadrian knew this, which is why he was appointed.
Desecrating Jewish women, Yaruwshalaim, and the Temple in this way was offensive, especially to rabbinical Jews. But the Roman Emperor wasn’t done yanking their chain. Demonstrating his animosity toward Yahowah and His Covenant, Hadrian, a Hellenist, abolished circumcision – effectively nullifying God’s family and the means to salvation. Greeks and Romans, like the Babylonians and Persians before them, considered the rest of the world inferior. But because Yisra’elites knew that they were God’s Chosen People, they were unwilling to bow before their pervasive prejudice. Therefore, their every peculiarity, and especially circumcision, was viewed as a barbaric. And since Romans and Greeks were typically bisexual lustful libertines fixated and enamored with the male genitalia, they considered circumcision a form of mutilation. This then explains in part why, Paul, a Roman speaking to Greeks, was so opposed to it. Most Romans and Greeks agreed with him.

At the time, and on the opposing side, a man most probably on God’s top ten most despised list, Rabbi Akiba, promoted the myth that a local thug, Simon Bar Kosiba, whom he renamed Bar Kokhba (“Son of a Star” in Aramaic), was ha Mashiach. It made sense to some because the coming year, 133 CE, would be a Yowbel, this one within a century of Year 4000 Yah. And during the Yowbel, slaves are freed and land is returned.

Unfortunately, like most things in Rabbinic Judaism, Akiba’s assertion regarding Bar Kokhba was as phony as his name. But truth seldom if ever matters to the proponents of religion, so Akiba saw to it that Jews either accepted his declaration or die – an unconscionable admission for the many Yahuwdym who were now part of the Covenant as a result of Yahowsha’s fulfillment of its Towrah and Miqra’ey. Those who had actually come to know the Ma’aseyah were persecuted mercilessly when they refused to accept the Akiba’s religious lie. So once again Yisra’el was a house divided.

Rabbinic lore portrays Shimon Bar-Kokhba capturing scores of Roman forts and nearly one thousand undefended villages, including Jerusalem. Impressed with himself, especially after some initial success, Simon Bar Kokhba began referring to himself as “Nasi Yisra’el – the Prince of Israel.” This declaration was hauntingly similar to Adolf Hitler’s “der Fuehrer – the Leader” moniker. The newly coined Prince minted shekels showing his star above a façade of the Temple. His currency proudly proclaimed: “The Era of the Redemption of Israel.”

But Hadrian wasn’t impressed. He simply recalled General Sextus Julius Severus from Britain and gathered troops from as far away as the Danube, from Romania, Hungary, Serbia, Austria, Germany, Bulgaria, Slovakia, Croatia, Ukraine, Moldova, and Macedonia. Reinforcements would also come from Egypt, Syria, and Britain. It would become the largest army ever assembled in the history
of the Roman Empire – a total of twelve Legions. Hadrian’s plan to exterminate the Jews was playing out with Roman precision.

Predictable as ever, General Severus surrounded Jewish towns and withheld food. When the people were too weak to fight effectively, he attacked. This cruel strategy played out for three years before the rabbinical revolt was finally crushed in the summer of 135 CE. One by one, Rome antagonized, starved, assaulted, captured, and then eradicated every village, town, and city in Judea and then Israel.

In spite of Severus’s strategy of weakening his foe before killing him, when people have nothing to lose, when their enemy becomes inhuman, even when wielding farm paraphernalia and kitchen utensils, they become deadly. So great was the resulting carnage, Rome was forced to disband the XXII Diotariana Legion due to its irrecoverable losses. The Legio IX Hispana was also dismissed immediately after the war – and never heard from again.

Bar Kokhba’s last stand occurred at Bethar. It served as his headquarters, the home of the Sanhedrin, and a strategic fort, situated on a mountain ridge overlooking the Sorek Valley. The Fifth Macedonian Legion and the Eleventh Claudian coordinated the siege – killing everyone. According to the Talmud, “the Romans went on killing until their horses were submerged in blood to their nostrils.” So enraged were the Romans, they wouldn’t even allow the bodies of Jews to be buried for six days, and some say six months. This defeat fell on the 9th of Ab, a fast day for rabbinical Jews who were commemorating the day Rome had destroyed the Temple in 70 CE.

Cassius Dio, neither a friend of the Jews nor of the truth, wrote: “580,000 Jews were killed, fifty fortified towns were destroyed, and 985 villages were razed to the ground.” A Rabbinic Midrash states that in addition to Bar Kokhba, the Romans executed the ten most senior members of the Sanhedrin, including the High Priest. The Rabbinic account details agonizing tortures, with Rabbi Akiba being flayed alive. Rabbi Ishmael had the skin on his face pulled off slowly over time. Rabbi Hanania was burned alive with a dampened Torah scroll wrapped around his body to prolong his agony.

Hadrian subsequently imposed policies that made Judaism illegal, prohibiting the practice of the Jewish faith anywhere in the Roman Empire. In addition, the Roman Emperor outlawed the Torah, making its Shabat, its calendar, and its seven appointed meetings illegal – as remained the case with circumcision. Every Torah scroll found in Yisra’el was burned upon the Temple Mount. All Hebrew scholars were executed. Hadrian had achieved what he had sought to accomplish.

At the site of the Temple, the Roman Emperor erected two massive statues, one of himself and the other of Jupiter. Jerusalem would become as he had
envisioned, the pagan polis of Aelia Capitolina. Jews were forbidden entry – except on Tisha B’Ab – the date which commemorates the destruction of the Temple at the hands of Romans. Then to erase any memory of Judea or Israel, Aelia Hadrian wiped both names off of every map, replacing them with the name of an ancient, albeit long extinct foe, Palestina, for the Philistines. To further add insult to injury, he salted the land.

As for the man who would be god, the man whose ambitions ignited the war that he then ruthlessly prosecuted, he died in 138 CE. As for the rabbis thatfoisted the debilitating religious deception upon their own people, they were executed. But even in opposition to one another, collectively they brought either death or enslavement to most every Jew. The few who were able to freely flee from the carnage moved to Babylon. There they came to accept Babylonian religious customs. They allied themselves with the Persians and then wrote the Babylonian Talmud in the heart of the Beast. As a result, Judaism would become as Babylonian as Christianity.

As an interesting and relevant aside, centuries removed from this day in 614 CE, after contributing to the Islam’s Qur’an, after being savaged by Muhammad and the first Muslims, amoral Jews joined the Devil’s brigade, and along with Persian Muslims attacked the Byzantine garrison in Jerusalem. Their return, however, would be short lived. They would surrender to Byzantine forces in 625 CE and were summarily massacred four years later. A dozen years thereafter, in 637 CE, Arab Muslims under the command of Umar ibn al-Khattab devastated the Byzantines, claiming Yisra’el for Islam.

It remained the Promised Land, but there were no Chosen People. It was a fight to the death over religion, with God opposed to both sides.

Inexplicably, rather than renouncing him for promoting a lie that cost the Yisra’elites everything, their freedom, their lives, and their land, Rabbi Akiba grew to become the father of Rabbinic Judaism – the most revered man in the only surviving form of the religion. Bar Kokhba, who embodied his lie, became a symbol of valiant national resistance when he should have become the poster child for false hope. His star, not David’s, remains the symbol of the state.

Before we move on, recognizing how disorienting carnage and duplicity of this magnitude can be, I’d like to reestablish our bearing. Two Yowbel and two years prior to this historic date, Yahowah through Yahowsha’ had affirmed the promises He had made in His Towrah to liberate His children and give them life. And yet now under the influence of Rome, His Torah was outlawed and His people were either dead or enslaved. Four score and four years prior to this infamous occasion, Paul, a Roman citizen and rabbi, the author of half of the Christian New Testament, would denounce Yahowah’s Towrah, claiming that it
enslaved and could not save. And three score and three years prior to the culmination of ancient history’s most diabolical plot and subsequent crime, the Roman Empire had initiated it all by a brazen act of common thievery – by robbing the Temple treasury. Rome and the Beast that lives within her sought to claim that which belongs to Yahowah, fulfilling, albeit temporarily, Satan’s ultimate objective. In reality, that is all this story has been about – right from the very beginning.

It should also be duly noted and specifically reinforced, Rome’s final conquest occurred between the two wars the Empire fought against Yisra’el. From this point, the Beast would only fight to delay the inevitable. Rome was dying – although its death would play out over another nineteen centuries. Its wound was self-inflicted. It had become the implement of Satan and the plague of death – literally.

As we have done in the past, let’s review the life of Aelia Hadrian. He sat upon the Beast’s throne at age forty and remained for twenty years. He rebuilt the Pantheon – the universal home of Rome’s pagan gods. He served as the architect and then arranged for the construction of the Temple of Venus and Eternal Rome, erecting Rome’s second most imposing building between the Forum and Coliseum. This tribute to the Everlasting and Divine Fortune of Rome was set upon the porticoed vestibule of Emperor Nero’s Domus Aurea, requiring him to move the Colossus of Nero which was modified to become the Colossus of Sol. Later repurposed by Pope Honorius, and with the consent of Emperor Heraclius, the gilt-bronze tiles from the roof of the Temple were used to adorn the roof of St. Peter’s Cathedral. The building itself was transformed into the church of the New Saint Mary, with the columns of the pagan temple still visible and dominant in the rear. Since the papacy of Saint John Paul II, the Temple has been used as a platform for large public addresses, especially on Good Friday, when a cross is carried by the pope from the Temple to the Coliseum. And so it is with every stroke, the Beast of Empire and Church become one.

As will be the case with the Towrahless One, Hadrian is regarded as a humanist – as a man who celebrated the works of men. In this regard he was also a Philhellenist – a lover of Greek culture and philosophy. Hadrian actually established an extensive and enduring Greek religious cult in Rome and served as its leading evangelist. His first tour of Greece as a Roman Emperor was climaxd by his participation in 124 CE in the Eleusinian Mysteries where he, himself, was initiated. Less than a year later, during Easter week in March 125 CE, Hadrian
presided over the Festival of Dionysia to honor the god Dionysus, the deity upon which the Christian caricature of Jesus Christ was fashioned. This makes it all the more intriguing that Paul, a Roman himself, quoted Dionysus’s most famous line during his conversion experience seventy-five years earlier.

The Festival of Dionysia was held over four days approaching the full moon in the midst of the lunar month nearest the spring equinox. It is thereby the inspiration of the Catholic Holy Week celebration associated with Easter this exact same time of year. The first day of the Festival, statues of Dionysus, who was believed to be the Son of the Sun, were brought into Athens. Once they arrived in the Theatre of Dionysus on the southern slope of the Acropolis, this god in the image of a man was rejected, with Dionysus being severely punished, mirroring the Christian Good Friday. This is said to have plagued the male genitalia, which was then cleansed and cured, saving the people when the preponderance of the population accepted Dionysus and joined his cult by splashing holy water. This was a symbolic counterfeit for circumcision, the sign of the Covenant, which Christian’s replaced with baptism.

The faithful pagans acknowledged their devotion by marching in the streets carrying a phallus on poles, a rite also associated with Mercury, the Messenger of the Gods. Chorus leaders in the most expensive and ornate robes carried holy water and wine in the procession. Bulls, the symbol of the sun, were sacrificed.

In the Eleusinian Mysteries, Dionysus, who was known to Romans as Bacchus, was called the “Liberator” who “frees his faithful from fear and from the oppressive restraints of the laws imposed by the most powerful. This then became synonymous with “Jesus” freeing Christians from the Law through the Gospel of Grace.

Those who partook in his mysteries were believed to be possessed and empowered by the god, himself, which is why the faith was called the “Cult of Souls.” His devotees were restored to life by feeding on bread representing his dead flesh and by drinking wine, symbolizing his blood during a divine communion – effectively establishing the tradition upon with the Roman Catholic and Eastern Orthodox Eucharist would be based.

Dionysus was the son of Zeus, the Father of the gods. But he had a mortal mother Semele, who thereby served as the model for the Roman Catholic devotion to Mary, the Mother of God. This illicit divine – mortal affair conceived a human being who was also considered to be the Son of God. His birth was celebrated by bringing trees into homes during the winter solstice, then December 25th, thereby establishing the timing and tradition of Christmas. In addition to his birth, his death and resurrection were worshipped in many mystery religions and held great mystical significance. In another parallel, Dionysus appears before
King Pentheus on charges of claiming divinity, which is comparable to “Jesus” being tried on the same claim before Pontius Pilate. And in Rome, Dionysus is celebrated bringing an end to the Law, freeing the faithful from its restraints.

Nietzsche claimed that the oldest forms of Greek Tragedy were entirely based upon the suffering of Dionysus. And the Roman form, Bacchus, appears in C.S. Lewis’s Prince Caspian, which as part of The Chronicles of Narnia, is supposedly a story celebrating the Christian Christ.

Speaking of scholars and theologians, the author of The Prince, Machiavelli, who was the patron of papal supremacy and strategy, placed Hadrian among Rome’s five greatest Emperors. British historian Edward Gibbon agreed, and wrote in 1776 that Hadrian’s “vast genius, equity, and moderation” created the “happiest era of human history.” Methinks, God disagrees.

But no one disagrees with the fact that Emperor Hadrian, like today’s Popes, wielded absolute power. He spoke for Rome and the Gods. His edicts could not be questioned. Additionally, Hadrian served as supreme commander of the military state. He most always dressed for appearances, creating the illusion of being a great General by wearing his elaborate military uniform. He, like today’s Pope, was never seen in civilian attire.

Hadrian’s father was of Patrician rank and a Senator. As a young man, he began public life as the Tribune (an officer considered sacrosanct, prohibiting any assault on their person) of Legio II Adiutrix – Second Rescuer Legion, which was levied by Vespasian from naval marines. He was transferred to Legio I Minervia when the First Army Devoted to the Goddess Minerva was stationed in Germania. Then upon Emperor Nerva’s death, Hadrian was appointed Legate of a Legion in Pannonia, eventually becoming Governor of the Province. And prior to becoming the Legatus of Syria and Emperor of Rome in 117 CE, as Archon / Lord and Ruler of Athens, he accepted Athenian citizenship.

It is interesting that at the time Trajan became gravely ill after his long speech embellishing his resume, Hadrian, who had served with him during the expedition against Parthia, had not been adopted as Trajan’s heir. And the fact that the document finally adopting him was signed by Plotina, Trajan’s widow, the evidence suggests that Trajan was dead before his contrived inheritance affirmed. But it didn’t matter because Hadrian quickly secured the support of the Legions, and the Senate’s endorsement quickly followed.

Hadrian, however, initially shied away from Rome, preferring to busy himself with admiring the Greek religion and eradicating Jews. And before returning to the capital, in typical Roman fashion, Hadrian charged anyone loyal to Trajan with conspiracy, hunting them down and killing them.
Apart from his obsession with obliterating Yahuwdah and Yisra’el, Hadrian wasn’t much of a fighter. He surrendered his predecessor’s conquests of Mesopotamia, claiming that the territory was indefensible. He used diplomacy rather than the military with Parthia. He built the massive wall in Britain and others near the Danube and the Rhine to separate the barbarians from the Romans. He maintained peace through these divisions and through the constant threat of war. The extinct Province of Ieuda served as Example A.

As will be the case with the Towrahless One, as is the case with the Roman priesthood, Emperor Hadrian’s closest and most enduring sexual relationship was with Antinous, a beautiful Greek boy. Upon his death from drowning, Hadrian “wept like a woman.” At his request, “the Greeks deified Antinous, and henceforth spoke oracles through him that were composed by Hadrian, himself.” The sullen Emperor even founded the Egyptian city of Antinopolis in his memory. The resulting Cult of Antinous at Hadrian’s direction became extremely popular in Greece, Egypt, and Rome, serving as the means to unify the religions, cultures, and politics, synchronizing these things with Roman authority. It was an act that would foreshadow the development of Christianity.

Hadrian’s Villa at Tivoli included a sacred Alexandrian garden which was then repurposed by Roman Catholic Cardinal d’Este to erect his Villa d’Este, replete with its Tivoli Fountains. And while Hadrian considered himself to be a great architect, the leading designer of the day, Apollodorus criticized his sense of proportions. In response, Hadrian had him exiled and then executed. And as was the case with Nimrod, Hadrian fancied himself a great hunter. He established cities in places that he or Antinous claimed bears and lions.

Prior to his death, Hadrian designed the largest mausoleum in Rome for himself – a building that was later transformed into a papal fortress: Castel Saint Angelo. Atop his grandiose tomb, Hadrian had a statue of himself erected driving a four-horse chariot that was so enormous, it not only dwarfed those offering tribute, each horse’s eye was bigger than the largest man. So each time we investigate the character of the men who shaped the Beast, we come to see the personality of the Beast that will shape the Tribulation.

With the ongoing war against Parthia continuing apace, and commanding Rome’s attention from 161 to 166 CE, something happened that changed the course of history. Marcus Aurelius’s returning troops caught the plague. Soon thereafter, the army infected the heart of the Beast with a deadly pandemic. Five million Romans would die as a consequence, crippling the Empire.

At the same time, great migrations were occurring throughout occupied Europe, with the Goths moving westwards and into land foraged by the Germanic tribes. Against this backdrop, six-thousand Langobardi and Lacingi invaded
Pannonia, and while their advance was checked by the Legio I Adiutrix, the encounter marked the beginning of the end. The military governor of Pannonia, Marcus Iallius Bassus was forced to negotiate with eleven Germanic tribes in hopes of maintaining some semblance of control. But, the Marcomannic King Ballomar, a Roman client, acting as mediator, was unable to reach an accord. Then as Bassus had feared and anticipated, the Vandals and the Sarmatian invaded Dacia, killing the Roman governor. The Legio V Macedonica was moved to Dacia so that it would be closer to this rising menace to Roman supremacy.

Marcus Aurelius, being a good Roman, which made him a bad person, wanted to lead a punitive expedition against the Vandals, but the plague his army had contracted was ravaging his military, causing him to postpone his vengeance. Then, beginning in 166 CE and continuing through 180, the previously mentioned Marcomannic King, Ballomar, asserted his dominance against his former benefactor.

With all of these pieces in play, in the spring of 168, Marcus Aurelius established a headquarters at Aquileia and supervised the defense of Italian Peninsula. He raised two new legions, the II and III Italica, and crossed the Alps into Pannonia. By the autumn of the following year, Aurelius and his son were ready to subdue barbarians of all shapes and shades. But the tribes they were pursuing weren’t staying put, and in fact were moving in their direction. The Costoboci crossed the Danube and plundered Thrace. They would reach Eleusis, near Athens, destroying the Temple of the Eleusinian Mysteries. Meanwhile, the Marcomanni, as part of a confederation of Germanic tribes, were maneuvering in the west. They crossed the Danube as well, winning a decisive victory over a force of twenty-thousand Roman soldiers near Opitergium. Next, they set siege to Marcus Aurelius’s headquarters in Aquileia. It would be the first time that hostile forces had invaded Italy since 101 BCE.

It should be noted that these Germanic tribes were called barbarians by the Empire that embodied the concept. But there is no indication that they were any more savage than the Beast menacing them. Also relevant, the Marcomanni were liberated, and thus able to rebel as a direct result of Rome removing so many of its Legions from the Danube and the Balkans into Judea to annihilate Jews.

Faced with so many foes, Marcus Aurelius had to re-establish Rome’s priorities, withdrawing forces from the frontier to protect Italy. And while by 171 CE, many of the most recent invaders had been evicted, Rome’s attempts at diplomacy continued to flounder. They had earned a bad reputation for not honoring their agreements. The Quadi wouldn’t comply, nor would the Varistae, nor Naristi. It got so bad, that in one battle when the Legio XII Fulminata was hemmed in by a superior Germanic force, and were dying of thirst, a thunderstorm was required to save them. The aforementioned Cassius Dio would
call it “divine intervention, saying: “the rain started as a result of an Egyptian magician praying to Mercury.” Tertullian attributed the rain to Christian prayer. Both were wrong.

And speaking of wrong, each time Rome defeated a foe, they forced their victim to surrender their sons to fight as slaves in the Roman military. After subduing the indigenous people living in the plain along the Tisza River, Marcus Aurelius required that their king forfeit one hundred thousand young men to serve in Rome’s infantry and another eight thousand to serve in the cavalry.

With his new recruits, Aurelius marched eastward to suppress the rebellion of Avidius Cassius. And while he was successful, Rome was running out of fingers to plug leaks in the dam. And the respite was brief. By 177 CE, the Quadi rose up against Roman oppression a third time, now motivating the Marcomanni to ally with them. Marcus Aurelius jumped upon his horse and galloped north once again. And once again, Rome prevailed, chasing the Quadi westwards and deeper into Germania, but Aurelius would not survive to celebrate.

Aurelius’s successor, Commodus, didn’t have much of a taste for war. He was a diplomat. So against the advice of his generals, he negotiated a lasting peace with the Marcomanni and the Quadi, and left for Rome. Even though he had decided not to fight, he arranged for a Triumph to be celebrated in his honor in the fall of 180 CE. He was the new “Germanicus Maximus.”

But Rome was now vulnerable and knew it. Sixteen of her thirty-three Legions were currently stationed along the Danube and Rhine Rivers – along the frontier. But the Legions were ineffective in stopping mass migration into northern Italy. Even when Rome banned settlers, who they referred to as “barbarians,” Germans kept coming.

The Battle of Cyzicus followed in 193 CE, but this fight wasn’t to hold barbarians at bay. It was between Roman rivals, the forces of Septimius Severus and his competitor for the throne, Pescennius Niger. It would be the Year of the Five Emperors, a tumultuous period in Roman history. It began when the Praetorian Guards assassinated Emperor Pertinax. While not very good at providing protection, these aspiring entrepreneurs held an auction for the throne of Rome. Didius Julianus was high bidder and became Emperor. But not everyone bought into the idea of an auction, and Septimius Severus and Pescennius Niger, the military governors of Syria and Britain decided to settle the dispute the old-fashioned way – through civil war. Severus marched to Rome where Didius capitulated and was decapitated. Then he turned to cross swords with Niger in Asia Minor, defeating him, also.

But since once was never enough, in the Battle of Nicaea, Severus attacked his rival Niger once more, defeating him a second time at Issus in 194 CE. That
was interesting because the battlefield was where Alexander the Great defeated the Persian King Darius in 332 BCE. Severus’s strategy was quite different than his predecessors. He kidnapped the wives and children of neutral parties, motivating them to play along with him to earn their release. Niger, of course, was captured and executed.

Then to close out the second century, in the Battle of Lyon, France in 197 CE, the newly minted Emperor Severus caught up with Clodius Albinus, a usurper for the throne, and former ally of Severus. The propagandists tell us that it was the “largest, most hard fought, and bloodiest of all clashes between Roman forces.” Our resident anti-Semite and exaggerator extraordinaire, places the number of combatants at three-hundred thousand – farfetched because that would represent most all of Rome’s soldiers at the time. What appears likely is that Albinus took three Legions from Britannia to Gaul, meeting another there, the Legio VII Gemina. Severus was in command of the Danubian and German Legions. Albinus struck first, defeating the Germanic slaves, but not decisively enough to trot into Rome for a Triumph. So these former allies engaged again, with Severus appearing to prevail. Albinus withdrew but was pursued and ultimately crushed. Albinus was stripped and beheaded by Severus, who to the delight of his troops, ran back and forth over his naked body with his horse. Albinus’s head was then sent to Rome, where it was probably mounted in Severus’s trophy room.

By 210 CE, the Romans and Parthians were back at each other’s throats. The dispute occurred because Emperor Carcalla, who considered himself the living incarnation of Alexander the Great, decided to take advantage of an internal dispute between rival monarchs. He proposed an alliance to Artabanus, even offering to marry his daughter. So then when the alliance was agreed upon, Caracalla entered Mesopotamia unopposed, ostensibly to break bread with his new ally and to meet and marry his new wife. But when Caracalla entered the Parthian palace, he attacked and slew the king’s court. While Artabanus escaped, the Romans freely plundered the lands east of the Tigris before returning to Edessa for the winter.

However, the treacherous Roman schemer fell victim to a plot by his Praetorian Prefect and was murdered in April 217 CE. Macrinus, who most likely orchestrated his murder, was immediately pronounced Emperor by his Legions, and would now have to deal with the irate foe his predecessor had created. So with Artabanus approaching with a massive army and looking for revenge, Marcrinus was in a pickle. He then did something few if any Romans have ever
done. He told the truth: “You see the barbarian with his whole Eastern horde already upon us, and Artabanus seems to have good reason for his enmity. We provoked him by breaking the treaty, and in a time of complete peace we started a war.... This is no quarrel about boundaries or river beds; everything is at stake in this dispute in which we face a mighty king fighting for his children and kinsmen who, he believes, have been murdered in violation of solemn oaths.”

After the pep talk, Macrinus, having no military experience, and wanting to avoid conflict, tried to placate Artabanus. When that failed, he tried to reach an accommodation. But Artabanus wanted the Romans to pay to rebuild the towns they had destroyed and plundered, and he wanted them out of his hair – the cession of all Roman provinces in northern Mesopotamia. What seemed at the moment too expensive in money and prestige to surrender, soon appeared cheap.

The Battle of Nisibis then was waged between Emperor Macrinus and Artabanus IV. The Romans had a more disciplined infantry while the Parthians were better horsemen, and thus more mobile. Artabanus attacked at sunrise, launching a volley of arrows while the heavily armored cavalry, supported by lancers on camels, charged Macrinus’s line. When the Roman line buckled, the Parthians roared in, only to find Roman caltrops littering the battlefield. These four-pronged iron spikes were the landmines of antiquity, destroying the effectiveness of the Parthian cavalry and dromedaries. In the resulting hand-to-hand combat, the Romans held a slight advantage. And yet there were no winners, only death. The adversaries fought to a draw that day and the next. By the third day, the entire plain was covered in corpses piled up in huge mounds.

With his army now on the verge of collapse, Emperor Macrinus sent another envoy to Artabanus, informing him that Caracalla had been killed and that Rome was now ready to reimburse the Parthians for the cities they had razed. Artabanus agreed to peace after receiving two hundred million pieces of silver. The battle would also cost Rome any claims it would ever have against Parthian territory. This was the last major battle between Rome and Parthia, although Rome and Persia would soon rekindle old wounds.

Now broke, Macrinus cut the pay of his legionnaires. So the Legio III Gallica hailed Elagabalus Emperor in May 218, with other Legions following suit. In retaliation, Macrinus dispatched his cavalry with Julianus in command to stem the flow of desertions. But the cavalry killed the Julianus along the way and joined Elagabalus. Even when Macrinus offered to reinstate the original wage and to pay retention bonuses, his offer was considered a day late and a dollar short. Every Legion under his command defected to Elagabalus. Macrinus could not even flee effectively. He shaved his beard and changed his clothes to look like a commoner, but he was recognized by a centurion along the Bosporus, taken back to Antioch and executed.
The infighting continued. In 238 CE in the Province of Africa, forces loyal to Emperor Maximinus Thrax engaged those commanded by Emperors Gordian I and II – a father and son duo endorsed by the Roman Senate. The conflict arose as a result of the increased taxation imposed on Roman landowners which was required to offset the Parthian concessions. The opposing Roman armies met near Carthage. Gordian II was killed, and his father, learning of his son’s death, committed suicide.

But there would be another Gordian, this one the GIII. He arranged a campaign to retake the Roman cities of Hatra, Nisblis, and Carrhae in modern Turkey. His forces were initially successful, but their momentum was halted far short of their objective.

Then in 250 CE, during the Battle of Philippopolis, between the Romans and the Goths, King Cniva prevailed. His success during a previous siege emboldened other oppressed peoples to ally with him, and collectively they attacked and defeated the Roman Emperor Decius in the Thracian city in modern-day Bulgaria.

The following year, they would meet again, this time in Abritus, just west of the Black Sea. The Goth King Cniva, leading a federation of Scythians, shot and killed Emperor Decius’s son and co-regent, Herennius Etruscus, during pre-battle maneuvers. And yet his father, addressing his troops, said that the loss of his son was irrelevant: “Let no one mourn. The death of one soldier is not a great loss to the Republic.” Thereafter, Cniva outmaneuvered the Romans who marched directly into a swamp and were slaughtered. The defeat was one of the most catastrophic in the history of the Roman Empire. The Emperor and his army were lost in the mud. No one was spared.

In 259 CE, Emperor Valerian was out fighting the Sassanid Empire, which along with the Goths, had sacked the Province of Thrace and were plundering Asia Minor. Unable to protect Rome’s borders, Valerian appointed his son, Gallienus, co-Emperor. As bad as the situation was becoming in the east, it was worse in the western half of the crumbling Empire. Apparently “barbarians” don’t much like being abused, starved, or oppressed. Germanic tribes led by the Alamanni, living between the Rhine and Danube Rivers, had crossed the Alpine steps and claimed the harvest from the fertile farmland along the Po River. Since the Po flows eastward across northern Italy, through cities like Turin and Milan and into a delta near Venice, and since the federation of Germanic tribes were in a foul mood and had sacked the region, Rome, knowing that it was defenseless, was terrorized.

At the same time the Romans were discovering that armies comprised of disgruntled slaves, forced conscripts, and mercenaries can be a little twitchy. As the young Gallienus marched towards Dacia and Moesia to confront unrest in the
Balkans, the Legions of Moesia and neighboring Pannonia rebelled and decided to ally with Ingenuus, declaring him Emperor. So after battling his own army, and subduing Ingenuus, Gallienus turned to intercept the Alamanni and associated Germanic barbarians in northern Italy. He was in command of the I Adiutrix, the II Italica, and the II Parthica Legions.

Simultaneously, Romans were beginning to realize that dispersing their military to protect the borders of the Empire was a risky proposition. Especially since the oppressed inhabitants within the Empire were now a far more present and menacing danger. So to protect themselves against the righteous indignation of those they had subjugated, the Roman Senate hastily conscripted Plebeians, the lowest ranking Roman citizens, into the army. Patriotism and self-preservation aside, fighting might have had some appeal to them because the only way to climb up the Roman caste system was to be adopted into Noble Household or to achieve one of the three highest military awards. Recognizing the need for a pep talk, and thereby patting their pawns on their backs, the Senate proclaimed: “You are not a lowly peasant. You are a citizen of Rome, and you must never bend a knee in supplication to either lords or gods.” That was funny in a way. Every Roman was required to bow to the Patrician Lords who as Emperors claimed to be Gods.

When Gallienus reached the Po Valley, the Alamanni were camped around Milan. Catching them off guard, the victory was resounding, with three-hundred thousand German barbarians dying in a single day. For anything even approaching this level of massacre to occur, particularly at the hands of three relatively novice Legions, the overwhelming preponderance of the people killed were non-combatants: women, children, and the elderly. And yet for his act of wonton depravity, Gallienus was declared Germanicus Maximus. It was nothing more than propaganda borne out of a desperate sense of patriotism, whereby the military, no matter how counterproductive, was presented as protecting the public.

Ending any pretence that Rome was a republic, upon his return, Emperor Gallienus disbanded the Senate’s guardian plebs. Dictators are typically paranoid, making them uncomfortable with any potential threat to their authority, real or imagined. At the same time, he began building a wall around Rome.

Meanwhile, in 260 CE, Emperor Gallienus’s father, Emperor Valerian, was fighting the Sassanids under Shahanshah (“Shah of Shahs or King of Kings”) Shapur. It did not go well. His army was defeated and captured by the Persian forces. For the first time in Roman history, the Empire’s Emperor was taken hostage.

Prior to the battle, Shapur had successfully penetrated Roman territory, conquering and plundering Antioch in Syria. Valerian was gradually able to
restore Roman order, but there were too many challenges. A Gothic naval invasion ravaged Pontus and was poised to plunder Cappadocia. And there was nothing Emperor Valerian could do to stop them. Plague was once again debilitating the Roman military. And against this backdrop, the Shah of Shahs invaded northern Mesopotamia.

Plague or no plague, and perhaps believing the patriotic propaganda, the sixty-year-old Emperor marched eastward toward King Shapur, meeting his army between Carrhae and Edessa, in modern-day Turkey. There are no Roman sources to tell us what happened because the entire Roman army was lost. It appears from Persian historians that Valerian tried to negotiate a truce, but was captured in the process, causing his army to surrender.

The Persian sources also reveal that Shapur sent Valerian along with part of his army to Bishapur, where the Romans may have lived out their lives as free men. The remaining soldiers according to this accounting, were deployed building a dam near Susa. But to be fair, some scholars claim that Shapur humiliated Valerian, using the former Emperor as a human stepping stool when mounting his horse. Then once that got wearisome, he had Valerian’s body skinned and stuffed with manure to serve as a macabre trophy.

Following Valerian’s capture, the Shah of Shahs raided Cilicia. He was finally rebuffed by Macrianus, Callistus, and Odenathus of Palmyra, commanding a Roman force. Thereafter, Macrianus proclaimed his sons Macrianus and Quietus, co-Emperors. Then while in the Balkans, as we have already discovered, Ingenuus and Regalianus revolted, only to be defeated by an army sent by Gallienus, the son of the captured Emperor Valerian.

In the mounting chaos, Rome occasionally won a battle. Such is the case in 268 CE when an invading Gothic coalition was defeated near Naissus in present-day Serbia. Emperor Aurelian’s success on the battlefield suppressed the threat of the Germanic tribes in the Balkans for several decades. But we must be careful. Throughout the troubled third-century, Roman history is muddled and often more myth than reality.

Our primary source is now Zosimus, a Byzantine from the sixth century. He, himself, relied on Dexippus, Eunapius, and Olympiodorus – sources with varying degrees of credibility. Exacerbating this dilemma, Imperial disinformation during Constantine’s dynasty contributed to the confusion. The propagandists wanted to attribute all of the calamities occurring during this period to Gallienus to avoid blemishing the legacy of Claudius. The reason becomes obvious once we realize that Constantine claimed to be a descendant of Claudius, not Gallienus.

It was tortured reasoning especially since Gallienus was the first Emperor to issue an edict of tolerance toward Christians, creating forty years of peaceful
coexistence. But as a result of their creative accounting, Roman history was revised to such an extent, it becomes nearly impossible to know what invasions occurred, what battles were fought, and under whose reign they were repulsed.

While it doesn’t much matter who fought whom, when, where, or why, Constantine’s proven propensity for propaganda and revisionist history ought to send shivers up the spines of Christians. Constantine is the father of the Roman Catholic and Eastern Orthodox Church and his historical portraits are neither consistent nor accurate. The religion of Christianity was comprised and shaped by this man and his clerics – and they consistently wove a web of lies.

The Roman Catholic and Eastern Orthodox Church are the living legacy of Rome that is accused in Dany’el’s prophecy of trampling the whole world while giving rise to the Beast. Therefore, this trend toward duplicity is troubling. Moreover, Christianity is based entirely on revisionist history. It is modeled upon religious propaganda designed to popularize a false reality – one which has “Jesus Christ” emerging out of the pagan legacy of Dionysus. This is one of many reasons the text of the Christian New Testament was manipulated, becoming unreliable.

Returning to the lore of Rome as seen through Constantine’s jaundiced eyes, we find that the Battle of Naissus was the result of two massive invasions by Scythian / Iranian tribes (more likely Goths) between 267 and 269 CE. The first wave approached during the reign of Gallienus, when the Heruli sailing five-hundred ships ravaged the southern coast of the Black Sea. Somehow faltering at Byzantium (which became Constantinople and then Istanbul) and then at Cyzicus (a city on the southwestern coast of the Sea of Marmara), they were allegedly rebuffed by the Roman navy. They are said to have escaped into the Aegean Sea, where they assaulted the islands of Lemnos and Scyros, sacking cities in southern Greece in the process, including Athens, Corinth, Argos, and Sparta. Saving the day, an Athenian militia led by the historian Dexippus pushed the invaders to the north where they were intercepted in Macedonia by the Roman army under Gallienus.

The propagandists would have us believe that Gallienus subsequently negotiated a truce with the Heruli, but more recent research suggests that the victory Gallienus achieved at Nessos was so overwhelming that Claudius’s claims to have ultimately defeated the Goths were contrived. Historians have also learned that after prevailing in Macedonia, Emperor Gallienus left hastily for Italy to suppress an insurrection led by his cavalry officer, Aureolus. But that misadventure did not go as well. Gallienus was assassinated outside of Milan in the summer of 268 CE as part of a plot pursued by his generals. They declared Claudius Emperor and headed to Rome to establish his claim. But Claudius was diverted, as he was thrust into combat against the Alamanni, who were again
provoking northern Italians. After prevailing over them in the Battle of Lake Benacus, he marched back to the Balkans to suppress the incursions occurring there.

All the while, a second and much larger seaborne invasion commenced. The Goths (called Scythians and Iranians by the Constantinian propagandists), lead by the Heruli, assembled a force of six-thousand ships and three-hundred thousand men at the mouth of the Tyras River in what is currently called the Ukraine, not far from Odessa and the Crimean Peninsula. And while the numbers are clearly exaggerated, the Goths attacked Byzantium and Chrysopolis (on the southern shore of the Bosporus Strait). Thereafter, some portion of their fleet was wrecked, either failing to navigate the currents in the Sea of Marmara, or by the Roman navy. The surviving contingent, however, sailed through the Dardanelles Strait and into the Aegean, where they plundered Crete and Rhodes. Then while building siege works to take Thessalonica and Cassandreis, the Goths retreated into the Balkans on rumors that Emperor Claudius was advancing – or so we are told.

Roman legend would then have us believe that this contingency of Goths ran into a Romany army near Naissus in 269 CE. The fiercely contested battle claimed many lives, with the Romans prevailing by feigning retreat. The Goths were ambushed, with some fifty-thousand killed or taken captive. Aurelian, who was in charge of all Roman cavalry during Claudius’s reign, implemented the prevailing strategy.

The surviving Goths, who contracted an epidemic plague from the Romans, in their weakened state were harassed and starved, ultimately surrendering. Then as was the Roman custom, the able-bodied men were conscripted into the Roman Legions, where they brought the plague with them, killing Emperor Claudius, who died from it in 270 CE.

After his death, to instill a since of Roman exceptionalism and to affirm the Empire’s manifest destiny, Claudius would be renamed “Claudious Gothicus – Conqueror of the Goths.” But in the real world, the Goths had not been conquered. The breakaway faction of Rome known as the Gallic Empire would continue to threaten Rome’s Legions, commencing again a year later in 271 CE. It is interesting to note that at its peak, the Gallic Empire was substantial and included Germania, Gaul (France), Britannia, and Hispania (Spain).

With Roman Legions occupied along the Danube keeping the Vandals at bay during the winter of 270, we find the Juthungi tribe seizing the opportunity to invade Italia. Emperor Aurelian, who was in Pannonia chasing after the nomadic Vandals, hastily returned to Italy to defend the region around Milan. When he arrived, he sent the invaders a message, demanding their immediate surrender.
But they now considered themselves freemen and had no interest in returning to Roman servitude. So they fought, surprising the exhausted Roman army near Placentia, defeating them.

Buoyed by their success, the Juthungi moved towards Rome, panicking its defenseless inhabitants. So the Romans turned to their gods for help. According to Historia Augustus, the Sibylline Books were consulted and religious ceremonies were conducted to illicit the assistance of the Roman deities.

Should you be interested, the Sibylline Books were tightly controlled by the Roman Senate, demonstrating that in the Roman Republic and Empire, there were no distinctions between politics and religion. The texts were used to set religious observances, to resolve political disputes, and to preclude military defeats. The script itself was never made available to the public, but like the Roman Catholic Church and its Vulgate, interpretations were conveyed, leaving ample opportunity for abuse.

The Sibylline Books had superintendence in the worship of Apollo, the Father of the Gods, the “Magna Mater – Great Mother” Cybele, and Ceres (a fertility and harvest goddess who established Plebeian Law). In this way, they are quite similar to the Christian New Testament, which claims to take supremacy over the erroneously named “Old Testament.”

Returning to 271 CE, Emperor Aurelian avenged his loss during the Battle of Fano, defeating the Alamanni as they advanced on Rome. Aurelian was able to pin the Alamanni against the Metaurus River, just inland of Fano. Pressured by the Roman advances, many Juthungi slipped into the River and drowned.

The Juthungi requested peace, but Aurelian rejected their plea for safe passage out of Italy and back home. He was more interested in repairing his now shattered reputation. So Aurelian attacked the retreating Juthungi while they crossed the open plains near Ticinum, slaughtering all remaining survivors. For his victory, Aurelian assumed the title of “Germanicus Maximus – the Greatest Victor Over the Germans.”

As the ongoing “Crisis of the Third Century” continued to play out, Rome found itself unable to defend its eastern provinces from the Sassanid invasion. So a Palmyra chief, Septimius Odaenathus, stepped up and improvised an army capable of repelling the Sassanid onslaught. As a result, Gallienus made him a king and protector of the Eastern Empire. After Odaenathus’s death, his wife Queen Zenobia, assumed direct control of the provinces of the Eastern Empire that were under Palmyrian protection. A shrewd diplomat, she convinced many in Asia Minor to recognize her authority, and to view Palmyra as the capital of the Eastern Empire. She then expanded her holdings into Egypt, effectively building a Palmyrene Empire inside of Rome. She did this very cleverly by maintaining the
facade that she was in partnership with Rome, always placing her son in a subordinate position to Aurelian in all official documents and coins.

And that was all well and good, until she connived her way into Egypt, which was considered personal property of the Emperor. So Aurelian viewed her claim as nothing short of a declaration of war against him. Therefore, once Aurelian had his way with the Alamanni, he restored his army to full strength and commenced a campaign into the East to deal with Queen Zenobia in 272 CE, racing toward Antioch.

Realizing that her charade was over, Queen Zenobia, who was ruling through her son, had him declared “Augustus,” and mobilized an army, placing it under the command of General Zabdas. But Aurelian out maneuvered him, turning Zabdas’s superior heavily armored cavalry into a liability in the intense heat. After allowing the Palmyrene cataphracts to gallop through their ranks, the moment they grew weary, the superior infantry of the Romans overwhelmed them, driving Zabdas back to Antioch. Queen Zenobia and General Zabdas withdrew to Emesa during the night. Then fearing Aurelian’s reputation for savage retribution, Antioch surrendered.

Aurelian, of course, pursued the clever Queen to Emesa. And while his cavalry was no match for the Palmyrene cataphracts, Zabdas’s forces were sufficiently dispersed to allow the Roman infantry to carry the day – interesting in that enslaved Judean units armed with clubs turned the tide of the battle in favor or the Romans, slaughtering the Palmyrene horsemen. Also interesting, while Queen Zenobia was ultimately captured, she was not executed. Aurelian was perhaps learning that a nation cannot slaughter people into submission.

Two years later, in 274 CE, during the Battle of Chalons in Champagne, France, Aurelian and Tetricus met to decide the fate of the Gallic Empire after thirteen years of autonomy. Truth be known, infighting among the Gauls had weakened the breakaway entity to the point Tetricus couldn’t have beaten Liechtenstein. Predictably, Tetricus was captured early in the battle, and his army was torn to shreds by Aurelian’s troops. The only distinguishing aspect of the battle was the high death toll.

Then in 285 CE, we find Roman Emperors squaring off against one another yet again. On this occasion it was Diocletian v. Carinus. They were in the Margus River Valley in today’s Serbia, and therefore playing army in the Balkans. Carinus owned more soldiers, but having abused them, they were less reliable. Carinus had also made a lifetime of enemies, forcing Senator’s wives into his lair to satiate his twisted desires while also seducing the wives of his senior officers. So it wasn’t much of a fight. Emperor Carinus was killed during the battle by his own troops.
This placed Diocletian in sole control of the Empire. He was unique among Roman Emperors, in that he was born of lowly status and had worked his way up the caste system by being in the right place at the right time. He was Emperor Carus’s cavalry commander at the time the Carus and his son, Numerian, were both killed sparing with the Persians. The Legions declared Diocletian Emperor, solely because he was the highest-ranking surviving officer. But there was a rival. Carinus was also one of Carus’s sons, so when Diocletian attacked him, he was revealing a deeply flawed character.

Diocletian humble beginnings didn’t influence his reign. He presented himself and his royal court as above the population. He spared no expense promoting lavish ceremonies. His personal extravagance required greater taxation, which he also imposed. He then tried unsuccessfully to control the inflation that he had caused with the Edict on Maximum Prices. Administratively, Diocletian appointed fellow military officer Maximian, as Augustus and Co-Emperor a year into his reign, in 286 CE. Seven years later, he appointed Galerius and Constantine as Caesars and Junior Co-Emperors. But it is his persecution of Christians late in his reign, sometime after 303 CE, that colors his historic portrait. Second only to Rome’s war against Judaism, it was the Empire’s last, largest, and bloodiest official persecution of a religion.

Diocletian began the process inadvertently, trying to restore Rome’s lost luster. It is why he surrounded himself with patriotic proponents of the pantheon of Roman gods, with men like Constantine and Galerius. Both were fierce advocates of the old ways and of new wars. Purging the army of Chrestucians, later known as Christians, came next. It was done for practical reasons. The Followers of the Way were pacifists.

While we will never know for sure, it is said that Galerius urged Diocletian to begin a general persecution of Christians. Roman lore would also tell us that Diocletian was wary of this advice, so he asked the oracle of Apollo for guidance. The counsel was predictable and was used to endorse the carnage which followed. Then once the Imperial Palace was burned under a cloud of suspicion, Christians were blamed and burned as they had been under Nero. It was particularly sad that they were willing to suffer in this way for their religion, recognizing that they had been beguiled by an even more duplicitous Roman – Paul.

Speaking of duplicity, the pagan warrior who militarized, politicized, and legitimized Christianity, Constantine, wasn’t willing to share power with anyone,
which made him the next Roman in long line of egotistical men who fought other Romans for control of the most depraved civilization in human history. His initial rival was Maxentius. He was not only the legitimate heir to the throne, he had just completed fortifying Rome with one-hundred thousand soldiers. But since Constantine couldn’t play nicely with others, the Empire was split between these men.

The Junior Co-Emperor initiated hostilities against his brother-in-law, Emperor Maxentius Augustus in 312 CE by crossing the Alps from Gaul with forty-thousand troops. Constantine was resisted at Susa, Italy, when they refused to open their gates to the usurper. So the Junior Co-Emperor took the city by force and burned it, only to extinguish the flames thereafter to gain the support of the people. This example of what’s now known as the Stockholm Syndrome would be deployed again.

Constantine would first encounter his brother-in-law, Emperor Maxentius Augustus at Turin, Italy. Displaying a head for conflict, not family, Constantine elongated his line, hoping that the superior heavily-armored cavalry of his foe would ride into the middle of his line, leaving his opponent’s flank vulnerable to his more maneuverable cavalry. Wielding heavy clubs with iron spikes, Constantine’s horsemen ripped Maxentius’s riders off of their mounts, clubbing them to death on the ground. The Junior Co-Emperor then ordered his infantry to advance against fellow Romans, cutting the retreating army of Emperor Maxentius Augustus down as they fled. Celebrating death, the citizens of Turin cheered while the Roman troops loyal to Maxentius were slaughtered with their backs up against the city’s walls.

Later that same year, Milan changed allegiance, drawing Constantine further south towards Rome. Following this defection, Verona, which was an imposing Maxentian stronghold, became the next target. But when the city was encircled to begin the siege, the Emperor’s army attacked. Constantine’s Legions prevailed, however, forcing their foe to retreat into the city. But as Constantine continued his siege, Maxentius summoned additional troops, forcing the Junior Co-Emperor to fight on two fronts. And yet, even with his army divided, Constantine prevailed, routing the newly arrived recruits while demoralizing those still garrisoned in Verona. With the surrender of the city, and the death of Emperor Maxentius’s most trusted General, all opposition to Constantine in northern Italy collapsed. One city after another changed their allegiance.

Soon thereafter, the history of the world would change at the Battle of Milvian Bridge. If only there had not been the claim of a vision, if only Constantine had not won.
The problem isn’t just that Constantine legalized Christianity. Gallienus’s edict a century earlier had actually been far more effective. Even Galerius, the man accused of inspiring the persecution, ended the harassment with a declaration enormously favorable to the new religion. In fact, Constantine’s edict wasn’t even specific to Christianity, but instead was written on behalf of every religion – not unlike the U.S. Constitution.

The problem with Constantine wasn’t just that he was an anti-Semite who passed laws in opposition to Jews and the Torah. Hadrian had been infinitely worse, and Vespasian and Trajan had been equally as bad.

The problem wasn’t just that Constantine was first and foremost a warrior, a man whose life had been devoted to killing. Roman Emperors were always chosen based upon their military prowess and vengeful nature.

The problem wasn’t just that Constantine was an egomaniac, willing to lead Romans into battle to slaughter fellow Romans simply to satiate his lust for power. Civil wars had become commonplace in Rome.

The problem wasn’t just that Constantine feigned his conversion and remained a pagan. Romans had made hypocrisy and duplicity performance arts.

The problem with Constantine is that he blended all of these adverse characteristics together, in addition to all of his pagan beliefs, creating an immensely popular, deadly and demonic, duplicitous and hypocritical, politicized and militant, anti-Semitic religion driven by rival egomaniacs that was economically and socially integrated into Roman society. The problem with Constantine is that he boasted of an encounter with Satan that he attributed to God, beguiling billions as a wolf in sheep’s clothing. The problem with Constantine is that he integrated Christianity into the fabric of the Beast that is Rome, making the nation and the religion homogenous. The problem with Constantine is that he initiated the Roman Catholic and Eastern Orthodox Church as an extension of the Roman Empire, so that the Beast would live on and trample the world – right up to the very end.

There is no common accord when, where, what, or how Constantine experienced the vision that would change Rome and then the world. Some say it was during the day and emblazoned before the sun, while equally credible sources suggest that it was during a dream in the middle of the night. It is most commonly stated that during the evening of October 27, with both armies preparing for battle, Constantine had a vision which “led him to fight under the sign of the Christian god.” If only this pagan recognized that the sign of God was actually circumcision not Chi-Rho, the world would be markedly different today.
This dream version of the revelation is recorded by Lactantius, who reports: “the night before the battle, Constantine was commanded in a dream to delineate the heavenly sign on the shields of his soldiers.” (On the Deaths of the Persecutors 44.5) Lactantius describes that sign as a “staurogram,” or Latin cross, with its upper end rounded in a P-like fashion. But in reality, there is no evidence whatsoever that Constantine envisioned anything or ever deployed the sign.

The historian Eusebius provides two conflicting accounts. In his Ecclesiastical History, he promotes the belief that god helped Constantine, but he does not mention any vision. Then in his second depiction, Life of Constantine, Eusebius, who had become the Emperor’s premier propagandist, provides a detailed account of a vision and stresses that he had heard the story from the Emperor himself. According to this version, “Constantine was marching with his army, when he looked up to the sun and saw a cross of light above it, and with it the Greek words ‘Ἐν Τούτῳ Νίκα,’ usually translated into Latin as ‘in hoc signo vinces,’ with both phrases meaning ‘In this sign, conquer.’” Eusebius, however, does not specify the actual location of the momentous event, or even indicate when it occurred, but testified that it was absolutely not near the camp outside Rome where the battle was waged. And that is to say, Constantine couldn’t remember the details because it did not actually happen. The alleged sign on the shields was never reported inscribed nor seen by any of the participants or witnesses. Moreover, there is no evidence to even suggest that the Greek letters Chi Rho were identified with any individual or with any religion before Constantine. It is a religious myth, one developed five years later on Roman coinage to facilitate Constantine’s grandiose ambition and to legitimize his role as Pope of the Roman Catholic and Eastern Orthodox Church.

Those who have studied Constantine, speak of a solar halo phenomenon, common in the presence of thin clouds or dust, which was then recast to fit with Christian beliefs. Coins that overtly depict Constantine as a “companion of Mithras” were minted as late as 313 CE, a year after the battle. The Roman solar deity, “Sol Invictus – the Unconquerable Sun,” was not only pictured with a halo, Constantine’s official coinage continued to feature the Unconquerable Sun as the companion of the Emperor through 356 CE, doing so with much greater frequency than his predecessors. His gold coinage, or solidus, depict his bust with intertwined Sol Invictus – Constantine Invictus scripts. Moreover, the official cults of Sol Invictus and Sol Invictus Mithras, were especially popular with the Roman Legions. Statuettes of Mithras as the Unconquerable Sun were carried by the Legion’s Standard Bearers along with their Eagles. These likenesses even appear on the Arch of Constantine, which was positioned to align with the Colossus of Sol Invictus (formerly the Colossus of Nero) outside the Roman Coliseum – the most depraved pagan amphitheater in human history. This is all to
say, Emperor Constantine was a pagan – as are those who believe the religion he fashioned to promote his legend.

It would have been reasonable to assume that Satan facilitated the vision, as he had with Sha’uwl two and a half centuries earlier, because the experiences are somewhat similar. But there is absolutely no possibility that Yahowah was involved, wanting to ally with one Roman over another. God’s depiction of Rome is as condescending, foreboding, and dismissive as words allow.

The two Roman generals, Junior Co-Emperor Constantine and Emperor Maxentius Augustus, met again on October 28, 312 along the banks of the Tiber River just eight miles from Rome. Constantine camped in Prima Porta, famous for its statue of the Divine Augustus. After his stay, the modest the Junior Co-Emperor would erect the Arch of the Divine Constantine to mark the spot.

It was assumed that Emperor Maxentius Augustus would remain in Rome and endure the expected siege, a strategy he had deployed successfully twice before. In preparation, he had even stockpiled sufficient food supplies. But instead, he met his brother-in-law in battle formation after consulting the oracle of the Sibylline Books. Since the religious sage declared “on October 28 an enemy of the Romans would perish,” he assumed that his rival and usurper was doomed.

History tells us that Maxentius organized his superior forces in long lines along the Tiber River next to the Milvian Bridge. Defending the portal was critical if the Emperor was to keep Constantine’s Legions out of Rome. He knew that the fickle Senate, in an act of self-preservation, would endorse whoever the Legion’s closest to Rome favored. But inexplicitly, Maxentius positioned his troops with their backs to the river, removing an obstacle from his opponent and creating one for himself. He was so close to the Tiber, he left no room to reposition his forces or strengthen his lines.

Initially, the cavalry on both sides engaged, with Constantine’s horsemen prevailing. Then the Junior Co-Emperor’s infantry pushed Maxentius’s infantry back and into the Tiber River. At that point the Emperor wanted to retreat back into the city and make another stand from inside Rome. But since he had already destroyed the original Milvian Bridge in preparation for a siege, the substantial rock bridge had been replaced with a temporary pontoon conduit. With panicked troops scrambling for their lives, the only escape route collapsed. Constantine took advantage of his brother-in-law’s misfortune, slaughtering the men who were now stranded on the north bank of the Tiber. The troops which were not killed, were taken prisoner. Most of those who tried to swim across the river drowned, including Emperor Maxentius Augustus.

The following day, Constantine entered Rome as a conquering god, personally staging a grand religious and political celebration in his honor. He fished
Maxentius’s body out of the river, decapitated him, and paraded his head through the streets for all to see. Shortly thereafter, religious structures such as the Temple of Romulous and the Basilica of Maxentius were rededicated to Rome’s new god: Emperor Constantine. Then Rome’s new divinity condemned his brother-in-law to “Damnatio Memoriae – Damnation of Memory.” All of Maxentius’s legislation was invalidated. And the fine fellow who did these things is the founder of the Roman Catholic and Eastern Orthodox Church.

In reality, at this point Constantine was only Emperor of the Western Roman Empire. Licinius was still in control of the East. He had come to that position as the close childhood friend and most trusted confidant of Co-Emperor Galerius. He had received the title Augustus in 308 CE, when he was put in command of the Provinces of Illyricum, Thrace, and Pannonia. Thereafter, he successfully fought the Sarmatians in 310 CE. So upon the death of Galerius in 311, Licinius entered into an agreement with Emperor Maxentius to share the Eastern Provinces between them. Also noteworthy, in 313 Licinius married Julia Constantia, Constantine’s sister. It was during the wedding that Emperors Licinius and Constantine jointly issued the Edict of Milan, allowing freedom of religion “on behalf of any Divinity whatsoever in the seat of the heavens” – including pagan gods but excluding the God of the Jews throughout the Empire. Subsequent edits returned confiscated Christian property and provided Christian clerics with a tax-exempt status.

Licinius wasn’t Emperor Galerius’s only appointment, however. Daia, the son of Galerius’ sister, rose in rank after joining the Roman army. So in 305 CE, when his maternal uncle Galerius became the Eastern Augustus, he adopted Daia and gave him the rank of Caesar, making him the Junior Eastern Emperor over Syria and Egypt. Therefore, when Maxentius and then Constantine leagued with Licinius, Daia become envious.

As our saga continues, Junior Emperor Daia decided to attack Emperor Licinius Augustus. He left Syria with seventy-thousand troops, but by the time he reached Bithynia, as a result of harsh weather he encountered along the way, his army had been gravely weakened. Nonetheless, in April 313, he crossed the Bosporus to blockade Byzantium which was held by Licinius’s troops. He prevailed after an eleven-day siege. He quickly moved on to Heraclea, which he attacked immediately thereafter.

With half as many troops, Emperor Licinius arrived at Adrianople, in East Thrace along the border between modern-day Greece and Bulgaria. As Licinius readied his troops for the battle, he also claimed to have had a vision in which a spirit recited a generic religious benediction which could be prayed by the followers of every cult. So Licinius repeated it to his soldiers. Then on April 30,
313, the two armies clashed at the Battle of Tzirallum in Eastern Thrace (later renamed Constantinople then Istanbul).

In the ensuing scuffle, Caesar Daia’s forces were routed. So ridding himself of the imperial purple and dressing like a slave, Daia fled. But once he reached Nicomedia, he somehow came to believe he had the chance to prevail, so Daia attempted to stop the advance of Licinius who was pursuing him at the Cilician Gates. His second attempt didn’t work and Daia retreated to Tarsus where Emperor Licinius killed him.

In 314, another in the long line of Roman Civil Wars commenced, this one instigated by Emperor Constantine against Emperor Licinius. The paranoid and manipulative Constantine accused Licinius of harboring Senecio, his Dux Limitis (consul and/or general). Constantine had accused Senecio of plotting to overthrow him. By way of background, Constantine had promoted Senecio’s brother, Senator Bassianus, who was also Constantine’s brother-in-law, to the rank of Caesar. Then once empowered, Constantine accused him of promoting a conspiracy to assassinate him. So Constantine killed Bassianus and wanted to do the same to his brother, Senecio. But when Licinius refused to hand him over, this was used as a pretext for war.

Emperor Constantine marched his Legions into Pannonia, which was Emperor Licinius’s territory in present-day Croatia. The opposing Roman armies met on the plain between the rivers Save and Drave. The infantry fought to a bloody draw, but Constantine positioned his cavalry against Licinius’s flank, breaking his ranks. Twenty-thousand of Emperor Licinius’s were killed in the ensuing mêlée. By nightfall, Licinius and his cavalry fled under the cover of darkness.

Emperor Licinius, after collecting his family and treasury, moved into Thrace, where he commenced peace negotiations with Constantine. Initially successful, both men shared power throughout 315 CE. But the next year, a new war erupted once Licinius promoted one of his generals, Valerius Valens, to the rank of Augustus, thereby securing his loyalty. The move irritated Constantine, who tried to intimidate Licinius into demoting Valens to keep his rival vulnerable.

The founder of the Roman Catholic and Eastern Orthodox Church conveyed his condescending ire in the following note: “The Emperor made clear the extent of his rage by his facial expression and by the contortion of his body. Almost unable to speak, he said, ‘We have not come to this present state of affairs, nor have we fought and triumphed from the ocean till where we have now arrived, just so that we should refuse to have our own brother-in-law as joint ruler because of his abominable behavior, and so that we should deny his close kinship, but accept that vile slave [i.e., Valens] with him into Imperial College.’”
All the while, Constantine moved his army through the Balkans and established a base at Philippi. He struck Licinius at Mardia, Thrace, located in modern-day Bulgaria in the fall of 316 CE. The outcome was predictably gory. After fierce fighting between Romans, both sides endured massive casualties. While they struggled to a draw, during the night, Licinius retreated with much of his army intact. Constantine declared victory.

Thinking that Licinius might flee to Byzantium, Constantine pushed his bloodied Legions in that direction, which unintentionally and dangerously caused his rival’s forces to be between himself and his supply lines with Rome. So while Constantine was vulnerable, Licinius was in too precarious a position to retaliate. Instead, Licinius requested a truce, which Emperor Constantine denied until he learned that his royal entourage and his baggage had been captured. Then in the ensuing agreement, Constantine forced Licinius to cede to him all European Provinces except for Thrace, to depose and then execute Valens, and to acknowledge and declare that Constantine was superior. This means that they had fought and men had suffered and died over their egos.

With Constantine able to gloat for having gained control over the Balkan Peninsula, there was an uncomfortable peace between the grand and lesser Emperors for seven or eight years. Licinius kept busy fighting the Sarmatians, beginning in 318 CE. But the truce wore thin three years later, in 321 CE, when Constantine also engaged against the Sarmatians, pursuing them and allied Visigoths across the Danube and into Licinius’s territory. Constantine followed that battle with another invasion in 323, this time pursuing the Goths into Thrace. So Licinius duly noted that Constantine had broken the treaty by using Thrace as a repository for Roman foes.

Considering the truth an insult, Constantine wasted no time going on the offensive. He invaded Thrace with an army comprised of grizzled veterans. And now that he controlled the Balkans, supply lines were no longer an issue. Of the crusade, one of his publicists would later write: “Constantine, tempted by the advanced age and unpopular vices of his colleague, again declared war against him.”

Emperor Licinius positioned his army at Adrianople, in East Thrace, near the border between Greece and Bulgaria. Constantine advanced from Thessalonica in the west. They met at the Hebrus River near Adrianople, a site which nearly defined the purpose of their meeting. With both armies aligned in typical Roman formations, they glared at each other for several days. With the Hebrus River between he and his rival, and with Licinius better positioned on higher ground, the normally aggressive Constantine was hesitant.
Then as Eisenhower would do with Patton, positioning him at the head of a fake army to deceive the Germans into believing that the Allies would be crossing the English Channel at Pas de Calais, the shortest distance, Constantine ordered his men to conspicuously stage most of their equipment at the most suitable crossing, where the Hebrus narrowed and where his men would be best protected by thick forests, thereby giving the impression that he was going to build a bridge at this point. But it was a ruse. Constantine secretly moved his archers and cavalry across the river upstream and caught his rival off guard. A great massacre followed, with Constantine’s army slashing thirty-four thousand Romans to death over the course of several hours.

This time, Constantine murdered his countrymen by prominently displaying the Rho Chi Labarum Standard, with the P for the Greek letter Rho superimposed upon the X for Chi, encircled by a halo comprised of little suns and moons. Without the halo, this Rx nomenclature became the international symbol for drugs, which is something to ponder since chrisos, the basis of Christos and thus Christ, speaks of the application of drugs.

Needing some of those medication, Constantine who had been slightly wounded in the thigh, halted the attack at sunset. This allowed Licinius and what little was left of his army to retreat. They withdrew to Byzantium and to the safety of his fleet of nearly three-hundred fifty ships – one of the largest in the world at that time.

Again with egos outweighing lives, Emperor Constantine besieged Byzantium, the city he would one day rename Constantinople in his honor. At the same time, he dispatched his son, Crispus, in command of the Roman navy. His orders were to gain control of the Bosporus Strait – the narrow waterway separating Thrace from Asia Minor. He was successful initially, but not in the Bosporus, instead at the western end of the Sea of Marmara in the narrow waters of Hellespont, known today as the Dardanelles.

Crispus at the command of just eighty ships was able to prevail against the Licinian fleet of two-hundred vessels principally because the Strait was too narrow to maneuver a large navy. The Licinian fleet withdrew to the eastern end of the Dardanelles, but at the same time, Crispus augmented his fleet with ships that sailed in from the Aegean Sea. The opposing navies met again off shore Gallipoli, but as they did, a storm blew most of Licinius’s ships into the shore, wrecking all but four of them. As a result, Constantine could now safely cross the Bosporus into Bithynia. But upon hearing the news that his navy had been destroyed, Licinius left Byzantium and repositioned his army at Chrysopolis, along the Asiatic shore of the Strait.
This brings us to 18 September 324 and to the final battle between the rival Roman Emperors and brothers-in-law. The Empire wasn’t big enough for them to share. Constantine wanted it all, to be both god and man, general and politician, pope and king.

In dire straits and fighting for his life, Emperor Licinius replaced Valens, the general that Constantine had wanted executed, with Sextus Martinianus, naming him co-Emperor. They attempted to unify their armies and supplement their force with Visigoths under the command of Aliquaca, but Constantine may have struck before any of this transpired.

Constantine’s historians tell us that after summoning “divine guidance” in a tent meeting with his god or gods, Constantine attacked his brother-in-law. The religious nature of the battle was undeniable, with Emperor Licinius prominently displaying images of Rome’s pagan gods throughout his battle lines. His troops also carried images of Licinius with a halo, implying that he was the son of the Sun. On the other side, Constantine’s soldiers drew upon occult powers with talismans worn as magic charms and amulets in addition to their RX Labarum above a red field with three golden suns. And while I realize that the order of the letters is typically revered as XR, all of the images I’ve examined show the Rho superimposed upon the Chi.

In this regard, it should be noted that Constantine and his Legions worshipped Mithras, a Persian, Hindu, Chinese, Greek, and Roman solar deity. The god’s name means “Covenant,” making it a clever counterfeit. According to the ancient mythology, Mithras was the son of the Sun, born of a virgin known as the “Mother of God.” Therefore, Mithraism’s Trinity explains there were three golden suns on Constantine’s war banner.

Salvation though baptism and Sunday worship were among countless similarities between Mithras and Christianity. And as was the case with Dionysus, the devotees of Mithras observed an annual Last Supper featuring wine and bread, symbolizing the body and blood of their pagan god. Mithras’ birthday was observed at the same time Christians celebrate Christmas. On Easter Sunday, Mithras who had died for the sins of the faithful was resurrected, making Mithras very similar to Tammuz, Osiris, Adonis, Dionysus, Bacchus, and the Christian Jesus.

Also interesting, especially considering Paul’s influence on Christianity, Mithraism was developed in the city of Tarsus, Paul’s birthplace. The followers of Zoroaster are credited with developing the sun god into a religious cult, one which became especially popular in the first century CE, particularly among Roman soldiers.
While the religious artwork may have taken days to construct, the battle was over in minutes. Emperor Constantine struck the center of Emperor Licinius’s line and it buckled. According to the historian Zosimus: “There was great slaughter at Chrysopolis,” affirming that it was indeed a religious spectacle. More than twenty-five thousand Romans died this day. But Licinius escaped, gathering thirty-thousand troops around him at Nicomedia.

In a brief moment of sanity, Constantine’s sister, who was Licinius’s wife, convinced him to surrender. Responding to her tears and pleas for mercy, Constantine vowed to spare the life of brother-in-law. But once his sister was out of earshot, he ordered his execution, breaking his vow. He justified the hanging by accusing him of treason – which is an odd charge to pin on an Emperor. Consistent, a year later, Constantine’s nephew, the son of Licinius, fell victim to the Emperor’s suspicions. He was killed as was Martinianus, the short-lived Co-Emperor.

Constantine, ever the egomaniac, and always seeking to promote his legacy, made every effort to besmirch the reputation of his former Imperial colleague. To this end, he circulated stories about Licinius’s cruelty – which is funny considering Constantine’s propensity to be savage. The Emperor claimed that Licinius had murdered Severianus, the son of Emperor Severus, as well as Candidianus, the son of Emperor Galerius. On a roll, Constantine claimed that Licinius had ordered the execution of the wife and daughter of Emperor Diocletian. It was all propaganda on the part of Constantine, who turned Licinius’s capitol, Byzantium, into Constantinople – a shrine to his ego.

Then, just as Muslims would strive to minimize the obvious concerns about the initial duplicity and ruthlessness of Muhammad’s religion by inappropriately casting aspersions against pagan Arabs preceding Islam, Christianity’s newly minted apologists attempted to minimize concerns over Constantine’s questionable behavior by besmirching the character of his predecessors. Licinius was portrayed as anti-Christian. But this was not the case. Contemporary evidence demonstrates that he co-authored the Edict of Milan which ended the Great Persecution. Licinius was even more aggressive than Constantine in reaffirming the rights of Christians in his half of the Empire. And like Constantine, Licinius orchestrated the affairs of the Church, establishing it hierarchy while determining its doctrine.

And yet according to Eusebius, Constantine’s lead propagandist, Emperor Licinius simply feigned sympathy for the sect while actually being a bloodthirsty pagan who had to be stopped by the virtuous Constantine. On Licinius’s death, his memory was branded with infamy, and his statues were toppled. Every law, edict, and judicial proceeding during his reign was overturned. In other words, Constantine treated Licinius’s legacy the same way he had treated Maxentius’s
reputation. But in doing so, it’s Constantine’s reputation for duplicity and revenge that is laid bare. Christianity could not have had a much more pathetic man than Constantine to transform the Empire into a Church.

Since we have now chronicled the lives and wars of the most influential Romans, and have detailed the character flaws among men like Trajan, Caligula, Nero, Hadrian, and Constantine who shaped the Empire and cultured its animosity toward God, His People, Land, Torah, and Covenant, we will now move more quickly through Rome’s flickering future.

Constantine’s son, Constantius II, kept the Persian army under Shapur II from acquiring territories that had been lost by the Eastern Roman Empire in 344 CE. But shortly thereafter there would be another Civil War, this one waged between 350 and 351 CE. Constantine II, who was given control over Gaul, Spain, and Britain, resented his brothers Constantius II, who ruled over Asia Minor, Egypt, and Syria, and Constans I, reigning in Italy, North Africa, and Illyricum. They did not respect the fact that he was older and therefore the senior Augustus. So he invaded Italy, only to be killed in an ambush, further empowering Constans. But alas, Constans was despised by the Legions, causing him to be the victim of a military coup. With two of the three princes gone, the army promoted a barbarian officer, Magnentius, declaring him Emperor.

Constantius II, following in his father’s footsteps, responded by attacking Magnentius in 351, defeating him in one of the bloodiest battles in Roman history. Magnentius lost two-thirds of his army while Constantius sacrificed half of his, squandering the lives of fifty-thousand men in a single day.

But we are told that it was a religious affair. Magnentius evidently restored some pagan rites and Constantius is said to have prayed while men were bludgeoning other Romans to death. His Church would have us believe that the “bishop of Mursa, Valens, told the pious Constantius that an angel had reported news of the victory, thus ending any chance of a pagan revival.” But these same men would choose to fight again two years later in the Battle of Mons Seleucus. Constantius’s forces prevailed and Magnentius committed suicide. Now Christian pagans would be defending pagan Rome from invading pagans, ending any chance that the prophecy was accurate.

A handful of years later, in the Battle of Reims in 356 CE, Caesar Julian the Apostate was defeated by the Alemanni a pagan tribe. But the following year, the
Alamanni tribal confederation lost a subsequent battle to Deputy Emperor Julian near Strasbourg, France, thereby reducing the nuisance of the Gallic marauders.

In the East, the Persian Sassanids under Shah Shapur II besieged the Roman city of Amida in 359. After crushing the Arabs slightly south of their position, Shapur sought to recapture additional territories the Persians had lost to Rome. Realizing this, Constantius II wanted the region to be as inhospitable to the invaders as possible, so he ordered “the Romans living around Carrhea to flee, moving their families and livestock to safety, setting their entire country on fire behind them, leaving nothing but scorched earth.”

But the wholesale destruction panicked the Roman military stationed in the region and they retreated chaotically to escape the Persian advance. Then once in Syria, the Sassanid Persians were actually provoked into attacking Amida. Shapur’s son, Grumbates, was shot and killed by a Roman archer. Shapur reacted by comparing the provocation with that of Patroclus at Troy. So the Sassanids attacked. Festooned with a golden and jeweled ram’s head, Shapur rallied his men who succeeded in their pursuit of the city only to find it inflected with the plague.

Shortly thereafter, Emperor Julian was killed in the Battle of Ctesiphon fighting against Shapur and the Sassanids. While the battle ended in a draw, His successor, Jovian, signed a truce, whereby five Roman Provinces along the northwestern banks of the Tigris were ceded to the Persians.

The Romans would fight another Civil War in 366 CE at Thyatira, Phygia, this time between Emperor Valens and Procopius. It was yet another case of a general being heralded Caesar by his Legions. Valens prevailed, capturing, imprisoning, and then killing Procopius.

By 368 CE, the Romans were battling the Alamanni again. Emperor Valentinian managed to win the conflict but may have lost the war as a result of sacrificing too many of his troops fending off the Germans.

The Goths would be targeted next. They were accused of rebelling and then of plundering the Balkans. Western and Eastern Legions converged in present-day Bulgaria to stop them. Men on both sides fought to achieve a bloody draw. Then in 378, the invading Lentienses, a branch of the Alamanni, were defeated when their king was killed.

Later that same year, Emperor Valens would confront Gothic tribes north of Adrianople in the Roman Province of Thrace. It was an overwhelming victory for the Goths who had no interest in fighting. They had been displaced by the Huns, and simply wanted to settle in the region. But the Romans were not good at sharing.
On the morning of August 9th, Valens left the Imperial treasury in Adrianople and marched his troops seven hours over difficult terrain. When he arrived at the Gothic camp, his men were exhausted and dehydrated. Worse, they were disorganized and the Goths held the high ground. Despite their disadvantage, the Romans struck first but were pushed back. The Gothic cavalry, arriving late, galloped through the haze of dust and smoke to surround the Romans, routing them. The Emperor was abandoned by his guards and Valen’s fate remains unknown. His body was never found. But this was clearly the beginning of the end for Rome.

In 380 CE, in the Battle of Thessalonica, the Goths pummeled the Romans yet again. Eastern Emperor Theodosius, who led the Byzantines, surrendered. Then to further insure their impending demise, Rome fought two additional Civil Wars, the first pitting Magnus Maximus against the Eastern Roman Empire led by Theodosius. The usurper was defeated, and Maximus was captured and executed.

In the second of these two internal conflicts, Byzantine Emperor Theodosius engaged the army of Roman Emperor Eugenius. This conflict was seen as a major milestone because Eugenius, the king of the Western Empire, while professing to be a Christian, has been presented as having had some pagan sympathies – which is to say that he was willing to let people make their own choices in this regard. So his defeat meant that the politicized Christianization of the Roman Empire was complete. Christianity wasn’t just accepted; it was required. Greco-Roman polytheism was replaced by the Babylonian Trinity. Although in reality, there was little difference.

It should be noted that the supposed hero, Theodosius the Great, as he was now called, was the last Emperor to rule over both halves of the Roman Empire but his reign would shape Europe for a thousand years. Much of the horror imposed on the continent by the Roman Catholic and Eastern Orthodox Church can be laid at Theodosius’s feet. He inaugurated the feudal system and imposed religious mandates that plagued the masses, robbing them of personal freedom. He forced the church’s and state’s interpretation Christianity on everyone, declaring that the Eastern Orthodox Church was the official state religion of the Roman Empire. It was not open hunting season on pagans and heretics. Every polytheistic ritual which hadn’t already been incorporated into the Church’s nomenclature was banned. The mantra was: convert or die.

The imposed orthodoxy was Constantinian – which is now the only surviving form of Christianity. Every Christian denomination in the world today, no matter if it is Roman Catholic, Eastern Orthodox, or Protestant, was conceived and established in Nicea in 325 CE – and is thereby plagued by its creed. The bishops of the emerging Church throughout the Roman Empire convened the Council of Nicea on Constantine’s orders. The purpose was to remove Yahowah and His Old
Testament from their religion and replace Him and His Word with Iesous Christos and their New Testament. To accomplish this less-than-divine duplicity, the Christian man-god had to be equal to and then equivalent with the Father – “homoousios – the exact same essence and being” – turning the man into the totality of God. It was, of course, a Gnostic notion promoted by Paul.

But there were men at the time who knew that this was nonsense. Yahowsha’, by His own admission, revealed that He was a diminished manifestation of Yahowah. He had to be. The very transition from spirit / energy to matter / a physical being requires a degradation of scale equivalent to the speed of light multiplied by the speed of light: $E=MC^2$. All of God won’t fit into our solar system, therefore it cannot be confined to the body of a man. Yahowsha’ is a part of Yahowah set apart from God to reveal Yahowah to us and to fulfill His promises. Nothing more. Nothing less. Yahowsha’ did not come for us to pay attention to Him, for us to worship Him, for us to pray to Him, but instead to reveal Yahowah to us and make it possible for us to know the Father. Those who focus on Yahowsha’ rather than looking through Him to Yah, miss the purpose and benefit of His mission. In perspective, it is akin to worshipping a toenail clipping rather than looking up and coming to know the individual from which it came.

The most outspoken advocate of the truth at the time was Arius. He cited Yahowah’s and Yahowsha’s testimony to prove that according to God, Yahowsha’ was not equivalent to the Father. But this truth had to be irradiated for the new religion to prosper in the anti-Semitic culture of Greece and Rome. As a result, Arians were labeled heretics and Iesous Christos became the “Lord God,” entirely divine – with “the fullness of the godhead residing upon him bodily.” With all of Christendom agreed politically and religiously, the only things left to accomplish were to establish the uniform observance of the pagan celebration of Easter, promulgate cannon law, degrade the Torah, outlaw God’s actual instructions, and then impose the resulting religion on everyone. The first step in the process was initiated in Paul’s letters to the Galatians and then to the Romans. The second step was inaugurated under Constantine and the Nicean Council. The third materialized seventy-five years later under Theodosius when he imposed the resulting religion. Nothing has changed since. The Beast that was the Empire of Rome was soon to be severed and then die, only to be resurrected as the Christian Church. And it is Christianity that will give rise to the Beast of the Tribulation.

There would be more meetings and decrees to be sure, but the world was profoundly punished during the Easter Nicean Council in 325 when “Jesus Christ” became the principle Christian god. It was pummeled again in 380 when the Trinitarian religion was imposed as the only legitimate Imperial and Catholic
religion in the Edict of Thessalonica. While Rome was two distinct Empires, West and East, it was one religiously.

The following year, Theodosius reiterated his ban on all religions except the officially accepted version of Christianity. And with this decree, he began to prosecute any magistrate who failed to enforce his laws against polytheism. Persecution followed, with Christians being the doling out the abuse. All non-Nicean Christians were excommunicated from the Church. Roman holidays, as had been the case with Yahowah’s Feasts, were now outlawed. Witch hunts were pursued vigorously. All temples were either shuttered or transformed into churches. Theodosius even banned the Olympics due to its association with Mount Olympus. He encouraged the destruction of any ancient edifice that had any association with any god other than his own Christian god, unless, of course, they could be converted into palaces for his lords or churches for his priests.

Like Constantine, his comrade in crime, Theodosius was a product of his environment. He began his career in the military, accompanying his father into Britannia. Together they quelled the “Great Conspiracy.” His father, however, was disgraced and executed after losing two Legions to the Sarmatians (Iranians) in 374 CE. Theodosius, not wanting the same fate, retired to live the life of a feudal lord as a provincial aristocrat on an enormous family plantation in Galicia (extreme northwestern), Spain. But four years later when Gratian invited Theodosius to take command of the Illyrian army following Valens’s death, it served as his de facto invitation to become Co-Augustus of the Eastern Roman Empire. Within five years, Gratian was killed during a rebellion, enabling Theodosius to fight his way to supremacy.

While the Church regales him, he was hardly a bastion of virtue. In 390 CE, after one of his garrisons in Thessalonica abused the indigenous population, they rebelled, and in the ensuing chaos, the Roman commander was killed. So in retaliation, Theodosius ordered a garrison of enslaved Goths under his command to “kill all of the spectators in the Circus.” Theodoret, a contemporary witness, reports: “The anger of the Emperor rose to the highest pitch, and he gratified his vindictive desire for vengeance by unsheathing the sword most unjustly and tyrannically against all, slaying the innocent and guilty alike. It is said seven thousand perished without any forms of law, and without even having judicial sentence passed upon them; but that, like ears of wheat in the time of harvest, they were alike cut down.” And yet this horrible man’s shadow would linger over Europe and the Church for one-thousand years – establishing and imposing the only surviving form of the Christian religion along with its preferred financial system, feudal fascism.

But there was yet another incident in Theodosius’s morbid existence that would influence the world for the next millennia. As a result of the massacre of
civilians in Thessalonica, the Bishop of Milan, Saint Ambrose, excommunicated Theodosius for a couple of months, readmitting him to the Eucharist after proper penance and payments. His contribution to Christendom was the removal and transfer of an enormous obelisk from Alexandria, Egypt to Constantinople. The Obelisk of Pharaoh Thutmosis III, now a monument to Emperor Theodosius the Great, still stands in the Hippodrome, the long racetrack in the center of the city. The Christian obelisk was replete with sun-god slogans and imagery devoted to Amen Ra. It had originally been dedicated in Karnak, the Vatican of the Egyptian priesthood. The Church, in order to make the pagan object Christian, carved a supporting base that shows Theodosius and his royal family set apart from other nobility, offering a laurel wreath – another symbol of the sun.

This obelisk was actually part of a pair of religious icons. Its partner, now called the Lateran Obelisk of Constantius II, was shipped to Rome a few years earlier. The Pharaoh Thutmosis IV / Emperor Constantius II Obelisk currently stands next to the Papal Palace in the Vatican. It is also covered from tip to base in pagan religious pontifications. The most famous Roman Catholic obelisk, the one in the center of the Vatican, was brought from Egypt to Rome by Caligula. It all reveals that there is no distinction between this evil Empire and its Church. One simply emerged out of the other.

Militarily, another factor that would loom large in Theodosius’s reign as Pope, Lord, Emperor, and General was his predilection for using barbarians to suppress barbarians. Goths were allowed to settle alongside Romans so long as they gave their sons to the Legions. But they were as prone to pounce on their masters as they were to leave and go back home.

A moment ago, we discovered that Theodosius would fight not one, but two civil wars in pursuit of his ambition. In the second battle of egos, Theodosius sought to rid the Empire of Eugenius, simply because he was reluctant to impose his religion on all Romans. During the ensuing conflict, Christian propagandists masquerading as historians want us to believe that the Christian Eugenius placed a statue of Jupiter on the battlefield. To position this as the ultimate battle between good and evil, he is said to have had images of Hercules drawn on his Legion’s banners. In this way, we are told, he had hoped to reclaim Rome’s greatness. It wasn’t true, but truth has never been Christianity’s strong suit.

With the landscape duly colored, the Lord Pope General Emperor Theodosius, Rome’s fascist and dictatorial Christian, deployed a Gothic army comprised principally of pagans. With them holding little value, he sacrificed them first, having the Goths charge headlong into the Roman lines, hoping to prevail by attrition. It produced nothing but blood and death. Then the following day, some Western troops deserted, which the Christian Emperor looked upon as an omen from god, even though they were also pagans.
But the plot would thicken. A fierce tempest blew over the Western Empire, allegedly casting their arrows back at them. Theodosius announced that it was an answer to his prayers and the fulfillment of a prophecy. Buffeted by the winds, the Western Empire’s lines broke, enabling the Lord Pope Emperor General Theodosius and his Eastern Empire, aided as they were by barbarian mercenaries, to claim supremacy over the West, turning out the lights on Rome and eventually the whole of Europe.

Roman Emperor Eugenius, a fellow Christian, was captured. He was brought before the Emperor of the East where he begged for mercy. None was shown and he was beheaded.

In the real world, there was no divine wind. If there was a breeze at all, it blew before the battle was even waged according to contemporary sources. The whole religious underpinning was contrived by the Christian theologian Rufinus to demonstrate the validity of his faith. This fanciful myth was promoted by the propagandist poet, Claudian, to make war seem godly. Pagans were fighting pagans under different names, but it was now: “Onward Christian Soldiers Marching Off to War.” But in reality, all this battle did was hasten Rome’s demise. Theodosius died a mere four months later, leaving the crumbling Empire to be governed by his incompetent children, Honorius and Arcadius.

But for the moment, the Empire was united as was Christianity. And soon thereafter, the pagan aristocracy in Rome reinvented themselves as papal families providing decadent popes for the new Church. It all became Machiavellian.
onerous deals on those they considered barbarians, thought it beneath them to make deals with barbarians.

Before his death, Emperor Theodosius set these pieces into motion. He had signed a treaty with the Visigoths, who at the time were the Empire’s most formidable foe. He would call the rabble subjects, and thus serfs, but their kings were allotted vast territorial concessions. Soon thereafter, one of the enriched monarchs, Alaric, unified the Visigoths, becoming king of kings. Desirous of learning the Roman ways in order to help his people survive them, Alaric accompanied Theodosius’s army. He saw how the Romans willingly sacrificed the lives of his people in their battles, witnessing half of the Visigoths deployed in combat between the Eastern and Western Empire die in a single day. He realized that Romans sought to weaken the Goths by having them bear the brunt of Roman battles. Conflicts between Emperors became a game, with barbarian lives used as pawns. So rather than continue to fight with Rome, he began fighting against Rome.

And while Alaric would try, his early attempts to invade Italy were repulsed, initially by the aforementioned Stilicho. Then suddenly, Stilicho did an about face and allied with those he was opposing. His motives were simple enough; he wanted to reclaim Illyricum for the Western Empire and thought Alaric could help. However, when the Vandals crossed the Rhine and invaded Gaul, the invasion was called off, leaving the Visigoths with the cost of preparing for the battle without anyone to plunder. So Stilicho persuaded a fickle Roman Senate to reimburse Alaric, essentially buying him off with the promise of status and thousands of pounds of gold. But then the Senate changed its mind and displaying their inbred prejudice, began to demean Stilicho, Alaric and the Visigoths, creating the resentment that would lead to Rome’s demise.

Realizing that the city could no longer be defended against the aspiring Visigoths, the capital of the Western Empire was moved to Mediolanum, and then from there to Ravenna. Worse, as Alaric marched toward central Italy in early 402 CE, the Roman Legions were distracted fending off a Vandal rebellion in the north, giving the approaching Visigoths unimpeded access.

Alaric, however, and the marauding Visigoths, took a momentary break from their siege of Italia to celebrate Easter in Pollentia (modern Pollenzo, Italy). With them distracted with religious observances, Stilicho attacked, resulting in a draw that left many Christians dead on both sides. But by sneaking behind the battle lines in a terrorist ploy, Consul Stilicho had managed to capture Alaric’s wife, children, and extended family. The Christian propagandists reporting on the battle, men like Claudian, praised the strategy, calling it divinely inspired: “Thy glory, Pollentia, shall live forever.... Fate pre-ordained thee to be the scene of our victory and the burial-place of the barbarians.” Easter, indeed.
By 405 CE, Stilicho (the Easter kidnapper) approved another treaty with Alaric, conceding to his earlier demands. The Visigoths were afforded the titles and status they desired along with four-thousand pounds of gold for his troops in exchange for Alaric promising to respect the authority of the man who had robbed him of his wife and children. The Senate wasn’t impressed with the gift or Stilicho’s negotiating skill so they labeled him “an enemy of the people.” It wasn’t a criminal offense to kidnap a monarch’s wife and children, but it was treasonous to deal with a barbarian, even if the savages were Christians. For his trouble, Consul Stilicho was executed.

This brings us to a glorious moment in this hideous journey through Roman history. It is 410 CE. By August Rome will be in ashes, a tumbled heap of ruins – its just dessert. The spiritual heart of the Roman experience, “the Eternal City” would receive a fatal blow. If only it hadn’t been resurrected, the Empire becoming the Church.

The fall had been inevitable. Rome treated so many people so badly for so long, it was only a matter of time before someone gave them a taste of their own. On this day it was Alaric and the Visigoths.

The chain of events was simple enough. The Huns, a loose federation of nomadic tribes originating in China and Mongolia, migrated west toward the Caucasus Mountains and Caspian Sea around the first century. They would resume their westward migration in the fourth and fifth centuries, appearing north of the Black Sea in today’s Ukraine around 370 CE. They would then cross the Volga and attack the Alans, whom they subjugated. From that point, the Huns began plundering Gothic settlements. Unsatisfied, the Huns would pursue the Visigoths, displacing native peoples who sought asylum initially in the Balkans and then in northern Italy. It was the domino effect, with one people pushing into another, toppling over the next.

But the Romans did a strange thing. Rather than befriend the victims of the Huns, they opposed the Goths. Then noting their ability to fight and their lust for plunder, the Romans afforded the Huns Foederatus status, providing them with all manner of inducements and benefits in exchange for military assistance. That made the Huns mercenaries in the modern vernacular. Allowed to settle in the Pannonia Province, the Huns used it as a base to raid the Eastern Roman Empire, attacking Thrace and pillaging Cappadocia, before invading Syria. And while they turned north and east from there and did not pursue Rome, the mass migration they had initiated by destroying the Gothic kingdoms pushed the Visigoths in Rome’s direction.

The other overriding problem was that the Romans had been racists and imperialists, subjugating and oppressing everyone within reach of their massive
military. They taxed their subjects to death, making them serfs to a Beastly Lord. They were carnal and corrupt and couldn’t be trusted. The real barbarians were those dressed in elegant togas.

Thereafter, the young Honorius, the eldest son of Theodosius, craved adventure and journeyed east to settle a brewing succession battle in the Eastern Empire, something his former consul, Stilicho, had discouraged while he was alive. Somehow it led to a mutiny, one orchestrated by Olympius, a Roman bureaucrat, who murdered most of Stilicho’s appointees. Olympius persuaded the gullible Honorius that anyone loyal to the late Stilicho was a threat. The solution, he said, was to appoint him Magister Officum. And during this time of intrigue and misadventure, Rome’s military commanders became especially vicious toward the Gothic slaves in their service, many of whom were captured by Stilicho and forced into the army. Some thirty thousand escaped Italy and joined forces with Alaric, providing him with motive and means to sack Rome.

Collectively they would hold Rome accountable for the misery the Empire had inflicted on them and so many others. They would invade Italy and lay siege to Rome in the autumn of 408 CE. With its dying population starving and diseased, Senators offered Alaric five-thousand pounds of gold and thirty-thousand pounds of silver, in addition to undisclosed amounts of silk and pepper to lift the siege. But Alaric didn’t trust the Senate.

So the Senate, which by this time had become a breeding ground for popes, dispatched Pope Innocent to Ravenna to encourage the child Emperor Honorius to make a deal with the Goths. During an interim meeting with Innocent, Alaric requested that the provinces of Rhaetia and Noricum be given to him as a home for the Visigoths and that he be appointed a general in the Roman army. However, when it came time to engage Honorius, he wouldn’t even meet with the man who he considered inferior. With extreme prejudice, he composed a letter refusing his requests, foolishly insulted Alaric because he considered him a barbarian. Then, making matters worse, Honorius tried to sneak Illyrian soldiers into Rome. Alerted to the backhanded ploy, Alaric intercepted them. Outraged by the insults and diplomatic failures, he besieged Rome a second time, this time beginning his assault by destroying the food supplies warehoused in the harbor at Portus.

The Senate and its Pope capitulated, giving Alaric more than he had previously requested. Rather than declaring him one of a hundred “dux — generals,” he was named: *Magister Utriusque Militium* — Supreme Military Commander. His brother-in-law, Ataulf, was afforded the title “*Comes Domesticorum Equitum,*” which made him part of the Roman Elite Guard over equestrian units which protected the Emperor and served as his staff officers. Properly commissioned, they marched toward the boy who roared, seeking to depose Honorius. And this time, little Honorius was shaking in his sandals, ready
to surrender, that is until an army from the Eastern Empire arrived at his doorstep. But that is not to suggest Rome or the Goths were suddenly united. Heraclian, the governor of Africa, cut off Rome’s food supply from Egypt. And Sarus, a fellow Gothic commander who was allied with Honorius and who had an ongoing blood feud with Ataulf, attacked Alaric.

So Alaric, recognizing that Honorius was behind the assault, returned to Rome a third time. When he arrived on August 24, 410, slaves inside the city opened Rome’s Salarian Gate allowing the Visigoths to enter without a fight. They looted the city for three days, ransacking the mausoleums of Augustus and Hadrian, shattering the urns that contained the ashes of these despicable men. But beyond this, the barbarians were better behaved than Romans. They pillaged the Basilica Aemilia, where the merchants that had pillaged them sold their wares, and the Basilica Julia, which housed the offices of the Roman bureaucracy that had taxed and oppressed them. The Roman citizens that had plundered them and enslaved them, were taken hostage.

Ever willing to attribute all manner of absurdities upon the gullible, Roman patriots and pagan theologians said that the sack was divine punishment for turning away from the traditional gods. Seeing just the opposite, Saint Augustine wrote *De Civitate Dei contra Paganos - The City of God against the Pagans* to describe Christianity’s relationship with competing religions and with the Roman government. In the aftermath of Rome’s sacking by the Visigoths, the man considered the most influential Father of the Church, wanted to reassure Christians that even if the earthly rule of the Roman Empire was imperiled, it was the City of God that would ultimately triumph.

In 419 CE, a coalition of Suebi (Baltic Germans) allied with Imperial Roman forces to combat a confederation of Vandals (East Germans) and Alans (Iranians) in Leon, Spain. Then in 432, Romans clashed with Romans when the Junior Magister Militum Flavius Aetius and the Senior Magister Militum Bonifacius spared. Bonifacius, while victorious, was mortally wounded, taking some of the luster away from his success. As for Aetius, he fled to the Huns and returned with them to fight another day.

So now with Flavius Aetius perched on the throne, he would send his Huns after the Visigoths in 436. Surprising them, the Huns defeated the Visigoths, with Rome claiming it as a victory of sorts.

Then in the Battle of the Utus in 447, the Byzantines would face off against the Huns again, but this time they were led by the infamous Attila. And yet with the Christian influence over Rome, the Empire had long since abandoned any pretence of historical accuracy, so it is difficult to know what actually occurred. The Huns didn’t leave us a written legacy and the Christians had a predilection for
revisionism. Our view is therefore obscured, precluding a reconstruction of the events.

But this we know, beginning in 443, the Byzantines stopped paying tribute to Attila the Hun. Thereupon, in 447, he invaded the Balkans. A Roman force moved northeast to intercept him. They engaged in the Province of Dacia Ripensis, and thus along the Danube. The Byzantines lost. The city of Marcianopolis, Thrace, in modern-day Bulgaria, was completely destroyed. Constantinople, the capital of Byzantine Rome and the Eastern Orthodox Church, was now vulnerable, especially in light of the fact that an earthquake earlier that year had destroyed its protective walls. But since the city’s inhabitants were suffering from the plague, Attila the Hun wisely decided against infecting himself and his men.

There were safer hunting grounds with easier prey. So Attila pillaged and plundered the Balkan Provinces, including Illyricum, Thrace, Moesia, Scythia, and Dacia. In haunting echoes of past glory, he was finally turned back at Thermopylae – the site of Spartan heroism against the Persians long ago, and the place Greeks thought was the gateway to Hades. But that was just the lull before the storm.

In hopes of delaying the inevitable, Emperor Theodosius II, a Junior Augustus, and Honorius’s nephew, decided to bribe Attila, paying him an enormous annual tribute to dissuade him from destroying Constantinople, Byzantium, and the Eastern Orthodox Church.

Like his namesake, Theodosius II made his mark on Christendom. He is noted for compiling all of the laws and edicts promulgated by Constantine, thereby creating the *Corpus Juris Civilis* of the Eastern Orthodox Church, which by this time had become synonymous with Byzantium. He also presided over a significant religious dispute. After meeting Nestorius, a renowned monk, Theodosius II appointed him Archbishop of Constantinople in 428 – further demonstrating that there was no distinction between church and state. But Nestorius quickly became involved in an argument whereby he tried to find a middle ground between those who insisted on calling the Mary “Theotokos – Mother of God” and those who rejected that title because God, as an eternal being, could not have been born. Nestorius’s compromise, a heresy later called Nestorianism, was initially supported by the Emperor, but opposed by Archbishop Cyril of Alexandria. At the request of Nestorius, the Theodosius II convened a council in Ephesus in 431. They condemned Nestorius and affirmed the title *Theotokos*, making Mary the “Mother of God,” just as the Babylonians had done with the Queen of their Trinity.
In 451 CE, during the Battle of Chalons, General Flavius Aetius and the Visigoth King Theodoric I were allied against Attila the Hun. The Visigoths, who at this time comprised the preponderance of soldiers in the Roman army, kept the Huns from conquering Gaul.

Attila, as was his custom, had his diviners examine the entrails of an animal sacrifice the morning before battle. The soothsayers allegedly predicted the Hun’s defeat, even that one of the enemy leaders would be killed. Wanting Aëtius to die and to hedge his bets, Attila decided to engage, but delayed until sunset so that he and his troops could escape if their fortunes turned. And as it would transpire, Theodoric was thrown from his horse and trampled to death by his own men. The following day, with the battlefield littered with dead bodies, the Huns stayed in their camp while the Visigoths sang heroic songs to their fallen king.

The Vandals were up next, drawn into the conflict to oppose Emperor Petronius Maximus who had usurped the throne. His reign would be short-lived, even by Roman standards. As wealthy Senator and prominent aristocrat, he had been instrumental in the murders of General Flavius Aetius and Emperor Valentinian. And murder had its rewards. He was designated the “Comes Sacrarum Largitionum – Count of Sacred Largess,” because he led the restoration of the Old St. Peter’s Basilica. But it didn’t do him much good. He would be dead within two months, killed during the third sack of Rome.

The dual murders were interesting in their own right. Rome evidently fiddled as the city burned. Emperor Valentinian and the High and Mighty Maximus placed a wager on a game that Maximus lost. Without his purse, Maximus left his royal ring as collateral, guarantying that he would pay the debt. But according to Roman lore, Valentinian used it to court Lucina, the beautiful wife of Maximus, whom Valentinian had lusted after. Believing she had been summoned by her husband, Lucina found herself at dinner with Valentinian. He raped her. So much for Valentine’s Day.

Lucina, upon returning home, accused her husband, Maximus, of betrayal, believing that he had sent her to the Emperor to curry political favor. This in turn gave Maximus every motivation to eliminate an obviously detested and despicable individual. But he had to be careful, knowing that while Aetius was the Supreme Military Commander and a Maximus loyalist, he could not exact the vengeance he craved on Valentinian without it costing him his own life. Then as the story goes, Maximus cozied up to a eunuch serving Valentinian, the Primicerius Sacri Cubiculi Heraclius, who had quietly shown his contempt for General Aetius. Conspiring together, they convinced Emperor Valentinian that Aetius was planning to assassinate him, urging Valentinian to strike first, which he did with the help of his eunuch on September 21, 454.
With the general dead, Maximus asked Emperor Valentinian to appoint him Supreme Commander. But he refused based upon the eunuch’s council. Now with two reasons to kill the king, Maximus nurtured two willing accomplices in Optilia and Thraustila, both Scythians who had fought under Aetius, but were now serving as Valentinian’s escort. Maximus simply told the truth, albeit not the whole truth, revealing that Valentinian had killed their General. Then after offering them a reward for the betrayal of the Emperor, on March 16, 455, they executed him along with the previously complicit eunuch. The Scythians took the imperial diadem and robe and brought them to Maximus, who used them to claim the throne. To his credit, the Scythians were properly paid for the fine work that they had done. Then working quickly, Emperor Maximus married Licinia, Valentinian’s widow.

With no time for a honeymoon, the murdering Maximus sent a mission to Toulouse to gain the support of the Visigoths, recognizing that Rome’s foe now comprised most of its army. At the same time, he canceled the betrothal of Licinia’s daughter, Eudocia, to Huneric, the son of the Vandal King Geiseric. Instead, he wanted his son, Palladius to wed Eudocia, all to strengthen his ties with the Theodosian dynasty in Constantinople. But it proved to be a miscalculation. The Vandal King claimed that the canceled marriage invalidated his treaty with Valentinian, which was sufficient to motivate the Vandals to invade Italy.

Within two months of Maximus assuming the throne, the Vandal fleet was en route to Rome. Recognizing that the Visigoths would not arrive in time to save him, Maximus was minimized when he rode out of the city on May 31, 455 without an escort. He was stoned to death by a soldier who mutilated his body and tossed it into the Tiber River. Maximus’s son was also killed.

Three days later, Vandal King Geiseric captured Rome. In actuality, the gates were thrown open to him on the order of Rome’s actual authority, Pope Leo, who requested that the Vandals not destroy his Basilica or any of the religious buildings of ancient Rome that the Church had converted for their use. In that they were all Christians, the Vandal soldiers would plunder the city for weeks, but respecting the pope’s directives, they minimized their use of arson, torture, and murder, but not stealing or kidnap.

The English term “vandalism” is derived from this period, because the Vandals stripped away most everything, including the bronze roof tiles of the Temple of Jupiter. The women of the royal court were kidnapped and forced to “marry” Vandal chieftains, which is to say that they were raped. And countless shiploads Roman citizens, now captives, were sent off to Africa to be sold as slaves. But St. Peter’s wasn’t burned and the priests and pope were not harmed.
After begging the Visigoths to rescue them from the Vandals, the Western Roman Empire under General Aegidius confronted the army of their fickle friend and often foe under King Theodoric at the Battle of Orleans. Two years earlier, the general had announced Northern Gaul’s secession from Rome, as Imperial assassinations continued to plague the crumbling Empire. Having been stripped of his title by Ricimer, Rome’s emperor de jour, Aegidius decided to invade Italy. Meanwhile, the Visigoths saw an opportunity to expand their territory. The opposing armies met in 453 CE in north-central France. The result was scored as a marginal victory for the breakaway sub-province.

Deprived of the soldiers required to menace the world, the battles were now fewer and further between. It wasn’t until 486 that a Roman rump state would fight again. The breakaway province of Northern Gaul, which was now called the Domain of Soissons, would fight the Franks in 486 CE. Clovis, who had dared the Gallo-Roman leader Syagris to fight, led the Franks. He prevailed, thereby substantially expanding Frankish holdings.

The last battle of the fifth century was waged sometime around 495 CE, but the sources are now exceptionally sketchy. The Battle of Badon Hill was allegedly fought between Britons and Anglo-Saxons – stirring the legend of King Arthur. Gildas, writing The Ruin of Britain not long thereafter in the early sixth century, claims: “The Saxons dipped red and savage tongue in the western ocean.” Obviously an impressionable Christian, Gildas would write: “From that time, the citizens were sometimes victorious, sometimes the enemy, in order that the Lord, according to His wont, might try in this nation the Israel of to-day, whether it loves Him or not. This continued up to the year of the siege of Badon Hill, and of almost the last great slaughter inflicted upon the rascally crew. And this commences, a fact I know, as the forty-fourth year, with one month now elapsed; it is also the year of my birth.”

Consulting a late tenth-century source, one equally prone to embellishments, in the Annals of Wales we read: “The Battle of Badon, in which Arthur carried the Cross of our Lorde Iesus Christi for three days and three nights upon his shield, and the Britons were the victors.”

This brings us to the only reason for recounting this otherwise meaningless affair. The propensity of Roman Christians to develop mythical characters and then set them into the flow of their revisionist history to sensationalize the merits of their ancestors and promote unifying religious, political, and military propaganda speaks to how they created the false characterization of Yahowsha’, removing from Him everything that actually mattered, while replacing the truth with a plethora of pagan predilections.
There would be fourteen wars waged by the Romans in the sixth century. The Byzantines would fight the Sassanid Persian Empire eight times, prevailing on six occasions. They would engage the Vandals twice, winning both battles.

In the West, Rome would be sacked again in 546 CE, this time by the Gothic King Totila. But even this battle was a spillover from the twenty-year war between the Ostrogoths and Byzantines. The Gauls, seeking to recapture Latium, moved against Rome, laying siege to the city for many months. Inside, Bessus, the Commander of the Imperial garrison, wouldn’t allow anyone other than the pope to leave. He then profiteered by selling grain to the civilian population at greatly inflated prices. We are told that Plebeians were eventually reduced to eating nettles, dogs, mice, and finally each other’s dung. Many committed suicide. Pope Vigilus, who had fled to the safety of Syracuse, dispatched his fleet of ships to Rome but they were intercepted by the Goths. Meanwhile, the remaining Imperial forces, led by Belisarius, remained mostly idle in their camp at Portus, awaiting reinforcements.

Totila’s men would scale Rome’s walls during the night of December 17, 546. As they opened one gate, the Roman defenders fled out through another, leaving only five hundred people in what had once been the heart of the Empire. Eighty-six of them were killed, mostly civilians huddling in churches. What little was left in Rome was plundered by Totila, whose intent was to turn the gated ruin into an enclosed pasture for his sheep. But with visions of carnage swirling in his head, he relented to pursue the Byzantine army in Apulia – the slender, southern-most Italian peninsula set between the Adriatic and Ionian Seas. And as he rides off into the sunset, leaving nothing but the Church of Rome in the dust, thus ends our romp through the gory and glorified history of Rome.

Those who are impressed by architectural grandeur and military might revere Rome. Those who are opposed to arrogance, decadence, savagery, and paganism are less impressed, and view the Roman Empire from Yahowah’s perspective: monstrous, fearsome, horrifying, appalling, and evil with the power, capacity, and will to destroy.

Let’s reestablish our bearings. We have just completed the first seven verses of Dany’el 7. By way of review, they reveal...

“In the first year of (ba chad shanah la) Belsha’tsar (Belsha’tsar), the king of (melek) Babel - Confusion (Babel), Dany’el (Dany’el) saw (chazah) a revealing vision (chelem) and (wa) supernatural revelations (chazuw) in his
mind (re’sh) while upon his bed (‘al mishkab). Thereupon (‘adayn), in (ba) the prophetic revelation (chelem), he was prompted to write a complete copy of (katab) the things (milah) being communicated (‘amar). (7:1)

I. Dany’el (Dany’el), responded (‘anah) and then said (wa ‘amar), ‘I am able to see (hawah chazah), with my sensory perceptions, the vision (ba chazuw) during night (‘im lyly ‘a).’ And then (wa), behold, right there (‘arwa’), four (‘arba’) spirits (ruwach) out of the heavens (shamaym ‘a) churning up (guwah) the approach to the Great Sea (la yam ‘a rab ‘a). (7:2)

Then four (wa ‘arwa’) great beasts (rab chyuwah) were coming up out of the Sea (calaq min yam ‘a), being transformed and different (shanah) one from the other (da’ min da’.). (7:3)

The first (gadamay ‘a) was similar to (ka) a lion (‘aryeh) but with (wa) wings (gaph) of (dy) an eagle (nashar) upon her (la). I kept watching (hawah chazah) while (‘ad) her wings were plucked off (marat gap). But then (wa) she was lifted up (natal) from the earth (min ‘ara’ ‘a) and (wa) upon (‘al) feet (ragal) like a human (k ‘anash), she was established and made to stand upright (quwm). Then (wa) a human (‘anash) heart and thought processes (labab) were given to her (yahab la). (7:4)

And then behold (wa ‘arwa’) another (‘achoran) beast (chywah), a second one (tinyan), actually resembling (damah la) a bear (dob). And on one side (wa la satar chad), she was established (quwm). And (wa) three (telat) ribs (‘ala’) were in her mouth (ba pum) between her teeth (ben shen shen). And (wa) thusly (ken) they said to her (‘amar la), ‘Rise up (quwm) and devour (‘akal) an abundance (sagyi’) of human flesh (basar).’ (7:5)

At this same site (ba danah ‘atar), I kept focused and observant (hawah chazah) and then, behold (wa ‘arwa’), another (‘achoran), this one resembling (ka) a leopard (namar). And upon her (wa la) were four wings (‘arba’ gaph) such as (dy) a bird (owp). They were on her back side (‘al gab gab). There were also four heads (wa ‘arwa re’sh), all associated with this awesome beast (la chyuwah ‘a). And governmental dominion (wa shalatan) was imparted (yahab) to her (la). (7:6)

In this same place (ba danah ‘atar) I remained observant (hawah chazah) during the night vision (ba lyly chazuw ‘a), and right there, behold (wa ‘arwa’): the fourth and final (raby ‘ay raby ‘ay) awesome and monstrous beast (chywah), the most fearsome and frightening, yet also revered and respected by some, – dazzingly beautiful yet terrible and terrorizing, often longing for revenge (dachal), horrifying and appalling, awful and evil, dreadful and horrific, sickening and gruesome (wa ‘eymatan), yet (wa) exceedingly and
preeminently *(yatyr)* powerful with the prodigious capacity to destroy *(taqyph).*

With *(wa)* her teeth comprised of iron *(shen dy parzel la)*, multitudes, including the largest, most numerous and powerful *(rab)*, she devoured, devastated, and destroyed *(‘akal)*, crushing the remainder *(daqqaq sha’ar ‘a)* with her feet *(ba ragal)* by trampling them down violently *(raphats)* under foot *(ba ragal).* But *(wa)* this one was different *(hyi’ shanah)* from all the other *(min kol)* beasts *(chwyah ‘a)* which preceded her *(dy qodam).* And *(wa)* ten *(‘asar)* horns, indicative of leaders and nations *(qeren)*, were upon her *(la).*” *(Dany’el / God Judges and Vindicates / Daniel 7:7)*

While it is unlikely, the ten horns may depict the ten ethnicities of the Western Roman Empire. They were: Alemanni (Gaul / Germany), Franks (France), Burgundians (Switzerland), Suevi (Portugali), Vandals (exterminated), Visigoths (Spain), Anglo-Saxons (England), Ostrogoths (exterminated), Lombards (Italy), and the Heruli (who were also exterminated). But ultimately these diverse people coalesced into five political and geographic divisions: Britain, France, Spain, Germany, and Italy. But let us not forget, there were also five kingdoms in the east. They were: Greece, Turkey, Syria, Egypt, and Libya. These ten principalities are important, so we’ll want to remember them.

Yahowah bequeathed Dany’el with the ability to interpret dreams, so it’s no surprise that he was able to highlight the key elements contained within this revelation so that we would be able to understand them. This is no exception...

“I was thinking about, trying to understand *(hawah sakal – I was contemplating, considering, and reflecting upon, prudently evaluating the insights and instruction regarding)* the horns *(ba qeren a’)* and then, behold *(wa ‘aluw), another and final *(‘achoran – someone else which appears in the end)* horn / individual leader *(qeren), a smaller one of lower status *(za’eyr – little and lowly, insignificant and worthless)*, came up between them and among them *(celaq ben – grew out and ascended in their midst).*

And three *(wa talat)* among *(min)* the initial group of horns *(qadmay qeren ‘a – the previous horns)* were de-horned *(‘aqar ‘aqar – were deprived of their horns, with them pulled out at their roots, cutting them off at the stump)* from before *(godam godam – from involvement in the previous relationship).* Then behold *(wa ‘aluw), eyes *(‘ayn), like the eyes of a human *(ka ‘ayn ‘enash – similar to the perceptions and sight of a mortal man)* in this unique horn *(ba*
qeren 'a da') along with (wa) a mouth (pum) speaking powerfully and abundantly as an esteemed authority (malal rab – prolifically conversing from a position of high status, pontificating verbosely as a great individual, conveying big words which are considered high and mighty, while discussing the big and important issues regarding the almighty).” (Dany’el / God Judges and Vindicates / Daniel 7:8)

I caught myself laughing out loud. Sha’uwl, the founder of the Christian religion and the author of half of the faith’s “New Testament,” chose the Roman name “Paulos” which means “lowly and little.” Paul, evidently, serves as the archetype for the “Antichrist.”

While this was written in Aramaic, Yahowah uses ‘achoran to address the “last” days leading up to and during the Tribulation. So this final horn emerges long after the fall of the Roman Empire – although not its Church. The horn, as always, speaks of power, of influence, and therefore of kingdoms and institutions. Horns were initially used in the crowns of kings and leading clerics, and thus speak of governmental and religious leaders.

In trying to ascertain the identity of the newly fashioned, lowly and little horn emerging in the last days from among the ten divisions of Rome, we should commence our search by trying to identify a country has been recently established, that is small, even insignificant. And fortunately, we have been given several marvelous clues which will help us hone in on the country and its emerging leader.

Let’s begin by considering, then eliminating, the candidates. The potential geographic regions include: Britain, France, Spain, Germany, and Italy in the West and Greece, Turkey, Syria, Egypt, and Libya in the East. In the United Kingdom, we find that Northern Ireland and the Republic of Ireland have recently become independent, and Scotland is about to become so, but they are based upon very old and established communities and they are not lowly economically. Moreover, as we shall learn in the next chapter, the emerging Beast is every bit as much Greek geographically as he will be a legacy of Rome religiously, so the newly emerged nations in Britain are way too far northwest to be considered.

There are no new nations which have been carved out of France, Spain, Germany, or Italy, disqualifying these countries as the birthplace of the Beastly horn. The only small nations which have emerged from them are Monaco and the Vatican, but both have long histories and neither is lowly economically. And as I’ve mentioned, further disqualifying France, Spain, Germany, and Italy, Dany’el 8:7-11 reveals that this unique and verbose leader will come out of the Macedonian Empire, which grew southeast of Greece.
Among the Roman divisions in the East, there have been no modern, lowly, or little countries carved out of land originally part of Egypt or Libya. Turkey and Syria both emerged out of the demise of the Ottoman Empire, but that was one hundred years ago and neither country could be considered insignificant. So that leaves us with a lone candidate: Greece – but not in the sense of the modern nation, because it became sovereign and independent when it seceded from the Ottoman Empire in 1828. And yet regions within the ancient Roman Province meet every condition delineated in the prophecy – including those described in Dany’el 8 (where in 8:9 it is the homeland of Alexander the Great) and 11 as well as those found in Revelation 13 and 17.

The Romans called Helena “Macedonia” in tribute to Alexander the Great. This region included the entire Greek Peninsula, all of present-day Macedonia, and most all of Albania, in addition to the western Aegean Islands. While it may be superfluous, in the second and third centuries CE, greater Macedonia was divided into the provinces of Achaea (the southern tip of the Greek Peninsula), Macedonia (northern and eastern Greece, southern Albania, including today’s Macedonia, and southwestern Bulgaria), Epirus (extreme northwestern Greece), Thrace (southeastern Bulgaria and extreme northwestern Turkey), Sparta (extreme northwestern Peloponnese), and Crete (in the Mediterranean Sea south of Greece and west of Turkey).

Recognizing that modern-day Greece is neither newly conceived, small geographically, insignificant in population, nor immaterial internationally, there are only two candidates left to consider: Albania and modern Macedonia. Albania was established after the collapse of the Ottoman Empire in Europe following the Balkan Wars, declaring its independence in 1913. While it is no doubt small, it is part of NATO, suggesting that it isn’t completely insignificant. And since it will be one-hundred thirteen-years old at the time addressed in this prediction, I suspect that’s too senior to qualify. And that leaves us with Macedonia.

The Republic of Macedonia declared its independence from Yugoslavia and became a sovereign state in 1991. It is tiny, less than ten thousand square miles. Its Gross Domestic Product is just $22 billion. A scant two million people call this landlocked country in the central Balkan peninsula of Southeastern Europe home – a quarter of which are Muslims who want to leave the predominantly Eastern Orthodox nation. It has been rejected by the European Union and by NATO. Further, its flag and national anthem pay tribute to the sun, Satan’s principle guise. It is an interesting blend of Socialist Humanists, Eastern Orthodox Christians, and fundamentalist Muslims. Moreover, since Yahowsha’ affirms in His dissertation on Dany’el 7, 8, and 9 that the Beast will “come up out of the sea,” meaning that the Towrahless One will be a Gentile, it is interesting to note that there are less than 200 Jews residing in Macedonia today.
In compliance with the prophecy, Macedonia is surrounded by a number of small nations, several of which could easily be amalgamated into it. The options include: Montenegro, Albania, Kosovo, and Serbia. However, since the prophecy reveals that three of the previous Roman principalities would be cut off, we should be looking for larger and older prey.

Even a cursory economic evaluation of annual national deficits and cumulative debt reveal that a time is quickly approaching when the European Union will divest itself of Greece and Italy – making them susceptible to a Macedonian alliance. But don’t forget about Turkey. It has consistently been denied admission into the Eurozone. Therefore, as worldwide recessions turn into depressions, Turkey might readily join such an alliance – in fact, I’d bet on it.

However, in Dany’el 8:9, after revealing that the Terror if the Tribulation will come out of the place Alexander descended upon the world, Macedonia, we discover that his influence will expand southward and eastward toward the Promised Land. That excludes Italy south of Rome, but becomes a perfect fit for Greece and Turkey. And then as we continue to move toward Israel, either Syria or Lebanon would qualify for the third assimilated nation. By this time, based upon Yasha’yah / Isaiah 17, the Syrian government will have fallen to Islamic terrorists.

If you are looking for the Towrahless One, known to Christians as the “Antichrist,” the prophetic evidence reveals that you’ll find this unique and verbose statesman among Macedonian politicians. And based upon the “lowly and little” reference, I suspect he will be a Pauline Christian, a devotee of the Eastern Orthodox Church and a product of a Socialist Secular education. He will be an Anti-Semite and Muslim sympathizer. I would also expect him to cultivate a following in Greece, Turkey, Syria, and Lebanon, perhaps even Rome, creating an economic alliance that will quickly grow into something more, especially as the world maneuvers in reaction to the fall of the Syrian government and the threat of world war.

The following statement suggests that the Towrahless One will keep the leaders of the assimilated nations in place, but will orchestrate their influence within his alliance. And if true, this next statement should be associated with the previous one.

“I continued to watch (hawah chazah – I kept focused and observant (peal perfect)) while (‘ad – until and as) those thrones (dy karatse’ – these positions of power) were set in place (ramah – were imposed and completely positioned (piel perfect)).” (Dany’el / God Judges and Vindicates / Daniel 7:9)

And we shall as well. Yahowah is revealing our history, past, present, and future. He does not want any of us to be left in the dark.
The Time of the Beast…

As we continue to make our way through the seventh, eighth, and ninth chapters of Dany’el / Daniel we are confronted with a profoundly revealing presentation of history. And even that portion which now lies in our past is poised to influence our immediate future. The Beast that will haunt our future was born in Babylon. It was nurtured in Rome. It lives in its Church.

Also, as a reminder, this prophetic portrayal was written twenty-five-hundred years ago, beginning in 555 BCE. And evidence that it was inspired by Yahowah abounds. Its proof statements are irrefutable because we possess sixteen manuscripts of Dany’el, all of which predate the book’s most profound predictions.

And since context is always an essential component of understanding, before we press on, let’s consider where we have been. Thus far we have been told...

“In the first year of (ba chad shanah la) Belsha’tsar (Belsha’tsar), the king of (melek) Babel - Confusion (Babel), Dany’el (Dany’el) saw (chazah) a revealing vision (chelem) and (wa) supernatural revelations (chazuw) in his mind (re’sh) while upon his bed (‘al mishkab). Thereupon (‘adayn), in (ba) the prophetic revelation (chelem), he was prompted to write a complete copy of (katab) the things (milah) being communicated (‘amar). (7:1)

I, Dany’el (Dany’el), responded (‘anah) and then said (wa ‘amar), ‘I am able to see (hawah chazah), with my sensory perceptions, the vision (ba chazuw) during night (‘im lyly ‘a).’ And then (wa), behold, right there (‘aruw), four (‘arba’) spirits (ruwach) out of the heavens (shamaym ‘a) churning up (guwah) the approach to the Great Sea (la yam ‘a rab ‘a). (7:2)

Then four (wa ‘arba’) great beasts (rab chyuwah) were coming up out of the Sea (calaq min yam ‘a), being transformed and different (shanah) one from the other (da’ min da’). (7:3)
The first (qadmay 'a) was similar to (ka) a lion ('aryeh) but with (wa) wings (gaph) of (dy) an eagle (nashar) upon her (la). I kept watching (hawah chazah) while ('ad) her wings were plucked off (marat gap). But then (wa) she was lifted up (natal) from the earth (min 'ara' 'a) and (wa) upon ('al) feet (ragal) like a human (k 'anash), she was established and made to stand upright (quwm). Then (wa) a human ('anash) heart and thought processes (labab) were given to her (yahab la). (7:4)

And then behold (wa 'aruw) another ('achoran) beast (chyuwah), a second one (tinyan), actually resembling (damah la) a bear (dob). And on one side (wa la satar chad), she was established (quwm). And (wa) three (telat) ribs ('ala') were in her mouth (ba pum) between her teeth (ben shen shen). And (wa) thusly (ken) they said to her ('amar la), ‘Rise up (quwm) and devour ('akal) an abundance (sagyi’) of human flesh (basar).’ (7:5)

At this same site (ba danah 'atar), I kept focused and observant (hawah chazah) and then, behold (wa 'aruw), another ('achoran), this one resembling (ka) a leopard (namar). And upon her (wa la) were four wings ('arba' gaph) such as (dy) a bird (owp). They were on her back side ('al gab gab). There were also four heads (wa 'arba' re'sh), all associated with this awesome beast (la chyuwah 'a). And governmental dominion (wa shalatan) was imparted (yahab) to her (la). (7:6)

In this same place (ba danah 'atar) I remained observant (hawah chazah) during the night vision (ba lyly chazuw 'a), and right there, behold (wa 'aruw): the fourth and final (raby'ay raby'ay) awesome and monstrous beast (chyuwah), the most fearsome and frightening, yet also revered and respected by some, – dazzlingly beautiful yet terrible and terrorizing, often longing for revenge (dachal), horrifying and appalling, awful and evil, dreadful and horrific, sickening and gruesome (wa 'eymatan), yet (wa) exceedingly and preeminently (yatyr) powerful with the prodigious capacity to destroy (taqyph).

With (wa) her teeth comprised of iron (shen dy parzel la), multitudes, including the largest, most numerous and powerful (rab), she devoured, devastated, and destroyed ('akal), crushing the remainder (daqg sha’ar ‘a) with her feet (ba ragal) by trampling them down violently (raphats) under foot (ba ragal). But (wa) this one was different (hyi’ shanah) from all the other (min kol) beasts (chyuwah ‘a) which preceded her (dy qodam). And (wa) ten ('asar) horns, indicative of leaders and nations (qeren), were upon her (la). (7:7)

I was thinking about, trying to understand (hawah sakal) the horns (ba qeren a’) and then, behold (wa 'aluw), another and final ('achoran) horn
(qeren), a smaller one of lower status (za’eyr), came up between them and among them (celaq ben).

And three (wa talat) among (min) the initial group of horns (qadmay qeren ‘a) were de-horned (‘aqar ‘aqar) from before (qodam qodam). Then behold (wa ’aluw), eyes (‘ayn), like the eyes of a human (ka ‘ayn ‘enash) in this unique horn (ba qeren ‘a da’) along with (wa) a mouth (pum) speaking powerfully and abundantly as an esteemed authority (malal rab). (7:8)

I continued to watch (hawah chazah) while (‘ad) those thrones (dy karatse”) were set in place (ramah).” (Dany’el / God Judges and Vindicates / Daniel 7:9)

Then in the midst of this vivid portrayal of world history and the emergence of the Towrahless One, we are confronted by a visual representation of Yahowah as Teacher and Judge. His appearance at this point in time is due to the fact that He wants us to know that He is wholly opposed to what we are witnessing. He wants those living at this time to know that there is an alternative to politics and religion, to counterproductive military and economic schemes. During the darkest time in human history, there is light.

This Aramaic portion of Dany’el reads...

“Then (wa) the Ancient of Days (‘athyq yowm – the One honored as God from a previous period of time, the most respected and long enduring, used in Aramaic as a divine title or epithet) sat down (yatib – He established Himself in His position of supreme authority). His clothing (labuwsh – His garments) appeared like (ka) brilliant white snow (talag chuwr – bright and radiant), and the hair on His head (wa sa’ar re’sh) was like (ka) pure and perfect lamb’s wool (naqe’ ‘amar). His throne (karase’ – His seat of authority) was ablaze with fire (shabyb dy nuwr – flaming brilliantly, glowing warmly, and flashing radiantly as if pure energy) with a rotating structure (galgal – a wheel or spinning implement (akin to the Hebrew galal – to roll away and remove by way of trust and commitment)) gloriously glowing with radiant energy (nuwr dalaq – flaming like a furnace or crucible).” (Dany’el / God Judges and Vindicates / Daniel 7:9)

This depiction of Yahowah in heaven is identical to the way Yachezq’el / Ezekiel presents the same scene. And of particular interest is the use of galgal. Recognizing that Yahowah, while old by any standard, doesn’t need a rolling wheelchair, I sought to make sense of the term. And the most interesting clue is that it is the same word Yahowah uses to describe “galgal – rolling away” the iniquity of the Yisra’elites at the end of their forty-year sojourn through the wilderness, just as they were about to cross the Jordan and enter the Promised Land. If they had looked up from their position, they would have seen Mount Mowryah, where the round stone at the entrance of the tomb conveyed the same
truth when it was rolled away after Yahowsha’s fulfillment of Pesach and Matsah. Therefore, this galgal of glorious and radiant light is symbolic of the mechanism Yahowah deploys to enable us to approach Him, making us perfect by rolling away our iniquity and surrounding us with His purifying light.

This next statement speaks of the stream of light that paves the path from our world to God’s home. It is Yah’s light, the very essence of His nature.

“A stream (nahar – a river) of fire (dy nuwr – comprised of radiant energy and light) flows forth (nagad). And (wa) it appears and comes out (napaq – emerges and flows out) from His presence (godam). Thousands upon thousands upon thousands (‘alap ‘alap ‘alap – countless multitudes) serve Him (shamash – those of considerably lower status do as He commands, attending to His affairs) with very, very, very many (wa ribow ribow ribow) before Him (godam). They stood (guwm – the rose) while the Judge (dyn ‘a) sat (yathib). Then (wa) the records of the Instructor (tsaphar – the archives of the Teacher) were opened (phatach – were unfurled).” (Dany’el / God Judges and Vindicates / Daniel 7:10)

Yahowah is our Instructor. His Towrah is comprised of His teaching. And He will judge those who reject it. Acknowledging the enormous value of Yahowah’s instruction is the very reason a hundred pages of historical research was compiled on Rome for your consideration. It is important that we understand why God despises Rome so that we don’t support similar political, religious, military, or economic institutions. God would not have delineated His angst without a good reason, and as it turned out, there were hundreds of them. Furthermore, Rome lives on through the Church, so it is still a menace. And the only way we can thwart its ambitions and save souls from it is to expose and condemn the Roman Catholic and Eastern Orthodox Church – something that cannot be accomplished without accurate information. Also, the Beast and his schemes will be predicated on Rome. So to understand him and them, we are required to peer into the heart of the Beast.

The multitudes that are referenced in the preceding passage are “mal’ak – messengers.” They are Yahowah’s spiritual envoys who do whatever He instructs. They are typically referred to as “tsaba’ – a vast array of implements deployed in a command and control regimen.”

Noting a pattern of behavior that we’d be wise to emulate, Dany’el revealed...

“I continued to be observant (hawah chazah – I kept focused so that I might see and perceive and thus realize and understand (peal perfect)) in this regard because (ba ‘adayn min) the voice conveying (gal) the abundant (rab – the many great and vociferous) words, affairs, and decrees (milah – the discourse,
decisions, and commands) of the horn (‘a dy qeren ‘a – associated with the political leader) was speaking (malal – talking).

I kept watching until I came to realize (hawah chazah ‘ad) that the monstrous beast (chywah ‘a) was slain (dy qatal – that he was executed), and the body (wa gashem – the physical body) perished (‘abad – was dead), so (wa) it was given (yahab) to (la) the fire and an offering to be consumed (yaqedah ‘esha’).” (Dany’el / God Judges and Vindicates / Daniel 7:11)

“Then with the remainder (wa sha’ar – so the rest) of the beasts (chywah ‘a), governmental dominion (shaletan – their power, authority, sovereignty, rule, and mastery) was taken away from them (‘adah – ceased and was annulled and removed from them as they were deposed from power). But (wa) an extension of life (‘arkah ba chay – a prolongation and continuation of living) was extended to them (yahab la – was given to them) until (‘ad – up to) an appointed time (zaman – an established, fixed, and set point in a particular season when something is expected to occur), and then a year’s time (wa ‘idan – a period of time, typically a year; from ‘ed / ‘ada’ – a set period in which filthy rags and stained garments are taken away, removed, and deposed).” (Dany’el / God Judges and Vindicates / Daniel 7:12)

This is consistent with what we are told in Revelation, that the Beast will be killed and then will be bodily resurrected. It’s Satan’s favorite trick, in that it is impressive physically and yet meaningless spiritually. This same death and resurrection sequence is pervasive in religious lore, including Christianity. But beyond the application toward the Towrahless One of Tribulation fame, the beastly Empire of Rome perished as well. The city was burned. But then it rose out of the ashes as the Roman Catholic and Eastern Orthodox Church.

When it comes to interpreting dreams, I’m way out of my comfort zone. These statements are describing specific events that will occur during the Tribulation, and therefore between 2026 and 2033. But on the surface, it appears as if the world’s political, economic, religious, and military leaders who facilitate the ascension of the Beast will be swept aside for a while, losing control, only to have it reinstated.

As for the reference to “an appointed time,” there are seven of these each year, coinciding with the seven “Mowed Migra’ey – Invitations to be Called Out and Meet” with Yahowah. And because we are told that there will be “a year’s time” after this Appointed Time, something is going to change once this Migra’ is celebrated again twelve months later. The fact that the next statement references the arrival of the Son of Man, since we know that He will be returning on Yowm Kippurym in year 6000 Yah (sundown on October 2, 2033), this year could well be the time between Reconciliations, which would begin on September 14th in
2032. However, a considerable amount of caution is appropriate. Verses twelve through fourteen are among those missing from the scrolls found at Qumran, so all we have to work with here is an Aramaic segment of the Masoretic Text.

You will notice, Dany’el is consistently engaged doing the thing Yahowah encourages most: being observant. It is how we learn, how we come to know, and how we develop understanding.

“I continued to closely examine and carefully consider (hawah chazah – I remained observant and kept focused so that I might see and perceive and thus realize and understand (peal perfect)) the things associated with the supernatural revelation (ba chazuw – the revelation communicating truth through sensory perceptions) during the night (lyly ‘a – during the time of darkness when there was no light between the sunset and sunrise), and then behold (wa ‘aruw – now, drawing attention to what can be seen while emphasizing the transition being described): accompanied by (‘im – in association with and within) a cloud, making a visual appearance (‘anan – a visible mass of condensed water vapor or mist; from ‘anan – to make an appearance) from the heavens (shamaym ‘a – the spiritual realm of God), like (ka – corresponding with and similar to), the Son of Man (bar ‘anash), He was (hawah – came into existence, into being, becoming known) arriving (‘atah – coming as part of a consent agreement).

And meanwhile (‘ad), the Ancient of Days (‘athyq yowm a’ – the One honored as God from a previous period of time, the most respected and long enduring, used in Aramaic as a divine title or epithet) reached out (mata’ – extended Himself, approached from the source) going before His presence (godam) presenting Him (qareb – approaching and drawing near to communicate assertively through Him).” (Dany’el / God Judges and Vindicates / Daniel 7:13)

This speaks of Yahowsha’s return, but vastly more like Yahowah than His previous visit. This final and seventh visit to Earth will occur on the Day of Reconciliations, ushering in the one-thousand year celebration of “Sukah – Camping Out with God,” whereby the entire planet will model the conditions experienced in the Garden of Eden six-thousand years ago. This depiction of His arrival is similar to His presentation to His Disciples on the Mount of Olives, when He told them that everyone around the world would see Him upon His return because He will arrive as light.

The following statement is therefore a depiction of the last one-thousand years on planet Earth.

“And to Him (wa la – so regarding His approach) was given (yahab – was bestowed and entrusted) dominion (shalatan – power, authorization, and capability), glory (wa yaqar – splendor, honor and high status), and sovereignty
(malkuw – authorized royal reign). And all the people (wa kol ‘am ‘a) of the nations (‘umah a’ – social and ethnic groups) and the languages (wa lishan ‘a – linguistic forms of communication), as a symbol of His purpose (la – to approach Him, to achieve His goal, and to emphasize the goal of His relationship), serve (palach – respectfully minister, cleave by cutting and separating as if plowing and dividing with a sharp implement, bringing forth life from the womb). Absolute authorization, dominion, and authority (shalatan shalatan – capability and power) forever (‘alam – eternally) such that it will never cease (dy la’ ‘adah) and His sovereignty (malkuw – royal reign) which (dy) shall not perish (la’ chabal – shall never cease).” (Dany’el / God Judges and Vindicates / Daniel 7:14)

While this vision ends well, portions of the revelation were horrific. It was unsettling for Dany’el. He was a captive, living in the heart of the first beast to rise and fall. Human history would be red in tooth and claw.

“My Spirit (ruwach), She was troubled (karah – She was grieved (with the itpeel perfect, the Spirit is reacting totally independently of Dany’el)). As for me, Dany’el (‘anah Dany’el), inside and sheathed (ba gaw nidnah – concealed internally), the revelations (chazuw – the appearance of the visions) in my mind (re’sh – my head) were disturbing and troubling to me (bahal – were frightening, initially terrifying me).” (Dany’el / God Judges and Vindicates / Daniel 7:15)

Yahowah’s “Ruwach – Spirit” is feminine and Maternal, which is why She is addressed in this way. Yahowah’s nature mirrors the Covenant, comprised of Father, Mother, and Son. That isn’t a Trinity, but instead one individual manifesting the totality of His nature in different ways. The Spirit is “qodesh – set apart, meaning that She is a part of Yahowah set apart from Him to serve us. Likewise, the Son, Yahowsha’, is “qodesh qodesh – twice set apart.” Since Yahowah is spirit, for Him to manifest part of Himself in physical form, that manifestation has to be twice set apart.

Moving on to the disclosure itself, it’s at times like this I don’t feel quite as inept. Dany’el had a proclivity for interpreting dreams, and yet he was left questioning what he had seen. Since I admittedly don’t have that skill, and you probably don’t either, it’s nice to know that there is no shame in failing to understand every nuance of a revelation. Also, I’m reassured. My reaction to what we have witnessed thus far is the same as Dany’el’s. I find these things disturbing.
I’m troubled by my fellow man’s propensity to participate in evil institutions. Why is it that the preponderance of people ally themselves with people rather than God?

At this point, Dany’el is walking up to one of Yahowah’s “mal’ak – messengers,” hoping that he will be able to explain what he has seen. And since we are introduced in the next chapter, I suspect this is Gabry’el.

“I approached (qareb ‘al – I asserted myself and came up to) a particular individual from (chad min – the first one of) those standing (quwm ‘a) so I could request from him the true and accurate meaning (wa yatsyb ‘a ba’ah min – to ask him and to learn the affirming truth with clarity and certainty) regarding all of this (‘al kol danah). And he said to me (wa ‘amar la) that the interpretation and explanation (wa pashar – the meaning) of these things (milah ‘a – of these matters, explaining what will happen, including the decisions and decrees) he would make known to me so that I would understand (yada’ – he would explain the meaning to me so that I was informed and perceptive).”

(Dany’el / God Judges and Vindicates / Daniel 7:16)

Typically, we do not need to rely on mal’ak. Yahowah is a brilliant, consistent, and competent communicator. When we “shamar towrah – closely examine His guidance and carefully consider His teaching” we move readily from knowing to understanding. But this is different. Unlike most of Yahowah’s testimony, even His prophetic revelations, the text on Dany’el is more matter of fact. There are fewer enlightening and inspirational themes being presented and explored. This is mostly a chronology of history. It is the what and when not the how or why.

Quite frankly, it’s why my commentary has been so deficient. All I can do to help at this point is to share relevant history.

“They mighty beasts (‘ilyn chywah ‘a rab ‘a – these powerful and awesome monsters) are four in number, representing four (dy ‘inuw ‘arba’ ‘arba’) kings / kingdoms (melek), which will arise (quwm) from the earth (min ‘ara’ ‘a).”

(Dany’el / God Judges and Vindicates / Daniel 7:17)

You’ll note here that the spiritual messenger standing before Yahowah quickly dismisses the leaders of men to address the followers of God. The former are short-lived and worthless while the latter are eternal and enriched.

“But the Set-Apart Ones (wa qadysh – the uniquely separated and pure who possess divine attributes), they will receive (qabal – they will be honored and rule (the pael imperfect reveals that the Set-Apart Ones will be brought to this place and will remain throughout time)) the kingdom (malkuw – sovereign power and the ability to reign as kings) of the Most High (‘elyown – of God). And they
will inherit royal authority and own the kingdom (chacan malkuw ‘a – they will take possession of and reign, having sovereign power and authority) throughout eternity, a duration of time that is forever and ever (‘ad ‘alam wa ‘ad ‘alam ‘alam ‘a).”” (Dany’el / God Judges and Vindicates / Daniel 7:18)

There are many benefits associated with becoming part of Yahowah’s Covenant family. And one of them is becoming royalty. There is no one higher than the Most High, so as His children, our inheritance is His kingdom. And His kingdom just so happens to be the universe.

While the most important Set-Apart Ones are the Set-Apart Spirit and the Most Set Apart, Yahowsha’, since they are one with Yahowah, literally part of Him, this reference is to those who have set themselves apart from the world, from the Beasts, and unto Yahowah, engaging in His Covenant as His children.

For further clarification, Yahowah revealed the identity of His “Set-Apart Ones” in His Towrah. In Shemowth / Names / Exodus 19:4-6, specifically addressing “ha beyth Ya’aqob – the family of Ya’aqob” and “ha ben Yisra’el – the children who individually engage and endure with God,” the Almighty revealed: “So now then, if you will actually listen to My voice and observe My Covenant, among all the people on earth, which belongs to Me, you shall uniquely be Mine. And you shall be to Me a kingdom of priests who minister and a set-apart family and nation.” So let there be no mistake, the qadyskh are neither “saints” nor “Christians,” but instead “members of Ya’aqob’s extended family, children who individually have chosen to engage and endure with God, those who have decided to listen to Yahowah’s voice and observe the terms and conditions of His Covenant.” As Yahowah’s children, we have received all of the benefits associated with the Covenant. Yahowah has made us immortal and perfect sons and daughters of God, enriched and empowered heirs to all that is His to give. And that is why the Almighty’s set-apart ones inherit His Kingdom and are entrusted with royal authority.

However, while the rise and fall of earthy kingdoms is meaningless from the perspective on an eternal being, we mortals cannot help but be fascinated by the individuals and institutions which shape the human experience – even when they are deceitful, destructive, deadly, and damning. Such was the case with Yahowah’s visionary.

“Then, therefore (‘adayn), I wanted (tsabah – I desired) to be certain (la yatsab) regarding (‘al) the fourth (raby’ay ‘a) monstrous beast (chywah) which was different and changed (dy hawah shanah) from all of the others (min kol kol), awesomely beautiful and yet hideously terrifying (yatyr dachal – exceptionally creepy and extraordinarily terrorizing, invoking both preeminent reverence and extreme fear similar to a venomous snake) with imposing teeth
(shen shen) akin to iron (dy parzel – which appear invincible) and claws (wa taphar – nails which are instruments of destruction) of bronze (nachash – comprised of a composite reddish metal), it devoured (‘akal – it devastated and consumed), crushing (daqaq – smashing and pulverizing) the rest (sha’ar), violently trampling (raphac – destroying and ruining) with its paws (ba ragal – with its feet).” (Dany’el / God Judges and Vindicates / Daniel 7:19)

While there were some similarities, Rome was different than Babylon. Both were overtly religious. Both were arrogant and vicious. Both enslaved the Chosen People. Both destroyed the Temple. Both live on, continuing to influence the world in horrible ways. But where they differ is that while Babylon was the birthplace of religion, Rome cleverly modified and then institutionalized Babylon’s lies, distributing the resulting deception around the world. One was deadly in a very small sliver of the world for a very short period of time, while the other is “catholic” from the Latin catholicus and Greek katholikos, meaning “universal.” One deceived and damned millions, the other billions.

“And also (wa) concerning (‘al) were the ten horns (‘asar qeren ‘a) which were on its head (dy ba re’sh), and then another in the end (wa ‘achoran – also a different one that came later in time) which grew (dy calaq – which came up). And then (wa) the three (talat) which fell, falling away right before its presence (naphal wa naphal min qodam qodam). And this one horn had eyes and a mouth (wa qeren ‘a diken wa la wa peh) to speak profusely (malal rab – to converse powerfully, using many large and great words). Its appearance (wa chazuw) was greater (rab – more powerful and far reaching, claiming a higher status) than its companions (min chabrah – than the others).” (Dany’el / God Judges and Vindicates / Daniel 7:20)

There is only one rational reason for repeating this: Yahowah wanted us to pay especially close attention to these clues. They will shape our future. They identify and describe the most menacing and deceitful individual in human history.

“I continued looking (hawah chazah – I remained observant and kept focused so that I might see and perceive and thus realize and understand (peal perfect)), and this horn (wa qeren a’ diken) was engaged in war (‘abad qarab – carried out battles) against (‘im) the Set-Apart Ones (qadysh – the uniquely separated and pure who possess divine attributes) and prevailing over them (wa yakil la – and overpowering and overwhelming them, subduing them) until (‘ad dy – so then that is why) the Ancient of Days (‘athyq yowm a’ – the One honored as God from a previous period of time, the most respected and long enduring, used in Aramaic as a divine title or epithet) arrived (‘atah – came).” (Dany’el / God Judges and Vindicates / Daniel 7:21-22)
Ha Satan cannot effectively fight God. But for the short while that he is allowed, he can make life difficult for Yahowah’s children. And so with the most mature member of the Covenant being just three and a half years old at the midway point of the Tribulation, when all restraints are removed, it will be a rough time. But the war will only last another three and a half years. Yahowah, the Ancient of Days, will arrive as promised, reaffirming His Covenant relationship with His children on Yowm Kippurym in 6000 Yah – October 2nd, 2033 as the sun sets on legacy of Rome.

Christians are prone to believe that they will be celebrating the glorious second coming of Jesus Christ. They are unaware that it is Yahowah who is returning, and it isn’t for them. He is coming not as Savior, but as Judge. Those who are found Towrahless will be rejected by its Author.

“And then (wa) He rendered and executed (yahab – He delivered) the judgment (dyn ‘a – the administration of justice to determine who is punished and who is exonerated) in favor or and on behalf of (la) the Set-Apart Ones (qadysh – the uniquely separated and pure who possess divine attributes) of the Most High (‘elyown – of the Almighty).

And at the specific appointed time (wa zaman ‘a – the set and established time in the appropriate season), He approached, reached out, and issued His decree (matsa’ – He extended Himself from His source and came into their presence for the express purpose of association and relationship, finding and acquiring them, making them secure, causing this to occur as previously stated) so that (wa) the Set-Apart Ones (qadysh – the uniquely separated and pure who possess divine attributes) inherited (chacan – exercised royal authority over and took possession of, reigning over) the kingdom (malkuw).” (Dany’el / God Judges and Vindicates / Daniel 7:22)

This day is etched in stone. The inheritance associated with the Covenant will be affirmed at the moment the relationship is reconciled with Yisra’el and Yahuwdah – the Set-Apart Ones. And that will occur right on schedule on the Day of Reconciliations in Year 6000 Yah. It is described in Zakaryah and Yirmayah.

“‘Therefore,’ he said (‘amar), ‘The fourth (raby’ay ‘a) beast (chywah ‘a – awesome and terrifying monster), which represents the fourth of the four kingdoms (raby’ay ‘a raby’ay ‘a malkuw) to arise (hawah) in the world (ba ‘ara’ ‘a), which will be different from (dy shanah min) all the other kingdoms (kol malkuw ‘a), will devour, devastating (‘akal – it shall consume, feeding upon and corrupting) the entire world (kol ‘ara’ ‘a), and will trample it down, destroying (wa duwsh – will tread upon it, ruining) and then crushing it (daqaq – breaking and smashing).” (Dany’el / God Judges and Vindicates / Daniel 7:23)
As we discovered in the previous chapter, the Roman Empire reached its zenith circa 117 CE, an interesting date, because it means that forty-seven years after Rome razed Yah’s Temple in 70 CE and eighteen years before Roman legions utterly destroyed the Land in 135 CE, they began a decline that could not be arrested. But at its greatest extent, while large, this Beast wasn’t nearly as pervasive as some may think. It stretched around the perimeter of the Mediterranean, barely fifty miles wide along the northern African coast. The thin southern rim of the Empire extended from northeastern Morocco and extreme northern portion of Algeria, Tunisia, and Libya into the northwestern third of modern Egypt. It included most all of Israel and Lebanon, neither of which were very large, most of Syria and Turkey, but only a sliver of extreme northern Iraq and none of Iran. Moving west it ranged from Romania and Bulgaria through the Balkans including Greece, Italy, Spain, Portugal, France, and southeastern Britain, also incorporating portions of Belgium, the Netherlands, and southern and western Germany. So while that’s much larger than Babylonia or Persia, it’s hardly worldwide. And while it reached much further north and west, it wasn’t much larger than Alexander the Great’s conquests, which pushed east from Macedonia through Bulgaria, Turkey, Syria, Israel, Egypt, Iraq, Iran, Turkmenistan, Tajikistan, Afghanistan, Pakistan, and into India. Therefore, for the fourth beast to “devour, devastate, trample down, destroying and crushing” “the entire world,” Yahowah’s messenger had to be describing the Beast that will emerge from Rome to devastate the entire world. And for that, there is but one candidate: Pauline Christianity and the Roman Catholic and Eastern Orthodox Church.

Rome’s opposition to Yahowah’s Name, Towrah, Covenant, People, and Land developed in phases. Like the myth of Romulus, it began interestingly enough as a result of a wolf – this one masquerading in sheep’s clothing. But before we analyze the root cause of Roman animosity toward God, and then consider how that opposition was developed in Christianity, let’s complete our review of Dany’el 7.

As was the case with the previous explanation, this next statement reveals that the Towrahless One of the Tribulation during the last days will emerge from the worldwide influence of Rome.

“Regarding the ten horns (wa qeren ‘a ‘asar), out of this kingdom (min malkuw – from this sovereign power) the kings (‘asar melek) will arise (quwm – will be established), and then much later another (wa ‘achoran – then at the end, during the final days, someone else) will take his stand (quwm – he will rise up, establishing himself) at the end (‘achary – much later, during the last and final days). And he (wa huw’) will be different (shanah) from the previous ones (qadmay ‘a – the initial and earlier ones), so then (wa) humbling (shaphal –
lowering the status of in relation to himself, thereby subduing) three kings (tahath kings – three government rulers).” (Dany’el / God Judges and Vindicates / Daniel 7:24)

This affirms our previous conclusions. Out of the Roman Empire, nations will arise. Then in the end, the Tribulation’s Torahless One will emerge. And as the personification of the Adversary, he will be different. Opposing Yahowah, His Towrah, Covenant, Invitations, and his people will be his primary mission. And not surprisingly, he will belittle those who promoted him.

“And his decisions, decrees, and commands (wa milah – his endeavors, issues, and affairs, his words and deeds), accordingly (la), will be in slight conflict with and in subtle opposition to (tsad – will be against, approximating and laid beside, even adjacent to, the way a snake slithers, creeping up beside its prey) the Most High God’s (‘ilay ‘a ‘ilay ‘a – the Almighty, God’s) statements (malal – way of speaking and content, public proclamations and conversations).

And regarding (wa la) the Set-Apart Ones (qadysh – the uniquely separated and pure who possess divine attributes) of the Most High (‘elyown – of the Almighty), he will oppress and persecute them, trying to make them appear obsolete (balah – he will focus upon and torment them, wearing them down (using the peal imperfect, the beast is attempting to bring about a changed state which will be ongoing)) while (wa) he strives, attempting (cabar – he aspires, intending (peal imperfect)) to change (shanah – to alter through defiance, creating a different (in the hafel, the beast in attempting to make what follows its understudy, responding to it)) the appointed times (zaman a – the set and established times in the appropriate season when something important occurs) and the Towrah (wa dath – the written edicts and authorized decrees).

And he will place them under his authority (wa yahab ba yad – he will provide them, laying the foundation for them with his empowered and controlling hand (the hitpeel stem reveals that this contrarian ruler will act with respect to himself)) for a time, times, and half a time (‘ad ‘idan ‘idanyn wa palag ‘idan – up to and until three and one half years (corrected to reflect 4QDan from the DSS)).” (Dany’el / God Judges and Vindicates / Daniel 7:25)

This begins with expected surprise. Those who understand Satan’s motivations and style, realize that he prevails through clever counterfeits, not by creative ingenuity. Counterfeit is worthless, even illegal, and yet the best counterfeits are extraordinarily similar to the genuine article. So his decrees will differ only so slightly from Yahowah’s, recognizing that the closer they are to the truth, the more his pontifications will appear divine. After all, he wants the most people possible to believe that he is God. As a result, expect religious edicts
similar to Christianity, where Divine strokes are out of focus, errantly positioned, truncated, and elongated. Don’t expect Islam, where nothing is similar.

I suggested that his will be a surprise because most Christians and Muslims, collectively representing more than half of humanity, have been misled into believing that Devil worship includes Satanic rituals, but that couldn’t be further from the truth. The last thing Satan wants is to be seen as the Adversary. He wants to be worshiped as the Most High.

Paul’s letters position those who are Towrah observant as being obsolete. And he speaks so damning of them, his epistles have caused the Covenant’s children to be persecuted by the Christian Church. Likewise, Pauline Doctrine nullifies all of Yahowah’s meeting times, negating, even vilifying the seven Invitations and the Sabbath. And with Yahowah’s Appointed Times discounted, Christians had no issue replacing them with pagan alternatives. So in this way, the Towrahless One of the Tribulation will mirror what we have already witnessed in Paul. The “Antichrist” will be a Christian. The religion that was born out of a disdain for the Towrah will die as it was conceived.

_Dath_ is an Aramaic word. It draws its meaning from Persian culture. And yet the _Dictionary of Biblical Languages – Aramaic_ attests that _dath_ represents “the body of writing known today as Torah.” Additionally, the _Theological Wordbook of the Old Testament_ reveals that _dath_ “overlaps the use of _towrah, mitswah, mishpat, and choq_ in Hebrew” when it “appears in the Aramaic sections of Ezrah and Daniel.”

Addressing the correlation between these concepts, in the longest of the Psalms, the 119th _Mizmowr, Dowd_ (David) systematically explained how to properly observe Yahowah’s Towrah by drawing our attention to His “mitswah – conditions of the covenant,” “mishpat – means to justly resolve disputes,” and “choq – inscribed instructions which cut us into the relationship.” From the Psalm’s perspective as well as from Yahowah’s, these eternal and unchanging precepts form the basis of His Towrah Teaching. If you are interesting in this Psalm, the greatest ever written, you’ll find its insights presented for your consideration at: [http://anintroductiontogod.com/An_Introduction_to_God-03-Volume_3-Part_3-Towrah-His_Teaching-%28Psalms%29.Torah](http://anintroductiontogod.com/An_Introduction_to_God-03-Volume_3-Part_3-Towrah-His_Teaching-%28Psalms%29.Torah).

So once again, we have been told that the Adversary will be just like the most infamous Roman citizen of all time, a man known as Paul, based upon having chosen the Latin name Paulos, the founder of the Christian religion and author of half of the religion’s “New Testament.” He will not only be in opposition to the Towrah and its Appointed Times to Meet with God, calling them outdated, he will offer his alternatives. He will harass Yahowah’s Set-Apart Ones, just as Paul attacked Yahowsha’s Disciples. The testimony, actions, ambitions, claims, and
strategy of these men will be indistinguishable. If you want to know how this Beast will act and what he will say, read Paul’s letter to the Galatians (which was part of Macedonia) followed by his ode on behalf of the Romans – Paul’s tribute to this monster. Equally revealing, Dany’el has already identified this horn as “lowly and little,” which is what Paulos means in Latin.

That is not to say that the Tribulation’s Beast is Paul, but instead that he will be uncannily similar to him. Like Paul, the Beast will be a wolf in sheep’s clothing, pretending to be godly while actually being adversarial. This will be particularly beguiling for Christians because they will be expecting an “Antichrist,” and yet this fellow will be one of them.

The concluding part of this verse, “time, times, and half a time” is three and a half years. This means that the Beast will only be allowed to implement his contrarian agenda unencumbered during the second half of the Tribulation.

The second half of the Tribulation will be unlike any other period of human history. It appears that Yahowah is going to allow Satan and his ilk much greater autonomy. While Yahowah never manipulates the Adversary, He has established limits, some of which may be temporarily withdrawn. I suspect that this is because the six-thousand year human experience outside of the protection of the Garden is drawing to a close and God wants everyone still living on Earth to decide if they want to ally with man or God. So just like Satan was given access to Eden and its inhabitants, and allowed to convolute Yahowah’s message, we are going to witness the same process play out twice more.

During this three and one half years, and again at the conclusion of the Millennial Shabat, mortal men and women will be afforded one last opportunity to choose to participate in the Covenant in accordance with its terms or reject it, preferring the options endorsed by the Adversary. The option cannot linger forever. Just as Adam and Chawah could not come and go from the Garden of Eden, the Millennial Shabat will not have a revolving door. Similarly, since eternity is forever, there will be no opting out once Yahowah destroys the existing universe and creates a new one, so God has to be assured that every living soul has made their final decision.

“And then (wa) the Judge will sit and execute judgment (dyn ‘a yatib – the issue will be settled justly) and mastery and power (wa shalatan – authority and dominion) will be taken away from him (‘adah – will be removed and annulled, deposing him) to the extent that they are completely eradicated (la shamad – cease entirely) and perish (wa la ‘abad – annihilated, ceasing to exist) to the end of time (‘ad coph ‘a – until the furthermost boundary in space and time).” (Dany’el / God Judges and Vindicates / Daniel 7:26)
The Beast and his associates, mortal and immortal, will fail. Their ability to oppose Yahowah will be terminated. From one moment to the next, the most powerful influence on Earth will be neutered. All traces of designs – religious, political, economic, and militaristic – will be swept away and eradicated. Once everyone has been afforded the opportunity to evaluate his or her options, it will be time to move on. The Earth will be transformed into the conditions experienced during the Garden of Eden and will be populated by the mortals who chose Yahowah during the last days.

“And the whole kingdom (malkuw ‘a – sovereign power), the entire realm (shalatan ‘a – dominion), and the highest status (rabuw a’ – great power and position) of the governing bodies (dy malkuw – kingdoms and governments) under the entirety (tachath kol) of the heavens (shamayn – sky, universe, and spiritual realm) will be given (yahab – entrusted) to a family (‘am – a people) Set Apart (qadysh – the uniquely separated and pure who possess the divine attributes) of the Most High (‘elyown – of the Almighty). His kingdom and sovereign power (malkuw – His realm and His reign) is a kingdom, power, and reign (malkuwm – dominion and sovereignty) which is forever and eternal (‘alam – which is always enduring). And all (wa kol) of the governments (shalatan ‘a – authorized realms), to approach Him (la), they will serve (palah – they will plow the fields, preparing them for planting, burying the weeds while enhancing the ground, separating and dividing with a sharp implement to bring life forth from the womb (peal imperfect)) and they will listen (shama’ – hear, comprehend, and understand (scribed in the hitpaal imperfect, this reveals that the Set-Apart family will consistently listen of their own volition to the Most High and that by hearing and comprehending what the Almighty has to say, they will always be effective coworkers)).” (Dany’el / God Judges and Vindicates / Daniel 7:27)

This is a depiction of the Millennial Shabat, the one-thousand year celebration of Sukkah where we as God’s children get to campout with our Father. At this moment, everyone on Earth will be part of the Covenant. And yet, in the one family there will be three or four distinctions among our brothers and sisters. Those of us who accepted the conditions of the Covenant and who ceased being mortals prior to Yahowah’s return will remain spiritual beings. Those who were adopted into the family will be free to explore the existing universe. Those who were naturally born Yahuwdym will be assigned as administrators, governing the Earth through the one-thousand years in accordance with Yahowah’s Towrah. Then, addressing the mortals who witnessed Yahowah’s return, the Yisra’elites will be resettled in their originally allocated portion of the Promised Land based upon whom they are descended. Gentiles will populate the rest of the Earth, all of which will be perfect.
“Here, at this time (‘ad kah), was the conclusion (cowph a’ – the end) of this communication (dy milah a’ – of this characterization of the word, this matter and affair). As for me (‘anah), Dany’el (Dany’el – God Judges and Vindicates), I thought about everything, contemplating and reasoning to the greatest extent possible (sagyi’ rayown – I focused intently, using all my cognitive capabilities). I was alarmed and dismayed (bahal – I was overwhelmed, a bit frightened, and anguished).

And then (wa) the dazzling brightness and splendor (zyw – the shining appearance) changed (shanah – was different) around me (‘al), and the characterization of the word (milah ‘a – the communication of the matter), I kept all of the information (natar – I preserved and maintained, observing the totality of the circumstances (peal perfect)) in my heart (ba labab – incorporated and integrated inside of me).” (Dany’el / God Judges and Vindicates / Daniel 7:28)

This is a wonderful contrast and perfect summation of what we have witnessed. The vision of human influence was dismaying, even anguishing. But the characterization of the Word was dazzling and brilliant.

Before we proceed, let’s review where we have been.

“In the first year of (ba chad shanah la) Belsha’tsar (Belsha’tsar), the king of (melek) Babel - Confusion (Babel), Dany’el (Dany’el) saw (chazah) a revealing vision (chelem) and (wa) supernatural revelations (chazuw) in his mind (re’sh) while upon his bed (‘al mishkab). Thereupon (‘adayn), in (ba) the prophetic revelation (chelem), he was prompted to write a complete copy of (katab) the things (milah) being communicated (‘amar). (7:1)

I, Dany’el (Dany’el), responded (‘anah) and then said (wa ‘amar), ‘I am able to see (hawah chazah), with my sensory perceptions, the vision (ba chazuw) during night (‘im lyly ‘a).’ And then (wa), behold, right there (‘aruw), four (‘arba’) spirits (ruwach) out of the heavens (shamaym ‘a) churning up (guwah) the approach to the Great Sea (la yam ‘a rab ‘a). (7:2) Then four (wa ‘arba’) great beasts (rab chyuwah) were coming up out of the Sea (calaq min yam ‘a), being transformed and different (shanah) one from the other (da’ min da’). (7:3)

The first (qadmay ‘a) was similar to (ka) a lion (‘aryeh) but with (wa) wings (gaph) of (dy) an eagle (nashar) upon her (la). I kept watching (hawah chazah) while (‘ad) her wings were plucked off (marat gap). But then (wa) she was lifted up (natal) from the earth (min ‘ara’ ‘a) and (wa) upon (‘al) feet (ragal) like a human (k ‘anash), she was established and made to stand upright (quwm). Then (wa) a human (‘anash) heart and thought processes (labab) were given to her (yahab la). (7:4)
And then behold (wa ‘aruw) another (‘achoran) beast (chywah), a second one (tinyan), actually resembling (damah la) a bear (dob). And on one side (wa la satar chad), she was established (quwm). And (wa) three (telat) ribs (‘ala’) were in her mouth (ba pum) between her teeth (ben shen shen). And (wa) thusly (ken) they said to her (‘amar la), ‘Rise up (quwm) and devour (‘akal) an abundance (sagyi’) of human flesh (basar).’ (7:5)

At this same site (ba danah ‘atar), I kept focused and observant (hawah chazah) and then, behold (wa ‘aruw), another (‘achoran), this one resembling (ka) a leopard (namar). And upon her (wa la) were four wings (‘arba’ gaph) such as (dy) a bird (owp). They were on her back side (‘al gab gab). There were also four heads (wa ‘arba’ re’sh), all associated with this awesome beast (la chywah ‘a). And governmental dominion (wa shalatan) was imparted (yahab) to her (la). (7:6)

In this same place (ba danah ‘atar) I remained observant (hawah chazah) during the night vision (ba lyly chazuw ‘a), and right there, behold (wa ‘aruw): the fourth and final (raby’ay raby’ay) awesome and monstrous beast (chywah), the most fearsome and frightening, yet also revered and respected by some, dazzlingly beautiful yet terrible and terrorizing, often longing for revenge (dachal), horrifying and appalling, awful and evil, dreadful and horrific, sickening and gruesome (wa ‘eymatan), yet (wa) exceedingly and preeminently (yatyr) powerful with the prodigious capacity to destroy (taqyph).

With (wa) her teeth comprised of iron (shen dy parzel la), multitudes, including the largest, most numerous and powerful (rab), she devoured, devastated, and destroyed (‘akal), crushing the remainder (daqaq sha’ar ‘a) with her feet (ba ragal) by trampling them down violently (raphats) under foot (ba ragal). But (wa) this one was different (hyi’ shanah) from all the other (min kol) beasts (chywah ‘a) which preceded her (dy qodam). And (wa) ten (‘asar) horns, indicative of leaders and nations (qeren), were upon her (la). (7:7)

I was thinking about, trying to understand (hawah sakal) the horns (ba qeren a’) and then, behold (wa ‘aluw), another and final (‘achoran) horn (qeren), a smaller one of lower status (za’eyr), came up between them and among them (celaq ben). And three (wa talat) among (min) the initial group of horns (qadmay qeren ‘a) were de-horned (‘aqar ‘aqar) from before (qodam qodam). Then behold (wa ‘aluw), eyes (‘ayn), like the eyes of a human (ka ‘ayn ‘enash) in this unique horn (ba qeren ‘a da’) along with (wa) a mouth (pum) speaking powerfully and abundantly as an esteemed authority (malal rab). (7:8) I continued to watch (hawah chazah) while (‘ad) those thrones (dy karatse’) were set in place (ramah).” (Dany’el 7:9)
“Then (wa) the Ancient of Days (‘athyq yowm) sat down (yatib). His clothing (labuwsh) appeared like (ka) brilliant white snow (talag chuwrr), and the hair on His head (wa sa’ar re’sh) was like (ka) pure and perfect lamb’s wool (naqe’ ‘amar). His throne (karase’) was ablaze (shabyb dy nuwr) with a rotating structure (galgal) gloriously glowing with radiant energy (nuwr dalaq). (7:9) A stream (nahar) of fire (dy nuwr) flows forth (nagad). And (wa) it appears and comes out (napaq) from His presence (qodam). Thousands upon thousands upon thousands (‘alap ‘alap ‘alap) serve Him, attending to His affairs (shamash), with very, very, very many (wa ribow ribow ribow) before Him (qodam). They stood (quwm) while the Judge (dyn ‘a) sat (yathib). Then (wa) the records of the Instructor (tsaphar) were opened (phatitach). (7:10)

I continued to be observant (hawah chazah) in this regard because (ba ‘adayn min) the voice conveying (gal) the abundant (rab) words, affairs, and decrees (milah) of the horn (‘a dy qeren ‘a) was speaking (malal). I kept watching until I came to realize (hawah chazah ‘ad) that the monstrous beast (chyawah ‘a) was slain (dy qatal), and the body (wa gashem) perished (‘abad), so (wa) it was given (yahab) to (la) the fire and an offering to be consumed (yaqedah ‘esha’). (7:11) Then with the remainder (wa sha’ar) of the beasts (chyawah ‘a), governmental dominion (shaletan) was taken away from them (‘adah). But (wa) an extension of life (‘arkah ba chay) was extended to them (yahab la) until (‘ad) an appointed time (zaman), and then a year’s time (wa ‘idan). (7:12)

I continued to closely examine and carefully consider (hawah chazah) the things associated with the supernatural revelation (ba chazuw) during the night (lyly ‘a), and then behold (wa ‘aruw): accompanied by (‘im) a cloud, making a visual appearance (‘anan) from the heavens (shamaym ‘a), like (ka), the Son of Man (bar ‘anash), He was (hawah) arriving (‘atah).

And meanwhile (‘ad), the Ancient of Days (‘athyq yowm a’) reached out (mata’) going before His presence (qodam) presenting Him (qareb). (7:13) And to Him (wa la) was given (yahab) dominion (shalatan), glory (wa yaqar), and sovereignty (malkuw). And all the people (wa kol ‘am ‘a) of the nations (‘umah a’) and the languages (wa lishan ‘a), as a symbol of His purpose (la), serve (palach). Absolute authorization, dominion, and authority (shalatan shalatan) forever (‘alam) such that it will never cease (dy la’ ‘adah) and His sovereignty (malkuw) which (dy) shall not perish (la’ chabal). (7:14)

My Spirit (ruwach), She was troubled (karah). As for me, Dany’el (‘anah Dany’el), inside and sheathed (ba gaw nidnah), the revelations (chazuw) in my mind (re’sh) were disturbing and troubling to me (baha). (7:15) I approached (qareb ‘al) a particular individual from (chad min) those standing
(qwm ‘a) so I could request from him the true and accurate meaning (wa yatsyb ‘a ba‘ah min) regarding all of this (‘al kol danah). And he said to me (wa ‘amar la) that the interpretation and explanation (wa pashar) of these things (milah ‘a) he would make known to me so that I would understand (yada’). (7:16)

‘These mighty beasts (‘ilyn chywah ‘a rab ‘a) are four in number, representing four (dy inuwn ‘arba’ ‘arba’) kings / kingdoms (melek), which will arise (qwm) from the earth (min ‘ara’ ‘a). (7:17) But the Set-Apart Ones (wa qadysh), they will receive (qabal) the kingdom (malkuw) of the Most High (‘elyown). And they will inherit royal authority and own the kingdom (chacan malkuw ‘a) throughout eternity, a duration of time that is forever and ever (‘ad ‘alam wa ‘ad ‘alam ‘alam ‘a).’ (7:18)

Then, therefore (‘adayn), I wanted (tsabah) to be certain (la yatsab) regarding (‘al) the fourth (raby’ay ‘a) monstrous beast (chywah) which was different and changed (dy hawah shanah) from all of the others (min kol kol), awesomely beautiful and yet hideously terrifying (yatyr dachal) with imposing teeth (shen shen) akin to iron (dy parzel) and claws (wa taphar) of bronze (nachash), it devoured (‘akal), crushing (daqaq) the rest (sha’ar), violently trampling (raphac) with its paws (ba ragal). (7:19)

And also (wa) concerning (‘al) were the ten horns (‘asar qeren ‘a) which were on its head (dy ba re’sh), and then another in the end (wa ‘achoran) which grew (dy calaq). And then (wa) the three (talat) which fell, falling away right before its presence (naphal wa naphal min qodam qodam). And this one horn had eyes and a mouth (wa qeren ‘a diken wa la wa peh) to speak profusely (malal rab). Its appearance (wa chazuw) was greater (rab) than its companions (min chabrah). (7:20)

I continued looking (hawah chazah), and this horn (wa qeren a’ diken) was engaged in war (‘abad qarab) against (‘im) the Set-Apart Ones (qadysh) and prevailing over them (wa yakil la) until (‘ad dy) the Ancient of Days (‘athyq yowm a’) arrived (‘atah). (7:21) And then (wa) He rendered and executed (yahab) the judgment (dyn ‘a) in favor or and on behalf of (la) the Set-Apart Ones (qadysh) of the Most High (‘elyown). And at the specific appointed time (wa zaman ‘a), He approached, reached out, and issued His decree (matsa’) so that (wa) the Set-Apart Ones (qadysh) inherited (chacan) the kingdom (malkuw). (7:22)

‘Therefore,’ he said (‘amar), ‘The fourth (raby’ay ‘a) beast (chywah ‘a), which represents the fourth of the four kingdoms (raby’ay ‘a raby’ay ‘a malkuw) to arise (hawah) in the world (ba ‘ara’ ‘a), which will be different from (dy shanah min) all the other kingdoms (kol malkuw ‘a), will devour,
devastating ('akal) the entire world (kol 'ara’ ‘a), and will trample it down, destroying (wa duwsh) and then crushing it (daqaq). (7:23)

Regarding the ten horns (wa qeren ‘a ‘asar), out of this kingdom (min malkuw) the kings (‘asar melek) will arise (quwm), and then much later another (wa ‘achoran) will take his stand (quwm) at the end (‘achary). And he (wa huw’) will be different (shanah) from the previous ones (qadmay ‘a), so then (wa) humbling (shaphal) three kings (tahath kings). (7:24) And his decisions, decrees, and commands (wa milah), accordingly (la), will be in slight conflict with and in subtle opposition to (tsad) the Most High God’s (‘ilay ‘a ‘ilay ‘a) statements (malal).

And regarding (wa la) the Set-Apart Ones (qadysh) of the Most High (‘elyown), he will oppress and persecute them, trying to make them appear obsolete (balah) while (wa) he strives, attempting (cabar) to change (shanah) the appointed times (zaman a) and the Towrah (wa dath). And he will place them under his authority (wa yahab ba yad) for a time, times, and half a time (‘ad ‘idan ‘idanyn wa palag ‘idan). (7:25)

And then (wa) the Judge will sit and execute judgment (dyn ‘a yatib) and mastery and power (wa shalatan) will be taken away from him (‘adah) to the extent that they are completely eradicated (la shamad) and perish (wa la ‘abad) to the end of time (‘ad coph ‘a). (7:26) And the whole kingdom (malkuw ‘a), the entire realm (shalatan ‘a), and the highest status (rabuw a’) of the governing bodies (dy malkuw) under the entirety (tachath kol) of the heavens (shamayn) will be given (yahab) to a family (‘am) Set Apart (qadysh) of the Most High (‘elyown). His kingdom and sovereign power (malkuw) is a kingdom, power, and reign (malkuw) which is forever and eternal (‘alam). And all (wa kol) of the governments (shalatan ‘a), to approach Him (la), they will serve (palah) and they will listen (shama’). ‘(7:27)

Here, at this time (‘ad kah), was the conclusion (cowph a’) of this communication (dy milah a’). As for me (‘anah), Dany’el (Dany’el), I thought about everything, contemplating and reasoning to the greatest extent possible (sagyi’ rayown). I was alarmed and dismayed (bahal). And then (wa) the dazzling brightness and splendor (zyw) changed (shanah) around me (‘al), and the characterization of the word (milah ‘a) I kept all of the information (natar) in my heart (ba labab).” (Dany’el 7:28)
Now that we know that Rome was and remains the most abominable beast in human history, and now that we realize that the Beast of the Tribulation will embody its character, if I were to ask you to name the most influential Roman of all time, would you answer, “Paul,” the founder of the Christian religion and author of half of the New Testament?

Sure, Constantine and Theodosius were Roman and influential, and while one codified Christianity at the Counsel of Nicaea and the other imposed it on everyone, they merely advanced the religion Paul conceived. And the only other individual to garner billions of followers was Muhammad, and he was not Roman.

Paul was not only Roman by his own admission, his words have persuaded many times more people than the second most influential individual, Muhammad. And for those who believe “Jesus Christ” has had more followers, I’d challenge you to find a single Christian who knows His name and title, who is Torah observant, who knows that there is only one Covenant, and who attends the seven Invitations, as He did.

The fact is, it is not even close. Sha’uwl of Tarsus, a Roman citizen who chose the Latin name “Paulos,” has influenced more people than anyone who has ever lived. And his message was not overtly opposed to Yahowah, Yahowsha’, the Torah, the Covenant, and the seven Invitations, his most acclaimed book is Romans, and in it he urges those he has beguiled to submit to Rome’s authority. Moreover, every attribute that has been deployed to describe the Beast of the Tribulation is applicable to Paul. They exhibit the same character and inspiration.

Sha’uwl of Tarsus made his official transformation to Paulos of Rome in connection with a trip to Yaruwshalaim which was against the advice of a “prophet” he had met along the way. His disciples were concerned. So they warned him and then came up with a harebrained scheme.

“And they said to him, ‘You see, brother, how ten thousands there are among the Jews [Yahuwdym] of those who have believed [recognize and follow Yahowsha’], and they are all zealous for the Law [Torah]. (Acts 21:20) And they have been told about you, that you are teaching all the Jews [Yahuwdym] who are among the Gentiles to forsake Moses [the Torah], telling them not to circumcise their children, nor to walk according to the customs [practice Judaism].’” (Acts 21:21) Since none of this is inspired by God, I’ve elected to quote from the New American Standard Bible. I’ve placed their own footnoted corrections to their text within the citations while bracketing mine so that there is no confusion.

That said, it is interesting to note that observing the Torah was expressly distinguished from practicing Judaism. This is one of countless proofs that Paul’s animosity was directed at the books of Moshe – better known as the “Torah.” It is
also telling that Paul’s primary argument against the Towrah and its Covenant – circumcision – was included in this list.

To keep from being held accountable for his aversion to the Torah, Paul’s disciples proposed: “What, then, is to be done? They will certainly hear that you have come. (Acts 21:22) Therefore do this that we tell you. We have four men who have a vow on them; (Acts 21:23) take them and purify yourself along with them, and spend on them so that they may shave their head; and all will know that there is nothing to the things which they have been told about you.” (Acts 21:24)

This was a foolish idea for a number of reasons. In the Torah, there is one vow, called the Nazirite Vow. But rather than shaving one’s head to participate, the vow expressly prohibits cutting one’s hair. In fact, it was only once the vow was over that one’s hair could be trimmed, and even then a participant would never shave their head. The Torah instructs us not to shave our heads because doing so mimics the appearance of pagan priests. Moreover, the vow pertained only to the individual, and said nothing about someone who was paying them. Furthermore, Yahowsha’ did not participate in nor promote the Nazirite Vow.

Therefore, all this would have proven is that Paul’s disciples were ignorant of the Torah and that Paul was a fraud for following their advice. “Then Paul took the men the next day, purifying himself along with them, went into the temple giving notice of the completion of the days of purification, until the sacrifice was offered for each one of them.” (Acts 21:26) If Paul wanted to demonstrate that his preaching was in harmony with the Torah, all he had to do was cite the Torah rather than contradict it. But this charade did just the opposite.

“When the seven days were almost over, the Jews [Yahuwdym] from Asia, upon seeing him in the temple, began to stir up all the crowd and laid hands on him, (Acts 21:27) crying out, ‘Men of Israel [Yisra’el], come to our aid! This is the man who preaches to all men everywhere against our people and the Law [Torah] and this place; and besides he has even brought Greeks into the temple and has defiled this holy [Set-Apart] place.’” (Acts 21:28)

There is no hiding from the fact that Paul’s message was both anti-Semitic and anti-Torah. The same would be true of the religion he promoted.

Greeks, as Gnostics, were belligerent in their opposed to circumcision, which is why they were not supposed to be in the Temple. An uncircumcised man cannot enter heaven and is not welcome in Yahowah’s home. Also, the fact that at least two of the bald men were Greeks, they could not have been participating in the Nazirite Vow. So by endorsing this ruse, Paul not only demonstrated that he was Torah adverse, he instigated the protest against him.
Most of what follows is hyperbole. It is laughably absurd. “Then all the city was provoked, and a running together of the people occurred, and immediately the doors were shut. (Acts 21:30) While they were seeking to kill him, a report came up to the commander [literally a “chiliarch” who would have been in charge of one thousand soldiers] of the Roman cohort that all Jerusalem was in confusion. (Acts 21:31) At once he took along some soldiers and centurions [each centurion commanded one hundred soldiers] and ran down to them; and when they saw the commander and the soldiers, they stopped beating Paul. (Acts 21:32) Then the commander came up and took hold of him, and ordered him to be bound with two chains; and he began asking who he was and what he had done.” (Acts 21:33)

This ridiculous slice of the Christian New Testament is so obviously and deliberately exaggerated to make Paul appear courageous while painting Jews as savages, I’m embarrassed to share it with you. And yet for Paul’s profession of allegiance to Rome to properly resonate, we’ll have to hold our noses a bit longer and mush our way through this fabrication.

“When he got to the stairs, he was carried by the soldiers because of the violence of the mob; (Acts 21:35) for the multitude of the people kept following them, shouting, ‘Away with him!’ (Acts 21:36) As Paul was about to be brought into the barracks, he said to the commander, ‘May I say something to you?’ And he said, ‘Do you know Greek? (Acts 21:37) Then you are not the Egyptian who some time ago stirred up a revolt and led the four thousand men of the Assassins [that’s funny because the word assassin was derived from Islam’s use of hashish to recruit jihadists a thousand years later] out into the wilderness?’ (Acts 21:38) But Paul said, ‘I am a Jew [Yahuwd] of Tarsus in Cilicia, a citizen of no insignificant city; and I beg you, allow me to speak to the people.’ (Acts 21:39) When he had given him permission, Paul, standing on the stairs, motioned to the people with his hand; and when there was a great hush, he spoke to them in the Hebrew dialect, saying, (Acts 21:40) ‘Brethren and fathers, hear my defense which I now offer to you.’” (Acts 22:1) What an odd place to start a new chapter, right in the middle of a sentence. But at least there is one useful anecdote: he spoke Hebrew because Yisra’elites spoke Hebrew. Someone ought to inform Pope Francis of this fact. (When Israeli Prime Minister Benjamin Netanyahu told Francis that Yahowsha’ spoke Hebrew, the pope disagreed, and attempted to correct him.)

What follows is troubling on many levels. First, Gamaliel trained rabbis, the very people Yahowsha’ condemned. Rather than establishing Paul’s credibility, this admission destroys it. Yahowsha’ actually said that the rabbis were “born of serpents,” meaning that they were inspired and possessed by demons. Paul’s affinity for the Jewish religion was further reinforced by his admission that his
life had been lived in accord with “the strictness of the ancestral law,” which is the Talmud and thus Judaism – something God routinely denounces.

Then Paul tells the crowd that he “persecuted this Way to the death.” Since “this” would have to represent the previous reference to “ancestral law,” he was now claiming to have mistreated religious Jews, when in fact, he claims elsewhere to have attacked those who accepted Yahowsha’, and that he ravaged them on behalf of the rabbis. In addition, he is admitting to murdering his brethren, making him eerily similar to so many of the Romans we have met along the way.

“‘And when they heard that he was addressing them in the Hebrew dialect, they became even more quiet; and he said, (Acts 22:2) ‘I am a Jew, born in Tarsus of Cilicia, but brought up in this city, educated at the feet of Gamaliel, according to the strictness of the ancestral law of our fathers, being zealous for God just as you all are today. (Acts 22:3) I persecuted this Way to the death, binding and putting both men and women into prisons, (Acts 22:4) as also the high priest and all the Council of the elders testifies for me. From them I also received letters to the brethren, and started off for Damascus in order to bring even those who were there to Jerusalem [Yaruwshalaim] having been bound to be punished.’” (Acts 22:5) All of this serves to disassociate Paul from Yahowah and Yahowsha’.

Paul’s next statement is one of three times he tried to explain what happened on the road to Damascus. To his shame, each attempt differs from the others – and none of the three accounts are credible. Also troubling, “Lord” is Satan’s title, not God’s. And Yahowsha’ told His Disciples that if anyone claimed to see Him in the wilderness, that they would be a liar. He said that when He next appears, everyone on Earth will see His light at the same time. This realization alone is more than sufficient to discard Paul’s testimony.

“‘But it happened that as I was on my way, approaching Damascus about noontime, a very bright light suddenly flashed from heaven all around me, (Acts 22:6) and I fell to the ground and heard a voice saying to me, “Saul, Saul, why are you persecuting Me?” (Acts 22:7) And I answered, “Who are You, Lord?” And He said to me, “I am Jesus [while Yahowsha’ is the Ma’aseyah’s name, Satan was the source of the voice and the light] the Nazarene, whom you are persecuting.’”’” (Acts 22:8) This bears repeating: Paul’s accounting of this event cannot be true because Yahowsha’, Himself, declared that any such claim regarding Him would be false. For this reason, all informed and rational people reject Paul as a liar, false witness, and imposter. He has become the spitting image of the Beast.

Beyond this, why would Paul have called the flashing light “Lord” when he did not know the spirit’s identity? After all, as a rabbinical student he would have known that Yahowah uses “Ba’al – Lord” as the name and title of the Adversary. Further, Yahowsha uses the exact same verbiage to depict Satan’s fall from
Heaven, describing it as a “bright flashing light.” And He did not refer to Himself as “the Nazarene.” That was the rabbinical depiction of Him, one they used because in their minds, “nothing good comes from Nazareth.” He is “Yahowsha’ ben Yahowah.” It’s now obvious that Paul was a bad liar.

The “witnesses” were never named – an odd omission for Paul, since he was a serial namedropper. These companions are quantified as “two” elsewhere, which is a little shy of the world’s population. And you’ll notice here that Paul claims that they also saw the light, somehow only Paul was blinded by it. Further, Paul is inconsistent in his testimony regarding what was said and who actually heard it. “And those who were with me saw the light, to be sure, but did not hear the voice of the One who was speaking to me. (Acts 22:9) And I said, “What shall I do, Lord?” And the Lord said to me, “Get up and go on into Damascus, and there you will be told of all that has been appointed for you to do.” (Acts 22:10) But since I could not see because of the glory of that light, I was led by the hand by those who were with me and came into Damascus.” (Acts 22:11) This begs the question: why do you suppose the others with him were not also blinded? Was the “bright flashing light” just in Paul’s head, or was it a figment of his imagination, as would be the case later with Constantine.

Yahowah provided all of us with His guidance for our lives in His Towrah. We do not need special or personal instructions. And Damascus is the antithesis of Yaruwshalaim. The former is in opposition to Yisra’el and it will be completely destroyed. The latter is eternal, providing as its name affirms, the “Source of Reconciliation.” And lest I forget, Yahowah enlightens us. He does not blind us. God’s actual prophets revealed seeing His light in heaven, describing it for us.

This next fellow is named, but he is completely unknown to history. More importantly, those who properly observe the Torah, like Dowd / David for example, are never devout. We are enlightened and excited by the Towrah’s Teaching, and we are passionate about its Author and His Covenant Family. Further, since Pauline Doctrine assails and annuls the Torah, separating Yahowsha’ from the Word of God, from Paul’s perspective a man who clings to the Torah cannot have a relationship with Yahowsha’, cannot be saved, cannot speak for God, nor be credible. This scenario, therefore, is contrived to fool the foolish.

“A certain Ananias, a man who was devout by the standard of the Law [Towrah], and well spoken of by all the Jews [Yahuwdym] who lived there, (Acts 22:12) came to me, and standing near said to me, ‘Brother Saul, receive your sight!’ And at that very hour I looked up at him. (Acts 22:13) And he said, ‘The God of our fathers has appointed you to know His will and to see the Righteous One and to hear a voice from His mouth. (Acts 22:14) For you will be a witness
for Him to all men of what you have seen and heard. (Acts 22:15) Now why do you delay? Get up and be baptized, and wash away your sins, calling on His name.”” (Acts 22:16)

Paul would have the faithful believe that God blinded him so a Torah-observant Jew could restore his sight. He would then have his audience believe that Yahowsha’a was so incompetent, that even after choosing, teaching, and living with twelve Disciples, none of them were capable of declaring His will. Instead of fishermen, God would now resort to a rabbi – and not just any cleric, a murderous one.

Paul, by putting words into the mouth of this imaginary Torah-observant man, would like us to believe that God’s will cannot be found in this very same Torah, but instead must be prescribed personally. And yet, the voice of the flashing light didn’t reveal his will, that is unless “get up and go to Damascus” is his new plan.

But even that isn’t necessarily so because each time Paul tells this story, the light’s testimony differs. The final time, Paul goes so far astray he has the flashing light quote Dionysus.

The “Righteous One” is the name given to the esteemed religious leader of the Essenes. They composed many scrolls extolling his authority. He is positioned as the most stalwart opponent of Pharisaic Judaism. As a rabbinic student, Paul would have been aware of this religious affinity and aversion.

Now this is where Paul gets his story twisted. On the road to Damascus, the flashing light said that if Sha’uwl went to Damascus he “would be told of all that has been appointed for you to do.” But now that Sha’uwl is in Damascus, he is simply told he has “heard a voice from [the Righteous One’s] mouth for you will be a witness for Him to all men of what you have seen and heard.” So Paul didn’t get the inside scoop on the special new credo from the flashing light or from the man, which means that the source of his vision lied.

Yahowah’s consistent instructions to us are to observe His towrah, to listen to Him when He invites us to participate in His Covenant, and to attend His annual Meetings. He wants us to come to know Him in this way and to understand what He is offering. Every time Yahowsha’a sought to explain His mission to those seeking to know Him, He always referred them to the Torah and Prophets. But Paul wants us to believe that he was an exception. There would be no towrah, no observation, no listening, no study, no learning, no preparation, just go. He wasn’t even encouraged to engage in the Covenant.

Baptism is not prescribed in the Torah. Yahowsha’a did not baptize anyone. Baptism does not remove sin – that is the function of Pesach and Matsah. Paul could not “wash away [his] sins.” He is not the Savior.
In his first letter, the one Sha’uwl, now Paul, wrote to the Galatians, he provides an entirely different accounting of what happened after leaving Damascus, including a three year visit to Arabia. But not here.

“It happened when I returned to Jerusalem and was praying in the temple, that I fell into a trance, (Acts 22:17) and I saw Him saying to me, ‘Make haste, and get out of Jerusalem [Yaruwshalaim] quickly, because they will not accept your testimony about Me.’ (Acts 22:18) And I said, ‘Lord, they themselves understand that in one synagogue after another I used to imprison and beat those who believed in You. (Acts 22:19) And when the blood of Your witness Stephen was being shed, I also was standing by approving, and watching out for the coats of those who were slaying him.’ (Acts 22:20) And He said to me, ‘Go! For I will send you far away to the Gentiles.’” (Acts 22:21)

Religious mystics feign trances. Muhammad claims to have heard clanging bells in his head during the trances where he received the Qur’an. Trances are not Godly.

This time the vision before Paul’s eyes is identified only as the “Lord,” affirming the obvious – this is Satan. This also explains why those familiar with Yahowah, Yahowsha’, and His Torah, would not accept what Paul had to say. Furthermore, Yahowah doesn’t deploy cowards. He does not retreat.

This reminds me of Muhammad. In Mecca, those who knew Muhammad and the rock-god Allah best, mocked and rejected him. They knew that Muhammad was lying. The same was true for Sha’uwl in Yaruwshalaim. He would have to go elsewhere, just as Muhammad had to flee to Medina, to find an audience sufficiently unaware to fool. And speaking of similarities, both men were murdering, kidnapping, savages.

If you believe that Paul presented all of this before a hushed mob that had sought to kill him, while they hung on his every word, then you are probably a Christian, because that is what Paul would have you believe... “They listened to him up to this statement, and then they raised their voices and said, ‘Away with such a fellow from the earth, for he should not be allowed to live!’” (Acts 22:22)

Twice in the Torah, both times in Dabarym / Words / Deuteronomy, Yahowah delineates the test we should deploy to determine whether or not someone who is claiming to speak for Him is telling the truth. This audience would have known that standard and would have realized that Sha’uwl failed it. As a result, they also knew that according to Yahowah, Paul should not have been allowed to live.

If you’ll notice, in his diatribe, Paul began trying to win the support of rabbinic Jews, regaling the time he sat at Gamaliel’s feet, and then he switched to
affirming his affinity with Yahowsha’s followers, when they were in fact enemies. It is one of the many flaws in this revisionist tale.

The act of tearing or throwing off one’s cloak was a rabbinic religious custom. As such, this audience could not have been comprised of those who would have exonerated Paul for an alleged encounter with Yahowsha’. So in the process of trying to have his audience believe that his experience somehow mimics Yahowsha’s before the Sanhedrin, Sha’uwl is demonstrating that he cannot be trusted.

“And as they were crying out and throwing off their cloaks and tossing dust into the air, (Acts 22:23) the commander ordered him to be brought into the barracks, stating that he should be examined by scourging so that he might find out the reason why they were shouting against him that way.” (Acts 22:24)

The Romans as we have learned were ruthless, but in their provinces Roman officers had to comply with Roman Law. Scourging was not a form of “examination.” If the Roman military officer wanted to know why the crowds were shouting against him, he would have asked those who were shouting.

The reason for this fabrication is to present Paul as “Jesus,” as someone the Jews wanted the Romans to judge and crucify. But even in his ruse, Paul can’t play the part of the God he never knew. Yahowsha’ didn’t appeal to Roman Law. He most certainly did not claim Roman allegiance.

“But when they stretched him out for the whip, Paul said to the centurion who was standing by, ‘Is it lawful for you to scourge a man who is a Roman and uncondemned?’ (Acts 22:25) When the centurion heard this, he went to the commander and told him, saying, ‘What are you about to do? For this man is a Roman.’ (Acts 22:26) The commander came and said to him, ‘Tell me, are you a Roman?’ And he said, ‘Yes.’” (Acts 22:27)

We have our confession. The Beast of Rome endures through Paul.

The commander answered, ‘I acquired this citizenship with a large sum of money.’ And Paul said, ‘But I was actually born a citizen.’ (Acts 22:28) Therefore those who were about to examine him immediately withdrew from him; and the commander also was afraid when he found out that he was a Roman, and because he had bound him in chains. (Acts 22:29) But on the next day, wishing to know for certain why he had been accused by the Jews [Yahuwdym], he released him and ordered the chief priests and all the [Sanhedrin] Council to assemble, and brought Paul down and set him before them.” (Acts 22:30)

The Romans and the Sanhedrin kept meticulous records, as did the rabbis, and there is no mention whatsoever of this meeting from any of them. So while it did not occur, this story was nonetheless important. Its every nuance was cleverly
crafted by Paul to cast himself into the role of God. Since Yahowsha’ was brought before the chief priests on Passover, Paul would be brought before them on the day he was passed over for punishment.

Once again, since Paul never knew Yahowsha’, he cannot even get his story right. Yahowsha’ made no attempt to defend Himself. Moreover, after admitting that he has been a serial murderer, that he is a kidnapper, and that he beat innocent people up for his god, he lies and says... “Paul, looking intently at the [Sanhedrin] Council, said, ‘Brethren, I have lived my life with a perfectly good conscience before God up to this day.’” (Acts 23:1) Since Paul’s sworn testimony was utterly untrue, why does anyone believe him?

While none of this actually occurred, had it transpired, Ananias’s reaction would have been prudent... “The high priest Ananias commanded those standing beside him to strike him on the mouth. (Acts 23:2) Then Paul said to him, ‘God is going to strike you, you whitewashed wall! Do you sit to try me according to the Law [Towrah], and in violation of the Law [Towrah] order me to be struck?’” (Acts 23:3)

In actuality, knowing how deadly they can become, the Towrah asks us to kill those who falsely claim to speak for Yahowah. Had the Sanhedrin followed God’s advice on this day, billions of people would not have needlessly died estranged from Yahowah and His Covenant.

Sha’uwl’s reaction to his tormentors is identical with Muhammad’s response in Mecca. When those who knew Muhammad best accused him of lying, according to the Qur’an, the best Muhammad was ever able to muster as a retort was to say that his god was going to smite his critics. The fact is, Yahowah does not strike human souls.

“But the bystanders said, ‘Do you revile God’s high priest?’ (Acts 23:4) And Paul said, ‘I was not aware, brethren, that he was high priest; for it is written, “You shall not speak evil of a ruler of your people.”’” (Acts 23:5)

As a rabbinical student, there would have been absolutely no chance whatsoever that Sha’uwl wouldn’t have recognized the High Priest – but then again, this is make believe. Further, had this meeting actually taken place, the scenario that Sha’uwl was depicting cast him, not Ananias in the role of violating the Towrah’s intent. As a result, had Paul cited this line from Shemowth / Names / Exodus 22:27, he would have convicting himself rather than the High Priest. Paul wasn’t a ruler over Yisra’elites.

Not only did Sha’uwl cite something which proves that he was wrong, he misquoted the Towrah and shortchanged the statement. Yahowah actually said: “For surely (ky – because indeed), I am (‘any) merciful (chanuwn). Almighty
God (‘elohym) you should not make smaller, disdain, or trivialize (lo’ qalal – you should not continually lower in status or bring about a state where God is despised and treated with contempt (piel imperfect)), and (wa) the Prince (nasy’ – leader who is lifted up; from nasa’ – to lift up and forgive (a reference to Yahowsha’ as the Prince of Reconciliation in Yasha’yah)) among your people and within your family (ba ’am) you should never invoke harm or actually injure (lo’ arar – you should not ever place a literal curse upon (qal perfect)).” (Shemowth 22:27) It was Paul who belittled God by claiming that “the fullness of the godhead resided upon [a man] bodily.” And it was Paul who trivialized God by not only annulling His Towrah but also by removing His role in our salvation. He even disdained God by misquoting Him. But as bad as all of this is for Paul, by citing this passage, Sha’uwl was inferring that he was the Prince, the Savior, the Father of the Covenant Family, the Leader of the Chosen People, and Almighty God. And should you doubt any of this, read Yasha’yah / Isaiah 9:6 and see what Yahowah has to say about the “nasy’ – Prince.”

Sha’uwl continued to be duplicitous. When confronted by those who accepted Yahowsha’, he pretended to be one of them. And now before the High Priest, he claims to be a Pharisee. Paul would say whatever was expedient. Truth was irrelevant.

“But perceiving that one group were Sadducees and the other Pharisees, Paul began crying out in the [Sanhedrin] Council, ‘Brethren, I am a Pharisee, a son of Pharisees; I am on trial for the hope and resurrection of the dead!’ (Acts 23:6) As he said this, there occurred a dissension between the Pharisees and Sadducees, and the assembly was divided. (Acts 23:7) For the Sadducees say that there is no resurrection, nor an angel [messenger], nor a spirit, but the Pharisees acknowledge them all. (Acts 23:8) And there occurred a great uproar; and some of the scribes of the Pharisaic party stood up and began to argue heatedly, saying, ‘We find nothing wrong with this man; suppose a spirit or an angel [mal’ak – messenger] has spoken to him?’ (Acts 23:9) And as a great dissension was developing, the commander was afraid Paul would be torn to pieces by them and ordered the troops to go down and take him away from them by force, and bring him into the barracks.” (Acts 23:10)

The Sadducees were liberal politicians, today’s leftists and socialists. They were more secular than the Pharisees, who were religious fundamentalists. Most everyone alive at this time recognized these differences and were aware that both served in the Sanhedrin. They were both set in their ways and would not have argued in this fashion, for there would have been no purpose. Moreover, neither Jews nor their God believe in resurrection from the dead. Bodily resurrection is the stuff of pagan mythology.
Angels are also a pagan concept as is spiritualism. In actuality, there are no “angels,” only mal’ak, and they are all spiritual messengers.

But nevertheless, there was a purpose to this story. Paul was recasting himself in the role of God, and thus needed an official to say of him what the Roman procurator said of Yahowsha’: “I find nothing wrong with this man.” And while it is a small point among much larger issues, why would the Sanhedrin Council go from debating an issue upon which they both agreed to wanting to tear Paul to pieces? And why was Paul so consistently willing to rely on the Roman military for his salvation rather than God? Why did he prefer Roman Law to Yahowah’s Towrah?

Now that Rome had saved Paul from the Jews, it was time for Paul’s Lord to send his apostle to Rome. The Beast would be transformed to represent Satan. “But on the night immediately following, the Lord stood at his side and said, ‘Take courage; for as you have solemnly witnessed to My cause at Jerusalem, so you must witness at Rome also.’” (Acts 23:11) And so he did, composing an ode to the Adversary that he would call “Romans.” It was his masterpiece. In so doing, Paul became the voice of Rome – the most influential Roman of all.

Also telling, just as Yahowah would ask Abraham – our primary witness to the Covenant – to walk away the first Beast, Babylon, before engaging in the Covenant, Paul’s Lord had his most prolific witness walk toward the final Beast, Rome, giving rise to the Church. In this way, Yahowah and Satan, the Covenant and the Church, have their advocates: the Torah and Prophets on one side and the Christian New Testament on the other.

By the way, according to this, the only authorized edition of Paul’s testimony, the Lord’s apostle didn’t solemnly witness to any cause other than his own. All he has done thus far is reveal his self-centered nature and his affinity for Rome while proving that he cannot be trusted.

And as would be the case with Rome, and again with Islam, Satan strove to justify his animosity toward Yahowah’s Chosen People. They had to be maligned and silenced for the message the Adversary would convey through the Roman Church to resonate. And therefore... “When it was day, the Jews formed a conspiracy and bound themselves under an oath, saying that they would neither eat nor drink until they had killed Paul. (Acts 23:12) There were more than forty who formed this plot. (Acts 23:13) They came to the chief priests and the elders and said, ‘We have bound ourselves under a solemn oath to taste nothing until we have killed Paul. (Acts 23:14) Now therefore, you with the Council notify the commander to bring him down to you, as though you were going to determine his case by a more thorough investigation; and we for our part are ready to slay him before he comes near the place.’” (Acts 23:15) Just as Jews were wrongly
positioned as “Christ killers” by the Roman Church Paul founded, Paul wanted Jews to be his adversary as well.

And once again, Paul would rely on Roman Law and the Roman military for his salvation. He became akin to a broken record. “And he called to him two of the centurions and said, ‘Get two hundred soldiers ready by the third hour of the night to proceed to Caesarea, with seventy horsemen and two hundred spearmen.’ (Acts 23:23) They were also to provide mounts to put Paul on and bring him safely to Felix the governor.” (Acts 23:24) Then to the governor, the centurion allegedly wrote: “When this man was arrested by the Jews and was about to be slain by them, I came up to them with the troops and rescued him, having learned that he was a Roman.” (Acts 23:27)

So what do you suppose Paul had to say about the government of the Beast that would destroy the Temple, Yaruwshalaim, and Yisra’el, the savage empire that would crucify God’s Chosen People by the tens of thousands, enslave them by the hundreds of thousands, ban circumcision, and burn every copy of the Torah they could find? What did he write on behalf of Satan to facilitate such evil?

For that let’s turn to the thirteenth chapter of Romans...

“Every person is to be in subjection to the governing authorities. For there is no authority except by God, and those which exist are established by God. (Romans 13:1) Therefore whoever resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves. (Romans 13:2) For rulers are not a cause of fear for good work, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same; (Romans 13:3) for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil. (Romans 13:4) Therefore it is necessary to be in subjection, not only because of wrath, but also for conscience’ sake. (Romans 13:5) For because of this you also pay taxes, for rulers are servants of God, devoting themselves to this very thing. (Romans 13:6) Render to all what is due them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor.” (Romans 13:7)

Imagine that! While Yahowah asked Abraham to walk away from Babylon before engaging in the Covenant relationship with Him, Paul would have had him remain there, a loyal subject of the nation that would enslave God’s people. While Yahowah freed His children from the religious, political, military, and economic oppression of Egypt, Paul would have them remain slaves, dutiful to their masters. Yahowah exposed and condemned the Beast of Rome, but Paul claimed that their authority and ordinances were from God – especially when they were murdering Jews and outlawing the Torah and circumcision.
A Muslim following this advice would be a terrorist. A Nazi would be a mass murderer. An American would be played for a fool. Everyone, without exception, who follows this advice will die estranged from God. Never has any government been sanctioned by God. None have been established by God. No government wields God’s authority.

Fortunately, those beguiled by Paul are not condemned. The victims of religious and political lies simply cease to exist at the end of their mortal lives. They are not judged. They are not damned. But those like Paul who mislead in this way, those who tell people that they must be in subjection to governing authorities, they will be judged and condemned – incarcerated in She’owl for eternity. The opposite of what Paul has written on behalf of Rome is true.

Governments are fearsome. They have slaughtered and enslaved billions. They are more typically evil than good. And according to Yahowah, Rome was the worst of a bad lot. To be praised by Rome, a person had to be ruthless.

No human institution, and certainly no government, has served as a minister for God. Most are actually opposed to Him. And while they don’t bear their weapons for nothing, the reasons are seldom good.

Yahowah wants us to be free. He is the author of freewill. His role in our lives is to liberate us from being subject to religious and political corruption.

Yahowah gave humankind a “nesamah – conscience” so that we would be able to exercise freewill in a rational way. He wants us to be able to distinguish between the truth and lies such as this, between His prophets and false ones such as this, between that which is beneficial and that which is harmful.

So now that Paul has elevated the authority of Roman Law and the Church canon, to serve his Lord, he must depreciate the merits of Yahowah’s Towrah. Therefore...

“Owe nothing to anyone except to love one another; for he who loves the other neighbor has fulfilled the law. (Romans 13:8) For this, ‘You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet,’ and if there is any other commandment, it is summed up in this saying, ‘You shall love your neighbor as yourself.’ (Romans 13:9) Love works no evil to a neighbor; therefore love is the fulfillment of the law.” (Romans 13:10)

The duplicity of Paul is shocking. He knows full well that Yahowah etched ten statements in stone, and yet he wrote: “if there is any other commandment....” He could cite every one of them by rote. The fact is he deliberately omitted the first five because they are diametrically opposed to his religious aspirations. He even left out the statement about not bearing false witness because it was so personally incriminating. Then he dismisses the rest of Yahowah’s Towrah by
suggesting that it is summarized by “it is summed up in this saying, ‘You shall love your neighbor as yourself: ...therefore love is the fulfillment of the law.” According to Paul, you have to submit to early leaders and their governments, no matter how corrupt, but you can forget about Yahowah, disown His Torah, discard His Covenant, dismiss His Sabbath, disavow His Feasts, and dispose of the Instructions He etched in stone.

This Roman was the voice of the Beast and the embodiment of evil. He was the plague of death. Of him and the government he exposed, Yahowah revealed:

“In this same place (ba danah ‘atar) I remained observant (hawah chazah) during the night vision (ba lyly chazuw ‘a), and right there, behold (wa ‘aruuw): the fourth and final (raby’ay raby’ay) awesome and monstrous beast (chywah), the most fearsome and frightening, yet also revered and respected by some, dazzlingly beautiful yet terrible and terrifying, often longing for revenge (dachal), horrifying and appalling, awful and evil, dreadful and horrific, sickening and gruesome (wa ‘eymatan), yet (wa) exceedingly and preeminently (yatyr) powerful with the prodigious capacity to destroy (taqyph). With (wa) her teeth comprised of iron (shen dy parzel la), multitudes, including the largest, most numerous and powerful (rab), she devoured, devastated, and destroyed (‘akal), crushing the remainder (daqaq sha’ar ‘a) with her feet (ba ragal) by trampling them down violently (raphats) under foot (ba ragal). But (wa) this one was different (hyi’ shanah) from all the other (min kol) beasts (chywah ‘a) which preceded her (dy qodam). And (wa) ten (‘asar) horns, indicative of leaders and nations (qeren), were upon her (la).” (7:7)

“I was thinking about, trying to understand (hawah sakal) the horns (ba qeren ‘a’) and then, behold (wa ‘aluw), another and final (‘achoran) horn (qeren), a smaller one of lower status (za’eyr), came up between them and among them (celaq ben). And three (wa talat) among (min) the initial group of horns (qadmay qeren ‘a) were de-horned (‘aqar ‘aqar) from before (qodam qodam). Then behold (wa ‘aluw), eyes (‘ayn), like the eyes of a human (ka ‘ayn ‘enash) in this unique horn (ba qeren ‘a da’) along with (wa) a mouth (pum) speaking powerfully and abundantly as an esteemed authority (malal rab). (7:8) I continued to watch (hawah chazah) while (‘ad) those thrones (dy karatse’) were set in place (ramah).” (Dany’el 7:9)

“I continued to be observant (hawah chazah) in this regard because (ba ‘adayn min) the voice conveying (qal) the abundant (rab) words, affairs, and decrees (milah) of the horn (‘a dy qeren ‘a) was speaking (malal). I kept watching until I came to realize (hawah chazah ‘ad) that the monstrous beast (chywah ‘a) was slain (dy qatal), and the body (wa gashem) perished (‘abad), so (wa) it was given (yahab) to (la) the fire and an offering to be consumed
(yagedah ‘esha’). (7:11) Then with the remainder (wa sha’ar) of the beasts (chwyah ‘a), governmental dominion (shalestan) was taken away from them (‘adah). But (wa) an extension of life (‘arkah ba chay) was extended to them (yahab la) until (‘ad) an appointed time (zaman), and then a year’s time (wa ‘idan).” (7:12)

“Then, therefore (‘adayn), I wanted (tsabah) to be certain (la yatsab) regarding (‘al) the fourth (raby’ay ‘a) monstrous beast (chwyah) which was different and changed (dy hawah shanah) from all of the others (min kol kol), awesomely beautiful and yet hideously terrifying (yatyr dachal) with imposing teeth (shen shen) akin to iron (dy parzel) and claws (wa taphar) of bronze (nachash), it devoured (‘akal), crushing (daqaq) the rest (sha’ar), violently trampling (raphac) with its paws (ba ragal). (7:19)

And also (wa) concerning (‘al) were the ten horns (‘asar qeren ‘a) which were on its head (dy ba re’sh), and then another in the end (wa ‘achoran) which grew (dy calaq). And then (wa) the three (talat) which fell, falling away right before its presence (naphal wa naphal min qodam qodam). And this one horn had eyes and a mouth (wa qeren ‘a diken wa la wa peh) to speak profusely (malal rab). Its appearance (wa chazuw) was greater (rab) than its companions (min chabrah). (7:20)

I continued looking (hawah chazah), and this horn (wa qeren a’ diken) was engaged in war (‘abad qarab) against (‘im) the Set-Apart Ones (qadysh) and prevailing over them (wa yakeil la) until (‘ad dy) the Ancient of Days (‘athyq yowm a’) arrived (‘atayh). (7:21) And then (wa) He rendered and executed (yahab) the judgment (dy ‘a) in favor or and on behalf of (la) the Set-Apart Ones (qadysh) of the Most High (‘elyown). And at the specific appointed time (wa zaman ‘a), He approached, reached out, and issued His decree (matsa’) so that (wa) the Set-Apart Ones (qadysh) inherited (chacan) the kingdom (malkuw). (7:22)

‘Therefore,’ he said (‘amar), ‘The fourth (raby’ay ‘a) beast (chwyah ‘a), which represents the fourth of the four kingdoms (raby’ay ‘a raby’ay ‘a malkuw) to arise (hawah) in the world (ba ‘ara’ ‘a), which will be different from (dy shanah min) all the other kingdoms (kol malkuw ‘a), will devour, devastating (‘akal) the entire world (kol ‘ara’ ‘a), and will trample it down, destroying (wa duwsh) and then crushing it (daqaq). (7:23)

Regarding the ten horns (wa qeren ‘a ‘asar), out of this kingdom (min malkuw) the kings (‘asar melek) will arise (quwm), and then much later another (wa ‘achoran) will take his stand (quwm) at the end (‘achary). And he (wa huw’) will be different (shanah) from the previous ones (qadmay ‘a), so then (wa) humbling (shaphal) three kings (tahath kings). (7:24) And his
decisions, decrees, and commands (wa milah), accordingly (la), will be in slight conflict with and in subtle opposition to (tsad) the Most High God’s (‘ilay ‘a ‘ilay ‘a) statements (malal).

And regarding (wa la) the Set-Apart Ones (qadysh) of the Most High (‘elyown), he will oppress and persecute them, trying to make them appear obsolete (balah) while (wa) he strives, attempting (cabar) to change (shanah) the appointed times (zaman a) and the Towrah (wa dath). And he will place them under his authority (wa yahab ba yad) for a time, times, and half a time (‘ad ‘idan ‘idanyn wa palag ‘idan). (7:25) And then (wa) the Judge will sit and execute judgment (dyn ‘a yatib) and mastery and power (wa shalatan) will be taken away from him (‘adah) to the extent that they are completely eradicated (la shamad) and perish (wa la ‘abad) to the end of time (‘ad coph ‘a).” (Dany’el 7:26)

There are thousands of reasons to reject Paul’s testimony and to view the arrogant, self-proclaimed apostle as the most deceitful, most debilitating, and clearly the most deadly and damning soul to have ever lived. And there are a thousand more that cause us to realize that Paul is why the Roman Catholic Church grew out of the legacy of Rome and is the Beast today. If you know Paul, you will recognize the “Antichrist” because they will be indistinguishable.

Christianity is so fundamentally different than it should have been, there is absolutely no chance that Paul would have prevailed had Greeks not been prepared and then Rome cultivated to receive and accept his fraudulent and radical departure from Yahowah’s Torah, from His Covenant, His Sabbath, His Appointed Meetings, and His People, from Yisra’el, Yaruwshalaim, and Hebrew as the basis of all Divine revelation. Think about it for a moment. Everything Yahowsha’ represented, everything He said, everything He did, was in irreconcilable conflict with the resulting religion Paul conceived and conveyed. Yahowsha’s Sermon on the Mount was the antithesis of Pauline Doctrine. Yahowsha’ was Torah observant. Paul was Torah adverse.

For Christianity to grow without roots, removed from God’s land, people, language, and testimony, the faith required artificial grounding. And this came initially through Greek Gnosticism – and thus out of a philosophical aversion to the real world combined with a mystical fascination with spiritualism – the flesh and faith in Paul’s parlance. There is no getting around the fact that Paul’s opposition to Yahowah’s Towrah was predicated upon this Platonic preposition –
as was his antagonism toward circumcision. Without Aristotle conveying these erroneous religious notions to Alexander, and without the Macedonian general imposing this philosophy from Greece to India and from Egypt to Turkey, Paul’s principle proposition would have been rejected as irrational due to its irreconcilable inconsistencies with God’s preexisting conditions.

And yet throughout the many places influenced by Greek perceptions of their own superiority, by Hellenistic philosophy, politics, and religion, Paul’s antagonism to what they also saw as an inferior people, place, and culture was readily assimilated. Even today, Greece remains hostile, remaining the most anti-Semitic country in Europe, and among the worst in the world, with nearly three-quarters of the population opposed to Yahowah’s Chosen People. Considering the influence of the Eastern Orthodox Church of Greece, to which ninety-seven percent of Greeks belong, it’s bewildering that so many believers are antagonistic to the race that founded their religion. But, alas, it is this anachronism that has made Christianity possible.

Affirming this racist religious bent, a recent survey revealed that eighty-five percent of Greek Christians believe the unfounded conspiracy theory that Jews are in control of the world’s economy, media, and governance. It is so ridiculous that when the leader of the neo-Nazi party, New Dawn, recently read excerpts of the anti-Semitic forgery *Protocols of the Elders of Zion* in Parliament, not a single Greek politician chastised him. This disconnect from reality in Greek culture is a legacy of Gnostic philosophy, which in turn provided the perverted culture required for Christianity to take root and grow. So we should not be surprised that the Eastern Orthodox Church of Greece lists the “Apostle Paul” as its founder. Nor should we be surprised that Roman Catholic and Eastern Orthodox Christianity was codified in the Hellenistic city of Nicaea – a place named after the Greek god of Victory. It isn’t even unexpected that Theodosius the Great unified the Roman Empire for the last time out of Constantinople, imposing Nicaean Christianity and the feudal system on Europe for a millennia.

But there is much more. The Greek cult of Dionysus also provided a preexisting counterfeit upon which to paint the caricature of the Christian “Jesus.” No doubt this is why Paul had the flash light he encountered on the road to Damascus cite Dionysus’s most famous line in his third rendition of what occurred that troublesome day: “It is difficult for you to resist the goad.” (Acts 26:14)

Dionysus was the son of Zeus, the Father of the Gods, in Greek mythology. So to make him both the “Son of God” and the totality of God, the Christian “Iesous / Jesus” was named after his mythological Father. Also telling, Dionysus’s mother was a mortal and virgin. Semele, thereby, provided a
readymade counterfeit for Mary. In this way, and many more, the Greeks were preconditioned to accept a Christian god born as a baby from a virgin mother.

In harmony with the Roman Catholic myth that Mary remained a perpetual virgin, Semele was struck while pregnant by a lightning bolt so that she would eternally retain the moniker “Virgin Mother.” Then according to the Greeks, her son was then taken by Zeus to the underworld, where Dionysus was ripped apart. Handed over to the care of Athena and Rhea, Dionysus was resurrected from Hades, becoming known as “twice born” – all of which would loom large in Christian mythology.

Dionysus became the god of agriculture and wine, and thus responsible for fertility and rebirth of nature. As such, his birthday was celebrated on the Winter Solstice, when the days start growing longer. Therefore, to be born on December 25th, his mother would have had to have been impregnated by Zeus nine months earlier, and thus on Easter Sunday. Also, as the Greek Savior, Dionysus provided an especially plausible façade for the new Christian deity bearing the same title.

But there were subtleties as well. As the god of intoxication, Greek mythology helps elucidate why Yahowah referred to Sha’uwl’s spirit as “inebriating” in the second chapter of Habakkuk. Dionysus was particularly ruthless against those who opposed him, which helps explain why the line “It is difficult to resist against the goad” was attributed to him by Euripides in The Bacchae (line 790 of the play and then by Paul in Acts 26:14).

It is interesting too that Euripides wrote the play while serving in the court of King Archelaus of Macedon, where the worship of Dionysus was depicted as especially dangerous and destructive. And while it is absurd to suggest that Yahowsha’ would choose to say such a thing, it is a reasonable statement to attribute to Dionysus in Macedonia where the consequence of trying to resist popular religious beliefs would have caused a person to be completely ostracized from that society. It is also interesting to note that in The Bacchae, Dionysus appears before the king of Macedonia on charges of claiming divinity, which is comparable to the New Testament’s interrogation scene before Pontius Pilate. This play from which Paul quoted initially premiered in the Theater of Dionysus in Macedonia in 405 BCE during the annual Greek Festival of Dionysus. This all serves as a harsh indictment against Christianity which would have us believe that its god inspired the infamous citation.

Dionysus (known as Bacchus in Roman mythology, Osiris in Egypt, and Tammuz in Babylon) was chosen by Sha’uwl (or Satan) as a model for his god because the Son of the Sun in pagan literature provided a popular mythical analog for Yahowsha’ – and thus a way to transform Him from Hebrew into Greek and then from Greek into Roman. As the most recent of the twelve Olympian gods,
the Dionysus cult ushered in a new and different kind religious relationship. Unlike the vengeful gods of old, Dionysius was portrayed as loving, even forgiving—foreshadowing the Christian distinction between Yahowah and Yahowsha’.

In addition, Dionysus was known as the Epiphany – the god who comes in the form of a man. His appearance was said to alter essential nature of what had come before—in perfect harmony with Pauline Doctrine. Even today, the Lord’s Epiphany is observed by the Roman Catholic Church on January 6th and by the Eastern Orthodox Church on January 19th, commemorating the Gentile recognition of the birth of the Son of God, all in keeping with the Dionysian Mysteries. In fact, the cult was brought from Greece to Etruria in central Italy around 200 BCE. There, Dionysus became Bacchus – the “Liber Pater – Father of Liberty.” Affirming all of this, in the Museum of Naples there is an ancient marble urn commemorating Dionysus’s birth, and subsequent epiphany, with three wise men drawn to the event by Mercury, the messenger of the gods.

By his death and resurrection, according to Greek mythology, Dionysius was responsible for liberating his believers and thereby providing the faithful with eternal salvation, in complete harmony with being saved by way of faith in Paul’s Gospel of Grace. Dionysius was not only killed and then resurrected each spring; many aspects of his holy week mirrored the Christian observance of Easter. The annual resurrection of Dionysius on the Sunday closest to the Vernal Equinox celebrated the promise of resurrection from the dead. He was even known as the “Eleutherios – Liberator,” mirroring the central thrust of Paul’s letters where “believers were freed from being slaves to the Law.” In this regard, the mission of Dionysus was to bring an end to burdens and worries.

According to Greek mythology, Dionysus was the first to open communications between the living and the dead, paving the way for prayers to Mary and an abundance of Christian saints. Even the Roman Catholic myth of transubstantiation during the Eucharist, where priests allegedly turn wine into blood, was first practiced in the Dionysian religion. In fact, many of the miracles attributed to Dionysus were legendary – including turning water into wine. This particular wine according to the Greeks was placed in a chalice then transubstantiated by the words of the priest into the god’s blood, which was then consumed by the faithful.

Since Dionysus’s Holy Week was celebrated over the course of five days each Spring, it set the stage for the Greek alternative to Passover, Un-Yeasted Bread, and Firstborn Children, with Palm Sunday, Maundy Thursday, Good Friday, Holy Saturday, and Easter Sunday occurring during the last week of the Babylonian festival of Lent. During these ceremonies, Dionysus was called “the
firstborn of Zeus” and “the only begotten son of God” in addition to the “Soter – Savior.”

Just as the Christian “Jesus Christ” is completely bereft of his Hebrew heritage, Dionysus was thought to be totally estranged, a complete foreigner from the other Olympian gods. He was usually depicted holding a thyrsus staff, a phallic symbol representing “coming forth from the seed,” thereby foreshadowing Paul’s leap from “the seed of Abraham” to “Jesus,” bypassing the Torah. And especially troubling considering Sha’uwel’s affinity for the Greek and Roman goddesses, the Charis and Gratia, Dionysus was their father. They were the “love children” of his affair with Aphrodite—the goddess of love.

Two-hundred and fifty years before Sha’uwel associated Dionysus’ testimony with his conversion experience, Greeks living in what is now southern Italy, as born-again maenads, began celebrating the Bacchanalia, a drunken festival replete with grotesque debaucheries in which the faithful rebelled against all forms of authority, paving the way to the Catholic celebration of Mardi Gras.

In these ways and more, through Gnostic philosophy and the religious cult of Dionysus, the Greeks were prepared in advance to accept the Pauline Christian caricature named Ieosus – especially as he was modified by Constantine’s clerics during the Nicaean Council. So in all of these ways and more, the Greek culture, philosophy, and religion provided a readymade home for a spiritual faith predicated upon a dying and resurrected god who was wholly estranged from his heritage. And this is why in Dany’el 8, the Beast is shown growing out of the Greek Empire conquered by Alexander. That is precisely what happened.

While the Greek experience came to dominate the Roman mindset, since Dany’el 7 shows the enduring and worldwide manifestation of the Beast emerging out of the Roman Empire, let’s review how it became sufficiently anti-Semitic to accept a religion as divorced from reality as was and remains Christianity. And initially what we discover is that apart from the Bacchus incarnation of Dionysus, a cult which gradually took root beginning in the early second century BCE, Rome’s hostility to the God of Abraham, Yitschaq, and Ya’aqob didn’t materialize until the opening days of the first century of the modern era. In other words, as Yahowsha’ arrived in Yisra’el affirming the Torah, Satan began to influence those who would execute Him and torch the Torah.

If we were to choose a moment in time when the stage was set, we’d be drawn to Octavian, who long after the murder of Julius presented himself as the first
Caesar “Augustus – Worthy of Reverence” in 2 BCE, the year of Yahowsha’s birth. He was also proclaimed “Pontifex Maximus – the Holiest Pope, Highest Father, and Greatest Priest” for his role as head of the Roman state, military, and religion. Even the calendar was changed to mark the occasion, with the months of “Julius – July” and “Augustus – August” added before the ninth through twelfth months, oddly pushing September, October, November, and December, meaning Seven, Eight, Nine, and Ten out of alignment. This integration of religion and governance, patriotism and militarism, along with the deification of a man established a new paradigm, one that would be syncretised into Christianity during Constantine’s Nicaean Council and then would be imposed under Theodosius in the fourth century.

During his reign, Caesar Augustus demonstrated as much interest in the army as he did the Empire’s gods, using the former to secure the throne and the latter to consolidate his power. Octavian, as Pontifex Maximus, became a legendary religious reformer, returning the Empire to the traditional Greco-Roman pantheon. Augustus was insistent that the old gods were responsible for the birth and achievements of the Roman Empire as well as his military victories, so he compelled their worship, restoring countless temples – some eighty in Rome alone. Roman patriotism was thereby cultured by integrating politics, religion, and the military, the echoes of which we are witnessing in our world today.

In this regard, Caesar Augustus revived the “Sacred Magistracy” of the Office of the Censor, not only to number and tax his subjects, but expressly to orchestrate morality – something Paul likewise sought to achieve in his letters, especially the one he scribed to the Romans. This Sacred Magistracy was used to assure that everyone acknowledged the emperor’s personal affiliation with deity while duly noting his achievements as well as his god-given authority – the very things that Paul claimed for himself and Theodosius set into motion which enabled the Roman Catholic Church to oppress Europe for a millennia.

The purpose of the Censor was to homogenize and control Roman behavior – dictating what was considered acceptable while punishing anyone who deviated from the societal norm. This tendency served to enslave Europe for fifteen centuries and became the impetus for many of those who migrated to the New World. Not allowing anyone to step outside the lines also served as the trial balloon for Political Correctness – the replacement moral code of Socialist Humanists, and the ubiquitous agent controlling lives throughout the West today.

We are told that there were three such censuses during Augustus’s reign. The first was duly noted in the propagandist text of the “Res Gestae Divi Augusti – Deeds of the Divine Augustus” as inscribed on the walls of the Temple of Augustus and Rome in Ankara, Turkey. It reads: “I made a census of the people. I performed the lustrum / purification after an interval of forty-one years.” (Caesar
Agustus, *Res Gestae Divi Augusti*, paragraph 2, line 8) We know that Pompey repealed the census in 52 BCE and that it was reestablished in 22 BCE by Augustus. Following this pattern, and based upon what we can glean from other sources, I suspect that the censuses under Augustus would have occurred in Yahuwdah in 12 BCE, late 2 BCE, and a decade later in early 12 CE, but since the Roman sources differ among themselves, verification remains elusive.

The re-imposition of the census by Caesar Augustus is especially relevant in preparing Romans to accept Christianity because of the censor’s role in “*regimen morum* – in controlling human behavior and establishing what is deemed acceptable.” As the “*Praefectura Morum* – Supreme Officer Over Morals,” the Censor and his deputies served as judge and jury over all Roman citizens, clients, and slaves – chastising those who resisted the empire, the emperor, and their gods. From Rome’s perspective for example, Yahowsha’ was whipped and crucified because His claim of divinity was found morally offensive even though He was found innocent of violating Roman Law. This explains the not guilty verdict and subsequent punishment.

The same moral constraints were later imposed by Rome’s legacy: Christianity. Just as a woman would be branded an adulterer and banished from a religious community for cheating on her husband, and a man would be ostracized for homosexual behavior, both would be imprisoned for incest or pedophilia. And should either defy religious authority, they would be condemned and burned alive as heretics. In this same way, the Censor controlled Roman behavior, defining what was acceptable or punishable, with differing standards for Patrician and Plebian. This stratified imposition of morality between Lords and Serfs continued unabated throughout Feudal Europe under the authority of the Church of Rome. Those who dared think differently, those who didn’t obey, those who refused to capitulate and conform, were hunted down and tortured to death without benefit of trial. Christians beget Christians because to rebel was fatal. Few dared speak openly or honestly, and the few who did didn’t do it for long.

In a culture where dissent is deadly, delusions reign and religion comes to dominate the society. Christianity flourished in this way. A web of lies were amalgamated into the faith without concern or objection. The result is Christmas and Easter, Sunday worship and the Church, Jesus and Christ, the cross and the Trinity, a dying god who is bodily resurrected, and a New Testament wholly incongruous with the Divine Writ.

If you recall, it was during the “*Lustral – Purification*” ceremonies in 12 CE, when after regaling Tiberius’s ability to commit mass murder with a Triumph, Roman citizens were required for the first time to acknowledge the deity of the emperor. And while one more god, even pretending that the king was god, was commonplace throughout the ancient world, there was one province where it was
wholly unacceptable – Ieuda / Yahuwdah. As a result, Jews would go from being irrelevant to being an irritant, from an irritant to pariah, and from pariah to despised and subhuman adversary destined for systematic eradication.

As we know, Tiberius didn’t accept the *Pater Patriae* – Father of Fathers title, largely because of his animosity toward his adopted father, Augustus. But the list of Romans who bore the title of Pope reads like Hell’s heroes: Caligula (in 37 CE), Claudius (42), Nero (55), Vespasian (70), Titus (79), Domitian (81), Trajan (98), Hadrian (128), Commodus (177), Diocletian (284), and Constantine (307) as the founder of the Roman Catholic and Eastern Orthodox Church.

While we have traversed much of this landscape previously, since Roman governance, its religion and legions fostered the culture required for Christianity to take root and grow, it behooves us to reviewing Rome’s transition from monstrous Empire to beastly Church. And while doing so, our focus should not just be on moral decay and wanton disregard for liberty and life, but also on how these men served as prototypes for the Towrahless One who grows of the legacy of Rome. In each life, Satan’s influence is exposed and the Adversary’s future schemes are disclosed. So this review isn’t just about how the environment that cultivated an uprooted religion was established, but also to provide a window into the character of those who rise to power and do Satan’s bidding.

In this regard, Tiberius was the second of many devilish men who turned Rome into Satan’s abode for wayward children. He would make his world pay for the abuse he suffered at the hand of Caesar Augustus, his adoptive father and tormentor. Revealing his character at the inception of his reign, rather than compensating the army for protecting Rome, Tiberius had his legions pillage for profit, instructing his soldiers to enrich themselves through plunder. The scheme turned Rome into a bankrupt society and immoral killing machine – one that would soon ravage and spoil Yahowah’s land and people with national impunity. In Rome it became customary, even patriotic, to be in overt opposition to everything God professes and desires. And within a few hundred years, the same would hold true of Christianity – a Roman religion predicated on these very same animosities.

In this vein, in 19 CE, when Yahowsha’ as a stone mason was building homes for His people in the Promised Land, Tiberius began positioning Jews as unworthy to live alongside Romans, banishing them from Rome. Then stealing sons from their fathers, the Emperor conscripted Jewish men into his army, taking them away from their land, robbing them of their freedom, and forcing them to serve the Beast for most of their lives.

Thereafter, Tiberius must have come to hate the culture he has fostered because he went into self-imposed exile. Entertaining himself by torturing his
subjects his secluded “Villa Jovis – Home of Jupiter” on the Island of Capri, the Empire was left to Lucius – the Latin equivalent of Lucifer. This occurred at the same time that Yahowchanan the Immerser cried out in the wilderness to prepare for the arrival of the one who comes in the name of Yahowah. It was an amazing contrast, one underscored by the fact that several years later, just after Lucius was executed, Yahowsha’ was tempted by Satan.

Tacitus described Tiberius’s madness circa 33 CE, the same year Yahowsha’ was crucified by the Roman Empire: “Executions were now a stimulus to his fury, and he ordered the death of all who were lying in prison under accusation of complicity with Lucius. There lay, singly or in heaps, the unnumbered dead of every age and sex, the illustrious with the obscure. Family and friends were not allowed to be near them, to weep over them, or even to gaze on them.” (Tacitus, Annals, VI, page 19)

Tacitus concluded that Tiberius was a model of hypocrisy, the very embodiment of evil. Lurking in the shadows and hiding from the light, he became infamous for his cruelty and debauchery. As he indulged his own inclinations, he devalued the life and liberty of others. And that makes this comparison between earthly contemporaries, Yahowsha’ and Tiberius, one of absolutes: of good vs. evil, of freedom vs. enslavement, of mercy vs. vindictiveness, of life vs. death, of relationship or estrangement, of a loving family or child abuse, of light vs. darkness, of Yahowah versus the Beast.

Satan’s next pawn was Caligula. He is a fascinating study because he was empowered for just three and a half years – the same length of time the “Antichrist” will reign supreme. And as will be the case with the Torahless One, initially Caligula was hailed as “Our Star” by the adoring crowds who accepted him as if he were a god. But then as his actions came to define him, most every historical source ultimately portrayed Caligula as arrogant, self-indulgent, unreliable, irrational, and sadistic. He was sexually perverted in addition to being a megalomaniacal tyrant. Therefore in the life of this man we witness Rome becoming the very incarnation of the Adversary.

Providing a preview of the tactics that will be deployed by the Torahless One of the Tribulation, Caligula grew in power through appeasement, endearing himself to the rich and poor alike through a variety of ill-advised monetary schemes. Of these foolhardy economic policies, the Christian historian, Cassius Dio, wrote: “though delighting the rabble, it grieved the sensible who stopped to reflect...resulting in many disasters.” And all the while, Caligula promoted lavish spectacles for the public’s entertainment – all to keep the masses distracted. We should expect the same from his reincarnation during the Last Days.
After rising from the precipice of death, the young Emperor became diabolical monster. Paranoid, Caligula had those closest to him killed, including everyone he perceived a threat. And while I don’t suspect he had drones, without so much as an indictment or trial, Caligula began executing his subjects far and wide without the pretence of judicial process. Fear became a powerful tool to goad the populous into submission. Humankind is destined to experience the sting of this strategy once again. In fact, the fundamentalist Islamic gang known as Boko Haram is deploying this tactic in Nigeria with enormous effect today as is the Islamic State in Syria and Iraq, paralyzing the population.

As we have learned, the Emperor’s liberal monetary and spending policies, which had been designed to garner political support, exhausted the treasury. In three years, Rome went from a surplus of three billion sesterces to a deficit nearly that large. This strategy of increasing dependency upon the government through entitlements to illicit greater influence and control over people’s lives will play the most pivotal role in the rise of the Towrahless One, enabling him to subdue the world by manipulating everyone’s wallet.

In the midst of the financial crisis he created, Caligula began falsely accusing the rich. He confiscated the earnings, savings, and businesses of the most productive Romans, eventually killing them to seize their estates. He justified his duplicity and thievery by saying that it was necessary to resolve the national debt. But confiscating the acquired wealth of the richest Romans wasn’t nearly enough. So before the invention of fiat money and the smoke and mirrors of the Federal Reserve’s Quantitative Easing, in order to forestall bankruptcy, Caligula compelled the public to lend the state money. Then he levied taxes on lawsuits, on marriages, and of course on prostitution. Next, Caligula began auctioning the lives of the gladiators at the Circus. Wills that left anything of value to anyone other than the Emperor were reinterpreted, granting all assets to Caligula instead. Even the Legion’s Centurions who had stolen property during their sanctioned plundering raids were now forced to turn over their spoils to the state. Civil servants were accused of incompetence and embezzlement and were forced to reimburse the treasury. In all of these ways, Caligula became a prototype for the “Antichrist.”

As a direct result of his foolhardy liberal monetary and economic policies, Rome was besieged by a famine. Once production was penalized and economic success essentially criminalized, there was no longer an incentive to grow or transport foodstuffs. Caligula then seized the idled means to transport grain imports and distributed food to those who swore loyalty to him. For Romans it was now: capitulate or starve – a harbinger of the economic consequence of rejecting the mark of the beast in 2030.
Although the Empire was bankrupt, Caligula further indebted his people to complete the grandiose Temple of Augustus, promoting the kind of patriotic devotion expressed through the American Temples, Shrines, and Monuments to chiseled and larger-than-life representations of Washington, Jefferson, Lincoln, Roosevelt, and King. Then to garner an additional aura of prestige for the highest office in the land, Caligula expanded his Imperial Palace. He also funded the construction of an enormous public Circus. This is particularly relevant because it connects the Roman Empire with the Roman Church. Pope and Emperor Caligula had an Egyptian obelisk erected in the middle of his amphitheater. Today, that same Obelisk sits in the middle of the Vatican’s circular courtyard. It isn’t, however, the largest pagan monument in Rome. Constantine’s son, Constantius II, removed a two-hundred-thirty ton obelisk from the Temple of Amun in Karnak to decorate the Circus Maximus in 357 CE, shortly after Christianity became the dominant religion of Rome. Today, that same tribute to the sun-god Amun Ra stands proudly outside of the Apostolic Palace of the Lateran, the ancient Roman palace which now serves as the papal residence. It is, of course, covered in hieroglyphics, all paying homage to the Egyptian pantheon. Amazingly, this tribute to paganism doesn’t seem to bother Roman Catholics.

By 40 CE, Caligula began implementing policies making religion and politics indistinguishable in Rome – with Caligula playing the amalgamating role. He waltzed about Rome dressed as a variety of gods and demigods, including Hercules, Mercury, Venus and Apollo. He even began referring to himself as deity when meeting with politicians. He adopted the name Jupiter – although he favored being worshipped as “Neos Helios – the New Sun.” A sacred precinct replete with massive temple was devoted to Caligula in the Forum. As is the case with Satan and will be the case with the Beast, the Emperor wanted his subjects to worship him. Seeking to satiate his ego, Caligula would make regular appearances in his temple, thereby encouraging public worship. He even had the heads removed from the statues of the many gods erected throughout Rome, replacing them with his own bust. On coins minted during his brief reign, his likeness was set above a script that announced that he was the Egyptian sun god Amen Ra. Every aspect of this delusional megalomania mirrors we should expect of the Towrahless One during the last three-and-a-half years of the Tribulation.

As will be the case with the Beast, Caligula left his fingerprints all over Yisra’el. He was particularly fond of Herod Agrippa, who he promoted to governor. Unfortunately, their affinity seems to have stimulated Caligula’s paranoia and driven his superiority complex, while exacerbating deep-seated hatred of Jews. As a result, he began antagonizing the Chosen People, with heavy doses of Greek culture while suppressing them with the imposition of Roman Law. Since Roman elitists like Caligula adored Greek culture, philosophy, and
religion, especially Gnosticism, these influences polluted the Promised Land, ultimately influencing the religious fundamentalists and political liberals in Judea. Members of both communities embraced many Hellenistic ideals while they chafed against others – creating a constant tension between sectarians and secularists, a fracture Rome exploited to resolve both upcoming revolts.

To curry favor with Caligula and avoid his deadly wrath, Roman vassals like Flaccus in Egypt started placing monstrous statues of the Emperor inside of Jewish synagogues, beginning in Alexandria. But event that wasn’t sufficient. Suspecting an ulterior motive, in 38 CE Caligula sent Agrippa to Alexandria unannounced to check on Flaccus. According to Philo, the visit was met with jeers from the Greek population who saw Agrippa as the king of the Jews whom the viewed as despicable. Moreover, the Greeks were fond of Flaccus because they knew that he was tormenting Jews by placing Caligula’s likeness in their synagogues. This racial and religious friction ultimately served as the catalyst igniting the initial Judean revolt. Riots erupted throughout Alexandria with Jews blaming Greeks for the blasphemy and Greeks accusing Jews of treason. Caligula responded by executing Flaccus – which further empowered Agrippa and thereby irritated Greeks all the more.

Capitalizing on Caligula’s penchant for conspiracy theories, the following year, Agrippa accused Herod Antipas, the Tetrarch of Galilee, of planning a rebellion against Roman rule. As a result, Caligula had him exiled, rewarding Agrippa with his territories. But that just stirred the pot. Even more deadly riots erupted shortly thereafter, with Jews accused of heresy and treason once again for failing to worship the emperor and his gods. In response, Caligula ordered a massive statue of himself to made and then placed inside the Temple of Yahowah in Yaruwshalaim. This was nothing less than a declaration of war between Rome and Yisra’el. The Towrahless One of the Tribulation will reprise the same ploy with the same result.

The reason that Agrippa’s accusations that Herod Antipas was planning a rebellion appeared plausible is largely because of the animosity between Jews and Greeks in Alexandria after Yisra’elites systematically destroyed some of their pagan alters in retaliation for their role in encouraging the placement of Caligula’s likeness as a god in Jerusalem. Knowing that erecting such statues would bring war, Publius Petronius, the governor of Syria, delayed implementing Caligula’s order for nearly a year. Thereafter, Agrippa finally convinced Caligula to rescind his obnoxious decree. But the damage had been done. Yahuwdah was a powder keg ready to explode. Rebellions became commonplace, with protests occurring in 46 and continued through 48 CE.

The historians Philo of Alexandria and Seneca the Younger described the man who put this hideous calamity in motion much like Paul defined himself: as an
insane and self-absorbed, angry, arrogant, and murderous, as a man who indulged in too much spending and self-gratification. None of this, however, seemed to bother the Romans at the time because they had become accustomed to similarly perverted politicians, priests, generals, and aristocrats. That is until Caligula’s announcement to the Senate that he would be leaving Rome permanently so that he could move to Alexandria, Egypt to be worshiped as a living god. That was over the top, even for Romans. So the Senate did what it did best – plan the Emperor’s assassination. Similarly, and less than twenty years from now, shortly after he announces that he is god, insiders will plot to kill the Towrahless One.

Caligula’s successor, Claudius, dealt with the riots that his predecessor’s policies had inspired by abusing the victims of Rome’s arrogance. He forbade Jews from emigrating to Alexandria. He also expelled Jews from Rome. This pagan fundamentalist found their public bickering regarding the identity of “Chrestus” irritating. Fascinating, however, as a passable historian, Claudius added the letters W and Y to the Latin alphabet to convey sounds found in Aramaic, and thus Hebrew. But unfortunately, these contributions to properly transliterating Yahowah’s name in Latin didn’t survive his reign.

According to Josephus, the noted Jewish traitor turned historian, the final insult which provoked the Great Rebellion occurred when pagan Greek merchants sold and then sacrificed birds in honor the Greek pantheon in front of a synagogue in Caesarea in 66 CE, rendering it unclean. Rome didn’t intervene, allowing Hellenistic animosity towards Jews to fester. In retaliation, one of the Temple’s clerks, Eliezar ben Hanania, ceased performing the required prayers and sacrifices to the Roman Emperor. Protests over taxation followed, especially after Nero increased each province’s tribute payments to fund his new palace – which was nothing less than a shrine to his ego.

Meanwhile, Judah was divided. In addition to the secular and sectarian conflict between the politically liberal Sadducees and the religiously conservative Pharisees, Torah-observant Yahuwdym were coming to acknowledge Yahowsha’ in considerable numbers. And while they were not “Christians,” these Followers of the Way were persecuted by the Empire because they would not swear an oath of allegiance or worship pagan gods, while at the same time oppressed by the Rabbis because they rejected their interpretations and authority. Exacerbating these tensions, by actually equating Yahowsha’, a man, to God, these the Towrah-observant Yisra’elites became public enemy number one throughout an Empire where the only men who could be considered gods were Emperors.
Therefore, with the Pharisees enraged by the Greek religious sacrilege to their synagogue, with the Sadducees chafing at Roman Law, and with the Followers of the Way uniquely opposed to both of these secular and sectarian institutions, it was open season on Jews in every place influenced by Greece or Rome. This hostility never subsided, even when the Empire transitioned into the Roman Catholic and Greek Orthodox Church. From the time of Tiberius and continuing with Caligula, with Claudius and Nero, and thereafter with Constantine and Theodosius, the Chosen People were *persona non grata* – as was their God, His Towrah, His Covenant, His Meeting Times, and His Land.

As a consequence, the religion that grew out of a letter written to Romans at this time by a Roman, by necessity required total submission to the beastly Roman regime and complete rejection of everything Yahowah values. Had Paul taken any other approach, he and his new faith would have been summarily rejected by Greeks and Romans – the very people he sought to influence. The entire purpose of this, our second pass through Greek and Roman history, has been to gain the realization that Christianity is wholly distinct and completely incompatible with Yahowah, His Towrah, Covenant, Meeting Times, and Land because had it not been, it would not exist.

These insights are also important because in 64 CE when the Great Fire swept through Rome, Emperor Nero blamed these same Covenant-embracing Jews, called Chrestuaneos (meaning “good and useful implements prepared for service”) – the followers of Chrestus – who was perceived to be a noncompliant Yahuwd who had been put to death for claiming to be God. Writing about this jaundiced perspective, the historian Tacitus reported: “All human efforts and propitiations of the gods did not banish the sinister belief that the fire was the result of an order [from Nero]. Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Chrestuaneos by the populous. Chrestus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilate.” He was burning the Children of the Covenant, not Christians. Rome’s ire was directed at Yahowah’s Chosen People, not at the cult of Paul.

Ever since Tiberius attempted to cleanse his city of Jews, with Caligula, Claudius, and Nero being equally anti-Semitic, the Emperor’s scapegoat was despised because Towrah-observant Yahuwdym and Talmud-compliant Pharisees were the only people unwilling to worship the Roman gods and the Roman Emperors as god. It was an insult their fragile egos could not endure. And this did not change when emperors became popes.

So long as a vanquished race or region accepted Roman institutions, neither the Empire nor the Church cared how many other pagan customs the people
celebrated. In fact, the Empire and Church gained constituents and converts by amalgamating the religious traditions of those they conquered. But there was one place where one race acknowledged only one God. And that God was unique. He was not only real, He was had provided a very specific set of instructions on how to engage in a relationship with Him. Especially important, this God was loving, and therefore jealous, and would not share His children with a deity or institution of man’s making. And that was not acceptable to the Roman Republic, the Roman Empire, or the Roman Catholic Church. This conflict was further exasperated by this God’s prerequisite for engaging in a relationship with Him, which was to walk away from the very political and religious associations the Empire and Church were establishing.

Noting that the number associated with mankind is six, immediately preceding its destruction of Yaruwshalaim and the Temple of Yahowah, the Roman census acknowledged six million citizens. The year was 66 CE. Also interesting, during the impending siege, Rome will crucify six-thousand Yahuwdym.

Prior to Nero, Roman Procurators over Judea granted a partial exemption from pagan rights, from images of gods on coins, from statues of gods in sensitive places, and even from Sunday worship. That changed, however, when Nero appointed Gessius Florus. He set the Great Revolt in motion by stealing from the Temple treasury in 66 CE, then murdering the Yisra’elites who exposed and condemned his crime. Gessius also rendered the Temple unclean when he directed uncircumcised Roman troops to steal seventeen talents from its treasury – an account used to aid widows and orphans. Mocking him, the population jokingly began passing around baskets in a feigned attempt to collect donations for Gessius, as if he were impoverished. The Roman Procurator responded by raiding Jerusalem and arresting civil and religious leaders – most all of whom were flogged and then crucified. Outraged, various religious and political factions throughout the Judean Province crafted improvised arms and attacked the Roman military garrison, quickly overpowering them.

Rather than apologize for the mercurial behavior of the Roman Gessius and stand up against these crimes, King Agrippa II and his sister, together with Roman officials, fled the capital. Given the opportunity, Yisra’élites cleansed the country of all vestiges of the Roman Empire – removing all of its religious, political, and military symbols. And in Rome, Nero, who was noted for duplicity, debauchery, and extravagance was nearing the end of his life and reign – and was thus unresponsive.

Nero is often blamed for having lit Rome afire to expand his palace and for having turned people into torches to illuminate his gardens, but neither are likely true. And while we are clearing away some myths, he did not “fiddle while Rome burned.” It’s an anachronism, not only because of the preference for the lyre at the
time, but also because there were no fiddles in first-century Rome. Along these lines, there are those who consider Nero the ultimate prototype for the “Antichrist,” largely because he is charged with burning Christians. But as we have discovered there were no Christians during his reign.

That known, there are aspects of Nero’s life which mimic the Beast to come. He lived in a whirlwind of conspiracies, all of which he sought to resolve through execution. By example, when visiting kings came to Rome to pay their respects to Nero, if they claimed noble descent, the insecure pontiff would wail: “Let there be only one Lord and one King,” speaking, of course, about himself. The Towrahless One of the Tribulation will also seek preeminence, and he will think nothing of eliminating perceived rivals. Similarly presumptuous, Paul, who was conniving and murderous by his own admission, at this very same time was declaring: let there be only one apostle for the Greeks and Romans.

Nero inherited the throne at seventeen after his mother, Agrippina, poisoned Claudius, his lame and innocuous predecessor, with laced mushrooms. A mean spirited momma’s boy, Nero constantly insulted Claudius’s memory, joking that he “played the fool among mortals.” The murdering mother, serving as a prototype for the Christian “Mother of God” was omnipresent, by her deified son in statues, eye to eye on coins, and sitting in an accompanying throne during official functions.

All the while, Nero grew to hate his wife Octavia, entering into an indiscrete affair with a slave. Then, once he tired of the captive coitus, he tried adultery, becoming romantically entwined with Sabina, the wife of his friend and future Emperor, Otho. And since Agrippina objected, Nero killed his mother, calling it a suicide. Then, ever the hypocrite, Nero divorced Octavia for infidelity. When she complained, he had her executed. Evidently hard to please, he kicked Sabina to death. But then evidently developing post mortem taste for necrophilia, he had her body stuffed with spices and embalmed. Looking for alternative means of satisfaction, Nero selected a young castrated by named Sporus from his household staff and married him. And all of this is germane to the Beast who will be similarly perverted and unfaithful.

As we have learned, Nero was bequeathed with the “Pontifex Maximus – Pope” title, joining the legendary Romulus, Furius Camillus (386 BCE), Tullius Cicero (63 BCE), Julius Caesar (45 BCE), Augustus (2 BCE), Caligula (37 CE), Claudius (42 CE), Nero (55 CE), Vespasian (70 CE), Titus (79 CE), Domitian (81), Nerva (96 CE), Trajan (98), Hadrian (128), Antoninus Pius 139 CE), Marcus Aurelius (166 CE), Commodus (177), Septimius (193 CE), Caracalla (199 CE), Elagabalus (218 CE), and Diocletian (284) – the ultimate bad boys of Rome. The last to receive it was Constantine (307) as the founder of the Roman Catholic and
Eastern Orthodox Church. This legacy does not bode well for apologists attempting to disassociate their Church from the Empire.

Nero was obsessed with his popularity which is why he reduced the federal tax rate from 4.5% to a paltry 2.5% on Roman citizens. Then he subsidized food costs for those living in the capital. During the Great Fire, Nero was seen trying to find and save victims of the blaze, often shifting through the rubble with his own hands. He opened his own palaces to provide shelter for the homeless. He participated in planning the new Rome, with wide boulevards and homes built of brick, each with their own porticos. He even provided financial relief for those who lost their homes and businesses. Yet it wasn’t all altruistic. Nero also built a grand new palace complex for himself in one of the areas cleared by the fire. It included several hundred acres of lush landscapes and a one-hundred foot tall bronze statue of himself that was covered in gold. He called it the Colossus Neronis because it was designed to present Nero as Sol, the sun god.

So to finance its construction during a time of lower taxation on Roman citizens, Nero imposed heavy tributes upon every province within the Empire. This project, as well as the means to fund it, have foreboding implications. The stratified tax policy predicated upon status will likely be imposed by the Beast, who will also spend lavishly on reconstruction. Similarly, we should expect the Towrahless One to emulate Nero (and later Hitler) in taking a personal role in the construction of his new capital. Moreover, the dramatic increase in taxes demanded from the provinces to fund this celebration of human extravagance contributed substantially to the rebellion in Yahuwadh that would follow.

While Rome was on the cusp of destroying Yahowah’s Home in Yaruwshalaim, Nero was busy embellishing the most costly personal residence the Earth had ever known. His Golden House Nero was constructed to overlook his Golden Colossus. It even featured an astonishing new technology. Nero’s palace was the first Roman building constructed with concrete. But over this gray skeleton, the walls were covered in gold leaf while many ceilings were veneered in ivory and bejeweled in dazzling gemstones to represent the stars. The images of fellow gods and goddesses were on display at every turn. Nero even designed vaulted ceilings to revolve like the heavens above him. His floors were covered in mosaics, a technique which was extensively copied in Christian cathedrals throughout Rome and Constantinople, inspiring a fundamental aspect of Church art.

Nero devalued the Roman currency, reducing the weight of the Denarius from 3.85 grams of silver to 3.35 grams. He also reduced the purity of the silver from 99.5 to 93.5%. And all the while, with the Roman economy contracting, Nero continued promoting public works and charitable entitlements. This is the same recipe we should expect from the “Antichrist.”
It was Nero, the man who would be god, that first dispatched Legions to quiet the riots brewing in the Province of Ieuda / Judah. The first to arrive and secure the increased tribute demanded by Nero to finance his Golden home and colossus was the Twelfth Thunderbolt Legion with a total of thirty-thousand troops under the command of Cestius Gallus, the Legate of Syria. In typical Roman fashion, he began murdering those reluctant to pay their “fair share,” murdering 8,400 defenseless civilians in Caesarea, Jaffa, Narbata, Sipporis, and Lydda. But in Geba, Yisra’elites armed with farm implements and kitchen utensils managed to kill five hundred Roman troops.

Gallus retreated, fleeing to the coast where his XII Legion was ambushed and routed during the Battle of Beth Horon, leaving six-thousand Romans dead, thousands more wounded, and their Aqila / Eagle lost. Second only in carnage to what the Germanic tribes inflicted in the forest ambush, it was the worst defeat the Roman Empire had ever suffered in one of its provinces at the hands of a civilian militia. Gallus abandoned his troops as the survivors fled in disarray to Syria. But that would not be the last Yisra’el would see of this wounded beast.

Emperor Nero replaced Gallus with Vespasian, assigning his son, Titus, second in command. They were given four Legions to crush the life out of the Iudaean Province, with the X Fretensis and V Macedonica arriving in April 67 CE. Titus then brought the XV Apollinaris from Alexandria. It was combined with the troops under King Agrippa’s control, collectively bringing sixty-thousand soldiers to pulverize the Promised Land. The rage of the Beast of Rome was focused on Yisra’el, hating what Yahowah loved.

Back in Rome, Nero’s megalomania became an insurmountable problem, prompting rivals to vie for position in March 68 CE, when the Gallic Province which covered most of northern France, also rebelled against Nero’s tax and tribute policies. But with five Legions dedicated to killing Jews, there were insufficient forces to subdue these protestors, resulting in a variety of conspiracies to assassinate Nero – the reason behind the insurrections. On June 9th, 68 CE Nero took his own life. The elitists he and his predecessor had betrayed and plundered celebrated his death while the lower classes who were beneficiaries of his fabulous excesses, bemoaned the news. It was a lesson learned and a strategy often repeated: rob the rich to indulge the poor and most people will adore you, even if the welfare state bankrupts the nation, devalues its currency, and precipitates war. And such was the case in Rome. Galba and Otho followed Nero, becoming Emperor and then dead in a matter of months, triggering a third Civil War.

Vitellius, the commander of the Rhine Legions, was next. He advanced on Rome with visions of grandeur. After a series of battles and political maneuvers he claimed the throne. But Vespasian, in command of five Legions, solicited the
support of others. He pursued and then executed Vitellius. And while this kind of chaos was now standard fare for the military state of Rome, it meant that Vespasian would leave the destruction of Yahuwdah to his son, Titus.

Since we have detailed the Roman siege of Jerusalem and the fragmented nature of Israel at the time, suffice it to say for now, Titus was savage. Starvation became sport while crucifixion became a form of public entertainment. Life meant nothing in the Roman occupied Province of Judaea.

Rome instigated the revolt, and then ransacked and plundered Yaruwshalaim. Yahowah’s Temple was destroyed. The Romans not only celebrated their achievement, they used the spoils to build the Roman Coliseum – the most carnal amphitheater on earth. In the Temple Yahowah celebrated life and relationships. In the Coliseum Romans celebrated conquest and death. Christianity was estranged from the former and in league with the latter.

While many hundreds of thousands of Yisra’elites were murdered and enslaved in 70 CE, forty years later there were a modicum of Jews living around the Mediterranean. But they were not happy. In Diaspora, they were righteously indignant. And at the dawn of the second century, it is said that they initiated revolts in Cyrene, Cyprus, and Egypt, allegedly killing some Romans to avenge the deaths of their countrymen and destruction of their homeland. And while they would have been more than justified had they held Romans and Greeks accountable for their butchery, Constantinian era Christian theologians like Orosius exaggerated the scope of the Jewish protests to further demonize Jews on behalf of the emerging religion. As Pauline / Nicaean Christianity became militarized and then politicized, there is indisputable evidence that Greeks And Romans became increasingly prejudiced against Yahowah’s Chosen People, largely as a result of the growing popularity of Paul’s letters among Gentiles.

In response to what had been done to them, Yisra’elites began desecrating Roman and Greek temples to Jupiter, Apollo, Artemis, and Isis – which is to say: they pointed out that the gods were no livelier than the stone from which they were carved. For this “crime,” the Roman and Christian apologist Dio Cassius resorted to fanciful revisionism and grotesque exaggeration, claiming: “Meanwhile the Jews in the region of Cyrene had put one Andreas at their head and were destroying both the Romans and the Greeks. They would cook their flesh, make belts for themselves of their entrails, anoint themselves with their blood, and wear their skins for clothing. Many they sawed in two, from the head downwards. Others they would give to wild beasts and force still others to fight as gladiators. In all, consequently, two hundred and twenty thousand perished. In Egypt, also, they performed many similar deeds, and in Cyprus under the leadership of Artemio. There, likewise, two hundred and forty thousand perished. For this reason no Jew may set foot in that land, but even if one of them is driven
upon the island by force of the wind, he is put to death. Various persons took part in subduing these Jews, one being Lusius, who was sent by Trajan.” (*Dio’s Rome*, Volume V, Book 68, paragraph 32)

We cannot simply dismiss this racist religious rant as irresponsible hyperbole from an isolated individual. Cassius Dio was the son of a Roman Senator and became a Byzantine Consul – the highest elective and appointed office in the Empire. Born as Lucius in Nicaea in 155 CE, not long after the obliteration of the Promised Land, he was heavily influenced by the Council of Nicaea where Christianity immerged out of Gnosticism and the cult of Dionysus. Therefore, his historical musings, while far-fetched, were hardly trivial. Over the course of twenty-two years he composed eighty books detailing the history of Rome, from its legendary founding in 756 BCE up until 229 CE. So while his voice is shrill, while he is prone to revisionist history as a Christian propagandist, his anti-Semitic views reflect the prevailing perspective of Romans circa 200 CE.

Similarly, the Spanish priest, Christian theologian, and budding historian, Paulus Orosius, wrote: “The Jews...waged war on the inhabitants throughout Libya in the most savage fashion, and to such an extent was the country wasted that, its cultivators having been slain, its land would have remained utterly depopulated, had not the Emperor Hadrian gathered settlers from other places and sent them thither, for the inhabitants had been wiped out.” (*Orosius, Seven Books of History Against the Pagans*, 7.12.6) In reality, as a Christian, this Paulus had been indoctrinated by his first-century namesake to hate those Yahowah had chosen. But in reality, Jews at the time had no weapons, no army, no political infrastructure, no rights, and no money. This accounting is no more accurate than the Christian fabrication of “Jesus Christ” founding an anti-Semitic religion.

Since early Christian clerics so substantially reshaped Roman and Church history to serve their agenda, it should be remembered that Orosius, who took the Christian name, Paulus, was one of Augustine’s and Jerome’s associates in addition to being a Roman apologist. In Algeria he met Augustine and contributed to the writing of *The City of God* – where Rome (in the guise of the Roman Catholic Church) is the New Jerusalem.

In 413 CE, and for the next 13 years, Augustine and Orosius sought to prove that Christianity wasn’t responsible for Rome’s demise, thereby missing the point that Yahowah makes in Dany’el: the Beast of Rome lives on and is now menacing the entire world through the Church. Correct in condemning the greed and decadence of Rome, he was wrong in associating the Roman Church with Christ and Roman Catholicism with the New Jerusalem. God does not have a Church, He hates Rome, and there won’t be a single Roman Catholic in heaven. And so we should not be surprised that Augustine’s conversion experience occurred while reading Paul’s attack on the flesh in Romans.
As we discussed in the last chapter, the fulcrum of Augustine’s world view, and thus the perspective of Roman Catholicism, pivots on removing the presentation of millennial celebration of Sukah and the Shabat found in Revelation 20 and 21 from Yahowsha’s prophetic letters, which overtly condemn the Roman Catholic Church in Revelation 2 and 3, calling it the “seat of Satan.” Augustine also neglected Yahowsha’s explanation of Dany’el 7 through 9 found in Revelation 12 through 19 because He indicted all things Rome – including its Church. As a result, the second half of his book is a romp through a fantasy world of religious musings.

It bears repeating in this context: Augustine, like Paul, was a Gnostic. Just as Paul’s letters present the Gnostic view of the spirit and the flesh, with one being good and the other evil, the actual city of Rome is contrasted with a mythical spiritual construct in The City of God. Augustine was heavily influenced by Manichaeism, the original version of Gnosticism that was founded by the prophet Mani in Sasanian Babylonia. This philosophical belief system was so widespread and influential at the time, it became the basis for Pauline Christianity, also explaining Augustine’s infatuation with Plato, the Greek scholar who popularized Gnosticism among intellectuals. Once again, with Orosius and Augustine, we are tilling the soil upon which Christianity is rooted.

Since Augustine’s The City of God, second only to Paul’s letters, is the most influential text in developing Christendom, I’d like to remind you that his Doctrine of Predestination renders life meaningless. His Doctrine of the Trinity was pilfered from Babylon. And his Doctrine of Amillennialism was plagiarized from the Gnostics. This jaundiced perspective, which is the antithesis of Yahowah’s promise, was advanced because Augustine was opposed to the Shabat, to the Miqra’ey, to the Towrah, to the Covenant, and to Yahowah’s six plus one formula, as well as to what Yaruwshalaim and Eden represent. With Augustine, all of these things were replaced by the Roman Catholic Church, making them superfluous in what is now known as “Replacement Theology.” In Augustine’s twisted mind, the millennium commenced the day the Christian Church was conceived and it was synonymous with the advent of Roman Catholicism.

As we learned in the previous chapter, The City of God distinguishes between paganism and Christianity, when in reality most every material aspect of the Christian religion has pagan roots. The Roman Catholic and Eastern Orthodox Church grew through syncretism, by combining complementary and contradictory mythologies that were practiced by the different cultures the Church wanted to assimilate.

Also relevant, it was Augustine who sent Orosius to “Palestine” to meet with Jerome in Bethlehem, the author and translator of the Roman Catholic Church’s Latin Vulgate. His purpose was to undermine Augustine’s most effective foe,
Pelagius, who recognized that predestination was absurd. Augustine wanted Pelagius dismissed as a heretic for consistently citing the Torah to prove that his assessment was consistent with God’s testimony.

Orosius extraordinarily influential in his own right. His book, *History Against the Pagans*, presents Christianity’s three-persona Trinity as monotheistic while claiming the Torah’s pronouncement that Yahowah was one, was somehow pagan, and needed to be corrected. He took this irrational stand because purpose of his book was to claim that the replacement of Judaism with Christianity was divine. Evidently unaware that Rome was Yisra’el’s most formidable adversary and hated by God, he associated the evil Empire with Jews, obviously ignorant of their status as the Chosen People. Collectively, these erroneous Christian assertions help explain why the religion whose “Bible” includes the Torah, Prophets, and Psalms could be so universally adverse to everything associated with its Author, His People, and His Land.

While Trajan was out conquering Nisibis in today’s Turkey and then Seleucia in modern Iraq, no matter how deadly his Legions became, the man proved mortal, dying from heatstroke after an egotistical speech delineating his accomplishments. The irony is delicious.

Nothing changed. While Trajan was replaced by Aelia Hadrian, the Beast remained equally adversarial toward Yisra’el. Almost immediately, Emperor Hadrian had Lusius Quietus, the grizzled Roman general, Senator, and Governor of Iudaea in 117CE executed because allegedly he hadn’t been sufficiently harsh on the surviving Jews. And yet this assumption is unsupported since Quietus was so instrumental in suppressing diasporic Jews the previous year, the conflict is now known as “Kitos War,” bearing the Governor’s name. So while the motives are not known, the facts are clear. After crushing the rebellious Jews and methodically annihilating every Yisra’elite in opposition to Rome Lusius Quietus was killed. So perhaps a more reasonable explanation is that since killing Jews had become so popular with Romans, by having murdered far more of them than Hadrian, Quietus was perceived as a potential rival. He was then eliminated, which is how paranoid and murderous Romans played politics.

Wanting to endear himself to his equally despicable subjects, Hadrian began planning a final solution to the Jewish problem. But to accomplish his objective, and to prevail in a way to leave a lasting legacy, to be known as the man most adversarial to God, he would need to gather resources and eliminate distractions.
To that end, he withdrew his troops from Mesopotamia and garrisoned Legio VI Ferrata in Caesarea, a harbor town on the Mediterranean coast in northern Ieuda / Judea.

And while that was no doubt irritating and indeed fearsome and foreboding, it was insufficient. A grand deception would be required to entice wandering Jews back into the land from which they had been expelled. So just as a hunter lures his prey into his trap, Hadrian publicly appeared sympathetic to his intended victims. He encouraged Jews to return home to Jerusalem with the promise that they would be allowed to rebuild the Temple his predecessors so hastily destroyed. What’s worse, Yisra’elites believed him.

But as the expectations of the returning Yisra’elites rose, and as they fanaticized about the prospects of rebuilding the Temple, Aelia Hadrian sprung his trap. He arrived on the Temple Mount and announced his actual plan, which was instead to rename Yaruwshalaim: Aelia Capitolina – making it a Shrine to Hadrian. Yahowah’s City of Reconciliation would become a vacation home for Legionaries – for beastly savages. Its broad avenues and urban grid would be laid out in Roman style, replete with fabulous piazzas, mercantile forums, and luxurious baths. In addition to announcing that Aelia Hadrian was god, there would be lesser shrines built for regional deities along with a grand Capitolina for the Trinity of the Roman pantheon: Jupiter, Juno, and Minerva – with the Best and Greatest Capitolina for Jupiter set in the heart of the Temple Mount. The goddess Venus would be similarly honored, with her shrine situated so strategically, it would later become the Church of the Holy Sepulchre. It may have been Satan’s most joyous moment. He would finally be “above the Most High” – at least from the Beast’s perspective.

With his plan revealed, and Jews now gathered together in his trap, Hadrian waited for them to riot so that he could respond by crushing the life out of them. And as we now know, the intended consequence of Hadrian’s final solution was the Third Roman War against Judea – a time when every city in Yisra’el would be laid waste, when over half a million Yisra’elites would be bludgeoned to death, and when every emaciated survivor would be sold in the Roman slave markets. The Promised Land would be depopulated – disinfected in Hadrian’s twisted mind.

For one thousand eight hundred years thereafter, the Roman assault on Yahuwdah remained the most horrific genocide ever perpetrated against a nation, religion, or race. And it pains me to note that Jews were baited into being victims by one of the most depraved men and corrupt empires the world has ever known.

Rome’s battle against God, His People, and His Land was waged to impose the Roman way, to establish its political and religious authority, to prove its
military might and to perpetuate its economic interests. The world would see in this place that even God couldn’t defy Rome. To mark the occasion, Hadrian minted a coin inscribed “Aelia Capitolina” in 132 CE, just as the people’s indignation boiled over. These events set the stage for Christianity – a politicized religion which would inspire military and economic dominance and absolute obedience. No one, not even God, would be able to resist the authority of the Roman Church.

In early 131 CE Senator Rufus presided over the foundation ceremony for Aelia Capitolina, officially announced Rome’s decision to rename, reshape, and repurpose Yaruwshalaim to serve the Empire. It was a dress rehearsal for Christianity.

And since the Covenant is a marriage vow, Senator Rufus was the first to prove that Romans would do things differently. He was a sexual pervert who found great pleasure in raping Jewish women. Hadrian knew this, which is why he was appointed.

According to Yahowah and Yahowsha’, Jewish religious leaders were disgusting hypocrites, but they were veritable saints compared to the scum currently denigrating Jewish women, Yaruwshalaim, and the Temple in this way. But there would be more. Demonstrating his animosity toward Yahowah and His Covenant, Hadrian, a Hellenist, abolished circumcision – effectively nullifying God’s family and the means to salvation.

Greeks and Romans, like the Babylonians and Persians before them, like Satan for that matter, considered the rest of the world inferior. As such, they were constantly irritated by Yisra’elites, who as God’s Chosen People, were unwilling to bow before such pervasive political and religious prejudice. Therefore, their every peculiarity, and especially circumcision, was viewed as a barbaric – and for no other reason than to demonize them. Playing into this prejudice, Romans and Greeks were typically bisexual, and as lustful libertines they were enamored with the male genitalia. So they both considered circumcision a form of mutilation. This then explains in part why, Paul, a Roman speaking to Greeks and writing to Romans, was so opposed to it. His audience agreed with him. But sadly for them, God didn’t, and His view is the only one that matters.

We must never lose sight of the fact that while Yahowah will always love His people and land, he hates the religion that His people conceived and promoted in His land. He was and remains a bigger foe of Judaism than was Rome. So He abstained from this fight, allowing His creation to do it their way.

As we know, a special reservation was made in hell for Rabbi Akiba, the man opposing Rome. He was currently knee deep promoted the myth that a local thug, Simon Bar Kosiba, whom he renamed Bar Kokhba (“Son of a Star” in Aramaic),
was *ha Mashiach*, and would therefore defeat Rome. Only he wasn’t. And false hope is among the cruelest of human proclivities. Just because 133 CE would be a Yowbel Year, one within a century of Year 4000 Yah, didn’t mean that this would be the year when slaves would be freed and land returned.

Like most things in Rabbinic Judaism, Akiba’s assertion regarding Bar Kokhba was as phony as his name. But truth seldom matters to the religious. Akiba used his authority to impose his will. Jews would either accept his declaration or die – an unconscionable request for the many Yahuwdym who were now part of the Covenant as a result of Yahowsha’s fulfillment of its *Towrah* and *Miqra’ey* one hundred years ago. Those who had come to know the actual Ma’aseyah were persecuted by having their fingers cut off when they refused to accept the religious abortion.

But Hadrian wasn’t impressed. He gathered troops from today’s Romania, Hungary, Serbia, Austria, Germany, Bulgaria, Slovakia, Croatia, Ukraine, Moldova, and Macedonia as well as Egypt, Syria, and Britain. It was the largest army ever assembled in the history of the Roman Empire – a total of twelve Legions. Hadrian’s plan to exterminate Jews was working just as he had envisioned.

Every Jewish town was surrounded and the people were starved. When they became too weak to fight, the Romans attacked. Over the course of three agonizing years every village, town, and city in Judea and then Israel antagonized, starved, assaulted, captured, and then eradicated.

As we now know, with nothing to lose against an inhuman foe, even the faint wielding farm paraphernalia and kitchen utensils can be deadly. So great was the resulting carnage on its Legions, Rome was forced to disband the XXII Diotariana due to its irrecoverable losses. The Legio IX Hispana was also dismissed immediately after the war and never heard from again. But defeat was inevitable, and it occurred symbolically on the 9th of Ab, the day Rome had destroyed the Temple in 70 CE.

The Rabbinic accounts detail agonizing tortures, with Rabbi Akiba being flayed. Others were burned alive surrounded a dampened Torah scrolls to prolong the agony and make a statement. This was Rome against Yisra’el, Hadrian in opposition to Yahowah, the Empire versus the Towrah, the Legions battling against the Covenant. And it would continue in like fashion for one thousand nine hundred years as the Emperor and his Empire became the Pope and his Church.

Paving the way for the most popular delusion in human history, Hadrian imposed policies that made Judaism illegal, prohibiting the practice of the Jewish faith anywhere in the Roman Empire. He outlawed the Torah, making its Shabat, its calendar, and its seven Appointed Meetings illegal – as remained the case with
circumcision. Every Torah scroll found in Yisra’el was burned upon the Temple Mount. All Hebrew scholars were executed. And Yahowah’s name for His land and people, “Yahuwdah – Related to Yah,” was changed to “Philistia – Palestine” because the Divine Writ they were burning revealed that these long extinct peoples had also been Yisra’el’s adversaries. It was a myth the Roman Church would gleefully perpetuate – even to this day. Anything irritating to God became acceptable to the religion born of the empire.

The Beast had achieved what Satan had long sought to accomplish. The Towrah was now held in the lowest possible esteem – as a book to prolong human agony. Its words were being obliterated, consumed in hateful fires.

You can almost hear Satan thinking...If only a means could be deployed to corrupt the whole world with a religion equally adverse to Yahowah, His Word, His Covenant, His Meeting Times, His Chosen People, and His Promised Land. Even better, what if that Roman religion could bury the truth under a heap of pagan postulates, what if everything could be revised and reinterpreted so that illusions to the truth would make the poison massively appealing. What if a religion holding the same hostilities toward God could emerge from the ashes of this now smoldering empire?

It is the realization of this scheme that now ranks highest among the Adversary’s achievements. He would lead billions astray. The resulting religion would be Christianity, an amalgamation of the worst of Rome’s quest to demonstrate that it was superior, that its gods and popes, its legions and generals, its emperors and empire, were Sol Invictus – the Unconquered Son – the official god of the Roman Emperor, his Legions, and his Empire. A new religion would be born out of the fires of Roman rage against the Towrah and out of its quest to call itself the Most High.

At the site of the Temple, the Aelia Hadrian erected two massive statues, one of himself and the other of Jupiter. Jerusalem would become as he had envisioned, the pagan polis of Aelia Capitolina. Jews were forbidden entry – except on Tisha B’Ab – the date which commemorates the destruction of the Temple at the hands of Romans. Then after Aelia Hadrian wiped Yahuwdah and Yisra’el off of every map, replacing them with the name of an ancient, albeit long extinct foe, Palestina, to further add insult to injury, he salted the land.

As for the man who would be god, the man whose ambitions ignited the war that he then ruthlessly prosecuted, he died in 138 CE. He is in She’owl today. Joining him are his adversaries, the rabbis that foisted the debilitating religious deception upon their own people. And while in opposition to one another, collectively they brought either death or enslavement to most every Jew. The few
who escaped the carnage moved to Babylon, writing their Talmud in the heart of the Beast.

It is indeed telling that the three men God may hate the most among a cadre of despicable characters – Paul, Akiba, and Hadrian – the founders of two religions and the man who schemed to be god, all emerged on the world stage during the first century of the fifth millennia of human history. Not long thereafter, Constantine, Theodosius, and Muhammad would join Satan’s dream team as the world devolved into chaos.

Inexplicably, all three men are revered today. Hadrian is considered “the third of the ‘Five Good Emperors’ who ruled justly.” He is best known, not for having destroyed the Promised Land and for having ravaged the Chosen People, but instead for “his substantial building projects throughout the Roman Empire – especially for Hadrian’s Wall in northern Britain, the Temple of Venus and Roma in addition to the Pantheon in Rome, and the Temple of Zeus in Athens.” He was “considered a brilliant administrator who concerned himself with all aspects of government, the justice system, and the discipline of the army.” He was “a noted Humanist and Hellenist.” (Joshua Mark, Ancient.eu.com/Hadrian and Wikipedia.org/wiki/Hadrian)

Rather than renouncing him for promoting a lie that cost the Yisra’elites everything, their freedom, their lives, and their land, Rabbi Akiba grew to become the father of Rabbinic Judaism – the most revered man in the only surviving form of the religion. Bar Kokhba, who embodied his lie, became a symbol of valiant national resistance when he should have become the poster child for false hope. His star, not David’s, remains the symbol of the state.

As for Paul, he remains the most influential Roman, arguably, the most influential man in human history. The religion that he conceived and promoted has led more people away from the truth, from God, than any other.

I shared this with you in the previous chapter, but now it bears repeating. Two Yowbel and two years prior to this historic date in 135 CE, Yahowah through Yahowsha’ affirmed the promises He had made in His Towrah to liberate His children and give them life. And yet now Rome was outlawing His Torah while killing and enslaving His people. Four score and four years prior to the destruction of Yahuwdah, Paul, a Roman citizen and rabbi, the author of half of the Christian New Testament, denounced Yahowah’s Towrah, claiming that it enslaved and could not save. And three score and three years prior to the most despicable crime in human history, the Rome initiated their scheme through a brazen act of common thievery – by robbing the Temple treasury. Rome and the Beast that lives within her sought to claim that which belongs to God, fulfilling,
albeit temporarily, Satan’s ultimate objective. In reality, that is all this story has been about – right from the very beginning.

And as I commented previously, it should be noted that the destruction of Yahuwdah was Rome’s final conquest. The Empire was dying. Its wound was self-inflicted. It had become the plague of death.

General Aelia Hadrian became Emperor at the behest of the Roman military at age forty. He reigned for twenty years. He remained devoted to Rome’s Legions throughout his life. He became a consummate politician and skilful master of government. But more than anything, Hadrian was a religious fundamentalist, pursuing the Greek origins of Rome’s pantheon with uncommon devotion. He was well read and well educated, a superlative planner, which is why I’m surprised that so few Jews recognize that he deliberately lured Yisra’elites into a trap with his promises to rebuild Jerusalem. They were played by a master strategist. But then again, Hadrian wasn’t the only religious fundamentalist playing them for fools.

While Hadrian should be best known for his final solution to the Jewish problem, for luring Jews back to Yahuwdah so that he could slaughter them, that is not the case. His notoriety comes from the wall he constructed in Britain as a defensive fortification over the course of six years, beginning in 122 CE – an edifice to hubris which bears his name. It is even a UNESCO World Heritage Site.

According to Hadrian, “Divine instruction told me to keep the Empire intact,” although his biographer wrote: “Hadrian was the first to build a wall eighty miles to separate the Romans from the barbarians.” (Anthony Everitt, 2009, Hadrian and the Triumph of Rome, Random House, page 448) I suspect it was delusional megalomania. The tribes in the Scottish lowlands presented no threat to Roman rule. And the economic viability of constructing and staffing a boundary of this length in a remote, sparsely populated region of an island to stymie small raiding parties was dubious. But here is a tantalizing clue as to why it was built: Hadrian’s lonely wall was whitewashed in gleaming white plaster, creating a shining surface by reflecting his god’s light, causing all who would stumble upon it to reflect the power of Rome. Laughably, there were so few people living in the vicinity, the wall had to be constructed by Roman soldiers in the Second, Sixth, and Twentieth Legions rather than by barbarian slaves. And demonstrating the folly of the exercise, Atoninus Pius, Hadrian’s successor, abandoned the wall, only to build another one hundred miles north, separating Scotland from Ireland. Thereafter, when Marcus Aurelius became emperor, he abandoned Pius’s pile of rocks.
As will be the case with the Towrahless One, Hadrian was a homosexual and a humanist – a man who celebrated men. In this vein, he was preoccupied with Greek culture, literature, philosophy, politics, and religion which is what served as the catalyst for his vendetta against Yahowah, His Torah, people, and land. This adversarial and supremacist affinity was cultured over time by Hadrian’s participation in the Eleusinian Mysteries, where he, himself, became an initiate during his first tour of Greece. The following year, in March 125 CE, Hadrian presided over the Dionysia, the Easter time tribute to Dionysus – the Greek deity upon which the Christian caricature of Jesus Christ was fashioned.

Few things are as conducive to understanding how the myriad of obvious fallacies associated with Christianity came to be accepted by Romans and Greeks, and particularly how the adaptation of Dionysus came to serve as the model for the Christian “Jesus Christ” at the Greco-Roman Counsel of Nicaea, than Hadrian’s promotion of Greek mythology. In this light, it should be known that the Festival of Dionysia, over which Emperor Hadrian officiated, was held over the course of four holy days. Like the Christian Easter, the celebration commenced with the approaching full moon nearest the spring equinox – nine months prior to Dionysus’s birthday on the Winter Solstice. This Greek festival served as the inspiration of the Catholic Holy Week of Easter.

During the first day of the pagan Festival, statues of the Greek god, who the empowered promoted as “the Son” of the sun, were brought into Athens. Once they arrived at the Theatre of Dionysus on the southern slope of the Acropolis, these graven images sculpted in the form of a man were rejected. As a consequence, Dionysus was said to have been severely punished, mirroring the events surrounding the Christian depiction of “Good Friday.” This horrific mutilation of the flesh was said to have plagued the male genitalia, which was then cleansed and cured, saving the people when the preponderance of the population accepted Dionysus and joined his cult by splashing holy water on one another. This served as a symbolic counterfeit for circumcision, the sign of the Covenant, being replaced by baptism based upon the letters Paul had written sixty to eighty years previously.

Faithful pagans acknowledged their devotion to Dionysus by marching in the streets carrying a phallus on poles, not unlike Christians with their pagan crosses. It was a rite also associated with Mercury, the Messenger of the Gods. Chorus leaders, themselves attired like popes and cardinals in the most expensive and ornate robes, carried holy water and wine while leading the religious procession. Bulls, the symbol of the sun and thus god, were sacrificed to suggest that god was dying for the benefit of the faithful. Similarly, Christians would claim that their god died for their sins.
As part of the Eleusinian Mysteries, Dionysus, who was known to Romans as Bacchus, was called the “Liberator” who “frees his faithful from fear and from the oppressive restraints of the laws imposed by the older, established, and more vengeful gods.” This then became synonymous with “Jesus” freeing Christians from Yahowah and His Torah through the Gospel of Grace.

Those who partook in the Dionysian mysteries were believed to be possessed and empowered by the god, himself, which is why the faith was known as a “Cult of Souls.” These pagan devotees were restored to life by feeding on bread, which represented the sacrificed flesh of the dead god. They also drank wine during this divine communion – effectively establishing the tradition upon with the Roman Catholic and Eastern Orthodox Eucharist would be based. And keep in mind, this wasn’t ancient history. Emperor Hadrian was officiating over these events long after Paul associated them with his religion.

There are many reasons Paul ascribed Dionysus’s most famous line, “It is difficult to kick against the goad,” to the flashing light he claimed to have seen en route to Damascus. His lord and religion would be based upon him. Consider the fact that Dionysus was the son of Zeus, the Father of the gods. He was a unique persona – in keeping with the notion of a “second person” of the Christian “Trinity.”

In addition, Dionysus was born of a mortal mother – a virgin. Her name was Semele, and she served as the model for Roman Catholic devotion to Mary, the perceived “Mother of God.” This illicit divine/mortal affair is said to have conceived a child who was fully man and fully god, and therefore, the Son of God “upon whom resided the fullness of the godhead” to cite Paul.

But it gets worse. His birth was celebrated by bringing trees into homes during the winter solstice on December 25th, thereby establishing the timing and tradition of Christmas. In addition to his birth, his death and resurrection were worshipped in the Greek religion, holding great mystical significance. In yet another parallel, Dionysus, as tradition would have it, appeared before King Pentheus on charges of claiming divinity, which is comparable to “Jesus” being tried on the same testimony before Pontius Pilate. Then in Rome, the notion that Dionysus was considered innocent was equated to bringing an end to the Law, thereby freeing the faithful from its restraints. Paul, the founder of the Christian religion had author of half of its New Testament, would make the same claim, telling the faithful that they had likewise been freed from the Torah.

More recently, the esteemed philosopher, Nietzsche, claimed that the oldest forms of Greek Tragedy were entirely based upon the suffering of Dionysus – just as is the case with the Christian religion. And in the Roman form, Bacchus,
appears in C.S. Lewis’s Prince Caspian, which as part of The Chronicles of Narnia, which according to the Christian scholar, celebrate the life of Christ.

Writing to theologians and politicians, the author of The Prince, Machiavelli, who was the patron of papal supremacy and strategy, placed Hadrian, the man who destroyed Yisra’el and annulled the Torah, the man who through his promotion of Dionysus unified the Greco-Roman experience, among Rome’s five greatest Emperors – a distinction which prevalent even today. British historian Edward Gibbon agreed, and wrote in 1776 that Hadrian’s “vast genius, equity, and moderation” created the “happiest era of human history.” Methinks, God disagrees.

Emperor Hadrian, like today’s Popes, wielded absolute power. He spoke for Roman government and its gods – the very entity Paul told Christians in the 13th chapter of Romans was authorized and empowered by god and to which they must submit. And like his American counterparts, Hadrian served as supreme commander of the military state. Then similar to today’s fascist dictators, he most always dressed for appearances, creating the illusion of being a great General by wearing an elaborate military uniform – replete with ribbons and accolades for heroism.

It is interesting that at the time Trajan became gravely ill following his long speech embellishing his resume, Hadrian, who had served with him during the expedition against Parthia, had not been adopted as Trajan’s heir. And the fact that the document finally affording him this royal distinction was signed by Plotina, Trajan’s widow, suggests that Trajan was dead before Hadrian’s contrived inheritance was facilitated via bribe or threat – a condition made obvious by the fact that Hadrian executed every other Trajan supporter. Although it was simply deadly window dressing because Hadrian secured the support of the Legions – and they had become the purveyors of Roman authority.

Hadrian, however, shied away from Rome, the heart of the Beast, preferring instead to shape the character of the Empire in his image, blending an intoxicating brew of Roman military oppression and patriotic arrogance, of Greek religious myth and political philosophy, all steeped in a rabid hatred for the God, people, and place that wouldn’t submit, acquiescing to his superiority. Hadrian and Rome became one. More than anyone, this Emperor cultivated and facilitated the transition between Empire and Church, transforming the dying Beast from a dominantly political to a resolutely religious institution. While Paul had been completely rejected, having lost all of his followers, support, and credibility prior to his death in Rome for his overt animosity to Yahowah, His Towrah, Covenant, People, and Land, within sixty years of committing his jaundiced and mercurial doctrine to writing, Paul was resurrected and seen as plausible, even believable,
throughout an Empire that had been deliberately positioned to accept that which was rationally incredulous.

Apart from his devotion to his military and obsession with obliterating Yahuwdah and Yisra’el, Hadrian wasn’t much of a fighter. He surrendered his predecessor's conquests of Mesopotamia, claiming that the territory was indefensible. He used diplomacy rather than the military with Parthia. He built the massive wall in Britain and others near the Danube and the Rhine to separate the barbarians from the Romans. He maintained peace through the constant threat of war with the now extinct Province of Ieuda serving as Example A.

As will be the case with the Towrahless One, as is the case with the Roman priesthood, as was the situation with Paul, Emperor Hadrian was a homosexual. His closest and most enduring sexual relationship was with Antinous, a beautiful Greek boy. Upon his death from drowning, Hadrian “wept like a woman.” At his request, “the Greeks deified Antinous, and henceforth spoke oracles through him that were composed by Hadrian, himself.” The sullen Emperor even founded the Egyptian city of Antinopolis in his memory. At Hadrian’s direction, the resulting Cult of Antinous became extremely popular in Greece, Egypt, and Rome, serving as yet another means to unify the religions, cultures, and politics, synchronizing these things with Roman authority. It was an act that would foreshadow the development of Christianity – a religion which grew by embracing and integrating the most popular pagan traditions.

Prior to his death, Hadrian designed the largest mausoleum in Rome for himself – a building that was later transformed into a papal fortress: Castel Saint Angelo. Atop his grandiose tomb, Hadrian had a statue of himself erected driving a four-horse chariot that was so enormous, it not only dwarfed those offering tribute, each horse’s eye was bigger than the largest man. So each time we investigate the character of the men who shaped the Beast, we come to see the personality of the Beast that will shape the Tribulation.

The man who devoted most of his life to erecting religious shrines to false gods, who dared rename Yaruwshalaim after himself, who sought to change the name of the Promised Land after soaking it in the blood of the Chosen People, the man who burned Yahowah’s Towrah and outlawed His Covenant, Annual Meetings, and Sabbath, the man who craved Greek philosophy and promoted the pagan demigod, Dionysus, is the man who made Christianity possible. Without Hadrian’s influence, Pauline Christianity would have succumbed to its untenable positions and internal contradictions long before Constantine made it acceptable or Theodosius made it compulsorily.
There is a myth, one promoted by Christians, that they were persecuted all across the Roman Empire and throughout this entire period of time – from Nero to Constantine’s Edict of Milan. Their alleged willingness to die as martyrs rather than recant their faith has been shown as proof that the religion was worth more than life itself – an extrapolation so lame it is replayed by Muslims each and every day.

Exposing this myth is important because Christian apologists will claim in rebuttal to the testimony I’ve laid before you to demonstrate that the religion would not have survived had the culture not been prepared for its duplicity, that Christianity could not have grown out of Rome because Romans persecuted Christians. But as we shall soon see, the “Great Persecution” of Christians by Rome is a myth.

In reality, Jews were persecuted viciously, consistently, and ubiquitously, but seldom Christians. Most lived in peace, were able to engage in any profession, and could hold high political office throughout the Empire during the first four centuries of the modern era. It was only in the city of Rome during a three-year period that Christians were executed as a result of an Imperial decree. In other words, the “Great Persecution” is grossly exaggerated, as was most Roman history during this time.

The fact remains that the relatively few Christians who were persecuted, brought the condition upon themselves. They agitated the populous with their strange adaptation of prior pagan traditions – twisting the fabric of societal lore. They were accused of cannibalism as a result of the Church’s twisted corruption of Passover, whereby a “Last Supper” became a “Eucharist” and otherwise meaningful metaphors became the body and blood of their god. They were suspected of incest when they referred to members of the all-encompassing cult rather than Covenant as “brothers and sisters.” And then there was the disdain over the Oedipus complex, whereby Christians began showing an abnormal affection for the Mother of God and Queen of Heaven. Also following the advice of bishops, Christians were encouraged to offer themselves up for punishment, thus becoming voluntary martyrs to demonstrate that they were committed to the faith. This is like Imams influencing children to become suicide bombers in Allah’s cause.

An example of the latter comes from a Spanish council held at the beginning of the 4th century, where the bishops denied the “crown of martyrdom” to those who died while attacking pagan temples. The provocation elicited the response. Further, this demonstrates that Christians resorted to violence, physically assaulting Roman institutions rather than condemning them with words.
There was absolutely no basis to prosecute Christians prior to Decius in 250 CE, and since the party bringing an inadequate case lost their assets, there were few occurrences of malicious prosecution. As evidence of this, in 112 CE, Pliny the Younger, the Roman governor of Bithynia-Pontus in modern Turkey, just north of Paul’s hometown, wrote a letter to Emperor Trajan, asking him how to deal with Christians who were being anonymously accused. Pliny states that if accused Christians simply state that they are innocent of committing a crime, they are exonerated. He states that Christianity is “a depraved, yet otherwise harmless, excessive superstition.” Trajan’s reply affirms that there was no official edict against the religion or systematic persecution as has been subsequently alleged. At the time, Christians were not sought out for harsh treatment based upon Imperial orders.

This condition changed, albeit briefly for a few individuals, when Decius ordered everyone in the presence of a magistrate to burn a wick of incense to the Roman gods and to the well-being of the Emperor. The edict was not directed at Christians, and it was not contemplated to impact any faith. Its sole purpose was to affirm a subject’s loyalty to the Empire, not unlike the Pledge of Allegiance in the United States or the Profession of Faith required of Roman Catholics. So while some small number of Christians were put to death for failing to comply, far more saw the edict as a national oath and played along. They in turn were declared apostates, not by Rome, but by fellow believers who sent them into exile.

So that we don’t make too much of the religious concerns over the Roman Pledge of Allegiance, Christians comprise the majority of American politicians and military and they all swear a public oath to support and defend the U.S. Constitution. Most all American children pledge their allegiance to the United States every morning as part of their “education.” Most every public gathering, including sporting events, are festooned with flags and initiated with a military procession and patriotic songs. New American citizens, the majority of whom are Christians, all raise their right hand and vow their loyalty to the nation and for what it stands.

Like so many other Emperors and religious reformers, Decius wanted to revive Rome’s Golden Age, which is why he added Trajan’s name to his own. He reinvigorated the office of Censor, consistent with imposing Political Correctness in American society, and then he restored the Coliseum as a source of entertainment and national pride. There is no indication that attendance before the magistrate was ever checked. And within a year, the edict was brushed aside and no longer enforced. The few who were executed at this time chose their fate, having had to make a public spectacle of their refusal to light a wick of incense for Rome while burning thousands for their pagan Trinity in an attempt to gain fame as a martyr. Christianity became such a death cult, Arrius Antoninus, the
Roman Proconsul of Asia, when confronted with a large group of voluntary martyrs, tossed them some ropes and berated them, saying, “You wretches, if you want to die, you have cliffs to leap from and ropes to hang yourselves by.”

What Christians refer to as the “Great Persecution” occurred between 303 to 312 CE. During this time on orders from the Emperor, some Christian churches and texts were destroyed, and in some places the religion was declared illegal. Christians who refused to make their religion a private matter lost some standing in the law. In some provinces, Christian clergy were arrested. And while there was another edict, ordering Roman citizens to pledge their allegiance to Rome, there was no penalty for refusing the command.

Given the leeway by Rome to do so, most governors ignored the edict because they wanted to minimize the likelihood of a revolt. For example, Lucius Lactantius (240 to 320 CE), a Christian author during this time and later an advisor to Emperor Constantine, reported, “There were Governors who shed no Christian blood and who turned a blind eye to evasions of the edict, enforcing it only when absolutely necessary. And when they were afforded the opportunity to provide clemency for incarcerated Christians, they did so eagerly.” It is interesting that Lactantius, while duped by replacement theology, thereby replacing Yisra’el with Rome, the Church, and Christian saints, was fascinated by prophecy and recognized that there would be a millennial period beginning in year 6000 when God would abide on earth.

Roman Governors were specifically tasked with keep their assigned province “pacata atque quieta – settled and orderly,” which is to say, placated, quiet, and not rebellious. He knew that if riots broke out in his province, he’d be the first person Rome would execute. So most Governors appeased Christians instead of persecuting them. Once Rome finally made a distinction between Judaism and Christianity around 96 CE, requiring adherents of the former to pay an onerous tax in abject humility while not charging the other, the religion was seen by most as a corrupting superstition, and thus as a source of ridicule for being incongruous with Roman society. And in that day, a superstition was thought “to be highly corrosive, disturbing a man’s mind in such a way that he becomes insane, losing his humanity.” (L.F. Janssen, Superstition and the Persecution of the Christians, Vigilse Christianae, Volume 33, Page 138) So long as superstition is equated to religion, this remains true of every religion throughout time.

Roman political leaders were also public cult leaders, and thus tasked with the responsibility of promoting a religious affinity. In Rome, like most of Europe thereafter, the social and political well-being of the state was predicated upon the society being overtly religious. Traditions became the substance of patriotism, and patriotism was the glue of compliance.
Recognizing that there was no persecution of Christians under Nero, Domitian, Trajan, Hadrian, Aurelius, or Thracian, and relatively insignificant persecution under Decius and Valerian apart from those who sought to be martyrs, we arrive at the time of Diocletian and Galerius. But even then, over the first fifteen years of his reign, Diocletian didn’t impose any edict directed at any religion. It wasn’t until Diocletian purged the army of Christians because of their unwillingness to swear an oath of allegiance, and surrounded himself with Roman conservatives and religious fundamentalists, that a shift occurred. He like so many before him wanted to restore the perceived luster of a rapidly crumbling Empire, and this always entailed a religious reformation combined with bloodletting as some purported foe was subjugated. Galerius led the charge against the cult of Christianity for obvious reasons. They were easy prey as willing martyrs and it, and there were no longer any Christians in the army to object.

As we discovered previously, Diocletian was wary of Galerius’s advice so he consulted the oracle of Apollo for guidance. And while the representative of Zeus’s legendary son in the Greek pantheon was predicatable, what’s interesting is that Diocletian never ordered an oath of alliance or established an edict requiring the recognition of any Roman god. Nonetheless, a general persecution was initiated at Galerius’s direction in 303 CE. But outside of Rome, and the immediate reach of the empowered religious fundamentalists, there were no avid participants. And some Governors, like Constantius, were wholly unenthusiastic. And his son, Constantine, reversed the order three years later in 306 CE, restoring every religion except Judaism, and therefore Christianity, to full legal standing within the Empire. And even the ultimate affirmation of that decision is grossly misrepresented by Christians. Constantine’s Edict of Milan in 313 CE didn’t mention Christianity and most certainly didn’t make the Pauline faith the official religion of Rome. But just as Christianity had become a blend of every faith, every god and religion were now considered acceptable.

The vast preponderance of Christians were unharmed during the three years of persecution. The “Cult of Martyrs” in the centuries which followed gave rise to greatly exaggerated accounts of barbarism. Like most everything Christian, the facts became irrelevant, as was historical authenticity. It was religious propaganda, not unlike modern nations presenting fallen warriors as heroes, expecting citizens to cherish the political institution for which they were said to have sacrificed their lives. The implication became: if they were willing to die for the nation, then that nation is more valuable than anyone’s life.

In the twisted and corrupted minds of these religious fanatics, the earliest martyrs won fame, became admired, and then were designated saints, motivating others to imitate them. This perverted attitude was so widespread modern historians have tried to distinguish between solicited martyrdom and actual
persecution, and yet without any reliable evidence everyone is left to speculate based upon one propagandist account. The estimates for total number of actual martyrs during the “Great Persecution” depend entirely upon the report of Eusebius of Caesarea in his _Martyrs of Palestine_. There are no other viable sources nor records from any other Roman province. And during this time, Eusebius was the Bishop of Caesarea Maritima, the capital of Roman “Palestine,” – if we are to use Hadrian’s, and now Christian, pejorative.

Under Roman law, capital punishment could only be imposed by the Governor of the Province. These governors would typically in residence in the capital, making the location were the provincial records were maintained coterminous with the site of most all executions. Exceptions to this rule were also publicized throughout the province because they required the Governor to travel to other cities, where he was always accompanied by a large entourage intending to engage in predetermined and publicly announced business. But yet no Roman records have been found, which is peculiar since Romans celebrated their subjugation of those they considered inferior with tributes and monuments. There is nothing to attest to Christian persecution beyond fabled tales of saintly heroism produced by the Roman Catholic clergy and this account by Eusebius of Caesarea, a Christian Bishop in Yisra’el.

Eusebius wrote: “Such were the martyrdoms which took place at Caesarea during the entire period of the persecution.” And then, addressing the executions at Phaeno, he said, “These martyrdoms were accomplished in Palestine during eight complete years; and of this description was the persecution in our time,” followed by a list of names on each occasion. Demonstrating his religious predilection for Roman mythology, Eusebius began his book by announcing that it would be “about those who suffered martyrdom in Palestine.” He went on to say, “It is meet, then, that the conflicts which were illustrious in various districts should be committed to writing by those who dwelt with the combatants in their districts. But for me, I pray that I may be able to speak of those with whom I was personally conversant, and that they may associate me with them – those in whom the whole people of Palestine glories, because even in the midst of our land, the Savior of all men arose like a thirst-quenching spring. The contests, then, of those illustrious champions I shall relate for the general instruction and profit.” Martyrdom was considered glorious by these Christians, just as it is by today’s Muslims. And both religious adherents are as prone to lie as they are to die.

Rome’s proven propensity for propaganda and revisionist history, particularly during the rise of Christianity, ought to jolt Christians into the realization that their church fathers did the same thing regarding the Christian mischaracterization of “Jesus Christ.” Every historical portrait painted by the Roman Catholic Church is inaccurate, shaped by clerics who consistently wove a web of lies.
The Roman Catholic and Eastern Orthodox Church have grown to become the living legacy of Rome that is accused in Dany’el’s prophecy of trampling the whole world while giving rise to the Beast. In this regard, the Christian trend toward duplicity is troubling, especially since the religion is based entirely on revisionist history. It grew by popularizing a false reality – one which has “Jesus Christ” emerging out of the Greco-Roman culture and the pagan legacy of Dionysus. Those who followed in Paul’s footsteps were similarly duplicitous.

The evidence is clear: Rome created Christianity.

As the Empire continued to wage war on itself, inflicting a plethora of self-imposed wounds while wallowing in all manner of perverted and murderous schemes, the new religion flourished. By the time of Constantine’s rise from General to Emperor, it had become a more powerful force than Roman politics or its military. This is why the warring General feigned allegiance to the budding faith while pursuing his quest for military victory over fellow Romans in pursuit of the throne.

Eusebius, his propagandist, composed the myth which marked the moment when Constantine allied with Paul’s religion: “While marching at midday, he saw with his own eyes in the heavens a trophy of the cross arising from the light of the sun, carrying the message, ‘In Hoc Signo Vincies – With this Sign, you will Conquer.’” The Christian apologist also fantasized: “In his war against Maxentius, the sign Chi (X) traversed by Rho (P), a symbol representing the first two letters of the Greek spelling of the word, Chrestus (later changed to Christos and then Christ), was emblazoned on helmets and shields to commemorate the type of solar halo caused by the ‘sun dog’ meteorological phenomenon.” This was conceived to mimic Sha’uwl’s encounter with the light on the road to Damascus, and for similar result. But there is no corroboration of either encounter. And both men were prone to lie.

In fact, Eusebius demonstrated that he cannot be trusted because he provided us with two, completely conflicting accounts of what did or did not occur. In his first, there is no mention of a vision or even of a sign or audible message. And in the second, Eusebius’s testimony is incompatible with Constantine’s whereabouts prior to the deciding battle.

So while there is no evidence whatsoever that General Constantine saw a pagan cross silhouetted before the guise of his god, the Unconquerable Sun, or heard a voice telling him to conquer, should it have happened, the savagery
exhibited thereafter by Constantine and his soldiers should have been sufficient to
demonstrate to rational individuals that this encounter could not have been with
Yahowsha’. The purported blending of religion with military brutality in the midst
of political ambition and patriotic lore, haunts mankind to this day. Most armies
march to religious music and have been beguiled into fighting by claims that they
are doing God’s bidding. Ever since this day, it has been “Onward Christian
Soldiers, marching as to war!”

Constantine’s inhuman behavior, much of which was chronicled in the
previous chapter, was followed by the Edict of Milan, whereby any Roman could
worship any deity of their choosing – so long as they weren’t Jews. While it is
erroneously believed by many that the Edict only concerned itself with
Christianity, making it the official religion of the Empire, those suppositions are
wholly inaccurate – as is most everything perceived to be true from this time. It
wasn’t until Theodosius that Pauline Christianity would be imposed on every
Roman.

The Edict of Milan reads: “When I, Constantine Augustus, as well as I,
Licinius Augustus, fortunately met near Mediolanurn (Milan), and were
considering everything that pertained to the public welfare and security, we
thought, among other things which we saw would be for the good of many, those
regulations pertaining to the reverence of the Divinity ought certainly to be made
first, so that we might grant to the Chrestuaneos [later changed to Christians] and
others full authority to observe that religion which each preferred; whence any
Divinity whatsoever in the seat of the heavens may be propitious and kindly
disposed to us and all who are placed under our rule.”

Constantine’s words were the antithesis of Yahowah’s. These men were
advocates of all religions while God remains in opposition to every religion.
Although, in reality, this was all about Christianity because it was at this time that
Christianity became an amalgamation of every religion to appease every man.

The Edict of Milan further restricted Jews, limiting what they could own, what
they could say, where they could go, and whom they could circumcise. But it
didn’t have to say much about Yahowah’s Chosen People. That damage had
already been done by Hadrian. His edits outlawing the Torah, circumcision,
Hebrew, Yisra’el, the Shabat, and the Miqra’ey were still inscribed as part of
Roman Law. Yahowah’s Chosen People were put in a horrid situation: observe
the Torah and die.

While Constantine and most of his Legionnaires remained devoted to the
supremacy of Mithras, whereby the sun was considered god, the General turned
Emperor became Pontifex Maximus – a title previous Caesars bore as heads of the
pagan priesthood. It is the same title that is bequeathed upon Roman Catholic
Pope’s today – which is stunning when one considers Yahowsha’s admonition not to call anyone on earth “Father.”

Further, noting the general’s, emperor’s, and pope’s propensity for duplicity, we should not be surprised that among the most famous buildings erected during Constantine’s reign included the Church of the Holy Sepulcher in Jerusalem in addition to the Old Saint Peter’s Basilica in what is now the Vatican.

But that was not the end of it. On March 7th, 321 CE, Constantine decreed that Christians and other pagans “of all trades should rest on the Venerable Day of the Sun.” It was an order designed to enforce the sun-god religion Emperor Aurelian had established as the official cult or the Roman Empire.

The following day, Constantine enacted another edict, this one stating that soothsayers were officially accepted throughout Rome. His official coinage continued to carry the symbols of the sun as the principle deity. Constantine dedicated his new capital of Constantinople, which became the seat of Byzantine Christianity for a millennium, wearing robes and a crown of Apollo. This deplorable realization was affirmed with these words: “Constantine sent to the Legions, to be recited upon Sunday, the Lord’s Day, a form of prayers which could have been employed by a worshipper of Mithras or Apollo as well as by the Christian. This was the official sanction of the old custom of addressing a prayer to the rising sun.” (Duruy, Victor, *History of Rome*, Volume 7, page 489)

According to Eusebius, Constantine in council with the bishop of Rome, declared: “The Logos has transformed by the New Alliance the celebration of Sabbath to the rising of the light [to the arrival of the sun god]. He has given us a type of the true rest in the saving day of the Lord [Satan’s name according to Yahowah], the first day of light [Sunday, the first day of the week].... In this day of light – the first day and the true day of the sun [Sunday] – when we gather after the interval of six days, we celebrate the holy and spiritual Sabbaths.... All things whatsoever that were prescribed for the Sabbath, we have transferred them to the Lord’s Day, as being more authoritative and more highly regarded and first in rank, and more honorable than the Jewish Sabbath. In fact, it is on the day of the creation of the world that God said, ‘Let there be light and there was light.’ It is also on this day that the Sun of Justice has risen for our souls.” (Eusebius, *Commentary on the Psalms*, Psalm 91, in Patrologie Cursus Completus, edited by J.P. Migne, page 23)

This “New Alliance” was the fusion between Christianity and its New Testament with the Roman Empire and its religious traditions. Rather than being rooted in the Torah, this is how the Shabat became Sunday for Christians beguiled by the Church of Rome. It demonstrates the manner in which Christianity was impregnated with such an overwhelming degree of sun-god imagery and customs,
from Sunday Worship and Crosses, to Christmas and Easter, from halos and church steeples to the Trinity and its dying and resurrected god.

Shortly thereafter, Constantine used his position as Emperor and Pope to resolve the religious dispute over Arianism and the nature of the Christian god. During the Council of Nicaea (named after the Greek god of Victory) in 325, Arius’s accurate understanding of the relationship between Yahowsha’ and Yahowah was declared heresy at this meeting so that the new religion of Christianity could create its own god, one modeled after the Greco-Roman Dionysus. Especially relevant, Constantine and his Church reinforced the change of the Sabbath to Sunday in conjunction with issuing a prohibition against Passover. Christians would now substitute: “the Lord’s Supper on the day before the Jewish Passover to break Christianity away from Judaic tradition.” The pagan celebration of Easter was promoted in its place, becoming accepted among Christians, while Pesach, Matsah, and Bikuwrym were declared illegal. At the behest of the Beast, Satan achieved a debilitating victory.

Shortly thereafter, and in complete accord with the predictions found in Dany’el, Rome’s Julian Calendar, a solar-based accounting of time, was given precedence over the lunar system prescribed by the Torah throughout the Roman Empire. This was done principally to separate Easter from Passover. “It was declared improper to follow the custom of the Jews in the celebration of this holy festival, because, their hands having been stained with crime, the minds of these wretched men are necessarily blinded. Let us, then, have nothing in common with the Jews, who are our adversaries, avoid all contact with that evil way. After having compassed the death of the Lord, being out of their minds, they are guided not by sound reason, but by unrestrained passion. Wherever their innate madness carries them, they are a people utterly depraved. Therefore, this irregularity must be corrected, in order that we may no more have any thing in common with those parricides and the murderers of our Lord.” (Eusebius, Life of Constantine, Volume 3, pages 18-20)

Not only do we find the Babylonian Easter replacing the observance of Yahowah’s Passover, Un-Yeasted Bread, and Firstborn Children, this edict made it illegal to be Torah observant. At this point, at this moment in time, by this declaration, what had been a theory is now confirmed. Rome made Christianity possible. Had it not been for the Empire’s overt hostility to everything God values, it would have been impossible for a religion so out of sync with the life of its supposed savior to have taken root and grow. The three days Yahowsha’ came to fulfill were considered criminal by those beguiled into believing that they were following Him. The claims of Eusebius are so preposterous, so revolting, so ungodly, it’s a wonder that with this information available today in a free society that there is a single adherent to this bewildering faith. But then again, if we have
learned anything along the way, it is that religious devotees are seldom influenced by evidence or reason.

Eusebius was an extraordinarily vile man, but he was not unique among Roman Clerics. For example, consider Saint John Chrysostom. He became Archbishop of Constantine’s Constantinople in 397 CE, a position he held until his death in 407 CE. He was among Rome’s most influential Christian authors and preachers. And yet his anti-Semitic “Oraiones Adversus Judaeos – Homilies Against the Jews” claims that “Constantine ordered that all Jews should have their ears cut off as a sign of their treason and that they should be exiled.”

The written legacy from this period demonstrates that from Hadrian to Constantine and thereafter under Theodosius, the Roman Empire and its Catholic Church became Yahowah’s most perverted adversary. As further evidence, Hilary of Poitiers spoke of the Jews as “a people who had always persisted in iniquity and out of its abundance of evil glorified in wickedness.” (Fred Gladston Bratton, The Crime of Christendom, Boston, Beacon Press, 1969, page 12) Saint Ambrose (340 to 397 CE), another esteemed Church Father, and the Archbishop of Milan, defended a fellow bishop for burning a synagogue at Callinicum by asking: “who cares if a synagogue – home of insanity and unbelief – is destroyed?” (Ibid, 83) Archbishop Ambrose, as a staunch opponent of Arianism, not only overtly promoted the persecution of Jews, even today he is considered one of the most influential ecclesiastical figures of the 4th century. He is also noted for his influence on Saint Augustine. (Please note: I convey the title “Saint” with all proper disgust.)

Ambrose, the son of the Praetorian Prefect of Gaul, was educated in Rom, studying Greco-Roman literature, law, and rhetoric. As a young man, he was appointed to the political post of Consular Prefect / Governor of Liguria and Emilia in Northern Italy. His capital was Milan – not only the most important city in the Western Empire at the time, but also its capital. He held this political post until he was promoted to Bishop of Milan. That in itself speaks volumes about what the Roman Empire had become. Although he never married, he was a leading figure and advisor in the court of Emperor Valentinian.

The most crucial and defining moment of his life occurred during his transition from politician to cleric as a result of the schism in the Diocese of Milan between Catholics and Arians. The Arian Bishop of Milan, Auxentius, died. And as other Arians (defined as those who correctly recognized that Yahowsha’ was a diminished manifestation of Yahowah as opposed to a distinct and wholly different persona representing the totality of god) tried to replace him with someone equally enlightened, Governor Ambrose spoke so passionately on behalf of the Catholics, the politician with no theological training became Bishop. But within a week he was baptized, ordained, and then duly consecrated to the
religious office. His opening salvo was to write at treatise promoting “The Goodness of Death.” Next, he turned on those he had beguiled with his words, immediately, forcefully, and viciously ridding Milan of Arianism in favor of Catholicism because such positions were incompatible with the religion and officially defined orthodoxy conceived and promulgated at the Counsel of Nicaea with their Nicaean / Victorious Creed. And this is what endeared they upstart cleric and subsequent saint to Theodosius – the Emperor who imposed Nicaean Christianity as Catholicism upon all of his subjects, creating the basis of Feudal Fascism and instigating the thousand-year reign of cleric and king.

It is interesting to note that Archbishop Ambrose indulged Emperor Theodosius with what is perhaps the first recorded Roman Catholic indulgence. Initially, Saint Ambrose excommunicated Pope Theodosius for massacring 7,000 innocent civilians in Thessalonica in a fit of rage. But after a couple of months of “penance and repentance,” as well as a dutiful donation, the mass murdering head of the Church was readmitted to the Eucharist by the Archbishop in a ode to power rather than lives.

But there was more to this man than the politics of religion and his animosity to the actual nature and identity of Yahowsha’. He was a raging Anti-Semite. In an address to young Christians, he forbade them to marry Jews (oddly chronicled in the book “De Abrahomo – Of Abraham,” Volume IX, Page 84). And he would wrongly write: “The Jews feared to believe in manhood taken up into God, and therefore have lost the grace of redemption, because they reject that on which salvation depends.” (Ambrose, *Exposition of the Christian Faith*, Book III, The Catholic Encyclopedia)

Then in the aforementioned defense of the Catholic Bishop of Callincium in Mesopotamia, after a mob led by the Bishop and a mob of Monks destroyed the local synagogue, when Emperor Theodosius ordered the rebuilding of the synagogue at the expense of the clerics, Ambrose immediately protested. His letter to Theodosius begins: “The glory of God is concerned in this matter, and so therefore I cannot remain silent. Shall the bishop be compelled to resurrect a synagogue? Can he religiously do this thing? If he obeys the emperor, he will become a traitor to his religion; if he disobeys him, a martyr. What real wrong is there, after all, in destroying a synagogue, a ‘home of treacherously disloyal and duplicitous betrayal, a home of impiety,’ in which Christ is daily blasphemed? Indeed, he must consider himself no less guilty than this poor bishop; at least to the extent that he made no concealment of his wish that all synagogues should be destroyed, that no such places of blasphemy be further allowed to exist.” (Ambrose, *Epistolae - Letters*, Volumes XL and XVI) At the end, he succeeded in obtaining from Theodosius a promise that the order to rebuild the synagogue at
clerical expense would be completely revoked. The consequence was full immunity for those who would torch synagogues anywhere in the Empire.

This Roman Governor, Catholic Archbishop, Saint, politician, and theologian defines his time and place in history. His character is characteristic of the Empire and Church of Rome. The popularity and influence of his perverted and ungodly positions, rank Ambrose with the likes of Augustine, Jerome, and Gregory, as one of the Father of the Catholic Church. Theologians compare him with Hilary, who they claim fell short of Ambrose’s administrative excellence theological brilliance. His clerical successor, Saint Augustine, whose writings were influenced by Ambrose’s sermons, said that he owed more to him than to any writer except Paul. The wolf in sheep’s clothing now had a pack.

Gregory of Nyssa (331-396 CE), another Roman Catholic and Eastern Orthodox Bishop turned venerated Saint provided the following indictment of early Constantinian Christianity by further besmirching Yahowah’s Chosen: “Slayers of the Lord, murderers of the prophets, adversaries of God, men who show contempt for the Law, foes of grace, enemies of their fathers' faith, advocates of the Devil, brood of vipers, slanderers, scoffers, men whose minds are in darkness, leaven of the Pharisees, assembly of demons, sinners, wicked men, stoners, and haters of righteousness.” (Oratiu in Christi: Resurrectionem: XV, page 553, Europe and the Jews, Boston: Beacon Press, 1961, page 26) This demonic cleric in noted for more than his repulsive rhetoric. He is said to have made significant contributions to the Doctrine of the Trinity and the Nicene Creed.

The most savage attacks on Jews by a Church Father are found in the Homilies of Archbishop John Chrysostom, first narrated in his Antioch sermons. This Saint is considered to be among the most beloved and admired in Church history. His name translates in Greek as Saint John the Golden Mouthed. His discourses were designed to prohibit Christians from engaging in friendly discussions with Jews, from visiting Jewish homes, and from attending their synagogues. Chrysostom preached: “The Jews sacrifice their children to Satan.... They are worse than wild beasts. The synagogue is a brothel, a den of scoundrels, the temple of demons devoted to idolatrous cults, a criminal assembly of Jews, a place of meeting for the assassins of Christ, a house of ill fame, a dwelling of iniquity, a gulf and abyss of perdition.” (Fred Gladston Bratton, The Crime of Christendom, Boston, Beacon Press, 1969, page 83-4; Chrysostoms, Volume VIII, Homilies Against the Jews, Patrologia Graeca, Paris: Garnier, 1857, page 843)

If that wasn’t enough to enshrine his sorry soul to an eternity in hell, this paradigm of Roman Catholic ethics, further proclaimed: “The Jews have fallen into a condition lower than the vilest animal. Debauchery and drunkenness have
brought them to the level of the lusty goat and the pig. They know only one thing: to satisfy their stomachs, to get drunk, to kill, and beat each other up like stage villains and coachmen.” (Ibid, 844) And then: “The synagogue is a curse, obstinate in her error, she refuses to see or hear, she has deliberately perverted her judgment; she has extinguished with herself the light of the Holy Spirit.” (Ibid, 845) Hopefully you have disassociated yourself from this man’s religion.

Saint Chrysostom surmised that the Jews had become a degenerate race because of their “odious assassination of Christ for which crime there is no expiation possible, no indulgence, no pardon, and for which they will always be a people without a nation, enduring a servitude without end.” (Ibid, 846) While it would be religious to let the facts get in the way of a good story, it was actually his fellow Romans who crucified Yahowsha’.

The “greatest preacher in the early church” and saintly bastion of Roman and Christian sensibilities elaborated on what he perceived to be his god’s punishment of the hated Jews: “But it was men, says the Jew, who brought these misfortunes upon us, not God. On the contrary, it was in fact God who brought them about. If you attribute them to men, reflect again that even supposing men had dared, they could not have had the power to accomplish them, unless it had been God’s will.... Men would certainly not have made war unless God had permitted them.... Is it not obvious that it was because God hated you and rejected you once for all?” (Ibid, 848) With words this charming and oratory this soaring, I suspect the pews were stuffed to overflowing to listen to such highly rational and overtly loving Christian rhetoric.

On another occasion the Archbishop of Constantinople admits, “I hate the Jews because they violate the Law. I hate the synagogue because it has the Law and the prophets. It is the duty of all Christians to hate the Jews.” (Ibid, 850) Is it any wonder Yahowah despises Christianity, viewing those who promote the religion as they have chosen to view Yahuwdym and His Towrah? And lest I forget, apart from his sermons, the Saint and Archbishop is best known for his methodical and linear evaluation of Paul’s epistles.

The primary purpose of Chrysostom’s blatant anti-Semitism was to prevent Christians from participating in what he perceived to be “Jewish customs, festivals, and observances.” Therefore, he was doing Satan’s bidding by prohibiting Christians from answering Yahowah’s invitation to attend Passover, Un-Yeasted Bread, Firstborn Children, and the Promise of Seven, thereby excluding them from the Covenant and its benefits, including salvation. Further distancing himself and the faithful from God, he railed against the Shabbat and circumcision.
John Chrysostom’s Roman Catholic Homilies have been quoted in seminaries for centuries. His diatribes are considered model sermons. His wholly irrational, irresponsible, and irreverent perspective on God’s Chosen People and His Torah have poisoned succeeding generations of theologians and their parishioners. As one of the most revered Church Fathers, his jaundiced and ungodly diatribes have been embraced throughout Christendom. The nineteenth century Protestant cleric R. S. Storr called him “one of the most eloquent preachers who ever since apostolic times have brought to men the divine tidings of truth and love.” Evidently, insanity is contagious, and it is passed from one person to another through words. A contemporary of Storr, the acclaimed theologian, John Henry Cardinal Newman, described Chrysostom as a “bright, cheerful, gentle soul, with a sensitive heart.” To his credit, perhaps he is brightening the darkness of hell today, cheering up those he beguiled, just as the condescending scowl on his statue in Saint Patrick’s Cathedral in New York City stains the souls of all who enter.

Given a receptive culture in which to grow in Rome under Constantine and Chrysostom, the vicious and intolerant, politicized religion of Pauline Christianity gained the upper hand in the latter half of the fourth century. Theological diatribes against the Jews began to appear in Roman law. The Roman Empire, once a multicultural nation, became a theocracy defined by Christian intolerance, something which spread throughout the Western world. Jews and non-Christians were persecuted and slaughtered more mercilessly than at any other time.

Due to this religious fanaticism, God’s Chosen People were forced to live separately, often quarantined. They were stripped of their wealth, their property, and most all of their rights – not unlike the way Muslims treat Jews today. In many cases, they were returned to slavery. Yisra’elites were regularly dehumanized, treated as scapegoats, humiliated, and slaughtered by Christian authorities. This intolerance, in large part, resulted in the Dark Ages – that depraved period when all of Europe was under the monstrous shadow of a corrupt, covetous, and deadly Church ruled from Rome. In this way, Roman Catholicism became the most popular, oppressive, and bloodthirsty religion the world has ever known.

This deplorable state of affairs was summarized this way: “Mixed marriages between Jews and Christians were now punished by death.” In the Codex Thedosians of the Emperor Theodosius II (408-450), Jews were forbidden to hold any public office. They could no longer operate or build synagogues. Justinian completed this process of discrimination against the Jews in the sixth century by “outlawing them, along with all pagans and other heretics.” (The Misery of Christianity – a Plea for Humanity without God, by Joachin Kahl)
Commodian, a noted Christian poet, embellished the platform Roman Catholics would pursue. He composed the following poem on Jews and Judaizers. “What! Art thou half a Jew? Then wilt thou be half profane? O evil men in so many places, and so often rebuked by the law of those who cry aloud. And the lofty One despises your Sabbaths and altogether rejects your universal monthly feasts according to the law, that ye should not make to Him the commanded sacrifices. If any should not believe that He, God, perished by an unjust death, and that those who were beloved were saved by other laws and not by the life that was suspended on the tree, then they believe not on Him.” (Commodianus, *Instructiones*, edited by B. Lombart in CSEL, XV (1887); Volume 3 of *The Writings of Tertullian* by R. E. Wallis (Edinburgh, 1870), page 452)

All of these hateful words implicate Rome and its Church. And these words have led us to the realization that there is no meaningful distinction between them. One simply grew out of the other. Chrysostom was the reincarnation of Hadrian.

Fortunately we have come to the end of Rome’s miserable pontiffs. The last man flailing at the top of the Beast’s favorite cesspool was known as Theodosius the Great. He was the final Emperor to rule over both halves of the Roman Empire. And yet, just as Yahowah had predicted a thousand years earlier through his prophet Dany’el, his caustic influence would endure, shaping Rome’s legacy for a thousand years.

Much of the horror imposed on continental Europe, Asia, and the New Word by the Roman Catholic and Eastern Orthodox Church can be laid at Theodosius’s feet. He inaugurated the feudal system of Lord and serf by imposing religious mandates that plagued the billions of people, robbing them of personal freedom, wealth, dignity, access to information, and ultimately their souls. He forced the church’s and state’s interpretation Christianity on his subjects, declaring that the Eastern Orthodox Church was “Universal,” and thus “Catholic.” And for the first time, Christianity became the official state religion of the Roman Empire.

This decree initiated an open hunting season on Jews, pagans, and heretics – on anyone holding a contrarian view. Every polytheistic ritual which hadn’t already been incorporated into the Church’s nomenclature was banned. The mantra was: convert or die. Except for Jews. So as not to infect the purity of the faith, and to assure the faithful retained a foe, they were not to be converted. But it was okay to kill them.

The imposed orthodoxy was Nicaean – which by 380 CE, was the only surviving form of Christianity. Simply stated, every denomination in the world today, no matter if it is Roman Catholic, Eastern Orthodox, or Protestant, was established in Nicaea in 325 CE – and is thereby plagued by its creed.
Throughout the Roman Empire, the bishops of the emerging Church convened the Council of Nicaea on Constantine’s orders. And so while this meeting took place a score of years before Theodosius was born, we are covering it now because Christianity remained divided between Arians and Catholics until Theodosius, in league with Ambrose, ended the conflict on behalf of Catholics.

The purpose of the Nicaean Counsel was singular. Anti-Semitic Christian clerics sought to remove Yahowah and His “Old Testament,” especially His Torah and its instructions, from their religion and replace Him and His Word with “Iesous Christos – Jesus Christ” and their Pauline “New Testament.” To accomplish this less-than-divine duplicity, the Christian man-god had to be equal to and equivalent with the Father – “homoousios – the exact same essence and being” – turning the man into the totality of God. And yet, while of the “same essence,” the new Christian man-god would bear no resemblance of any kind with the antiquated god he was designed to replace. It was ignorant and irrational. It was insane. It was, of course, a notion promoted by Paul.

As we have discovered, there were individuals at the time who knew that this was nonsense. Yahowsha’, by His own admission, stated emphatically that He was a diminished manifestation of Yahowah. He had to be. The very transition from spirit / energy to matter / a physical being requires a degradation of scale equivalent to the speed of light multiplied by the speed of light: E=MC\(^2\). All of God won’t fit into the universe, and therefore cannot be confined to the body of a human being.

The reality missed by Christians is that Yahowsha’ is a part of Yahowah, set apart from Him to reveal Yahowah to us and to fulfill God’s promises. As such, Yahowsha’ serves as the hand and mouth of Yahowah. Nothing more. Nothing less. Yahowsha’ did not come for us to pay attention to Him, for us to worship Him, for us to pray to Him, but instead to reveal Yahowah to us and make it possible for us to know the Father. Those who focus on Yahowsha’ as the Nicaean Bishops did under an different name, rather than looking through Him to Yahowah, miss the purpose and benefit of His mission. It is akin to worshipping a toenail rather than looking up and coming to know the individual from which it came. But yet in 325 CE, in the Empire of the Beast, in the city named after the Greek god of Victory, Christianity became a cult fixated on an artificial contrivance.

As we now know, the most outspoken advocate of the truth was Arius. He cited Yahowah’s and Yahowsha’s testimony to prove that according to God, Yahowsha’ was not equivalent to the Father. But this truth had to be discarded for the new religion of Christianity to prosper in the anti-Semitic culture of Greece and Rome. As a result, Arians were labeled heretics, and “Iesous Christos – Jesus Christ” became the “Lord God,” entirely divine – with “the fullness of the
godhead residing upon him bodily.” With all of Christendom pushed toward agreement politically and religiously, the only things left to accomplish were to establish the uniform observance of the pagan celebration of Easter, disassociate it from Passover, promulgate cannon law, degrade the Torah, outlaw God’s actual instructions, and then impose the resulting religion on everyone.

The first step in this process had been initiated centuries ago in Paul’s letters to the Galatians and then to his fellow Romans. The second step was inaugurated under Constantine and the Nicaean Council. The third materialized seventy-five years later under Theodosius when he imposed the resulting religion. Nothing has changed since. Rome would soon to be severed and then die, only to be resurrected as the Church. And it will give rise to the Beast of the Tribulation.

All non-Nicaean Christians were excommunicated from the Church. Roman holidays, as had been the case with Yahowah’s Feasts, were now outlawed. Heretics were vigorously pursued and usually tortured. All competitive religious buildings were either shuttered or transformed into churches. Theodosius even banned the Olympics due to its association with the Greek gods his religion had emulated. He encouraged the destruction of any ancient edifice that had any association with any god other than his own creation, unless, of course, they could be converted into palaces for his bishops and lords.

While the Church regales him, Theodosius was hardly a saint. In 390 CE, chaos ensued in Thessalonica after one of his garrisons acted belligerently, resulting in the death of the Roman commander. In retaliation, Theodosius ordered the mass murder of every spectator in the local Circus. For this crime, Saint Ambrose excommunicated Theodosius for a whopping two months, readmitting him to the Church after proper penance and payments. His contribution to Christendom was the removal and transfer of an obelisk from Egypt to Constantinople. Replete with sun-god slogans and imagery devoted to Amen Ra, it had originally been dedicated in Karnak, the Vatican of the Egyptian priesthood. But the Church, in order to make the pagan object Christian, carved a supporting base that showed Theodosius and his royal family set apart from other nobility, offering a laurel wreath – another symbol of the sun.

The obelisk dedicated to Pharaoh Thutmosis IV which was standing beside it in Karnak is now called the Lateran Obelisk of Constantius II. The Church of the Sun had it shipped to Rome where it currently stands next to the Papal Palace in the Vatican. It is also a canvas of religious pontifications. Even the most famous Roman Catholic obelisk, the one in the center of the Vatican, was brought from Egypt to Rome by Caligula. Collectively, this trilogy of pagan symbols reveals that there was no distinction any between the Empire and its Church. The same god ruled over both.
Throughout the centuries, Emperor Theodosius’s conspiracy of cleric and king, empowered lords to reign over serfs. But the anguish was not limited to Europe and Asia. Spanish Catholics claimed “a divinely ordained right to take possession of the territories of the New World and to subjugate, exploit and, when necessary, to fight the native inhabitants.” Having justified their conquests using Catholic theology throughout the sixteenth century, Christians quickly subjugated native peoples around the globe, plundering their lands and wealth. Countless millions died as the Roman Catholic Church “devoured, devastated, trampled down, destroyed, and crushed” the new world, just as they done to the old – fulfilling the prophecy rendered in the 7th chapter of Dany’el.

Opening the 8th chapter, the text has returned to Hebrew, making our study more productive. But just as the languages are similar, the message is essentially the same. Yahowah is showing Dany’el future history, this time picking up the story with the conquest of the Persians by the Greeks. And as with the previous chapter, the imagery will all be explained by one of Yah’s messengers. Also consistent, this vision concludes in the same place, presenting the adversarial nature of the final Beast.

“In the third year (ba shalysh shanah) of the reign of (la malkuwth – in the rule of) Belsha’tsar (Belsha’tsar – Bel (the Lord) Protects the King, commonly transliterated Belshazzar, last of the Chaldean kings 555-539 BCE), the king (melek – governmental ruler), a communication (dabar – the communication (corrected to reflect the discrepancy between 4QDan and the MT)) appeared (ra’ah – was viewed and revealed) to me (‘el ‘any), Dany’el (Dany’el – God Judges and Vindicates), after (‘achar – following and subsequent to) the one seen by me (ha ra’ah ‘el – the one shown to me) in the beginning (ba ha tachilah – previously).” (Dany’el / God Judges and Vindicates / Daniel 8:1)

It is now 553 BCE. Dany’el is still a prisoner in Babylon. But as a result of his vast knowledge and superior intellect, he is an advisor to the king. And yet more important than any of this, Dany’el is not only Towrah observant, he is open and receptive to Yahowah’s guidance, equipping him to serve as a prophet.

This time, Dany’el isn’t retiring for the evening, lying upon his bed at night, seeing the revelation in his head. He has been taken to the scene of the action and is an eyewitness. For that to occur, Dany’el had to be transformed by Yahowah, with his corporeal nature changed into energy, enabling the prophet to move
forward in time and space. It is something all of Yahowah’s Covenant children will someday experience as we set off to explore the universe.

“And (wa) while I was viewing in the prophetic revelation (ra’ah ba ha chazown – I paid attention and realized from viewing) it came to exist (wa ba hayah – it happened and came to exist) as I was looking (ba ra’ah – when I was being shown) that I was in (wa ‘any ba) the citadel (ha byrah – capitol, palace, or castle) of Shuwshan (Shuwshan – lotus flower, the blue bloom of a large Egyptian water lily; transliterated Susa, capital of Elam in modern southwest Iran; from suws – to exult), which is in (‘asher ba) the Province of (madynah – kingdom or nation of) ‘Eylam (‘Eylam – between the Zagros Mountains and the Persian Gulf in modern Iran running parallel to the Gulf, Tigris River, and Iraqi border, beginning adjacent to the Strait of Hormuz to northeast of Ur at the mouth of the Euphrates).

And then I saw (wa ra’ah – then I witnessed) that I, Myself, was (wa ‘any hayah) in the prophetic revelation (ba ha chazown – a vital visual communication from God regarding the future, providing the perceptive with understanding) at the waterway (‘al ‘uwbal – the canal or river) of ‘Uwlay (‘Uwlay – Foolish Leaders; from ‘ewyl – one who ignorantly and irrationally mocks others when he, himself, is guilty).” (Dany’el / God Judges and Vindicates / Daniel 8:2)

The country of ‘Eylam is not well known today. It was actually called Haltamti by the natives, but was acknowledged in Sumerian, Akkadian, and Hebrew as “Elam” because the offspring of Elam, the eldest son of Shem, settled there. Its history spans more than two millennia from 3200 BCE to 539 BCE. The community is result of three tribes allying in response to a series of invasions by Sumer, the civilization which developed around Ur at the mouth of the Euphrates River. To venerate their gods, they built ziggurats in Eylam to sun deities and carved statues of the Queen of Heaven replete with fish and serpents. At their zenith, they successfully raided Babylonia and built elaborate temples and palaces. Ultimately, the Elamites became overly indulgent and destroyed themselves through a series of civil wars, brother fighting brother.

Ashurbanipal, initiated the most devastating of these internal conflicts, waging war against his brother, Shamash-Shum-Ukin. After which, he provided us with a contemporary portrayal of what this place had been like: “Susa, the great holy city, abode of their Gods, seat of their mysteries, I conquered. I entered its palaces, I opened their treasuries where silver and gold, goods and wealth were amassed…. I destroyed the ziggurat of Susa. I smashed its shining copper horns. I reduced the temples of Elam to naught; their gods and goddesses I scattered to the winds. The tombs of their ancient and recent kings I devastated, I exposed to the
sun, and I carried away their bones toward the land of Ashur. I devastated the provinces of Elam and on their lands I sowed salt.”

Elam was assimilated into the Assyrian Empire, was ultimately conquered by the Medians and integrated into the Median Empire. Yachezq’el / Ezekiel describes the fall in 587 BCE in 32:24: “There is Elam and all her multitude. All around her grave, all of them are slain, fallen by the sword. Who have gone down uncircumcised to the lower parts of the earth? Who caused their terror in the land of the living? Now they bear their shame with those who go down to the Pit.” And should you be curious, the ‘Uwlay waterway is the eastern branch of the Eulaus River. It is located twenty miles east of Shuwshan / Susa.

There is an interesting footnote associated with Shuwshan, especially since this prophecy will highlight the rise and fall of the Macedonian Empire while the next describes the circumstances surrounding Alexander the Great’s death. It was in Susa circa 323 BCE, prior to Alexander’s arrival in Babylon and subsequent death, that his most trusted oracle, the Swami Calanus, committed suicide by self-immolation. Prior to his fiery demise, however, the Hindu sage served as Alexander’s spiritual advisor, prophetic forecaster, and intellectual muse. Brazen during their initial meeting, Calanus actually commanded Alexander to strip naked if he wanted to hear what he had to say, a demand that might have led to his death had the sage not also said that Alexander came from Jupiter, and thus was a god. An old man at the time, more than twice Alexander’s age, the General’s favored yoga instructor and conversationalist ultimately tired of the travel associated with the Macedonian’s conquests. So just before going out in a blaze of glory in Susa upon a pyre constructed by General Ptolemy, Calanus told Alexander, “We shall meet in Babylon.” It was considered a prophetic announcement of the location of Alexander’s impending demise.

Continuing with the vision Dany’el was experiencing in this place, it is helpful to know that Gabriel will soon reveal that this ram represents the Medians who became Persians following their conquest of Babylonia...

“Then (wa) I lifted up (nasa’) my eyes (‘ayn – my gaze) and I was observant (ra’ah – I looked around, viewing the vision), and behold (wa hineh – open one’s eyes and pay attention), a large Ram (‘ayl rahab – an enormous leader, a substantial ruler, or important governor, someone who shepherds a substantial flock (corrected to reflect 4QDan)), one (‘echad) standing in front of the stream (‘amad la paneh ha ‘uwbal). And upon him were (wa la) two horns (tsemed qerenym – a couple of powerful people or institutions (updated to reflect 4QDan)). And the horns (wa ha qerenym) were high, haughty, and conceited (gaboah – were of a boastful official seeking power and status who is arrogant and amoral). But the one (wa ha ‘echad) was higher, more self-exalting, and power craving (gaboah – was more conceited, more seeking of status, and more...
arrogant and amoral) than the other (min ha seny). And the more arrogant and domineering (wa ha qaboah – the loftiest, most haughty and conceited, the more self-exalting and self-serving, the more desirous of power and status) ascended (‘alah – was lifted up and exalted, growing out of) from the former in the end (ba ha ‘acharown – from the previous one subsequently in the last days).” (Dany’el / God Judges and Vindicates / Daniel 8:3)

This is a depiction of Media-Persia, and how working together, they throttled Assyria before conquering Babylonia. But the Median kingdom was but a candle in the wind, while Persia under Cyrus the Great, would go on to profoundly influence the world over the course of many centuries. And over the vast chasms of time, few characters have been as arrogant and domineering as Cyrus. He would say of himself: “I am Cyrus, king of the world.” Also: “I took up my lordly abode in the royal palace amidst rejoicing and happiness. Marduk, the Great Lord, established as his fate for me a magnificent heart of one who loves Babylon.”

The Persian military was one of the most effective in human history. They were especially adept horsemen, swordsmen, and archers, justifying the use of “nagah – piercing and goring” in the next statement. Also accurate, Cyrus would stretch the borders of the Persian Empire in every direction except toward the east. He expanded southward to the Arabian Sea and Persian Gulf and northward toward the Scythians and into the Caucasus, even encircling the Black Sea. The western edge of his Empire included Egypt and much of Libya along the southern edge of the Mediterranean and included all of Turkey and most of Macedonia on the northern rim of the Great Sea.

“So it acted (wa ‘asah – it engaged and did) as it pleased him (ka ratsown – according to his pleasure and strong desires). And he was exalted and became great (wa gadal – and he achieved a high status).” (Dany’el / God Judges and Vindicates / Daniel 8:4)

Before we move from the Ram (which is often cast in the role of savior in the Torah) to the Goat (usually representing a rebellious influence), note that Cyrus was extraordinarily kind to Yisra’elites – especially those who were held captive in Babylon. He would write: “I have given leave to as many of the Yahuwdym that dwell in my country as please to return to their own country, and to rebuild their city, and to build the Temple of God at Yaruwshalaim on the same place where it was before. I have also sent my treasurer Mithridates, and Zorobabel, the governor of the Yahuwdym, that they may lay the foundations of the temple.... I
require also that the expenses for these things may be given out of my revenues. Moreover, I have also sent the vessels which king Nebuchadnezzar pillaged out of the Temple, and have given them to Mithridates, the treasurer, and to Zorobabel, the governor of the Jews, so that they may have them carried to Yaruwshalaim, and may restore them to the Temple of God.”

Cyrus was such an astute businessman, his books on the subject are still considered among the most insightful. Even after he was dead, Persia’s desire to control the shipping lanes and trade routes between nations led to the conflicts between the “Ram” and the “Goat.”

“And so as I, myself, began to comprehend (wa ‘any hayah byn – then I came to understand), then behold (wa hineh – take note and pay attention), a Goat (tsaphyr) was coming (bow’) from the west (min ha ma’arab) before (‘al) the presence (panel) of the entire region (kol ha’erets), and yet not even striking (wa ‘ayn naga’ – not driving away or plaguing) the Land (ba ha’erets). And the Goat’s (wa ha tsaphyr) horn (qeren) had a prominent feature (chazuwth – distinguishing object) between his eyes (byn ‘ayn).” (Dany’el / God Judges and Vindicates / Daniel 8:5)

At the conclusion of this prophecy, Yahowah’s spiritual messenger, Gabry’el / Gabriel, will reveal that the Goat is charging out of Macedonia in the west. Further affirming the prophecy, there is no contemporaneous evidence that Alexander the Great had any meaningful contact with Yisra’el, and most assuredly didn’t wage war against Yahuwdah or Yaruwshalaim. But by introducing Hellenic culture into neighboring Syrian and Egypt, Alexander influenced the development of Judaism more than any Gentile in history. As evidence of this, four-hundred years after Alexander ravaged Gaza and marched through Yisra’el unopposed in 332 BCE, Josephus, one of Judaism’s three most acclaimed voices (along with Rabbi Akiba and Maimonides), in an fanciful attempt to promote the myth that the great general paid homage to the high priests of Judaism, concocted the following story:

“Alexander went to Jerusalem after having taken Gaza. Jaddua, the High Priest, had a warning from God received in a dream, in which he saw himself vested in a purple robe, with his miter (a golden plate on which the name YHWH was engraved) on his head. Accordingly, he went to meet Alexander at Sapha to take in the view of the Temple. Followed by the priests, all clothed in fine linen, and by a multitude of citizens, Jaddua awaited the coming of the king. When Alexander saw the high priest, he reverenced God (Targum Lev. R. xiii., end), and saluted Jaddua; while the Jews with one voice greeted Alexander. When Parmenio, the general, gave expression to the army’s surprise at Alexander's extraordinary act—that one who ought to be adored by all as king should adore the High Priest of the Jews—Alexander replied: ‘I did not adore him, but the God
who hath honored him with this High Priesthood; for I saw this very person in a
dream, in this very habit, when I was at Dios in Macedonia, who, when I was
considering with myself how I might obtain dominion of Asia, exhorted me to
make no delay, but boldly to pass over the sea, promising that he would conduct
my army, and would give me the dominion over the Persians.’ Alexander then
gave the high priest his right hand, and went into the Temple and ‘offered
sacrifice to God according to the high priest's direction,’ treating the whole
priesthood magnificently.”

And when the Book of Daniel was shown him [see Dan. VII. 6, VIII. 5-8, 20-
22, XI. 3-4], wherein Daniel declared that one of the Greeks should destroy the
empire of the Persians, he supposed that he was the person intended, and rejoiced
thereat. The following day Alexander asked the people what favors he should
grant them; and, at the High Priest’s request, he accorded them the right to live in
full enjoyment of the laws of their forefathers.” (Josephus, Antiquities, XI, 8,
pages 4-6) While none of this occurred, it shows the desperate lengths Jewish
leaders went to justify their exalted positions, their religious laws, and the
pervasive Greek influence in Judaism, especially Qaballah. Even the Jewish
Encyclopedia acknowledges “All the accounts which the Talmud and Midrash
give concerning Alexander the Macedonian are of a legendary character.”

“Then (wa) he came (wa bow’) up to (‘ad) the Ram (ha ‘ayl) possessing
(ba’al – the owner and master who controls, Ba’al, the Lord) the two horns
(gerenym) which (‘asher) I saw (ra’ah) standing (‘amad) before the presence
of (la paneh) the waterway (‘uwbal – canal or stream). And it ran (wa ruwts) at
him (‘al) in powerful venomous anger (ba chemah koah – enraged, poisonous,
and deadly, in great hostility and robust antagonism).” (Dany’el / God Judges and
Vindicates / Daniel 8:6)

This depicts the Goat coming after the Ram, revealing that the Macedonians
would be the aggressor, pursuing the Persians in this battle – as was the case. But
also keep in mind, Cyrus was resolutely pagan. While he and his priests promoted
a wide array of false gods, they were principally devoted to the mythology of Bel – the Lord.

The Persians had menaced the Greeks, beating them badly and consistently,
bringing the war to the midst of the Greek peninsula. So there was some lingering
animosity.

“And I witnessed him (wa ra’ah – I saw him) approaching and making
contact with (naga ‘etsel) the Ram (‘ayl – the leader who governs), and he was
bitterly furious at him (wa marar ‘el – he was bitter and anguished, angry and
enraged toward him). And so he struck the Ram (wa nakah ‘eth ha ‘ayl), and
thereby broke (wa shabar ‘eth) both of his horns (shanaym qeren – two of his
horns). And in the Ram (wa ba ha ‘ayl), there was insufficient capability, power, and resources (lo’ hayah koah – a lack of strength, might, and authority) to withstand his presence (la ‘amad la paneh) but even so (wa) he was overthrown, humbled, and hurled down to (wa shalak – he was toppled and thrown down to) earth (‘erets – ground, especially in the land or realm). And he will be trampled and tread upon by him (wa ramac). The ram (wa ‘ayl) was not be spared from his hand (lo’ hayah natsal la – will not be saved from his influence, power, or capability).” (Dany’el / God Judges and Vindicates / Daniel 8:7)

King Darius III of Persia fought Alexander and his Hellenic League at the location of his choosing, a wide-open plain near ancient Nineveh, not far from Mosul in today’s northern Iraq. Darius, who led the larger force and was fighting close to home, actually prepared the battleground, flattening the terrain so as to give his war chariots optimal operating conditions.

While we will consider the prelude to this battle and more in a moment, suffice it to say for now, Alexander had spent the previous year transitioning from warrior to savage, losing all sense of civility while besieging Tyre and then Gaza. Then in Egypt, he positioned himself as the Master of the Universe and the living incarnation of Amun. And during this time Darius offered Alexander his kingdom and his treasure to return his family and leave him alone. Replying to one of offers, the Macedon wrote: “From King Alexander to Darius: If you wish to dispute your throne, stand up and fight for it, and do not run away. Wherever you hide, I will find you.”

Alexander was now obsessed. He marched into the heart of the Persian Empire, crossing the Euphrates and Tigris Rivers without opposition. All the while, Darius was building an army of between fifty-thousand and one-hundred thousand soldiers, half of which were on horseback. By comparison, there were forty thousand Greek infantry and seven-thousand cavalry. However, be cautioned. As we have discovered with the Greek propensity to alter the Christian New Testament to serve their agenda, the mythical propensity to revise history was inbred. So to project Alexander as a god among men, some ancient Greek historians would have us believe that the Persian army numbered between two-hundred and three-hundred thousand. But in all likelihood, the number of Persian troops was only slightly greater than Alexander’s at around fifty-three thousand.

Outnumbering his foe by a little or a lot, on his home turf on a battlefield he had prepared to his advantage, Darius offered to cede the western half of the Persian Empire without a fight, and yet Alexander declined. Parmenion, one of Alexander's generals, said that if he were Alexander he would have accepted the generous offer. To which Alexander, demonstrating his enormous ego, replied, “And I would too, if I were Parmenion.”
That evening, Parmenion encouraged Alexander to launch a surprise attack under the cover of darkness in order to negate the enemy’s advantage. Alexander declined, expecting Darius to keep his army up all night in anticipation of that very thing. Alexander was so nonplussed by the impending engagement, he overslept the next morning, only to be awakened by his generals and say that the battle had already been won.

The fact is, Darius’s troops were inexperienced, poorly trained, and inadequately equipped. By comparison, Alexander’s infantry fought in a phalanx with heavy shields and ten-foot spears, while the spears of the Persian Immortals were three feet shorter and their shields were designed for protecting royals from civilians, and not soldiers from warriors.

Alexander would lead troops from Macedon, Corinth, Trace, and Thessalonica all of whom were battle tested. Darius deployed two-hundred Scythian scythed chariots, which is why he removed every shrub from the battlefield. He also deployed the ancient-world’s version of a tank, with fifteen Indian elephants. Both sides predictably arranged their armies in traditional fashion. The battle commenced with the Macedonian infantry in phalanx formation marching into the center of the Persian line. Alexander’s flanks were extended like wings, tilted back at forty-five degrees. Darius responded by attacking his enemy’s left flank under the command of Parmenion. But rather than reinforcing his general, Alexander moved dramatically in the other direction, toward his right flank, hoping to open up a gap in Darius’s line as his infantry pursued him.

Meanwhile the Scythian scythed chariots were being effectively countered by the discipline and experience of the Macedonian cavalry on Alexander’s extreme right. They prevailed by maneuvering the chariots away from the ground that had been previously prepared, rendering them ineffective. Then as Darius countered Alexander’s move to the right, his cavalry routed the Greek horsemen in the vicinity of the Macedon general. The more cavalry Alexander engaged, the less favorable the outcome. The Scythian horses were better protected and their riders were nearly as accomplished. And yet somehow, the Greek auxiliary forces drove the Persians out of their ranks. And during their retreat, the Greeks pursued and slaughtered many of them.

All the while, Alexander allowed Darius to collapse his wings, a move that would have been fatal if the Macedonian general didn’t simultaneously draw his entire army into a wedge formation, pointing the tip directly at the Persian king. Darius fell back, his troops retreating with him. However, Alexander, learning that his left flank under Parmenion was encircled, and was on the verge of being destroyed, elected to save his army rather than strike Darius down. When they arrived, they found Darius’s troops attempting to loot the Greek camp, which evened the odds, allowing for the rescue of the trapped troops.
Immediately thereafter, Alexander set off with his bodyguards in pursuit of treasure, not Darius. En route to Susa, they came upon the king’s personal baggage, with a bankroll of over four-thousand talents (since each talent represents twenty-six kilograms of silver, each talent is worth approximately $25,000, valuing the captured treasury at $100 million). But that was inconsequential to what he would later find and would now own. All of Persia and Babylon were now Alexander’s.

“And the great Goat (wa tsaphyr ha ‘ez) grew and was exalted, magnifying himself (gadal – triumphed and was called great), until at the very highest extent of his war plunder (‘ad me’od), at a time when his empire was the vastest (wa ka ‘atsam). Then the great horn / leader (ha gadowl ha qeren) was broken (shabar – cease to exist). And four (wa ‘arba’) conspicuously appeared (chazuwth), offered up and ascending (‘alah – rising up) in its place (tachath), extending toward (la) the four winds (‘arba’ ruwach) of the sky (shamaym).”
(Dany’el / God Judges and Vindicates / Daniel 8:8)

Alexander would die fabulously powerful and rich shortly after winning his greatest battle. His top four generals divided his empire and ruled in his place. History played out exactly as God revealed. Even the subtle nuance about him “not striking the Land” turned out to be accurate. Gaza isn’t part of Yisra’el.

So that we do not lose our bearings, here is a quick review of the territory we have recently covered.

“In the third year (ba shalysh shanah) of the reign of (la malkuwth) Belsha’tsar (Belsha’tsar), the king (melek), a communication (dabar) appeared (ra’ah) to me (‘el ‘any), Dany’el (Dany’el), after (‘achar) the one seen by me (ha ra’ah ‘el) in the beginning (ba ha tachilah). (8:1)

And (wa) while I was viewing in the prophetic revelation (ra’ah ba ha chazown) it came to exist (wa ba hayah) as I was looking (ba ra’ah) that I was in (wa ‘any ba) the citadel (ha byrah) of Shuwshan (Shuwshan), which is in (‘asher ba) the Province of (madynah) ‘Eylam (‘Eylam). Then I saw (wa ra’ah) that I, Myself, was (wa ‘any hayah) in the prophetic revelation (ba ha chazown) at the waterway (‘al ‘uwbal) of ‘Uwlay (‘Uwlay). (8:2)

Next (wa) I lifted up (nasa’) my eyes (‘ayn) and I was observant (ra’ah), and behold (wa hineh), a large Ram (‘ayl rahab), one (‘echad) standing in front of the stream (‘amad la paneh ha ‘uwbal). And upon him were (wa la) two horns (tsemed qerenym). And the horns (wa ha qerenym) were high, haughty, and conceited (gaboah). But the one (wa ha ‘echad) was higher, more self-exalting, and power craving (gaboah) than the other (min ha seny). And the more arrogant and domineering (wa ha gaboah) ascended (‘alah) from the former in the end (ba ha ‘acharown). (8:3)
I saw (ra’ah), accordingly (‘eth), the Ram (ha ‘ayl) attacking and goring (nagah) westward (yam), northward (wa tsaphown), also to the south (wa negeb). And none of the beasts could stand (wa kol chayah lo ‘amad) in its presence (la paneh). None were spared (wa ‘ayn natsal) from his influence (min yad). So it acted (wa ‘asah) as it pleased him (ka ratsown). And he was exalted and became great (wa gadal). (8:4)

And so as I, myself, began to comprehend (wa ‘any hayah byn), then behold (wa hineh), a Goat (tsaphyr) was coming (bow’) from the west (min ha ma’arab) before (‘al) the presence (paneh) of the entire region (kol ha ‘erets), and yet not even striking (wa ‘ayn naga’) the Land (ba ha ‘erets). And the Goat’s (wa ha tsaphyr) horn (qeren) had a prominent feature (chazuwth) between his eyes (byn ‘ayn). (8:5)

Then (wa) he came (wa bow’) up to (‘ad) the Ram (ha ‘ayl) possessing (ba’al) the two horns (qerenym) which (‘asher) I saw (ra’ah) standing (‘amad) before the presence of (la paneh) the waterway (‘uwbal). And it ran (wa ruwts) at him (‘al) in powerful venomous anger (ba chemah koah). (8:6)

And I witnessed him (wa ra’ah) approaching and making contact with (naga’ ‘etsel) the Ram (‘ayl), and he was bitterly furious at him (wa marar ‘el). And so he struck the Ram (wa nakah ‘eth ha ‘ayl), and thereby broke (wa shabar ‘eth) both of his horns (shanaym qeren). And in the Ram (wa ba ha ‘ayl), there was insufficient capability, power, and resources (lo’ hayah koah) to withstand his presence (la ‘amad la paneh) but even so (wa) he was overthrown, humbled, and hurled down to (wa shalak) earth (‘erets). And he will be trampled and tread upon by him (wa ramac). The ram (wa ‘ayl) was not be spared from his hand (lo’ hayah natsal la). (8:7)

And the great Goat (wa tsaphyr ha ‘ez) grew and was exalted, magnifying himself (gadal), until at the very highest extent of his war plunder (‘ad me’od), at a time when his empire was the vastest (wa ka ‘atsam). Then the great horn / leader (ha gadowl ha qeren) was broken (shabar). And four (wa ‘arba’) conspicuously appeared (chazuwth), offered up and ascending (‘alah) in its place (tachath), extending toward (la) the four winds (‘arba’ ruwach) of the sky (shamaym).” (Dany’el 8:8)

At this moment, as we did in the previous revelation, out of the ashes of history long ago we find ourselves confronted with our immediate future. The Beast of the Tribulation will emerge out of the Lowly and Little. He will arise
from a young and small nation associated directly with the “‘echad – one” who was Alexander, the internationally acclaimed Macedonian king and general. And from there, his influence will stretch southeast toward the Promised Land.

“And out of the one (wa min ha ‘echad – so then from the singular and unique), because of them (min – from and out of them), he came forth (min yatsa’ – he came out, exiting and departing) as one horn / a solitary individual ruler (qeren ‘echad – a single entity emerged) from the lowly and little (min tsa’yr – out of the insignificant, young, and small), And it grew great (wa gadal – and it (the horn / authority and influence) became boastful, powerful, and important, magnifying itself), preying upon the remnant while confiscating their remaining wealth, arrogantly bragging in the process (yether – acting superior while accumulating abundant affluence by force of arms as an unrestrained and prideful moral failure) toward the south (‘el ha negeb) and to the east (wa ‘el ha mizrach), and toward the desirable and glorious (wa ‘el ha tsaby – the beautiful, valuable, honorable, and attractive (speaking of the Promised Land)).” (Dany’el / God Judges and Vindicates / Daniel 8:9)

Based upon the specific wording in this revelation, it seems certain that the Towrahless One of the Tribulation will grow up in Macedonia, where he will rise in influence – just as had Alexander. And it should be noted, that while ancient Macedon was larger than the present incarnation, especially in the south where it touched the sea, almost all of Macedonia falls within the original footprint of the realm that gave birth to Alexander.

Also as was the case with Alexander, this prophecy reveals that the Towrahless One will expand his holdings by move south and east, toward the Promised Land. And since the previous prophetic vision spoke of the emerging Beast gaining control over three of Rome’s provinces, the most likely nations amalgamated into his sphere of influence will be Greece and Turkey, with Syria and possibly Lebanon assimilated next. And so once again, our focus should be on the Eastern Roman Empire and its Eastern Orthodox Church – on the people and places tread upon by Rome and Greece alike. We will have another Paul, another Constantine, and another Theodosius – all blended into one miserable individual.

While we have already considered Alexander’s final battle, and while we will evaluate insights relative to his demise shortly, let’s ponder where he came from and where he went since both are now germane – with the past being played out again in our future. This Goat was born Alexander III of Macedon in 356 BCE in Pella. His father, Phillip II ruled Macedon from this location, which was one of many allied and adversarial Greek communities. In their day, Pella was a port city on the Thermaic Gulf of the Aegean Sea.
The Goat’s mother, Olympias, was the fourth of Philip’s eight wives. She was conniving and murderous. Legend has it that she was impregnated by Zeus, making her child the son of god. The day Alexander was born, Philip was besieging Potidea on the Chalcidice Peninsula. But he wasn’t the only character with a vested interest in our Goat on this day that was away from home. Mixing mythology and history, the patriots and propagandists would have us believe that the Temple of Artemis in Ephesus, one of the Seven Wonders of the ancient world, was burnt down on the day little Alex was born because Artemis was away tending to the birth of the son of god. Alexander played this to the hilt throughout his life, promoting the myth of his divine parentage.

Alexander never knew the loving embrace of a mother and father. At an early age, the young boy was raised by Lanike and Leonidas, both strict disciplinarians. He was schooled in war by Lysimachus, one of Philip’s generals. At thirteen, Alexander was tutored by Aristotle, a relationship which continued until the age of sixteen. His boarding school was the Temple of the Nymphs at Mieza. The only reason Aristotle consented to such duty, was because Philip agreed to rebuild the philosopher’s hometown of Stageira, which the king had razed, while also freeing those he had enslaved. Also attending said classroom were Ptolemy, Hephaestion, and Cassander, Alexander’s future generals. While the young student loved Homer’s Odyssey, he carried the Iliad with him on his conquests as if he was reliving it.

At age sixteen, Alexander’s formal education was concluded. His father was at war with Byzantion and he left his son in charge of Macedon as his regent. And during Philip’s absence, the heir apparent had the opportunity to prove his metal when the Thracians revolted. He successfully exiled them, colonizing their territory with Greeks while founding a city he called “Alexandropolis.”

Shortly thereafter, Philip sent the teenage Alexander off with troops to quell revolts in southern Thrace, which was due east of Macedon, and thus north of the Bosporus Strait toward the Black Sea. While initially successful, he was quickly recalled by Philip to subdue Amphissa, a farming community thirty miles west of Athens. The Greeks living there allegedly had the audacity to cultivate Apollo’s sacred land near Delphi and thus had to be punished. But while in pursuit, Alexander was met by an Illyria invasion into Macedonia which he repulsed.

In 338 BCE, when Alexander was eighteen, he joined his father on a march through Thermopylae, where they suppressed Theban resistance. But while en route to Athens, the Athenians voted to league with Thebes against Macedon. The battle for control of the Peloponnesian commenced in Chaeronea, just two day’s march from Athens. Philip prevailed by feigning retreat, thereby breaking the Athenian lines as they rushed into the fray. In the ensuing chaos, the Athenians were routed, making the isolated Thebans easy prey.
Every Greek city-state except Sparta capitulated, acknowledging Philip as their king. But rather than fighting, Sparta during meeting at Corinth, negotiated a Hellenic Alliance whereby they agreed to name the Macedonian king “Hegemon – Supreme Allied Commander.” The stated purpose of the League of Corinth was to attack the Persian Empire.

But there were some glitches on the way to war. Back in Pella, Philip married Cleopatra Euridice, a child who was the niece of General Attalus. Since she was a purebred noblewoman, even as Philip’s seventh wife, her children’s claim to the throne would supersede Alexander’s. The historian Plutarch describes the sordid affair: “At the wedding of Cleopatra, whom Philip fell in love with and married, she being much too young for him, her uncle Attalus in his drink desired the Macedonians would implore the gods to give them a lawful successor to the kingdom by his niece. This so irritated Alexander, that throwing one of the cups at his head, ‘You villain,’ said he, ‘what, am I then a bastard?’ Then Philip, taking Attalus’s part, rose up and would have run his son through; but by good fortune for them both, either his over-hasty rage, or the wine he had drunk, made his foot slip, so that he fell down on the floor. At which Alexander reproachfully insulted over him: ‘See there,’ said he, ‘the man who makes preparations to pass out of Europe into Asia, overturned in passing from one seat to another.’”

Not as courageous as he is made out to be, our Goat fled Macedon with his mother, dropping her off in Dodona, the capital of the Molossians. This kingdom along the Aegean Sea in northwestern Greece, is most noted for its misfortune. A century and a half from this date, vengeful Romans would enslave one-hundred and fifty thousand Molossians in the process of annexing their land. But on this day, Alexander continued north into Illyria, which wasn’t the brightest move since he had fought against them the previous year. Illyrian was also Hellenistic, and thus as likely to be allied with as antagonistic toward their brethren. At the time, this kingdom bordered the Adriatic Sea in the Balkans, stretching from present day Albania to Croatia and including Montenegro, Bosnia and Herzegovina. Without conflict or conquest, the Goat in Dany’el’s prophecy, now age twenty, left two years after his strategic retreat, traveling back to meet his father in Macedonia.

But all was not well. This was not Camelot. The Persian governor of Caria, Pixodar dus had just offered his eldest daughter to Alexander’s half-brother, Philip Arrhidaeus. This favoritism caused Olympias to suspect that Philip was seeking to bypass her son once again. So had Alexander propose to her, marrying him instead. But getting wind of this, Philip squashed their wedding plans, simultaneously exiling most all of Alexander’s allies, while scolding his son. Turned out to be the wrong approach. His son didn’t take criticism well and his fourth wife wasn’t to be toyed with.
Immediately thereafter, Philip was assassinated by the captain of his bodyguards, Pausanias, while attending another wedding, this one down the coast in Aegae. And while there is no contemporary explanation for the coup, the most rational explanation is that it was inspired by Olympias and Alexander. The lone account of the intrigue was provided by Diodorus two centuries thereafter. He claims that Pausanias and Philip were lovers, but when Philip discarded the boy for one of General Attalus’s companions, the lover felt scorned and shamed. So Pausanias began publicly insulting his rival for the king’s affections. Embarrassed, Attalus’s friend committed suicide, enraging the general who had Pausanias raped. This, thereby, qualified Pausanias as the perfect pasty for Olympias and Alexander to play. But whatever the motivation, dead men would tell no tales. Moments after the murder, as Pausanias was making his escape, Alexander’s men came upon him and killed him, crucifying his corpse for public sympathy.

Alexander was proclaimed king by the aristocracy and army. And in true Greek and Roman fashion, he commenced his reign by eliminating potential rivals, executing his next of kin. Olympias also participated, having Cleopatra Eurydice and her daughter, Europa, burned alive. Lovely. Alexander only spared Arrhidaeaeus, who was mentally disabled as a result of being poisoned by Olympias. He then ordered General Attalus, who had insulted him, to be executed.

News of the king’s death roused Thebes, Athens, Thessaly, and Thrace to rebel – opting out of the treaty they had fashioned with Philip. Alexander rode off leading three-thousand Macedonian cavalry to Thessaly (located in central Greece along the shores of the Aegean). Finding the Thessalian army in a pass between Mount Olympus and Mount Ossa, he surprised them, forcing their surrender, by maneuvering his cavalry to their unprotected rear. Adding their cavalry to his own, the Goat strode south towards the Peloponnese. At Thermopylae, he negotiated an alliance, before riding on to Corinth, where he was afforded the same Supreme Allied Commander title once bequeathed to his. Thereafter, Athens pleaded for peace.

Alexander’s next move was north. In 335 BCE he marched into Thrace (present-day Bulgaria and Romania), defeating the Thracian forces just north of the Macedonian border. He would fight the Triballi and Getae next, defeating them in the Balkans along the Danube. This would have put our Goat one-hundred miles north of present-day Macedonia. It would be as far northward from home as he would ever roam. From there, Alexander headed west, returning to Illyria, which borders the Aegean Sea north of Greece. And while he would also defeat his once hospitable host, this was as far west as Alexander would travel.
From here, now that he had the northern and western frontier of Macedon secure, his every move would be south and east.

Immediately turning south, Alexander sought to suppress yet another Greek rebellion, this one perpetrated by Thebes again, and to a lesser degree, Athens. Alexander razed the city, distributing its land among its neighbors, and in the process prompting Athens to capitulate. It was an especially vicious tactic, one which Alexander would deploy over and over again. While imposing himself on others, given that he could have tried to be loved or feared, the Macedon always preferred fear.

With Greece secure, Alexander set off to engage Darius, crossing the Hellespont (known as the Dardanelles today) in 334 CE with just shy of fifty-thousand soldiers aboard one-hundred twenty ships. His army was comprised of troops from Macedon and other Greek city-states, a significant number of mercenaries, and feudally conscripted men and boys from Thrace, Paionia, and Illyria.

In his first largely symbolic act, the Macedon king threw a spear into Asian soil, declaring that it was his, a gift from the gods. The initial contact against an actual foe that could return his volley occurred at Granicus, near the site of ancient Troy (on the Aegean Sea just south of the Dardanelles). Alexander was reliving the Iliad.

This battle was notable for a number of reasons. A substantial portion of the opposing force, including their leader, Memnon, were Greek mercenaries. Also interesting, Alexander received a debilitating blow inflicted by a Persian nobleman as the battle began, and only survived because one of his men intervened. But nonetheless, by driving his cavalry into the heart of the Persian line, the Macedonians caused it to buckle, killing the opposing officers in the process. This prompted a Persian retreat, wherein four-thousand were killed, Immortals among them. This left the Greek mercenaries vulnerable. So they tried to surrender, laying down their arms, but Alexander would have none of it. He ordered his infantry to systematically murder eighteen-thousand unarmed Greeks, sending two-thousand back home as slaves to do hard labor in Macedon. Along with the slaves, the king sent three-hundred sets of Persian officer armor to the Parthenon as an oblation to Athena. It was hardly heroic.

At this point, Alexander accepted the surrender of the Persian provincial capital in Sardis, some one-hundred-fifty miles south of the battlefield, confiscating its treasury. He then proceeded along the Ionian coast, devoting four months to successfully besieging and capturing Halicarnassus. From there he proceeded further south, securing the Aegean cost of Persia. This course of action
cut Persia off from all but one Aegean and Mediterranean port, and thus from resupply. But more importantly, it all but negated the vastly superior Persian fleet.

Now traveling due east along the southern Mediterranean coast of Asia Minor, in today’s Turkey, Alexander was able to convince the academic city of Termessos to surrender without a fight. Thereafter, in the ancient Phrygian capital of Gordium, Alexander “resolved” the heretofore unsolvable Gordian Knot, making him the stuff of legend. In actuality, it had nothing to do with intellect. Rather than unravel it, all he did was hack the knot apart with his sword.

Then in Tarsus, Paul’s hometown, Alexander learned that Darius was amassing a large army in Babylon. So recognizing that his prey would seek to deploy the Persian fleet to supply and equip his troops, our Goat dispatched General Parmenion with part of his army to the Gulf of Issus, the one remaining Persian port in the Mediterranean. It is located just above the modern border between Turkey and Syria. At the same time, Darius was fast approaching from the southwest.

Meeting up with Parmenion south of Issus, Alexander positioned his troops in the Pass of Jonah, which Darius circumnavigated, fooling the Macedon king. Arriving in Issus unopposed, Darius promptly cut off the hands of those Alexander had left at the port. Darius also recognized that by bypassing his foe’s trap, he had maneuvered his superior army to the Macedon rear, effectively blocking their supply lines.

Thereupon, Darius moved south and Alexander north, meeting at the Pinarus River – a battlefield way too small to accommodate the Persian army, which consisted of seventy-thousand Peltasts, and ten-thousand each Immortals, Greek mercenaries, and cavalry. The Macedon army was half that size.

Advancing through the Pillar of Jonah, Alexander led his Companion cavalry. He set his Thessalian cavalry on the left of his Phalanx with Parmenion in command. The Persian cavalry crossed the river and charged directly into Parmenion’s troops, attacking the enemy’s right flank as they had near Troy. And again, Alexander, rather than reinforcing his outmanned comrade, charged into the center of the Persian line, causing Darius to flee. But then as he would do in the next engagement, rather than pursuing and finishing his rival, Alexander returned to rescue portions of his army that were now vulnerable. He accomplished this by flanking the opposing Greek mercenaries. The remaining Persian troops, noticing that their king had retreated, abandoned their positions and were slaughtered as they fled. The Greek cavalry pursued them until dark, killing untold thousands.

As the battle concluded, Alexander captured Darius’s wife, his daughters, one of which he married, his mother, and the Persian war chest, including untold
riches. Darius immediately offered Alexander a treaty that included all of the lands the Persians had already lost and a ransom of ten-thousand talents ($250 million) for his family. But the Macedon king replied by saying that he was now king of Asia, and he alone decided territorial divisions.

The Siege of Tyre followed. As an island city off the Phoenician coast, it was impervious to his army. So after squandering seven months pursuing a blockade, and sacrificing his own men, Alexander built a causeway that finally allowed his army to breach the city’s fortifications. But our Goat had squandered so much time seeking the treasure of the city, when he finally prevailed he massacred eight-thousand men and boys, crucifying two-thousand more on the beach. He then enslaved the remaining thirty-thousand residents, mostly women and children, and sold them as if they were his property in chains.

Now an egomaniac and savage, Alexander was out of control. Even when Darius offered to surrender unconditionally, the Macedon refused, preferring to hunt him down and kill him. Darius would offer Alexander all of Persia west of the Euphrates River and a ransom of thirty-thousand talents ($750 million) for his family, excluding his eldest daughter, whom he ceded to his rival. But it wasn’t enough. Nothing would satisfy the man who would be god.

Alexander proceeded to take control of Syria and Phoenicia. After the horror of Tyre, most every city, community, and town en route to Egypt surrendered without a fight – with the exception of Gaza. The elevated geography and the heavy fortifications caused the Macedonian engineers to tell Alexander that the Egyptian outpost was unassailable. But Alexander, believing that he was a god, anticipated a miracle. Three assaults later and at the loss of many men, the Greeks succeeded. And as in Tyre, every man was systematically exterminated while every woman and child was sold into slavery. It wasn’t much of a legacy for the leader of a nation considered the birthplace of democracy, of political freedom, and philosophy.

With advanced billing, the Greek killing machine proceeded into Egypt in late 332 BCE. Hearing what had happened to their compatriots next door in Gaza, Egyptians hailed Alexander as the “Master of the Universe.” He was proclaimed: “Son of Amun.” So thrilled with his new identity, Alexander promoted the myth for the remainder of his life that he was the son of “Zeus – Ammon,” adorning himself with “Ram’s Horns” as a symbol of his divinity, while minting coins which addressed him as such.

Leaving Egypt in 331 BCE, the murderous man who would be god marched northeast toward Mesopotamia where he would defeat Darius a final time. And since we have already reviewed the prelude, tactics, and aftermath of this battle, let’s pick up the story with what happened next. Just as this prophecy commenced
in Susa, that is where Alexander headed after vanquishing his adversary. It is in Susa that our Goat captured the treasure, over one billion dollars, that prompted God to speak of his wealth. But it wasn’t enough. Alexander raced to Persepolis, where he allowed his troops to loot the city for months days while he luxuriated in the Palace of Xerxes, once again counting the talents in the city’s treasury as his own. Thereafter, he had his men burn what they could not carry away.

It was only then that Alexander decided to pursue Darius. He initially chased him into Media and then throughout Parthia. It was then that Darius, in the midst of trying to stir his surviving troops, was murdered by Bessus, one of his generals, depriving the Macedon of the life he most wanted to take. Legend has it that Bessus stabbed Darius just as Alexander strode across the horizon. The reason for the myth is that Alexander would have us believe that with his dying breath, Darius named him to be his successor to the Persian Achaemenid Empire. He then gave him a regal and royal funeral, controlling every aspect of his demise. I suspect he did so to make the coward look heroic, thereby magnifying his own accomplishment. And also there was the matter of Darius’s daughters, wife, and mother, all of whom were now part of the Goat’s entourage.

With Darius dead and buried, Alexander decided to toy with Bessus. Leading his army on a grand tour of central Asia, Alexander founded a succession of new cities along the way, all of which he named “Alexandria.” Two of these included Kandahar, Afghanistan and Furthest Alexandria in Tajikistan. Much of his time, however, was spent ineffectually chasing his foe over the mountains and through the valleys of Parthia and Scythia in today’s Afghanistan – traversing the inhospitable realm from west to east and south to north to no avail. He neither conquered the place nor confronted his new rival.

Ultimately, Bessus was betrayed in 329 by the Spitamenes, a nomadic militia, who handed him over to Ptolemy for execution. This was evidently unsatisfactory for Alexander, so he went after the Spitamenes and their ilk, the Scythians, defeating both along the borders of Uzbekistan, Tajikistan, Kyrgyzstan, and Kazakhstan, not far from Tashkent. It was hardly a blaze of glory, however. Around twelve-hundred adversarial nomads were ultimately pinned down, surrounded, and killed, with one-hundred-fifty migrants enslaved.

But the Goat was duly impressed. He bequeathed upon himself the Persian title “Shah-an-shah – King of Kings.” He changed from Greek to Persian attire. Those who sought an audience with him were required to kiss his ring and prostrate themselves to the ground in his presence. He became Allah.

As such, Alexander, when not pursuing a foreign foe turned on his own. He executed one of his senior officers for failing to disclose a potential conspiracy. He then killed his father to preclude him from seeking revenge. Then he murdered
the man who saved his life during his first encounter with the Persians near ancient Troy. Evidently, Cleitus the Black was critical of Alexander pretending to be a god.

Murdering his own men grew wearisome, and our Goat wanted to kick up his heels and lock his horns one last time. So he decided to conquer India. He began by inviting the chieftains of Gandhara, in today’s Pakistan, to submit to his authority. Some complied while others refused. Never a fan of freewill, Alexander led his forces against those tribes which were unwilling to submit, encountering them in the Swat Valley. While the Goat was wounded in the shoulder by an arrow, his troops prevailed over the un-Islamic (unwilling to submit) Pakistanis. Moving on to the Fort of Massaga, after days of bloody fighting, the Goat was wounded yet again, this time in the ankle. Aggravated, Alexander slaughtered the entire population, after which, he buried the city. It has never been found.

Gimpy and limping, the Goat scuffled for the last time against King Porus of the Hindu Paurava Kingdom in the Punjab of today’s Pakistan. The only reason for fighting him was that he was in the way. And other than for the men who died there, it was a meaningless confrontation. Alexander lost more men than in any other battle – and for nothing. While he was able to annex the Punjab into Persia, he didn’t. Instead he gave Porus some of Persia because he liked the way he fought. In this regard, it is interesting to note that Porus challenged Alexander lone combat. But when Alexander took the bait and charged, he fell off of his horse in the ensuing duel. Then cheating the intent, the Macedon’s bodyguards intervened, rescuing their fallen king while capturing Porus. Thereupon, the Pakistanis surrendered in the middle of a battlefield of twenty-four thousand dead and dying combatants. Both of Porus’s sons were killed that day and nine-thousand men were captured and enslaved.

Alexander would found several cities in the region, thereafter, naming one after his horse, Bucephalus. Another he called “Nicaea,” after the Greek god of Victory, Nike. While this is a different Nicaea than the one celebrated by Christians, they were both named after the same Greek god, providing a telling perspective on the Nicaean Creed.

Weary of the carnage, disgusted by Alexander’s antics, the Goat’s army rebelled shortly thereafter. The prospect of giving the booty to a defeated foe rather than distributing the spoils among the victors may also have played into the equation. They may also have surmised that the multitudes of Indians now facing them across the Ganges River were far too numerous to fight. But either way, as they glared across the river, Alexander’s army mutinied in Bangladesh.

On their long day’s journey through hell, Alexander lost a substantial portion of his arm in the Gedrosian Desert in southern Iran before once again arriving in
Susa. Along the way, to keep morale up, the Goat assassinated anyone who complained. It must not have worked, because his troops mutinied again in Opis. Alexander gave appointed Persians in their place. When they begged for his forgiveness, the King of Kings proposed a drunken orgy where Macedonian men were coupled with the finest Persian women.

Thereafter, Alexander traveled to Ecbatana to retrieve the billion dollar Persian treasure he had stashed there for safekeeping. But all the money in the world couldn’t mend his broken heart. Alexander’s lover, Hephaestion, died, devastating the bisexual warrior. He issued a public decree for mourning as if anyone else cared that his boyfriend was no longer available.

Leaving Susa for Babylon broken hearted, Alexander began planning new conquests. First among them would be Arabia. If his men were cowered at the Ganges River at the sight of too many combatants, there wasn’t so much as a stream or horde in the most foreboding of deserts. But it would be for naught. He would die in the Palace of Nebuchadnezzar in Babylon at age thirty-two. But he would not leave this world unscathed. He founded scores of cities that bore his name, and in each he established Greek colonists who disseminated his culture, philosophy, and religion, leaving a prevalent legacy throughout Rome, but especially within the Byzantine Empire and Christianity.

As we move deeper into Dany’el’s second prophetic vision, we are reminded, as was the case in Yasha’yah 14, that the basis of Satan’s rebellion was pride. The spirit now manifest in the Beast, like Alexander from whose legacy he emerged, exalted himself above the Most High. Also consistent with what we were told in Yasha’yah, Heylel ben Shachar doesn’t fall alone, but takes a considerable number of the heavenly host with him.

“And it boasted, exalting itself (wa gadal – grew arrogant) as far as and up to the eternal (‘ad) spiritual implements of (tsaba’ – vast array of envoys and messengers serving in) the heavenly realm (ha shamaym – the abode of God), then causing them to fall (wa naphal – out of control, it caused them to be cast out of a higher place to a lower position, falling prostrate) to earth (‘erest – to the material realm) from (min) those serving as spiritual implements (tsaba’ – vast array of envoys and messengers deployed in a command and control construct) and from the light of heavenly powers (wa min ha kowkab – out of the highest most enlightened place). As an aggressor seeking to profane and destroy, it brought great harm to them (wa ramac – causing others to be buried in a grave
they will be crushed and concealed).” (Dany’el / God Judges and Vindicates / Daniel 8:10)

Most bible translations, slavishly parroting the familiar phrasing of the *King James Version*, present the impossible, that the beast “waxed so great” that his ego brought “the stars to the earth.” What they fail to consider is that spiritual beings are comprised of light. Further, as is the case with men and women, spirits who follow Satan bring significant harm upon themselves, and while they are not “trampled” or “stamped upon” as spiritual, non-material beings, they are “profaned,” and thus separated and “concealed” from God.

These fallen spiritual implements are more commonly known as “demons,” even though, other than their status, they are indistinguishable from the spiritual messengers typically referred to as “angels.” They are, however, immortal. So the harm they have brought upon themselves as a result of profaning and destroying the things of God is to be eternally crushed in the black hole that is the inescapable prison of She’owl.

Spiritual messengers, called *mal’ak* in Hebrew, are vastly more powerful than humans because they are comprised of light, which is energy. But they are considerably inferior to humans as well, because they were not afforded freewill. And without it, they can neither love nor be creative. They simply serve, following orders. Considering where they are and whom they are assisting, there are few things better than being one of Yahowah’s implements and envoys, so we ought not feel sorry for them. But, those of us who accept the terms and conditions of the Covenant become God’s children, and as such are royalty, affording us an unlimited array of possibilities. And that comparison is one that helps us understand their situation. The king and his family are free to do, to say, and to go whatever and wherever they want – as are we. But the king’s subjects are not. As is the case with the *mal’ak*, should they disobey an order or transgress an edict, they will be hunted down and deprived of either their property, their liberty, or their life. A private in the military who takes leave without permission will find himself in the brink.

As humans, at least from God’s perspective, we can do and say whatever, and go wherever we would like. And so long as we don’t continuously and deliberately lead people away from Yah by deceiving them, there is no consequence. Life will end in death. There will be no punishment for disregarding the Towrah’s instructions. And that is because we were given freewill. But with “*mal’ak* – spiritual messengers,” without freewill, there is a penalty for rebelling against God. Satan and those who followed him will be separated from God and incarcerated forever.
The reason Yahowah is revealing this to us at this time is because the Beast of the Tribulation does not operate alone. As was the case with Alexander, Rome, Paul, and the Church, these beasts are aided and abetted by Satan and his fellow mutineers. Their rhetoric is inspired by them. Their lives are guided by them. Miraculous deeds are facilitated by them.

The Goat was an exemplar of the Beast. He proclaimed himself the “Son of God,” the “King of Kings,” and “Master of the Universe.” He was an absolute dictator who sought to control the world through force. Those who thought to defy his wishes or rebel against his influence were exterminated. Death and destruction were his constant companions. His family was conniving, paranoid, and dysfunctional. And in his world, the military, the government, his religion, and his economic scheme were indistinguishable, inseparable, and imposed. And let’s not forget the ego. A man sought to be god.

As we move ever closer to the Tribulation, we should expect to hear and see the Adversary’s agenda in men’s words and deeds. We should expect an increase in control, deception, and death. We should expect a decrease in liberty, truth, and that which is conducive to life.

Satan has an ego. He wants to be seen as the Lord, to be worshiped as a god. To accomplish this, he influences the human experience by corrupting and counterfeiting Yahowah’s Word, pretending to be Yahowsha’. It is in this very way that he revealed himself to Paul on the road to Damascus, thereby initiating the most effective and popular counterfeit in human history – Christianity. But as we will discover when we examine Yahowah’s prophecy in Yasha’yah / Isaiah 17, Damascus will be destroyed.

This next statement reveals two things about Yahowsha’, the Prince of Reconciliation, that missed by most Christians. First, He is the “eternal witness,” the living manifestation of Yahowah’s testimony, and thus represents the Towrah. Second, by referring to Him as the “perfect sacrificial offering,” Yahowsha’ is the Lamb of Pesach, the Un-Yeasted Bread of Matsah, the Firstborn Child of Bikuwrym, and the Enriching Gift of Shabuw’ah.

The Adversary and his minions will prey upon the Witness aspect of Yahowsha’s nature, attacking the Word that defines Him. And they will claim that their proclamations, policies, and procedures are superior to those that framed Yahowsha’s mission.

“And even up to the eternal, preying upon the witness of (wa ‘ad) the Prince (sar – the patron who has the power to prevail, to reign, to govern, and to lead (a reference to Yahowsha’ in Yasha’yah 9:6)) of the spiritual implements (ha tsaba’ – of the vast array of envoys and messengers who serve), he was boastful and arrogant (gadal – he sought glory and status). Then from Him,
separating himself (wa min), he rebelled against, exalting himself above (ruwm – he took action, arrogantly elevating his status beyond, imprudently haughty toward (the subject in the hiphil and hophal stems is caused or influenced by another to force the object of the verb to participate in the action as an understudy while the perfect conjugation reveals that this action is constrained to a specific and limited period of time)) *the enduring means to reach out, perfect, and grow forevermore* (ha tamyd – the eternal means to continual innocence and perpetual growth). *And so (wa) the predetermined basis and firmly established site* (makown – the specific place prepared to serve as the enduring foundation of) *of His Sanctuary* (miqdash – His Temple which is Set Apart) *was totally cast aside* (shalak – it was tossed away (third person masculine singular in the hophal stem indicates that someone who wanted the Prince to become his understudy influenced the beast, while the perfect conjugation limits the duration of his influence)).” (Dany’el / God Judges and Vindicates / Daniel 8:11)

In this passage, biblical translators are wont to make ‘ad mean “against.” And yet in the preceding revelation, the Aramaic version of the word was used by Dany’el to describe the Almighty, signifying that He has always existed. In order of preference, the letters Ayn Dalet can convey: “eternal and forever,” “up to and until,” “to prey upon a foe,” or “testimony and witness.” Considering these many options, the safest choice is to incorporate every potential affinity into the translation. And given that they all seem to apply, it’s best not to shortchange God.

The “sar – Prince” is a direct reference to Yasha’yah / Isaiah 9:6, where “the child who is born to us and the Son who is given to us” is the “Prince of Reconciliation.” And in that prophetic proclamation, Yahowsha’ is presented as the future manifestation of Almighty God who will facilitate our salvation. Therefore, this beast is exalting himself above the Most High, a boast ascribed to Satan in Yasha’yah 14, thereby identifying this Beast as the Adversary.

Adding to the confusion, the preponderance of English bibles render ha tamyd as either “the daily sacrifice” or “the regular sacrifice,” even though tamyd doesn’t speak of “daily,” “regular,” or “sacrifice.” A cursory investigation of tamyd reveals that it conveys “continuous, constant, uninterrupted, enduring, and eternal,” describing something which is “forevermore into perpetuity.” In this case, and in the next two, it follows the definite article as if a noun but it was spoken as an adverb, one which does not appear to modify the nearest verb, which was “ruwm – rebelled against.” The same failed connection is also present with the final deployment of ha tamyd, where it neither modifies “dabar – spoke” or “shamem – stupefies.” So we have a challenge necessitating further evaluation.

*Tamyd* is related to *tamym*, which addresses that which is “totally perfect, wholly without blemish, and entirely complete.” *Tamym* is “a factual and truthful
approach to innocence, becoming upright with integrity.” It in turn is based upon tamam, which is the word Yahowah uses in connection with participating in His Covenant when He asks us to “walk to Him and become perfect.”

And while these are interesting clues, the answer to our quest may be found in the verbal root of tamyd, which means “to reach out and to stretch out, extending and elongating that which increases and facilitates growth.” Bringing all of these insights together, especially in this context, ha tamyd is Yahowah extending Himself and reaching out to us through Yahuwsha’ to render us totally perfect, helping us continuously grow, enduring forever, constantly increasing in every way. This is what He accomplished during His fulfillment of Pesach, Matsah, Bikuwrym, and Shabuw’ah.

As we proceed through the text of the last statement, we are confronted by another disparity between popular translations and the words presented in the text. When scribed in the third person masculine singular, wa min typically begins a new sentence and conveys either “Then from Him” or “And separating himself.” The verb which follows, ruwm, was also scribed in the third person masculine, and therefore reveals “he rebelled, exalting himself above” someone or something. Ruwm speaks of “arrogance in action” and of “inappropriately elevating one’s status beyond what is prudent.” This known, I’m at a loss to explain the King James Version, the New American Standard Bible, and the New Living Translation, which suggest that wa min ruwm convey either: “by him the daily sacrifice was taken away,” “and by it removed the regular sacrifice from Him,” or “by canceling the daily sacrifices offered to him.” But at least you are aware of these variations and are better equipped to determine which is more likely accurate.

The conclusion of this statement is intriguing. Maqowm speaks of an “established place where someone takes a stand.” It is the very “foundation” upon which everything is built. And since maqowm is addressing Yahowah’s Sanctuary, we should expect to see the Towrahless One construct a shrine in a different location for a different purpose.

What follows is already in place. Good Friday has replaced Passover. Easter Sunday has replaced Firstborn Children. Halloween has replaced Trumpets. Thanksgiving has replaced Reconciliations. Christmas has replaced Shelters. Communion and the Eucharist have replaced Un-Yeast Bread. The myth of Dionysus inherent in the Christian caricature of “Jesus Christ” has replaced the truth. Barely one in a million people follow Yahuwsha’s example and respond to Yahowah’s invitation and meet with Him on the days He as designated for the reason He articulated.
So while there may be some additional new patriotic, political, and religious, holidays that the world will celebrate, so long as most miss meeting with Yah when He has requested, it won’t make any difference.

“**And the spiritual implements** (wa *tsaba’* – of the vast array of envoys and messengers now engaged in the battle) **were given over to the control of another** (nathan) **against** (‘al) **the enduring means to reach out, perfect, and grow forevermore** (ha *thamyd* – the uninterrupted and eternal means to continual innocence and perpetual growth). **In rebellion** (ba *pesha’* – in revolt, to step out in clear defiance of authority, marching in a manner wholly contrary to the established standard), **they were certainly cast down** (shalak ‘emeth – they were truthfully and accordingly thrown out) **to the earth** (‘erets – to the material realm). **And they engaged** (wa *‘asah* – they acted for a constrained period of time (qal perfect)) **to accomplish their goal** (wa *tsalah* – to advance their cause (in the hiphil perfect, the fallen implements for a limited period of time will cause those they influence to view success similarly)).” (Dany’el / God Judges and Vindicates / Daniel 8:12)

As a consequence of rebelling, Satan and his fallen cadre of demons were cast out of the abode of God and down to earth where they have sought to mislead mankind into worshipping them as if they were gods. Their penalty for doing this will be eternal incarceration. And as Yahowah has indicated, they have accomplished their goal. As few as one in a million souls chooses to engage in the Covenant.

There are a variety of ways Satan misleads, but most involve misinformation, corruption, half-truths, and counterfeit. And his favorite medium is religion, although he is also effective in academia, philosophy, patriotism, politics, economic schemes, and within the military. His most effective voices have been Paul, Hadrian, Akiba, Constantine, Theodosius, and Muhammad.

In this next pronouncement, “‘echad qadowsh – one of the Set Apart” represents a member of Yahowah’s Covenant family who was appalled by what he was witnessing along with Dany’el. Then by comparison, “‘echad qadowsh la ha palimony – the One specifically and uniquely Set-Apart,” is Yahowsha’ –the “spoken Word.” One is asking the other how long He is going to allow Satan and the Beast to stupefy the world regarding His nature and purpose – especially regarding His role during Pesach and Matsah leading to Bikuwrym. He also wants to know how long He is going to allow the set apart, His children who are still on Earth, to be tormented by this appalling cast of characters. The answer can be no longer than seven years, the entire length of the tribulation, but there is no reason to speculate because in a moment we will know precisely.
But before we evaluate this statement, a word of warning. This following translation differs substantially from those found in most English bibles. First, most don’t distinguish between “‘echad qadowsh – one of the set apart” and ‘echad qadowsh la ha palimony, which designates “one, singular and specific individual who is uniquely set apart.” They are wont to infer that one “saint” was overheard chatting with another “saint,” when there are no saints and one phrase is clearly distinct from the other.

Second, once again the preponderance of English bibles render ha tamyd as either “the daily sacrifice” or “the regular sacrifice,” even though tamyd doesn’t speak of “daily,” “regular,” or “sacrifice.” So once again, I’ve chosen to render it in accordance with its etymology.

While this is a lot to process, especially before we have even considered the passage, there is a third material variation between popular bible translations and what the words themselves reveal. The KJV, NASB, and NLT all render qodesh as “sanctuary” when the word actually addresses something which is “set apart,” as is the case with the “Ruwach Qodesh – Set-Apart Spirit” and the Covenant’s children, who are “set apart” from the world and unto God.

“And then I heard (wa shama’) one of the Set Apart (‘echad qadowsh – the first of the prepared and devoted ones) speaking (dabar – communicating using words and language), and he asked (‘amar – he said) of (la – while approaching) the One specifically and uniquely Set-Apart (‘echad qadowsh la ha palimony – the first, certain, particular, and most Set Apart), who spoke the Word (ha dabar – who declared the word), ‘For how long will this revelation regarding (matay chazown ‘ad – will the prophetic vision and communication of) the enduring means to reach out, perfect, and grow forevermore (ha tamyd – the eternal means to continual innocence and perpetual growth) and this revolting rebellion and transgression (wa ha pesha’ – and the defiant conflict and the offensive crime) which stupefies and devastates (shamem – ravages and ruins, leaves destitute and deserted, astounds and appalls) last (matay), which allows (nathan – which causes) even the set apart (wa qodesh – the set-apart people, place, or sanctuary) and (wa) the spiritual implements (tsaba’ – the vast array of envoys and messengers who follow orders and engage in spiritual endeavors as implements) to be tread upon (miramac – to be trample, oppressed, and subjugated (presented as a noun, not a verb))?’” (Dany’el / God Judges and Vindicates / Daniel 8:13)

The Beast in an alliance with Satan are defiantly rebelling against God in the most devastating and stupefying manner, astounding and ravaging the world by corrupting the means to salvation. This is precisely what Christianity has done, negating what believers seek by replacing Yahowah’s means to eternal life with religious alternatives. Even worse, this statement infers that the Beast will revisit
the edicts of Rome and its Church, outlawing Yahowah’s Feasts while oppressing His people. We should expect a third iteration of Hadrian and Theodosius.

It is easy to see why those who are Towrah observant during this time will be persecuted, but the subjugation the Yah’s spiritual messengers is less obvious. I suspect that this is actual spiritual warfare, where the envoys assigned the tasks of conveying God’s message and protecting His children will be under constant attack.

“And He said to me (wa ‘amar ‘ely – then He provided this answer for me), ‘Until the sunsets and the sunrises over (‘ad ‘ereb ‘boqer – throughout the time of darkness without the light over the course of, as far as evening to morning, to the extent of dusk to dawn, extending from the bargain which precipitates the decline and desolation of the Arab Sunset until the arrival of the Light upon) two-thousand three hundred times (‘elephym wa shalyshy me’ah – thousands and three hundred (2,300 / 365 = 6.3 years: six years four months or 2,300 / 360 = 6.5 years: six years six months), then the set apart (qodesh – the set-apart people, place, or sanctuary) will be completely vindicated (tsadaq – (in the niphal stem, perfect conjugation, and consecutive mood, the set apart will passively, yet actually, be proven totally innocent, becoming righteous as a result of the decisions they have made)).’” (Dany’el / God Judges and Vindicates / Daniel 8:14)

In Dany’el 9, we are provided with an accounting that specifies the exact interval of time between the official Babylonian decree freeing Yisra’elites to return and rebuild the Temple to the precise day the living manifestation of the Temple, Yahowsha’, will arrive in Yaruwshalaim as the Passover Lamb. That accounting was predicated upon a 360-day prophetic year. Therefore, just as Babylon endured 66 years, its tarnished legacy will darken our world for another six years and six months. And since Yahowsha’ told Yahowchanan that the number associated with the Beast will be 666, it is interesting to note that 666 years transpired between the time Yahowah told Chabaquwq / Habakkuk that Sha’uwl, known to Christians as “Paul,” would be the “plague of death,” and the time the prototype for the Beast penned his first poisoned epistle. Six is the number of man, a carbon-based life form (atomic number 6) created on the sixth day. Triple sixes would therefore represent a beast of a man possessed by the same demon that plagued Paul, with this evil union striving to reestablish all that was wrong with Babylon.

Since it is now extremely relevant, the prophetic warning issued 666 years before Sha’uwl / Paul beguiled the world reads...

“Pay attention, he will be puffed up with false pride. His soul, it is not right nor straightforward in him. So, through trust and reliance, by being
firmly established and upheld by that which is dependable and truthful, those who are upright and vindicated live

Moreover, because the intoxicating wine and inebriating spirit of the man of deceptive infidelity and treacherous betrayal is a high-minded moral failure, and his is arrogant and meritless presumption, he will not rest, find peace, nor live, whoever is open to the broad path, the duplicitous and improper way, associated with Sha’uwl.

He and his soul are like the plague of death. And so those who are brought together by him, receiving him, will never be satisfied. All of the Gentiles will gather together unto him, all of the people from different races and nations in different places.

But they do not ask questions, any of them, about him. Terse references to the word they lift up as taunts to ridicule, with implied associations that mock, controlling through comparison and counterfeit, along with allusive sayings with derisive words arrogantly conveyed.

There are hard and perplexing questions which need to be asked of him, and double dealings to be known regarding him. So they should say, ‘Woe to the one who claims to be great so as to increase his offspring, acting like a rabbi, when neither apply to him. For how long will they make pledges based upon his significance, becoming burdened by his testimony?’” (Chabaquwq / Embrace This / Habakkuk 2:4-6)

Affirming that Paul’s given name was Sha’uwl, and that the spirit he met on the road to Damascus cited Dionysus, we find...“I heard a voice saying to me in the Hebrew language, ‘Sha’uwl, Sha’uwl, Why are you actually pursuing me, following me, and really striving with such intense effort to reach me? It’s hard, demanding, difficult, and intolerable for you to resist against the goad.” (Acts 26:14)

Also relevant considering what we have just learned, is Paul’s admission that he was demon-possessed... “And of the superiority of the magnificent and awe-inspiring aspects of the revelations, therefore, it should be self-evident, in order to not become overly proud, exalting myself beyond what would be justified, there was given to me a sharp goad and troubling thorn in the body, a messenger of Satan, in order to strike and restrain me.” (2 Corinthians 12:7)

The Beast is going to baffle Christians. He will sound and act like one of them. They will find his rhetoric appealing and his edicts inviting.
We have been deluged with insights into our past and future. So a little Divine guidance is in order so that we can properly establish our bearings.

“And while I, Dany’el, was seeing and considering (wa hayah ba ra’ah ‘any Dany’el – then it came to be while being shown and viewing, I, Dany’el) the revelation (‘eth ha chazown – everything associated with the divine visual prophetic communication), I desired and sought (wa baqas – I wanted and sought out (the piel imperfect paragogic reveals that Dany’el consistently chose of his own freewill to engage in such a way that it would continually bring about)) understanding (bynah – discernment derived from making perceptive connections between the things which have been observed and exercising good judgment regarding what has been revealed leading to wisdom, thereby enabling skillful reactions and proper responses to life situations).

And behold (wa hineh – look then and there, paying especially close attention), present and standing before me (‘amad la neged – taking a stand as a counterpart for me to approach) was someone similar in appearance (ka mara’ah – corresponding to a visual manifestation, a pattern, phenomenon, and design which is obvious and lucid, observable and comprehensible; from ra’ah – to be seen, inspected, perceived, and considered) to an exceptional individual being (geber – an especially capable and empowered male individual with human characteristics).” (Dany’el / God Judges and Vindicates / Daniel 8:15)

This geber is Gabry’el, the mighty messenger of Yahowah. He is doing what he was conceived to accomplish.

“I heard the voice (wa shama’ qowl – I listened to the sound of verbal communication) associated with a person (‘adam – of a man) providing understanding by making connections within (bayn – bringing it all together to reveal rational insights which lead to discernment and good judgment, leading to a proper and reasoned response at) ‘Uwlay (‘Uwlay – meaning Foolish Leaders; from ‘ewyl – one who ignorantly and irrationally mocks others when he, himself, is guilty) and he, Gabry’el (wa Gabry’el – then the Almighty’s exceptionally capable and empowered individual being; a compound of geber and ‘el), provided an invitation to be called out and to meet (qara’ – he announced a summons, designating what should be read and recited, calling out a welcome to invited guests) by him saying (wa ‘amar – and he answered, proclaiming, promising, and declaring), ‘Understand, making informed and reasonable connections (byn – observe, consider, and discern so as to be intelligent through diligently making accurate and logical associations between related things (scribed in the hiphil stem and imperative mood, Gabry’el is encouraging and
preparing us to know and understand what he knows and understands so as) to approach according to this (la halaz ‘eth – coming near through demonstrated future references associated with), the pattern of clear and comprehensible revelations (ha mara‘ah – the obvious, apparent, and lucid visual forms and phenomenon which can be readily observed and easily understood).” (Dany’el / God Judges and Vindicates / Daniel 8:16)

The phrasing of this announcement suggests that it represents more than just an explanation. With understanding comes an invitation to meet with God. The means to approach Him becomes comprehensible when we make reasonable connections regarding the things we are learning.

“And he came (wa bow’), positioning himself right beside me (‘omed ‘etsel), but in the process of coming to me (wa ba bow’), I became terrified (ba’ath – afraid, overwhelmed, and fearful, trembling), and so I fell prostrate on my face (wa naphal ‘al panah). Then he said to me (wa ‘amar ‘el), ‘Use the ability to closely examine and carefully consider information to comprehend, to teach and instruct, making connections which lead to understanding (byn – be observant and discerning, deriving wisdom through intelligent connections), child of mankind (ben ‘adam – son of man) because indeed (ky), the prophetic revelation (ha chazown – the communicative vision) is for events transpiring toward the end of time (la ‘eth qets – is for things which will occur near the completion of this duration of time).”’ (Dany’el / God Judges and Vindicates / Daniel 8:17)

Much of what has been revealed occurred long ago, so for these things to transpire again in our future, the horrible history of Babylon, Persia, Greece, and Rome will be reprised, tormenting the world once again during last days. And that makes everything we have learned about these beasts relevant, with history prophetic and poised to repeat itself.

“Then in the process of sharing the Word with me (wa ba dabar ‘im – and along with him speaking with me (in the piel perfect, Gabry’el enabled Dany’el to fully comprehend the communication)) while I was lying face down on the ground (radam ‘al paneh ‘erets – as I lie still, my face in the dirt), he touched me (naga’ ba – he made contact with me) and he helped me stand (wa ‘amad – he encouraged and assisted me so that I could stand forever (in the hiphil stem and imperfect conjugation, Gabry’el enabled Dany’el to be more like him, functioning as an understudy, participating in the ongoing process of standing upright, of taking a stand, and of being eternally present, accounted for, and sustained, thereby enduring forever)), with me upright alongside God at my assigned post (‘al ‘omed – with me standing up for the Almighty’s position and before the Mighty One’s place for taking a stand).”’ (Dany’el / God Judges and Vindicates / Daniel 8:18)
Since God, Himself, doesn’t want us bowing down before Him, the greatest of His messengers is opposed to it as well. Everything Yahowah has said and done was designed to lift us up so that we could stand. The entire purpose is defeated when we fall back down.

“And he said (wa ‘amar), ‘Look at me (hineh – look up and pay attention to me). I will help you come to know and understand (yada’ – I will provide information which will facilitate familiarity and awareness, revealing what can be perceived though discerning discovery (in the hiphil stem the speaker is enabling the listener to participate in the voyage of discovery, and in the participle form, the listener is being transformed into a perceptive individual who knows and understands), accordingly (‘eth), that which will occur (‘asher hayah) during the final period (ba ‘acharyth – in the distant future and throughout the last days) of abominable denunciations and extreme indignation (ha za’am – of acute annoyance and righteous anger and of infuriating aggravation and warranted wrath; from za’am – of abhorrent and defiant speech), which is surely and truly forthcoming leading up to (ky la) the final Appointed Meeting Time (qets mow’ed – the concluding designated Mow’ed).’” (Dany’el / God Judges and Vindicates / Daniel 8:19)

When we “look” at God’s message and messenger we come to know. Then when we think, making the proper connections, we come to understand. There are no shortcuts and no other way. This is important because without knowing there can be no trust and without understanding reliance is impossible – wholly negating the merit of freewill and the path home God has provided.

The “abominable denunciations” which will plague the last days are all designed to corrupt Yahowah’s message, confusing the gullible so that they are caught unaware. In this regard, not only with the Beast criminalize the observation of Yahowah’s Appointed Meeting Times, he will impose his own plan, causing the preponderance of people to be caught by surprise when God returns on His schedule. And rather than greeting Him as one of His children on Yowm Kippurym, the Day of Reconciliation, in Year 6000 Yah (sunset in Yaruwshalaim on October 2nd, 2033), they will be incinerated by His Light. God has a plan. It is set in stone. He will remain Towrah observant, doing what He has promised, when He has promised, where He has promised.

Recognizing that everything we have considered will transpire again, we now know where we should look in our past to see our future.

“The ram (ha ‘ayl – the ruler) which you saw (‘asher ra’ah), the Lord of (ba’al – the one owning and possessing, the master who controls) the two horns (ha qerenym – the two powers), are the kings (melek – governments and kingdoms) of Maday / Media (Maday – meaning Middle Land, transliterated
Media, ancient nation south of the Caspian Sea in today’s north-central Iran between Assyria and Persia) and (wa) Parac / Persia (Parac – meaning Tear Apart, Break Up, and Divide, transliterated Persia, located in today’s southwest Iran).” (Dany’el / God Judges and Vindicates / Daniel 8:20)

Before we reflect upon Median and Persian history, keep in mind that this prophecy was revealed to Dany’el in 553 BCE in Babylon. The Assyrians had been conquered by his captors fifty-seven years earlier – which is why that former superpower wasn’t included in this prophecy. But the Medes, a nation born out of the Assyrian defeat, were still formidable as was Babylon. And yet within five years, Persia would conquer Media and within sixteen years, they would control Babylonia.

After the fall of the Assyrian Empire, between 616 and 605 BCE, the first Median state was formed. Along with Babylonia, Lydia, and Egypt, Media became one of the four powers of its day. It grew by annexing considerable territory, much of it coming as a result of its role in the capture of Nineveh. But Media couldn’t handle prosperity. The kingdom was conquered in 550 BCE by Cyrus the Great, thereby establishing the Persian Achaemenid Empire. Interesting, however, during their brief flirtation with the flame of power, the Medes, like Constantine nearly a millennia later, marched to Mithras – the Unconquerable Sun.

Under Cyrus, who reigned from 559 to 530 BCE, the Persians defeated Lydia in 547 and Babylonia in 539. After moving his capital to Babylon, Cyrus expanded his empire to rule over significant portions of the ancient world. By 500 BCE, following the conquest of Egypt in 525 BCE, Persia stretched from the Indus Valley in the east (running through today’s India, Pakistan, and China) to Thrace in the north (comprised of portions of today’s Bulgaria, northwestern Turkey, and northeastern Greece), and from Macedonia in the west (which at the time stretched from the Adriatic to the Aegean and across the Balkans) to Libya, Egypt, Israel, Jordan, Lebanon, Syria, and all of Turkey along the Mediterranean Sea. At its heart it covered all of Iran, Iraq, Kuwait, Armenia, Georgia, Azerbaijan, Afghanistan, the northern rim of Arabia, Oman, the United Arab Emirates, as well as much of the Caucasus region around the Caspian Sea. The Persians controlled eight million square miles and fifty million people.

Persia would be most noted for its antagonism toward the Greek city states, its emancipation of Jewish slaves from Babylon, and for its insistence on an official language, in their case, Aramaic. As we have learned, Persia was ultimately defeated by Alexander the Great following the Macedonian’s invasion in 334 BCE. The kingdom, which was then under the dominion of Darius III, was divided into the Ptolemaic Kingdom and the Seleucid Empire following Alexander’s death.
Some might say, as was the case with Rome incorporating Greek philosophy, Babylonia conquered Persia, because the Persians were quickly infected with the Babylonian religion, just as the Romans fell prey to Greek thinking. Babylon became Persia and Persia became Greece. Greece became Rome as surely as Rome became Christianity.

Remembering that this prophecy was revealed two hundred years before these events transpired, we now find Gabry’el identifying the goat as Greece. But as was the case with this empire, it was an extension of one man that history would consider especially great. This then is the tale of Alexander the Great, circa 356 to 323 BCE.

“And the goat (wa ha tsaphyr), the powerful horned male (ha sa’yr), is the king (melek – ruler of the government and kingdom) of Yowan / Ionian Greece (Yowan – meaning to Imbibe Wine, transliterated Ionian, and thus Greece). The great horn (wa ha qeren ha gadowl – and the most important leader) which is positioned between (’asher byn) its eyes (’ayn) is the first and foremost (huw’ ha ri’shown) king (melek).” (Dany’el / God Judges and Vindicates / Daniel 8:21)

The Assyrians referred to Greece as Yowanu, from which we get Ionians. Similarly, the Egyptians called Greece Yawana. In Greek, Greece was known as “Ιωυαν – Ioean” and “Ἑλλάς – Ellas,” further affirming the identity of this nation and leader.

Since it is instructive, Yowan is initially listed as the grandson of Noah through Yapheth in Bare’syth 10:2, along with other tawdry characters: Gomer, Magog, Madai, Tubal, Meshech, and Tiras. Yawan is associated with Greece and associated islands in Yasha’yah 66:19, when Yahowah says that Yowan and its distant isles have not yet heard of His renown. Yachezq’el / Ezekiel then says that Yowan, like Tubal and Meshech (Turkey), were merchants, trading men and brass vessels in their markets. Zakaryah / Zechariah, speaking of Yahowah’s relationship with Yahuwdah and Yisra’el, reveals that Yowan / Greece would “produce a mighty man with a sword” who would “come against His sons.”

Now addressing how the death of Alexander led not to succession, but instead to the unauthorized division of his conquests among the generals who had served under him, we find the cause of this controversial man’s death...

“And he was injured by internal membranes rupturing (wa ha shabar – he was broken, suffering ruptures that shattered him, he was afflicted, suffering physical harm, crushed, smashed, and destroyed, breaking down and ceasing to exist; the same three letters can be vocalized sheber – crippling injury which destroys by breaking apart). And then four presented and appointed themselves (wa ‘amad ‘arba’ – four arose and stood up, taking a stand by placing themselves in charge) in his place (tachath – instead of him after being under him
(note: the pronoun is actually feminine because it is addressing qeren, the horn / leader)). Four (‘arba’) empires (malkuwth – kingdoms, realms, and monarchical or dictatorial governments) comprised of many races from many places (min gowy – from a nation with diverse cultures, religions, and geographic location) were appointed (‘amad – will be assigned), but not with (wa lo’ ba) his authorization or power (koah – his qualifications, ability, might, status, or influence).” (Dany’el / God Judges and Vindicates / Daniel 8:22)

And this is exactly how it happened, right down to the subtle details which describe the cause of death. The empire was subsequently and yet without authorization divided into four kingdoms. Each was comprised of people from many different races and places, but all were dictatorially ruled by men who had served under the Goat. It is almost as if Gabry’el had witnessed the future and was simply reporting what he had seen.

The young man who was educated by Aristotle at twelve, who first led troops into battle at sixteen, who ascended to the throne at twenty after his father’s assassination, died in Babylon at thirty-two following a drunken stupor. In the process of conquering Persia, he had forged an empire from the eastern Mediterranean to India – the largest in the world. While he never lost a battle, he lost control of himself and his army. They mutinied because they were repulsed that he had adopted Persian customs and was pretending to be a god. And perhaps lost in the mythos of his own divinity, he thought he could cheat death and failed to designate a successor. So within a year of his demise, his empire was shattered into four pieces.

The events leading to Alexander’s death are shrouded in mystery, but nonetheless there are some clues available for consideration. We know that in February 324 BCE, Alexander faced a mutiny at the Ganges River and thereupon ordered his men to march through the desert toward Babylon. After crossing the Tigris River, the Macedonian was met by Babylonian priests, who advised him not to enter the city directly because their deity, Bel (meaning “Lord”) had warned them that to do so immediately would be fatal. The Babylonian clerics also advised him against continuing to march westward, because by doing so he would have to look into the setting sun, an indication of a god’s decline. So the Lord’s priests manipulated the Goat into circumnavigating the city, and entering Babylon via the Royal Gate in the western wall, where he would be facing east.

Just as every soul influenced by the Babylonian religion dies, following this clerical advice probably killed Alexander. The religious route required navigating swampy terrain, where it is likely that Alexander contracted malaria or typhoid fever, both of which were common in the swamps surrounding Babylon, and either of which would have killed him. The evidence available to us strongly suggests that several weeks prior to his death, Alexander contracted a deadly
pathogen sailing through the stagnant and unsanitary waters which were rife with human waste and were breeding grounds for disease.

According to the University of Maryland School of Medicine report of 1998, Alexander likely died of typhoid fever, which, along with malaria, was the leading cause of death in ancient Babylon. In the week before his demise, historical accounts mention chills, sweats, exhaustion and high fever, typical symptoms of both infectious diseases. The Medical Center’s report states that Alexander suffered “severe abdominal pain, causing him to cry out in agony.”

The reason this is interesting is because both diseases effect the specific symptoms depicted by “shabar – injury caused by membranes rupturing and breaking apart.” And since “breaking and rupturing” is a strange way to depict a man’s death, and especially one who had never lost a battle and who was at the height of his power, an investigation into why shabar was chosen to describe his passing may be enlightening – especially since he would have contracted a deadly pathogen by following the counsel of clerics promoting the Babylonian religion.

Malaria is a mosquito-borne disease – and thus common to wet environments where there is stagnant water. Sporozoites in the saliva of female mosquitoes enter the circulatory system and travel to the liver to reproduce. After a brief dormant period, cells begin to burst. Ruptured host cells literally break out of the liver to invade the victim’s red blood cells. Normally a person’s spleen would destroy such infections, but the parasite circumvents the immune system through adhesive proteins. The body is ravaged, with the bitten individual suffering excruciating physical pain, especially in the joints, and fever so high, it tricks the body into thinking it’s cold, prompting shivering convulsions, which all too often lead to coma and death. I contracted this disease attempting to study the Falasha, African Jews, in Gondar, Ethiopia. The joint pain and freezing fever were so debilitating, my body contorted into a fetal position. I was unable to move, even to speak, and in agony, I wasn’t sure if I wanted to live or die.

Typhoid, on the other hand, is transmitted by the ingestion of water or food contaminated by human feces. Untreated, the fever follows four stages to death. In the first week, body temperature rises slowly. The victim is drained of energy, suffers excruciating headaches, and can develop an annoying cough. White blood cells diminish, further exhausting the individual. In the second week, the fever rises, often peaking around 104°F, followed by an agitated delirium that could easily be mistaken for a drunken stupor. Especially nauseous smelling, pea-soup green diarrhea follows, emaciating the victim. In the third phase, the intestines burst, causing internal hemorrhaging. This internal breaking apart of the digestive system leads to dehydration and death in the fourth stage.
With these depictions in mind, Gabry’el’s use of “shabar – injury caused by membranes rupturing and breaking apart,” to describe the death of Alexander, seems remarkably appropriate. And it is enlightening because just as Christianity is rife with Babylonian influences, it was those very edits which led to the Goat’s demise. He died prematurely because those serving the Lord in the Babylonian religion gave him deadly advice. Rather than walking away from Babylon, as Yahowah requires of His children so that they might live, this arrogant man walked into Babylon and died. In this way, the Greek Alexander, like the Roman Paul, serves as a prototype for the man who will rise to lead mankind away from the truth.

This axis of evil is advanced in this next statement. And in the end, the most lethal weapon will be “babel – confusion,” the deadly pathogen which still flows out of Babylon by way of Christianity.

“Then in the end (wa ba ‘acharyth – during the last days), as their empires (ka malkuwth – as their realms over which they reigned) are concluded (tamam – are finished and ended), the Rebellious and Defiant One (ha pasha’ – the one who leads the revolt, the one who is in opposition, the one who holds a grudge against the ultimate authority, the transgressor (scribed in the participle form and following the definite article, the verb is being used as a descriptive title)) will present himself, appointing himself (‘amad – will take a stand, take charge, and make accusations as) the authorized embodiment of political, religious, and military power (melek – the royal ruler, the head of the government, the ultimate and unchallenged authority). His persona (paneh – his presence and appearance, especially his face and mouth) will be intensely power hungry, greedy and harsh, fierce and fortified (‘az – mighty and forceful, ferociously violent and viciously brutal, enormously covetous and prone to defend himself aggressively against attack), especially skilled in questioning things that aren’t easily resolved, promoting confusion (byn chydah – understanding how to impart a paradigm and to teach and instruct a perspective based upon hidden secrets, difficult questions, dark and perplexing statements, and intriguing conspiracies, effectively talking in riddles (scribed in the hiphil participle, which presents a causative effect, with the Rebellious One becoming known for the shrewd way he will influence and manipulate his audience)).” (Dany’el / God Judges and Vindicates / Daniel 8:23)

The Beast of the Tribulation will be known as the “Rebellious One” and the “Defiant One.” He is, of course, rebelling against Yahowah and is defying the Towrah. And as was the case with Paul, he will appoint himself, presenting himself as if he was chosen by god.

We ought not look at melek simplistically and render it “king.” At the time this was written, as will be the case for the time it will apply, the melek was head
of the government, military, and religion. This was true in Babylon, Persia, Greece, and Rome. It is also invocative of the Tribulation. There will be no distinction between religion and politics, militarism and economics, propaganda and patriotism. They will be deployed in unison to confuse and control.

The personality profile is similar to so many rebellious and defiant, viciously arrogant and egotistical, self-promoting and intensely power-hungry political, religious, and military leaders we have encountered along the way: Nebuchadnezzar, Cyrus, Alexander, Julius, Octavian, Paul, Tiberius, Caligula, Claudius, Nero, Vespasian, Titus, Trajan, Hadrian, Akiba, Commodus, Diocletian, Constantine, and Theodosius. Each of these men were enormously covetous and viciously brutal. But most of all, they were conniving and manipulative, often promoting intriguing conspiracies which fostered confusion. Each and every one of them embodies the persona of the Beast. The more you know about them, the more easily you will recognize him. But more than that, the more we come to learn about these men and the empires they shaped, the better we will understand why Yahowah referred to them as “chywah – beasts.” This exercise serves to amplify God’s animosity toward Babylon, and those influenced by its religious, political, and military agenda. It explains why He has asked us to walk away from these things.

As we approach this next installment of relevant information regarding the man considered the “Antichrist” by Christians, and the Transgressor (the One who Leads Astray) by Yahowah, we find him either ‘atsam or ‘etsem depending upon how these three Hebrew letters are vocalized. ‘Atsam speaks of “increasing power and vast influence over numerous places and countless people.” It depicts the “deployment of an enormous, crushing, destructive, and threatening force in opposition to others.” But it also means “to shut eyes so tightly a person becomes blind and can no longer see light.” ‘Atsam can even be used to convey “breaking bones.” And that is the tie in to ‘etsem which actually means “bones.” ‘Etsem is deployed to describe the “human skeleton and backbone.” It is found addressing the “essential essence and coordinating substance of something which is vital to life.”

Beyond the rich pallet of possibilities painted by the verb ‘atsam / ‘etsem, the following noun, koah also conveys a wide array of ideas. That which is koah has the “potential to exert a powerful force, to exercise vast authority, and to deploy massive resources and wealth. The koah “shout loudly” and have the “capacity to perform impressive miracles.” The secondary connotations are tangentially related, and they are germane in the context of describing a satanic beast. A koah is a “unclean cold-blooded animal” and especially a “serpentine reptile.” It can depict anything from a “powerful crocodile with its forceful bite,” to a “venomous snake with debilitating poison,” from a “monitor lizard” which kills by wounding
and infecting its victim to a “chameleon” which miraculously changes its color to blend into its environment. Also relevant, koah is the root of kahad, which tells us that Satan wants to “conceal” his identity and agenda, “keeping us from knowing” that he is the power behind the Beast so that he can “destroy” the means to know God, “destroying” the Towrah’s credibility, all to “annihilate” as many souls as possible.

Each and every aspect of koah appears chosen to vividly describe one of the most anxiously expected and infamous figures in human history – albeit future history. And koah is deployed twice in the next sentence, further encouraging us to consider its every connotation. So these things known, let’s err on the side of conveying too many of the possibilities rather than too few...

“And this powerful and resourceful cold-blooded serpentine chameleon shall grow immensely powerful (wa ‘atsam / ‘etsem koah – then shouting loudly, he will be capable of exercising crushing and debilitating authority with the potential to blind those whose backs he breaks by deploying vast wealth and substantive human resources, altering his appearance to conceal his identity as serpentine (since it was scribed in the qal perfect, he will actually possess this capacity but it will be short lived)), but not through his own ability, nor exercising his own authority, keeping the source of his power hidden (wa lo’ ba koah – but not of his own accord nor qualifications, concealing his relationship with the serpent, keeping the source of his miraculous power hidden and unknowable to ruin as many as possible).

So by amazing and astounding miraculous wonders (wa pala’ / pale’ – by appearing wonderful, by showing himself to be marvelous, by performing miracles which dumbfound and astonish (the niphal participle depicts a passive means by which the subject is actually known, characterizing him)), he will corrupt, pervert, and destroy (shachath – he will ravage and ruin in humiliating fashion).

And he will assume power deploying overwhelming force, granting prosperity while declaring victory (wa tsalach – with an overwhelming persona, he will be forceful, he will engage swiftly and move rapidly, successfully accomplishing his monetary goals by controlling his subjects (inferred by the hiphil stem) for a short period of time (confirmed by the perfect conjugation)), and he will engage (‘asah – he will act deliberately (qal perfect)) to ravage and ruin in humiliating fashion (shachath – he will corrupt, pervert, and destroy, manipulating them for a constrained period, ensnaring, entrapping, and burying (hiphil perfect)) the powerful and mighty as well as the masses (‘atsuwm – vast numbers of individuals, but especially the empowered, blinding them), but also (wa) the nation and people of the set-apart ones (wa ‘am qadowsh).” (Dany’el / God Judges and Vindicates / Daniel 8:24)
Paul was ‘estem, a chameleon, or more literally, a wolf in sheep’s clothing, pretending to speak for God when actually being adverse to him. He even admitted to such in his letter to Corinth, pretending to blend into his audience, feigning affinity with them to take advantage of them. Following his example, the Beast will act as if a savior, when in fact, he will be a destroyer. Likewise, Satan doesn’t want to be known as who he actually is, the Adversary, but instead to be worshipped as if he were God. The Devil’s Lord persona is indicative of a serpent pretending to be a shepherd. And this similarity between the founder of the Christian religion and the Transgressor is important because the Towrahless One will not be acting on his own initiative. His immense power will come from ha satan.

Paul was similarly inspired and empowered, claiming to have preformed a wide range of “pala’ – amazing and astounding miraculous wonders.” Satan is evil, but hardly impotent. Like all spiritual beings, he wields extraordinary power – as do those he inspires.

Shachath, translated “he will corrupt, pervert, and destroy” above, literally denotes “digging a pit to entrap and bury an unsuspecting individual.” This indicates that the religious rhetoric promoted by the Transgressor will entrap the unwary, sending them either to their grave in death or to the pit, separated from God.

The Beast is going to tsalach, which means that he will be “very aggressive and will strike suddenly.” But more than this, he “will be conceited and will capitalize upon a cult of personality to achieve his goals,” one of which “will be to enrich himself.” Tsalach’s association with “being profitable and prospering” is an essential component of the word’s etymology. This reveals something many have long suspected. The Towrahless One will consolidate his power during an economic collapse, acting swiftly to propose a monetary plan that will create the illusion of “prosperity.”

I am convinced that he will propose a new, international currency which is exclusively electronic, whereby every transaction can be monitored and controlled. And to lure the masses into accepting it and then embracing his economic alternative, he will forgive all debts, personal, corporate, and national. It will cost him nothing, in that they don’t owe him the money. It will, however, destroy the banking industry, giving him absolute financial control. It will also entice governments to align with him, because most are hopelessly in debt. In addition, I suspect that he will confiscate the savings of the rich, using their deposits as the backing for his currency. In the process, the Beast will eliminate all potential rivals while gaining absolute control over the populous.
It should be no surprise that the Adversary will use his envoy to humiliate the mighty. It is what he has done throughout the ages. The collective political power, economic influence, and religious authority of hell’s inhabitants is impressive. The rich and powerful have been fools to ally themselves with a deceitful hypocrite. As such, the Beast will pervert and corrupt the masses, delivering destruction instead of salvation.

But what are we to make of his influence over the “‘am qadowsh – set-apart nation, people, and/or family?” If ‘am is rendered “nation” or “people,” since the only set-apart nation is Yisra’el and the lone set-apart people are Yisra’elites, the prophetic statement reveals that Satan’s emissary will beguile and pervert Yisra’elites while humbling Yisra’el, corrupting the Promised Land in the process. This will serve to reduce the number of Ya’aqob’s descendants who will ultimately be reconciled upon Yahowah’s return. This potentiality is consistent with other proclamations, whereby God tells us that two out of every three Yisra’elites will die during the Time of Ya’aqob’s Troubles.

However, while Satan can demean members of Yahowah’s set-apart family, he cannot “corrupt or pervert” the children of the Covenant, nor has he the capacity to entrap them spiritually. And yet, he can attack them, and he can kill and bury them physically, albeit temporarily. And the only reason for doing so would be to silence their voices and testimony. This would then put the extended family, country, and people at greater risk.

Based upon this next prophetic statement, if you want to know what the Beast will be like, read Paul’s letters. They may be indistinguishable.

“And by way of his cunning interpretations and explanations (wa ‘al sekel – so through his crafty discretion and clever principles), he will become a powerful and influential force for deceit and deception, deliberately and successfully misleading (wa tsalach mirmah – he will rush to prosper, even thrive through aggressive and overpowering treachery and sweeping dishonesty, immediately providing a false impression and beguiling perspective).

With his actions (ba yad – through his hand, power, influence, and deeds) and in his heart (wa ba lebab – according to his perceptions of himself), he will exalt himself, arrogantly boasting (gadal – he will claim extraordinarily high status for himself, glorifying and promoting himself), while easily and carelessly (shalwah – profitably and thoughtlessly while perpetrating a grand delusion regarding prosperity) he will manipulate and corrupt many (shachath rabym – he will consistently ravage and pervert the masses, and destroy multitudes forever in a humiliating fashion, ensnaring, entrapping, and burying vast numbers of people (hiphil imperfect)).
Against the Almighty’s (wa ‘al) Prince of Princes (sar sarym – Leader of Leaders and Most Important Official), he will appoint himself (‘amad – he will position himself, standing before to make accusations). And yet in another (wa ba ‘ephec – but with another) hand (yad), he will be wounded (shabar – he will be injured and broken, violently ruptured).” (Dany’el / God Judges and Vindicates / Daniel 8:25)

By consistently misquoting Yahowah and by deliberately removing His words from their context, Paul misinterpreted most every important aspect of God’s plan, replacing His Torah instructions with his own errant explanations. By doing so, Paul became the most influential person who ever lived. His deliberate deceit successfully misled billions upon billions of souls. While many have been egotistical, few have attempted to justify their megalomania, and yet that is exactly what oozes out of Paul’s letters. Without conscience or concern, Paul manipulated and corrupted more people than anyone in human history.

He has, however, had a rival: Muhammad, at least in the number of people beguiled and the degree of unfounded boasting. But the founder of the Islamic religion was as dumb as the Black Stone that represented his god. No one in their right mind would consider his interpretations or explanations clever or crafty. They were and remain stupid.

In the end, the Beast will rise above Paul and Muhammad. Largely as a result of the increased population, with seven-billion humans inhabiting the planet, and vastly superior communications capabilities, he will lure most everyone to Satan. And he will deploy Paul’s strategy, mimicking the founder of the Christian religion in style, personality, and content.

Most are unaware that Paul pitted himself against the Ma’aseyah Yahowsha’, but it is nonetheless true. He only cited His words once, and that was a misquote. Pauline Doctrine is the antithesis of the Sermon on the Mount. After contradicting something God had conveyed, the contrarian would consistently write: “but I, Paul, say....” And while there are a thousand examples I could cite, consider Yahowsha’s “Call no one on earth your father; you have but one Father in heaven,” (Matthew 23:9) with Paul’s “Even if you should have countless guides to Christ, you do not have many fathers, for I became your father in Christ Jesus thorough the gospel.” (1 Corinthians 4:15) Beyond bestowing a title upon himself that Yahowsha’ said should never be used in this context, Paul was actually elevating himself above Yahowsha’, because He is the Son, not the Father.

The Beast will be similarly bold. He will claim to be god and mankind’s savior. Like Paul, he will appoint himself. Like Paul, he will challenge Yahowsha’, presenting his words as gospel. And like Paul, he will be wounded and recover, claiming this as one of many miracles.
On the surface, this next statement iterates the obvious...

“And the vision (wa mare’ah – the comprehensible appearance and phenomenon) of the evening (ha ‘ereb) and of the morning (wa boqer) that he has been told (‘asher ‘amar) are true (‘emeth – are reliable and trustworthy, dependable and honest, certain and enduring). And you should seal (huw’ wa ‘atah catham – but you should conceal and close up) the revelation (chazown – the prophetic communication from God) for many days to come (ky la yowym rabym).” (Dany’el / God Judges and Vindicates / Daniel 8:26)

Other than to affirm that God is adverse to the influence of Babylon, Persia, Greece, and Rome, these prophecies wouldn’t have been much help to anyone for a very long time. In fact, apart from understanding Yahowah’s animosity toward religious, political, and militant institutions, they are only marginally beneficial today.

I don’t expect to encounter the Beast. I’ve long since walked away from the things God loathes. So for the past decade, I’ve devoted my attention to correctly and completely conveying Yahowah’s core testimony so that those of you who want to know Him have that opportunity. I’ve chosen to focus on His Torah Teaching, His Covenant Family, His Invitations to be Called Out, and His fulfilled prophecies so that you can come to know Him and trust Him as I have done.

And for this past decade, I’ve avoided future prophecy. Unless something is on the brink of fulfillment, and the fulfillment is now inevitable, future predictions may tickle curiosities, but they do not prove Yahowah’s existence or that He authored the statements – which is the purpose of prophecy. Additionally, as a general rule, I’ve found that there is less teaching associated with future predictions than past assessments. God reveals His purpose, nature, and plan throughout the prophetic landscape, but less so with those associated with the last days. The reason, I suspect, is that the only hope for those attempting to outlive the Beast is to return to the basics, becoming fluent in the Torah, Covenant, and Invitations. Subtle revelations and illuminating insights will be vastly less important than mere survival – a condition predicated upon and brought about by the Torah, Covenant, and Invitations. So if I’m right, even during the last days, Yahowah’s core message will be substantially more vital, outweighing the benefit of recognizing the Adversary.

But, there was an inference in this last statement which stirs my enthusiasm. Most of what Dany’el saw dealt with the rise and fall of empires long past. And so there are a very limited number of reasons why such revelations might be relevant during our time. And first among them is that these depictions reveal the affinities between the Adversary and the human institutions from which Yahowah
has asked us to disassociate. By recognizing that which God says is bad for us and avoiding those things, we live longer and more fulfilling lives.

Additionally, the curiosity surrounding the fall of man, the “Antichrist,” “Armageddon,” “Conspiracy Theories,” and “Doom’s Day Preparations” is so widespread and entrenched, by presenting what Yahowah has to say about the Last Days, some of the curious may be drawn to the Covenant.

The darkness is depressing, but God’s light remains available to those who seek Him. We, like Dany’el, ought to be affected by all of this. What we have witnessed is appalling. And yet this is what man has done to himself lo these many years. Man apart from God is a miserable being. But there is a remedy – Yahowah. So no matter how bleak the circumstance, we are called to stand up and make a difference by sharing His revelation.

“Therefore, I (‘many), Dany’el (Dany’el – God Judges and Vindicates), came to be and grew faint (hayah wa chalah) for days (yowmym). Then (wa) I arose and stood up (quwm – I was restored, confirmed, and established) as I engaged in and contributed to (wa ‘asah ‘eth – and I acted upon and benefited from, I arranged in order and celebrated) the work of the spiritual messenger (mala’kah – the useful and beneficial message associated with the service of a heavenly representative; from mal’ak – spiritual messenger and heavenly envoy, therefore addressing the purpose of Gabry’el’s explanations on behalf) of the Head of the Kingdom (ha melek – of the King and the Ultimate Authority; from malak – to reign and to exercise the functions of a leader (acknowledging the One whom Gabry’el served and the Father of the Prince of Princes)). But I was appalled (wa shamem – I was dismayed and discouraged) by the vision (‘al ha mare’ah – as a result of the patterns and appearances in the revelation) where understanding was lacking (wa ‘ayn byn – when without comprehension).” (Dany’el / God Judges and Vindicates / Daniel 8:27)

There is the remote possibility that Dany’el simply got out of bed and did Belsha’tsar’s bidding. But considering the restorative properties of quwm, and the fact Dany’el was this repulsive king’s slave, such a supposition would be an odd fit. This is especially true when we recognize that the attitude associated with quwm is to stand upright, the antithesis bowing before a magistrate.

Furthermore, mala’kah is the perfect word to deploy in connection with Gabry’el’s visit. He is Yahowah’s spiritual messenger, a malak, dispatched to convey and clarify Yahowah’s revelation. That is his primary purpose. Therefore, there is every reason to see melek in this context addressing the One to whom Gabry’el reported.

The reason for Dany’el’s distress should be obvious. Gabry’el explained the events which would transpire in the short and long term, including the rise and
fall of Persia and Greece. But he did not elaborate on the final Transgressor, whom Dany’el would have recognized as the most vicious and enduring Beast in the previous revelation. And just knowing that individuals and institutions would act this belligerently and aggressively against the God and the people he loved would have been nauseating. And yet no matter how dismal the future appeared, Dany’el had a job and he did what we should do: stand up and engage.

Let’s review where we have been throughout this voyage in time and consider the implications for our world.

“In the first year of (ba chad shanah la) Belsha’tsar (Belsha’tsar), the king of (melek) Babel - Confusion (Babel), Dany’el (Dany’el) saw (chazah) a revealing vision (chelem) and (wa) supernatural revelations (chazuw) in his mind (re’sh) while upon his bed (‘al mishkab). Thereupon (‘adayn), in (ba) the prophetic revelation (chelem), he was prompted to write a complete copy of (katab) the things (milah) being communicated (‘amar). (7:1)

I, Dany’el (Dany’el), responded (‘anah) and then said (wa ‘amar), ‘I am able to see (hawah chazah), with my sensory perceptions, the vision (ba chazuw) during night (‘im lyly ‘a).’ And then (wa), behold, right there (‘aruw), four (‘arba’) spirits (ruwach) out of the heavens (shamaym ‘a) churning up (guwah) the approach to the Great Sea (la yam ‘a rab ‘a). (7:2) Then four (wa ‘arba’) great beasts (rab chyuwah) were coming up out of the Sea (calaq min yam ‘a), being transformed and different (shanah) one from the other (da’ min da’). (7:3)

The first (qadmay ‘a) was similar to (ka) a lion (‘aryeh) but with (wa) wings (gaph) of (dy) an eagle (nashar) upon her (la). I kept watching (hawah chazah) while (‘ad) her wings were plucked off (marat gap). But then (wa) she was lifted up (natal) from the earth (min ‘ara’ ‘a) and (wa) upon (‘al) feet (ragal) like a human (k ‘anash), she was established and made to stand upright (quwm). Then (wa) a human (‘anash) heart and thought processes (labab) were given to her (yahab la). (7:4)

And then behold (wa ‘aruw) another (‘achoran) beast (chyuwah), a second one (tinyan), actually resembling (damah la) a bear (dob). And on one side (wa la satar chad), she was established (quwm). And (wa) three (telat) ribs (‘ala’) were in her mouth (ba pum) between her teeth (ben shen shen). And (wa) thusly (ken) they said to her (‘amar la), ‘Rise up (quwm) and devour (‘akal) an abundance (sagyi’) of human flesh (basar).’ (7:5)
At this same site (ba danah 'atar), I kept focused and observant (hawah chazah) and then, behold (wa 'aruw), another ('achoran), this one resembling (ka) a leopard (namar). And upon her (wa la) were four wings ('arba' gaph) such as (dy) a bird (owp). They were on her back side ('al gab gab). There were also four heads (wa 'arba’ re’sh), all associated with this awesome beast (la chywah ‘a). And governmental dominion (wa shalatan) was imparted (yahab) to her (la). (7:6)

In this same place (ba danah ‘atar) I remained observant (hawah chazah) during the night vision (ba lyly chazuw ‘a), and right there, behold (wa ‘aruw): the fourth and final (raby’ay raby’ay) awesome and monstrous beast (chywah), the most fearsome and frightening, yet also revered and respected by some, dazzlingly beautiful yet terrible and terrorizing, often longing for revenge (dachal), horrifying and appalling, awful and evil, dreadful and horrific, sickening and gruesome (wa 'eymatan), yet (wa) exceedingly and preeminently (yatyr) powerful with the prodigious capacity to destroy (taqyph).

With (wa) her teeth comprised of iron (shen dy parzel la), multitudes, including the largest, most numerous and powerful (rab), she devoured, devastated, and destroyed ('akal), crushing the remainder (daqaq sha’ar ‘a) with her feet (ba ragal) by trampling them down violently (raphats) under foot (ba ragal). But (wa) this one was different (hyi’ shanah) from all the other (min kol) beasts (chywah ‘a) which preceded her (dy qodam). And (wa) ten ('asar) horns, indicative of leaders and nations (qeren), were upon her (la). (7:7)

I was thinking about, trying to understand (hawah sakal) the horns (ba qeren ‘a’) and then, behold (wa ‘aluw), another and final ('achoran) horn (qeren), a smaller one of lower status (za’eyr), came up between them and among them (celaq ben). And three (wa talat) among (min) the initial group of horns (qadmay qeren ‘a) were de-horned ('aqar 'aqar) from before (qodam qodam). Then behold (wa ‘aluw), eyes ('ayn), like the eyes of a human (ka ‘ayn ‘enash) in this unique horn (ba qeren ‘a da’) along with (wa) a mouth (pum) speaking powerfully and abundantly as an esteemed authority (malal rab). (7:8) I continued to watch (hawah chazah) while ('ad) those thrones (dy karatse’) were set in place (ramah).” (Dany’el / God Judges and Vindicates / Daniel 7:9)

“Then (wa) the Ancient of Days ('athyq yowm) sat down (yatib). His clothing (labuwsh) appeared like (ka) brilliant white snow (talag chuwr), and the hair on His head (wa sa’ar re’sh) was like (ka) pure and perfect lamb’s wool (nage’ ‘amar). His throne (karase’) was ablaze (shabyb dy nuwr) with a rotating structure (galgal) gloriously glowing with radiant energy (nuwr
dalaq). (7:9) A stream (nahar) of fire (dy nuwr) flows forth (nagad). And (wa) it appears and comes out (napaq) from His presence (godam). Thousands upon thousands upon thousands ('alap 'alap 'alap) serve Him, attending to His affairs (shamash), with very, very, very many (wa ribow ribow ribow) before Him (godam). They stood (quwm) while the Judge (dyn 'a) sat (yathib). Then (wa) the records of the Instructor (tsaphar) were opened (phatach). (7:10)

I continued to be observant (hawah chazah) in this regard because (ba 'adayn min) the voice conveying (qal) the abundant (rab) words, affairs, and decrees (milah) of the horn ('a dy qeren 'a) was speaking (malal). I kept watching until I came to realize (hawah chazah 'ad) that the monstrous beast (chaywah 'a) was slain (dy qatal), and the body (wa gashem) perished ('abad), so (wa) it was given (yahab) to (la) the fire and an offering to be consumed (yagedah 'esha'). (7:11) Then with the remainder (wa sha'ar) of the beasts (chaywah 'a), governmental dominion (shalatan) was taken away from them ('adah). But (wa) an extension of life ('arkah ba chay) was extended to them (yahab la) until ('ad) an appointed time (zaman), and then a year’s time (wa 'idan). (7:12)

I continued to closely examine and carefully consider (hawah chazah) the things associated with the supernatural revelation (ba chazuw) during the night (lyly 'a), and then behold (wa 'aruuw): accompanied by ('im) a cloud, making a visual appearance ('anan) from the heavens (shamaym 'a), like (ka), the Son of Man (bar 'anash), He was (hawah) arriving ('atah).

And meanwhile ('ad), the Ancient of Days ('athyq yowm a') reached out (mata') going before His presence (godam) presenting Him (qareb). (7:13) And to Him (wa la) was given (yahab) dominion (shalatan), glory (wa yaqar), and sovereignty (malkuw). And all the people (wa kol 'am 'a) of the nations ('umah a') and the languages (wa lishan 'a), as a symbol of His purpose (la), serve (palach). Absolute authorization, dominion, and authority (shalatan) shalatan) forever ('alam) such that it will never cease (dy la' 'adah) and His sovereignty (malkuw) which (dy) shall not perish (la' chabal). (7:14)

My Spirit (ruwach), She was troubled (karah). As for me, Dany'el ('anah Dany'el), inside and sheathed (ba gaw nidnah), the revelations (chazuw) in my mind (re'sh) were disturbing and troubling to me (bahal). (7:15) I approached (qareb 'al) a particular individual from (chad min) those standing (quwm 'a) so I could request from him the true and accurate meaning (wa yatsyb 'a ba'ah min) regarding all of this ('al kol danah). And he said to me (wa 'amar la) that the interpretation and explanation (wa pashar) of these things (milah 'a) he would make known to me so that I would understand (yada'). (7:16)
These mighty beasts (‘ilyn chywah ‘a rab ‘a) are four in number, representing four (dy ‘imwn ‘arba ‘arba’) kings / kingdoms (melek), which will arise (quwm) from the earth (min ‘ara’ ‘a). (7:17) But the Set-Apart Ones (wa qadysh), they will receive (qabal) the kingdom (malkuw) of the Most High (‘elyown). And they will inherit royal authority and own the kingdom (chacan malkuw ‘a) throughout eternity, a duration of time that is forever and ever (‘ad ‘alam wa ‘ad ‘alam ‘alam ‘a).” (7:18)

Then, therefore (‘adayn), I wanted (tsabah) to be certain (la yatsab) regarding (‘al) the fourth (raby’ay ‘a) monstrous beast (chywah) which was different and changed (dy hawah shanah) from all of the others (min kol kol), awesomely beautiful and yet hideously terrifying (yatyr dachal) with imposing teeth (shen shen) akin to iron (dy parzel) and claws (wa taphar) of bronze (nachash), it devoured (‘akal), crushing (daqaq) the rest (sha’ar), violently trampling (raphac) with its paws (ba ragal). (7:19)

And also (wa) concerning (‘al) were the ten horns (‘asar qeren ‘a) which were on its head (dy ba re’sh), and then another in the end (wa ‘achoran) which grew (dy calaq). And then (wa) the three (talat) which fell, falling away right before its presence (naphal wa naphal min qodam qodam). And this one horn had eyes and a mouth (wa qeren ‘a diken wa la wa peh) to speak profusely (malal rab). Its appearance (wa chazuw) was greater (rab) than its companions (min chabrah). (7:20)

I continued looking (hawah chazah), and this horn (wa qeren a’ diken) was engaged in war (‘abad qarab) against (‘im) the Set-Apart Ones (qadysh) and prevailing over them (wa yakil la) until (‘ad dy) the Ancient of Days (‘athyq yowm a’) arrived (‘atah). (7:21) And then (wa) He rendered and executed (yahab) the judgment (dyn ‘a) in favor or and on behalf of (la) the Set-Apart Ones (qadysh) of the Most High (‘elyown). And at the specific appointed time (wa zaman ‘a), He approached, reached out, and issued His decree (matsa’) so that (wa) the Set-Apart Ones (qadysh) inherited (chacan) the kingdom (malkuw). (7:22)

‘Therefore,’ he said (‘amar), ‘The fourth (raby’ay ‘a) beast (chywah ‘a), which represents the fourth of the four kingdoms (raby’ay ‘a raby’ay ‘a malkuw) to arise (hawah) in the world (ba ‘ara’ ‘a), which will be different from (dy shanah min) all the other kingdoms (kol malkuw ‘a), will devour, devastating (‘akal) the entire world (kol ‘ara’ ‘a), and will trample it down, destroying (wa duwsh) and then crushing it (daqaq). (7:23)

Regarding the ten horns (wa qeren ‘a ‘asar), out of this kingdom (min malkuw) the kings (‘asar melek) will arise (quwm), and then much later another (wa ‘achoran) will take his stand (quwm) at the end (‘achary). And he
that I, Myself, was (wa huw) will be different (shanah) from the previous ones (qadmay ‘a), so then (wa) humbling (shaphal) three kings (tahath kings). (7:24) And his decisions, decrees, and commands (wa milah), accordingly (la), will be in slight conflict with and in subtle opposition to (isad) the Most High God’s (‘ilay ‘a ‘ilay ‘a) statements (malal).

And regarding (wa la) the Set-Apart Ones (qadysh) of the Most High (‘elyown), he will oppress and persecute them, trying to make them appear obsolete (balah) while (wa) he strives, attempting (cabar) to change (shanah) the appointed times (zaman ‘a) and the Towrah (wa dath). And he will place them under his authority (wa yahab ba yad) for a time, times, and half a time (‘ad ‘idan ‘idanyn wa palag ‘idan). (7:25)

And then (wa) the Judge will sit and execute judgment (dyn ‘a yatib) and mastery and power (wa shalatan) will be taken away from him (‘adah) to the extent that they are completely eradicated (la shamad) and perish (wa la ‘abad) to the end of time (‘ad coph ‘a). (7:26) And the whole kingdom (malkuw ‘a), the entire realm (shalatan ‘a), and the highest status (rabuw ‘a) of the governing bodies (dy malkuw) under the entirety (tachath kol) of the heavens (shamayn) will be given (yahab) to a family (‘am) Set Apart (qadysh) of the Most High (‘elyown). His kingdom and sovereign power (malkuw) is a kingdom, power, and reign (malkuw) which is forever and eternal (‘alam). And all (wa kol) of the governments (shalatan ‘a), to approach Him (la), they will serve (palah) and they will listen (shama’).‘ (7:27)

Here, at this time (‘ad kah), was the conclusion (cowph ‘a’) of this communication (dy milah ‘a’). As for me (‘anah), Dany’el (Dany’el), I thought about everything, contemplating and reasoning to the greatest extent possible (sagyi’ rayown). I was alarmed and dismayed (bahal). And then (wa) the dazzling brightness and splendor (zyw) changed (shanah) around me (‘al), and the characterization of the word (milah ‘a) I kept all of the information (natar) in my heart (ba labab).‘ (Dany’el 7:28)

“In the third year (ba shalysh shanah) of the reign of (la malkuwth) Belsha’tsar (Belsha’tsar), the king (melek), a communication (dabar) appeared (ra’ah) to me (‘el ‘any), Dany’el (Dany’el), after (‘achar) the one seen by me (ha ra’ah ‘el) in the beginning (ba ha tachilah). (8:1)

And (wa) while I was viewing in the prophetic revelation (ra’ah ba ha chazown) it came to exist (wa ba hayah) as I was looking (ba ra’ah) that I was in (wa ‘any ba) the citadel (ha byrah) of Shuwshan (Shuwshan), which is in (‘asher ba) the Province of (madynah) ‘Eylam (‘Eylam). Then I saw (wa ra’ah) that I, Myself, was (wa ‘any hayah) in the prophetic revelation (ba ha chazown) at the waterway (‘al ‘uwbal) of ‘Uwlay (‘Uwlay). (8:2)
Next (wa) I lifted up (nasa’) my eyes (‘ayn) and I was observant (ra’ah), and behold (wa hineh), a large Ram (‘ayl rahab), one (‘echad) standing in front of the stream (‘amad la paneh ha ‘uwbal). And upon him were (wa la) two horns (isemed qerenym). And the horns (wa ha qerenym) were high, haughty, and conceited (gaboah). But the one (wa ha ‘echad) was higher, more self-exalting, and power craving (gaboah) than the other (min ha seny). And the more arrogant and domineering (wa ha gaboah) ascended (‘alah) from the former in the end (ba ha ‘acharown). (8:3)

I saw (ra’ah), accordingly (‘eth), the Ram (ha ‘ayl) attacking and goring (nagah) westward (yam), northward (wa tsaphown), also to the south (wa negeb). And none of the beasts could stand (wa kol chayah lo’ ‘amad) in its presence (la paneh). None were spared (wa ‘ayn natsal) from his influence (min yad). So it acted (wa ‘asah) as it pleased him (ka ratsown). And he was exalted and became great (wa gadal). (8:4)

And so as I, myself, began to comprehend (wa ‘any hayah byn), then behold (wa hineh), a Goat (tsaphyr) was coming (bow’) from the west (min ha ma’arab) before (‘al) the presence (paneh) of the entire region (kol ha ‘erets), and yet not even striking (wa ‘ayn naga’) the Land (ba ha ‘erets). And the Goat’s (wa ha tsaphyr) horn (qeren) had a prominent feature (chazuwth) between his eyes (byn ‘ayn). (8:5)

Then (wa) he came (wa bow’) up to (‘ad) the Ram (ha ‘ayl) possessing (ba’al) the two horns (qerenym) which (‘asher) I saw (ra’ah) standing (‘amad) before the presence of (la paneh) the waterway (‘uwbal). And it ran (wa ruwts) at him (‘al) in powerful venomous anger (ba chemah koah). (8:6)

And I witnessed him (wa ra’ah) approaching and making contact with (naga’ ‘etsel) the Ram (‘ayl), and he was bitterly furious at him (wa marar ‘el). And so he struck the Ram (wa nakah ‘eth ha ‘ayl), and thereby broke (wa shabar ‘eth) both of his horns (shanaym qeren). And in the Ram (wa ha ‘ayl), there was insufficient capability, power, and resources (lo’ hayah koah) to withstand his presence (la ‘amad la paneh) but even so (wa) he was overthrown, humbled, and hurled down to (wa shalak) earth (‘erets). And he will be trampled and treading upon by him (wa ramac). The ram (wa ‘ayl) was not be spared from his hand (lo’ hayah natsal la). (8:7)

And the great Goat (wa tsaphyr ha ‘ez) grew and was exalted, magnifying himself (gadal), until at the very highest extent of his war plunder (‘ad me’od), at a time when his empire was the vastest (wa ka ‘atsam). Then the great horn / leader (ha gadowl ha qeren) was broken (shabar). And four (wa ‘arba’) conspicuously appeared (chazuwth), offered up and ascending (‘alah)
in its place (tachath), extending toward (la) the four winds (‘arba’ ruwach) of the sky (shamaym). (8:8)

And out of the one (wa min ha ‘echad), because of them (min), he came forth (min yatsa’) as one horn / a solitary individual ruler (qeren ‘echad) from the lowly and little (min tsa’yr). And it grew great (wa gadal), preying upon the remnant while confiscating their remaining wealth, arrogantly bragging in the process (yether) toward the south (‘el ha negeb) and to the east (wa ‘el ha mizrach), and toward the desirable and glorious (wa ‘el ha tsaby). (8:9)

And it boasted, exalting itself (wa gadal) as far as and up to the eternal (‘ad) spiritual implements of (tsaba’) the spiritual realm (ha shamaym), then causing them to fall (wa naphal) to earth (‘erest) from (min) those serving as spiritual implements (tsaba’) and from the light of heavenly powers (wa min ha kowkab). As an aggressor seeking to profane and destroy, it brought great harm to them (wa ramac). (8:10)

And even up to the eternal, preying upon the witness of (wa ‘ad) the Prince (sar) of the spiritual implements (ha tsaba’), he was boastful and arrogant (gadal). Then from Him, separating himself (wa min), he rebelled against, exalting himself above (ruwm) the enduring means to reach out, perfect, and grow forevermore (ha tamyd). And so (wa) the predetermined basis and firmly established site (makown) of His Sanctuary (miqdash) was totally cast aside (shalak).” (8:11)

And the spiritual implements (wa tsaba’) were given over to the control of another (nathan) against (‘al) the enduring means to reach out, perfect, and grow forevermore (ha tamyd). In rebellion (ba pesha’), they were certainly cast down (shalak ‘emeth) to the earth (‘erets). And they engaged (wa ‘asah) to accomplish their goal (wa tsalah). (8:12)

And then I heard (wa shama’) one of the Set Apart (‘echad qadowsh) speaking (dabar), and he asked (‘amar) of (la) the One specifically and uniquely Set-Apart (‘echad qadowsh la ha palimony), who spoke the Word (ha dabar), ‘For how long will this revelation regarding (matay chazown ‘ad) the enduring means to reach out, perfect, and grow forevermore (ha tamyd) and this revolting rebellion and transgression (wa ha pesha’) which stupefies and devastates (shamem) last (matay), giving over (nathan) the set apart (qodesh) and (wa) the spiritual implements (tsaba’) to be tread upon (miramac)?’ (8:13)

And He said to me (wa ‘amar ‘ely), ‘Until the sunsets and the sunrises over (‘ad ‘ereb ‘boqer) two-thousand three hundred times (‘eleph shalyshy me’ah), then the set apart (qodesh) will be completely vindicated (tsadaq).’ (8:14)
And while I, Dany’el, was seeing and considering (wa hayah ba ra’ah ‘any Dany’el) the revelation (‘eth ha chazown), I desired and sought (wa baqas) understanding (bynah). And behold (wa hineh), present and standing before me (‘amad la neged), was someone similar in appearance (ka mara’ah) to an exceptional individual being (geber). (8:15)

I heard the voice (wa shama’ qowl) associated with a person (‘adam) providing understanding by making connections within (bayn) ‘Uwlay (‘Uwlay) and he, Gabry’el (wa Gabry’el), provided an invitation to be called out and to meet (qara’) by him saying (wa ‘amar), ‘Understand, making informed and reasonable connections (byn) to approach according to this (la halaz ‘eth), the pattern of clear and comprehensible revelations (ha mara’ah).’ (8:16)

And he came (wa bow’), positioning himself right beside me (‘omed ‘etsel), but in the process of coming to me (wa ba bow’), I became terrified (ba’ath), and so I fell prostrate on my face (wa naphal ‘al panah). Then he said to me (wa ‘amar el), ‘Use the ability to closely examine and carefully consider information to comprehend, to teach and instruct, making connections which lead to understanding (byn), child of mankind (ben ‘adam) because indeed (ky), the prophetic revelation (ha chazown) is for events transpiring toward the end of time (la ‘eth qets).’ (8:17)

Then in the process of sharing the Word with me (wa ba dabar ‘im) while I was lying face down on the ground (radam ‘al paneh ‘erets), he touched me (naga’ ba) and he helped me stand (wa ‘amad), with me upright alongside God at my assigned post (‘al ‘omed). (8:18)

And he said (wa ‘amar), ‘Look at me (hineh). I will help you come to know and understand (yada’), accordingly (‘eth), that which will occur (‘asher hayah) during the final period (ba ‘acharyth) of abominable denunciations and extreme indignation (ha za’am), which is surely and truly forthcoming leading up to (ky la) the final Appointed Meeting Time (qets mow’ed). (8:19)

The ram (ha ‘ayl) which you saw (‘asher ra’ah), the Lord of (ba’al) the two horns (ha qerenym), are the kings (melek) of Maday / Media (Maday) and (wa) Parac / Persia (Parac). (8:20)

And the goat (wa ha tsaphyr), the powerful horned male (ha sa’yr), is the king (melek) of Yowan / Ionian Greece (Yowan). The great horn (wa ha qeren ha gadowl) which is positioned between (‘asher byn) its eyes (‘ayn) is the first and foremost (huw’ ha ri’shown) king (melek). (8:21)

And he was injured by internal membranes rupturing (wa ha shabar). And then four presented and appointed themselves (wa ‘amad ‘arba’) in his
place (tachath). Four (‘arba’) empires (malkuwth) comprised of many races from many places (min gowy) were appointed (‘amad), but not with (wa lo’ ba) his authorization or power (koah). (8:22)

Then in the end (wa ba ‘acharyth), as their empires (ka malkuwth) are concluded (tamam), the Rebellious and Defiant One (ha pasha’) will present himself, appointing himself (‘amad) the authorized embodiment of political, religious, and military power (melek). His persona (paneh) will be intensely power hungry, greedy and harsh, fierce and fortified (‘az), especially skilled in questioning things that aren’t easily resolved, promoting confusion (byn chydah). (8:23)

And this powerful and resourceful cold-blooded serpentine chameleon shall grow immensely powerful (wa ‘atsam / ‘etsem koah), but not through his own ability, nor exercising his own authority, keeping the source of his power hidden (wa lo’ ba koah). So by amazing and astounding miraculous wonders (wa pala’ / pale’), he will corrupt, pervert, and destroy (shachath).

And he will assume power deploying overwhelming force, granting prosperity while declaring victory (wa tsalach), and he will engage (‘asah) to ravage and ruin in humiliating fashion (shachath) the powerful and mighty as well as the masses (‘atsuwm), but also (wa) the nation and people of the set-apart ones (wa ‘am qadowsh). (8:24)

And by way of his cunning interpretations and explanations (wa ‘al sekel), he will become a powerful and influential force for deceit and deception, deliberately and successfully misleading (wa tsalach mirmah). With his actions (ba yad) and in his heart (wa ba lebab), he will exalt himself, arrogantly boasting (gadal), while easily and carelessly (shalwah) he will manipulate and corrupt many (shachath rabym). Against the Almighty’s (wa ‘al) Prince of Princes (sar sarym), he will appoint himself (‘amad). And yet in another (wa ba ‘ephec) hand (yad), he will be wounded (shabar). (8:25)

And the vision (wa mare’ah) of the evening (ha ‘ereb) and of the morning (wa boqer) that he has been told (‘asher ‘amar) are true (‘emeth). And you should seal (huw’ wa ‘atah catham) the revelation (chazown) for many days to come (ky la yowmym rabym).” (8:26)

Then (wa), I (‘any), Dany’el (Dany’el), came to be and grow faint (hayah wa chalah) for days (yowmym). Then (wa) I arose and stood up (quwm) as I engaged in and contributed to (wa ‘asah ‘eth) the work of the spiritual messenger (mala’kah) of the Head of the Kingdom (ha melek). But I was appalled (wa shamem) by the vision (‘al ha mare’ah) where understanding was lacking (wa ‘ayn byn).” (Dany’el 8:27)
There is an old adage, one implied by this prophecy. If you want to predict the future, study the past. And like unto it, the best indicator of future behavior is previous conduct. Through this review of the prophet’s future and depiction of our past, we not only better understand what has occurred, we now know what will transpire. The more closely we examined the flaws inherent within these ancient human institutions – from Babylon to Rome and its Church – the more clearly we came to see our own future history.

And while the brightest and most glorious light in the universe awaits us, the next two decades are going to be exceedingly dark. The earth will soon witness the worst man has to offer.
Yisra’el’s Fate…

Millions of Christians have been beguiled into believing that the promises God made to the people they call “Jews” have somehow been transferred to their church. Many even believe that America was founded as a Christian nation, and is thus uniquely blessed by God as part of this transfer of allegiance. So convinced are American Christians that they are the apple of God’s eye, most believe that there must be “biblical” prophecies pertaining to their ultimate triumph. As evidence of this, the American-conceived and twenty-million strong Church of Seventh Day Adventists was born out of Ellen White’s prophecies regarding this impending victory. And among American evangelical Christians, no topic is more appealing than their role in eschatology. This is borne out by the popularity of the Left Behind series of religious novels.

Even Mormonism, with six million American members, bears this stain. Deceived into believing that “Jews” abandoned Israel and sailed to the New World several thousand years ago, becoming the native peoples, this American religion of “Latter Day Saints” is predicated upon replacement theology. Even politically, the myth that devout Christians emigrated from Europe to America for religious freedom, creating a “Christian nation,” belies the realization that many were more savage than any of the Native Peoples whose land they stole. And this American propensity to confiscate land which belongs to others will loom large in what follows.

As we have discovered throughout Yahowah’s witness, God remains steadfastly and eternally focused on Yisra’el. He only mentions other nations when they interact with His Land and Chosen People, most often using the occasion to expose and condemn the choices and behaviors of Gentiles. And it is in this vein that there may be a prediction which specifically identifies America, albeit in the midst of a horrible storm. But if this is true, then the United States is implicated because it has armed the Muslims who will besiege Israel, and worse,
has sought to give the land of Israel to its enemies. In essence, the U.S. is attempting to repeat the mistakes of Neville Chamberlain when the leader of Great Britain lit the fire that became World War II, sacrificing Czechoslovakia to the Nazis in the name of peace.

Since Yahowah’s portrayal of the United States is so unflattering, before we analyze it, be cognizant of the fact that Christians, like most Yisra’elites today, are estranged from Yahowah because they have consistently chosen religion over relationship, and the doctrines of men over the teachings of God. This reality is presented in the Going Astray Volume of Yada Yah, comparing Howsha’s Yisra’el to today’s America.

The reason most of those living in the United States are doomed, and many are damned, is because the religious, political, military, economic, societal, media, and academic agendas are misleading and counterproductive. The Western world’s leaders have a scarred conscience, and they in turn have sought to destroy their people’s ability to exercise good judgment. They have achieved this condition through the imposition of Political Correctness – an amoral code that negates rational thought. This is devastating because without the exercise of good judgment, it doesn’t matter how much a person knows, because they are rendered incapable of understanding. This in turn negates the benefits of freewill. The imposition of Political Correctness thereby makes the masses easier to mislead, to manipulate, to control, and to fleece.

Without accurate information or the ability to evaluate it, freedom becomes irrelevant. When the ability to choose wisely is obfuscated by either ignorance or irrationality, people become like domesticated animals, incapable of knowing God or discerning right from wrong. They are easily prodded and thus corralled and controlled. Societies degrade as a result, a condition ripe for the imposition of dictatorships. Terror and carnality rule, because those who neither know nor understand are prone to obey those in positions of authority.

In the past, Catholic, Muslim, and Communist controlled societies have used a common ploy to negate freewill, and thus manipulate the masses: they have withheld information through censorship. Such nations are known for their tyrannical control over the media, and for indoctrination and propaganda. And those who dared to reveal the truth in such nations paid the ultimate price. Accurate information was so lethal to those who were empowered, they eliminated the sources.

But when the printing press, and later the internet, arrived, keeping the masses ignorant became especially difficult. Recognizing this problem, Adam Wieshaupt, the founder of Socialist Secular Humanism, conceived as part of his religion of enlightenment in post-Reformation Europe, a new moral code which
made exercising good judgment a crime. So as information became ubiquitous, mankind was trained to disregard, even disdain, anything that was in conflict with what would become known as “Politically Correct.” Schools, once places that encouraged logical decision-making, rendered their victims incapable of it. Political Correctness thereby enabled elitists to establish the foundation for their desired master-slave new world order by turning the people into “sheeple.” Wieshaupt’s new moral code ultimately rendered being judgmental, being discerning and discriminating, even being rational and moral, a crime against humanity – an act so vile there would be no defense. Truth would no longer be relevant. Logic would no longer matter. Evidence and reason would be rejected in favor of the universal good.

From this point on, no matter how irrational, all opinions, all cultures, every religion and political system, even the most abnormal behaviors were accepted, even respected—regardless of how contradictory, how errant, how immoral, or worse, how overtly destructive and deadly. In the world of Political Correctness, there would be no right or wrong, no heaven or hell. So even with all of the world’s knowledge at one’s fingertips, it would no longer do anyone any good, because without the ability to be circumspect, good and evil, truth and fiction, became indistinguishable.

This, as much as anything, is the reason America is depicted so negatively. No matter how many religious and political lies are exposed and condemned, the people’s collective nesamah / conscience has been too scarred for the truth to do any good. Hope is now only personal and individual.

According to Yahowah, the overwhelming preponderance of people will miss the harvest the Christian faithful errantly call “the Rapture.” They will be left behind. But this will not occur in a vacuum, nor have we been left unaware. Through His prophet, Yasha’yah, Yahowah has revealed one of the most profound, detailed, pertinent, and devastating prophecies pertaining to our time. It is one that would have been difficult, if not impossible, to ascertain a generation ago – prior to the playing out of world events as they were predicted so very long ago.

The prophetic book named “Salvation is from Yahowah,” or Yasha’yah, is compiled both topically and chronologically. It opens declaring that Yisra’el will continue to be religious, and thus rebellious, at least until the last possible moment. In His review of relevant future history, Yahowah focuses on the role His Set-Apart Spirit and His Most Set-Apart and diminished corporeal manifestation will play in fulfilling His promises. Called Yahowsha’ / Yahowah Saves, Imanuw’el / God With Us, ha ben / the Son, ‘el / God Almighty, ha tuwr yasha’ / the Rock of our Salvation, and ha Ma’aseyah / the Work of Yahowah, these titles portray the means Yahowah has and continues to deploy to enable the
benefits of His Covenant. Specifically, He fulfilled the first four Miqra’ey / Invitations to be Called Out and Meet with God in Year 4000 Yah (33 CE). His return will occur in Year 6000 Yah (2033 CE), when He will fulfill the promises of Reconciliations and Tabernacles. And at that time, in the midst of His prophetic eyewitness account of the most important days in all of human history, through His prophet, Yahowah predicted that a remnant of Yisra’el and Yahuwdah would return to Him and embrace His Name, His Towrah, and His Covenant during the last days. The vine which is Yisra’el will bear fruit again. The Covenant will be restored.

Yahowah’s sixth and seventh appearances were predicted in the awe-inspiring language of the 9th chapter of Yasha’yah, at a time that Assyria was predicted to be the implement used to chastise Yisra’el for the Northern Kingdom’s infidelity. By the 11th chapter, the prophet returned to the cure: the Spirit of Yahowah. But since there is an adversarial spirit, the 13th and 14th chapters explain the actual nature of ha Satan – revealing his most enduring deceptions: the political and religious schemes of Babylon. The Adversary is introduced by name for the first time. He is Heylel ben Shachar, a fallen messenger whose ambition is to be worshiped as the Lord God.

With the stage set, and the players identified, Yasha’yah was inspired to chronicle the fate of nations. This begins in the 15th and 16th chapters with a depiction of Moab, which is Jordan. The destiny of this Islamic country is not encouraging because fundamentalist jihadi Muslims despise Jordan for its willingness to negotiate with their most hated enemy and also for being a secular state. Therefore, on their way to destroy the Zionists they have been indoctrinated into despising, Islamic mujahedeen will trample Jordan underfoot, leaving death and desolation in their wake. And while that is what the prophecy reveals, the propensity of Muslims to abuse Muslims is so poorly understood in the West, this predictive testimony may not seemed credible to some – at least prior to the carnage the world is witnessing in Syria. But having compiled a 1400-year history of Muslim malfeasance (chronicled in the Islamic Terrorist Timeline available at www.ProphetOfDoom.net), I have come to appreciate why Jordan can opt out of the Magog War against Israel, and yet be destroyed, not by Yahowah or Yahuwdym, but by fellow Muslims.

This inhospitable tendency of Muslims to abuse, rape, terrorize, and murder their brethren was first predicted in the Towrah. A messenger of Yahowah, speaking of Ishmael’s descendants, was sent to convey the following assessment: “Then (wa) the messenger (mal’ak) of Yahowah (מַלְאָק) said to her [Hagar, Ishmael’s mother] (אָמָרְתָּ), ‘Massively numerous (רָבָּה רָבָּה) will be his offspring (זֶרַח), too numerous to count (וָאֵלֵךְ בַּעֲלֹת מִן רַבּ).’ (16:10) So (wa) the messenger (mal’ak) of Yahowah (מַלְאָק) said to her (אָמָרְתָּ), ‘Pay
attention to this (hineh): You are pregnant with a son (charah wa yalad ben). Call his name (qara’ shem) Ishmael (Ishma’el). Indeed (ky), Yahowah (יהוה) has heard (shama’) of your affliction, your poverty and misery, your prostrate and wretched nature and utter dependency (‘el ‘ony). (16:11) Therefore, he (wa huw’) shall actually and continuously be (hayah) a wild ass (pere’) of a man (‘adam). His hand (yad) will be against everyone (ba ha kol) and everyone’s hand will be against him (wa yad kol ba). Also (wa) in opposition to (‘al) the presence (paneh) of all of his brothers (kol ‘ah), he will continue to live (shakan).’” (Bare’syth / In the Beginning / Genesis 16:12) This is evident today in Syria, where Sunni jihadists are at the throats of the Shiite establishment. But it is also pervasive in every Islamic country. Even if the entire world were to submit to Islam, the carnage would continue unabated.

The Syrian War is currently the world’s bloodiest, with the death toll over two-hundred thousand and rising rapidly. There is no end in sight. And that is because it is actually a proxy war, whereby the Sunni fiefdoms of Saudi Arabia, Kuwait, and Qatar, in league with Turkey, Europe, and the United States, are arming mujahedeen in a desperate attempt to stem the rising tide of Iranian Shiite influence in the Middle East, with nations drawing red lines in these shifting sands. Russia and China, as a result of their desire to retain their pipeline access to the massive Caspian Sea oil and gas reserves, are on the side of Iran, and thus Syria. It is the one conflict in the past fifty years that has the potential of combusting into a global firestorm.

The catalyst for this war was the misguided and counterproductive American invasion of Iraq, whereby the U.S. deposed a secular dictator and replaced him with a puppet government, one controlled entirely by the Grand Ayatollah Al-Sistani – an Iranian mullah, effectively giving Iraq to Iran. With the gift of their former enemy, Iran’s influence in the region surged, and through their militia, Hezbollah (Allah’s Party), the Shiites in Teheran have gained control over Syria and Lebanon, which along with Iraq, provides them with direct access into Israel – the nation they have publicly vowed to destroy. In these events, we are witnessing the preamble to World War III, a war which is currently being throttled by events in Damascus, where Sunni mujahedeen are now killing fellow Sunnis as readily as Shia. These realizations explain why Yahowah chose to commence His prophecy regarding the impending Islamic assault against Israel as a result of America’s meddling throughout the Middle East, and especially in Israel, with a reference to Damascus – the capital of Syria and the site of the world’s worst infighting.

In theory, the siege of the city by Sunni mujahedeen is designed to unify Islam and reestablish an Islamic Caliphate. This, these same Muslims hope, will serve as the triggering mechanism for the final Islamic conquest of the world. Known as
the Magog War prophetically, this unified Muslim assault against Israel will reach tsunami proportions in 2027 during the first full year of the Tribulation. The assault against the Promised Land becomes so horrific, Yahowah has to intervene to save His people.

But this, according to the prophecy, is the calm before an impending storm, one in which America is not only implicated, but also admonished by God. As we move from the 17th to the 18th chapters of Yasha’yah, the United States is criticized for its propensity to fight, for its tendency to take what belongs to others, for its arrogant attitude, as well as it moronic and immoral rhetoric. God is not pleased that Americans have supplied many hundreds of millions of dollars of advanced weaponry to those who will use this arsenal in an attempt to destroy Israel.

Before we begin to dissect the 17th and 18th chapters of Yasha’yah / Isaiah, since Damascus is cited at the commencement of this prophecy, it behooves us to do our homework. The first mention of Damascus in the Towrah is in conjunction with Abraham. In Bare’syth 14:15, during the formation of the Covenant, he dispatched some of his associates to Hobah on the western outskirts of Damascus to rescue his nephew, Lot. Then we read by way of the reference to “‘Ely’ezar of Damascus (Dameseq),” that those associated with Damascus, even with a connection to Abraham, no matter how much they crave the inheritance God promised His Chosen People, these descendants of Yshma’el and their supporters will be denied. Yah said: “Now pay attention (wa hineh – and behold), the Word (dabar) of Yahowah came to him (‘el – to Abraham) to say (la ‘amar), ‘This individual (zeh – speaking of ‘Ely’ezar), he shall not (lo’) receive your inheritance (yaras – be your heir).” (Bare’syth / In the Beginning / Genesis 15:4)

While Abraham’s chief of staff may have been a fine man, those he is related to have come to despise everything God loves. And since there is nothing more important to Yahowah than His Covenant and its promises, anyone who is hostile to what He has committed to give His children becomes His foe. This, therefore, is an inauspicious introduction to Damascus.

The city is mentioned again in Second Shamow’el. Dowd / David is attempting to extend his kingdom northward to include the “Syrians of Damascus.” Subsequently, Damascus and Yaruwshalaim become foes, with skirmishes beginning as early as the reign of Solomon, Dowd’s son. But as places
and people go, no one and no place is as dear to God as Dowd and Yaruwshalaim. To oppose either is to be in opposition to Yah. So this is not encouraging for Damascus either.

The capital of Syria comes to the forefront again when Ahaz, as king of Yahuwdah / Judah, refuses to join a Syrian – Yisra’el (the Northern Kingdom also known as Ephraim) military alliance against Assyria. This ignites the Syro-Ephraimite War of 734 BCE against Yahuwdah. And it is in concert with these events that Yahowah asks Yasha’yah (in the opening of the 7th chapter) to meet with King Ahaz. God wants him to disregard the approaching assailants – especially the armies of Aram-Damascus – the Aramaean state centered around the Syrian capital. Through Yasha’yah, Yahowah also encourages the King of Yahuwdah to avoid forming an alliance with Assyria to deflect the impending assault. This advice is all germane to America, especially as it sponsors nuclear treaties with Iran while supplying weapons to Iran’s foes in Syria.

And perhaps that is why this prophecy ultimately leads us to the doorstep of the Tribulation. We pick up that story in Yasha’yah 7:5, where we find: “Aram has plotted evil against you along with Ephraim.” Ephraim is a reference to the Northern Kingdom of Yisra’el – a nation which was completely destroyed because its leaders formed and broke alliances with Middle Eastern nations in a vain attempt to find peace and security apart from Yah. They, like America after them, were even willing to sacrifice the remainder of Yisra’el, especially Yaruwshalaim, to appease their foes.

Affirming this, the leader of the malevolent alliance in opposition to Yahuwdah is quoted saying: “Let us go against Yahuwdah and let us tear her apart, breaking her into pieces so that we can reign over her.” (7:6) This is precisely what Yisra’el’s enemies, today’s Islamic nations, are planning. It is what they will do once America cedes the West Bank to them. And when they act next, they will be wielding American weaponry.

But rather than prevail, rather than reigning over Yisra’el after America slices the tiny nation into pieces, Muslims will instead be rebuked and blown away by God. And while that is now, 2,600 years ago...

“Thus says (ze’th ’amar) Yahowah (יְהוָה), this shall not stand (lo’ quwm) and it shall not happen (lo’ hayah).” (7:7) “Because indeed (ky) the head (ro’sh – the source and sum) of Aram / the High and Mighty (’Aram – exalted, high, and mighty) is Damascus / Dung (Drameseq – the sorrowful weeping sore where corpses are covered in dung, where the dumb are silenced), and (wa) the head (ro’sh – the source and sum) of Damascus / Dung (Drameseq – the sorrowful weeping sore where corpses are covered in dung, where the dumb are silenced) is Ratsyn / Slavery and Slaughter (Ratsyn – king of Damascus and the
progenitor of a family of temple slaves; from ratsach – to murder and slaughter) and in another (wa ba ‘owd) sixty-five years (shishym wa chamesh shana’), Ephraym will be shattered and destroyed (chatha’th ‘Ephraym – the Northern Kingdom will dismayed, divided, and broken, abolished and afraid) as a nation (min ‘am – from being part of the family).” (Yasha’yah / Salvation is from Yahowah / Isaiah 7:8)

And so it would be. The Syrian – Ephraym alliance against Yahuwdah would be for naught, as both would be plundered by the foe they sought to avoid. And as a consequence, the Northern Kingdom was obliterated and its people were hauled away into slavery.

Yahowah revealed the consequence of showing contempt for Him as opposed to relying upon Him: “And (wa) the head (ro’sh – the source and sum) of ‘Ephraym (‘Ephraym – Heap of Ashes, also known as the Northern Kingdom of Yisra’el) is Shomarown (Shomarown – typically transliterated Samaria, capital of the Northern Kingdom of Yisra’el which was home to ten of the twelve tribes; from shamar – to closely examine and carefully consider, being observant), and (wa) the head (ro’sh – the source and sum) of Shomarown (Shomarown) is the son of (ben) Ramalyahuw (Ramalyahuw – treacherous contempt for Yah, a king over Yisra’el in Samaria who “did that which was evil in the sight of Yahowah” (2 Kings 15:25)), so if (‘im) you are not trusting (lo’ ‘aman – you are not reliant, seeking to be confident, established, supported, and upheld, having sought verification), then indeed (ky), you will not endure (lo’ ‘amar – you will not be established nor enduring in the relationship, lacking trust and failing to rely, you will not be supported or upheld).” (Yasha’yah / Salvation is from Yahowah / Isaiah 7:9)

The same is true today. When individuals and nations rely upon their militaries and their diplomacy, they ultimately die. But when the people are observant, when they rely on Yahowah’s guidance, they prevail.

“And so once again (wa yacaph) Yahowah () spoke (dabar – communicated using words) to (‘el – as the Almighty for the benefit of) ‘Achaz (‘Achaz – King of Yahuwdah, meaning He Has Grasped Hold, He Has Been Enveloped and He Has Been Settled), to say (la ‘amar – to approach by responding and declaring): (7:10) ‘For (la – to come near) you ask for (sha’al – you desire and request you want and inquire about, questioning (qal imperative)) a sign (‘owth – a promise, miracle, oath, proof, and illustration) by means of (min – from and out of) an association with (‘im – in a relationship with the family of) Yahowah (), your God (‘elohym), one which is a profound and difficult (‘amaq – regarding a deeply formulated and misunderstood) question (sha’al – request, desire, and yearning) even (‘ow – or choosing) towering high into the
highest dimensions (gabah la ma’al – which is above all challenging to understand).”’ (Yasha’yah / Salvation is from Yahowah / Isaiah 7:10-11)

Rather than simply reading Yahowah’s testimony, which affirms all we need to know, religious and political devotees often want signs, especially things which can be deemed miraculous, to reinforce their fledgling faith – a deficiency which needs constant stroking. And all too often, in a desperate attempt to validate their senseless beliefs, the most mundane occurrences are claimed as miracles, as signs from their god. So in Yahuwdah, the people, awash in religion, sought some divine reassurance. Few were open to the idea that trusting God would be more expedient than the more typical reliance on international treaties, diplomatic compromise, and a strong military defense.

The king, however, knew Yah, so he separated himself from the desires of his people in this regard. “But (wa) ‘Achaz (‘Achaz – King of Yahuwdah, meaning He Has Grasped Hold, He Has Been Enveloped and He Has Been Settled) said (‘amar – responded and replied), ‘I have not, am not, and will not actually ask (lo’ sha’al – I have not inquired about and will not demand, nor am I searching for (qal imperfect)), and nor was I, am I, nor will I attempt to put Yahowah to the test (wa nacah Yahowah – so I would never consider doing something that would tempt Yahowah (piel imperfect)).’” (Yasha’yah / Salvation is from Yahowah / Isaiah 7:12)

Yahowah, always desirous of revealing Himself to His people so that they might choose to rely upon Him, provided some perspective for the Yisra’elites. He made them aware of a reality which remains extant today. The Chosen People represent two one-thousandths of the world’s population, and yet they manage to survive in Yisra’el even though the surrounding 1.5 billion Muslims want them wiped off the face of the earth. Yahowah asked them if that would be possible without His assistance...

“And so He said (wa ‘amar), ‘Please listen (na’ shama – I hope you choose to hear this regarding (qal imperative)) family (beyth – the house and household) of Dowd (Dowd – of the beloved, commonly transliterated David), question whether (ha – as an interrogative denoting whether it is possible) that from so few (ma’at min) it would be possible (la’ah – would have the capacity to carry out the requirement) that men (‘iysh ky – individuals) would so be so capable (la’ah) except with (gam ‘eth) their God (‘elohym)?’” (Yasha’yah / Salvation is from Yahowah / Isaiah 7:12-13)

That should have been sufficient for Yahuwdym then as now, especially after the three lopsided wars the nation has won against vastly superior forces. But Yahowah went beyond this, offering a sign to His people for another time.
“So therefore (ken), accordingly (la), Yahowah, Himself (יהוה – huw‘ – as presented in the DSS (the Masoretic Text replaced YHWH with “‘adony – My Lord”), He actually bestowed (nathan – He provided and continually gave (qal imperfect)) this to me (huw‘ – Him approaching for me): ‘Behold (hineh – look up and pay attention, noticing) a sign of (‘owth – the promise, miracle, oath, and proof of) the pregnant virgin (ha ‘almah hareh – the young woman who has conceived and has never been married; from ‘alam – one who is not yet known) when (wa) giving birth to (yalad – bearing) a son (ben). Indeed (wa), His name (shem – His reputation, renown, and status (from the DSS because the MT changed this to “she will name”)) shall be proclaimed (qara‘ – called out, summoned, invited, read, and recited (qal perfect)) “Immanuel / God With Us (‘Imanuw ‘el – With and Beside Us Is God).”’” (Yasha’yah / Salvation is from Yahowah / Isaiah 7:14)

While it is uncommon now and impossible then for a woman who has never known a man in the “biblical” sense to conceive, the greater miracle is Yahowah’s willingness to set apart and diminish an aspect of His immense power to commune with us. He has done so six times previously, but was not called “‘Imanuw ‘el” during any of those occasions. Therefore, this prophecy, one emerging from a discussion that began in Damascus, is addressing visits set forty Yowbel apart: the former in Year 4000 Yah (33 CE) when Yahowsha’s observance of the Towrah enabled the Covenant’s promises on Pesach, Matsah, Bikuwrym, and Shabuw’ah and the latter upcoming in Year 6000 Yah (2033 CE) when Yahowah will renew and restore the Covenant on Kippurym and Sukah, living with us for one-thousand years. Man’s way, the way of religion and politics, the way of war and terrorism, will lie in ruins, Damascus replaced by Eden.

More fully aware of the contrast between what man has done to himself in Damascus and the work Yahowah has done on our behalf in Yaruwshalaim, let’s ponder a remarkable end-times prophecy. In the midst of the one of the most horrific religiously inspired proxy wars of all time, one that is being played out before our eyes in Syria, we are warned...

“A prophetic pronouncement regarding (masa‘ – a prophecy attributed to the oppression and burden of) Damascus (Drameseq – commonly transliterated Damascus, capital of Syria, controlled successively by Yisra’el, Assyria, Babylon, Greece, Rome, Byzantium, the first Muslims, and then the Ottomans, currently the center of world upheaval; from dama‘ – a weeping sore, dim‘ah – tears or
sorrow, *domen* – corpses covered in dung, and *damam* – to grow dumb and be silenced): **behold** (*hineh* – look up and pay attention to) **Damascus** (**Drameseq** – Damascus, Syria; the capital of the most religiously ravaged and politically manipulated warzone on earth at the time of the time of this writing in early 2014 (the spelling of **Drameseq** is based upon the DSS)) **is revolting and corrupt and will be removed from among inhabited cities** (**suwr min iyr** – is degenerate and unrestrained and thus shall be rejected and abolished as a population center, enduring anguish and terror (in the hophal stem this fate was foist upon Damascus and as a participle, Damascus will come to embody unrestrained corruption)). **And** (**wa**) **she shall totally and actually become** (**hayah** – she will genuinely and completely exist as (qal perfect)) **a twisted and tangled** (**ma’iy** – a distorted, crooked, perverted, and contorted) **heap of rubble** (**mapalah** – destroyed ruin; from **naphal** – fallen prostrate, overthrown and inferior).” (Yasha’yah / Salvation is from Yahowah / Isaiah 17:1)

Yahowah isn’t sympathetic toward the display of Islamic terrorism He is witnessing in Damascus. **Suwr**, which was translated “revolting and corrupt and will be removed,” can be rendered “turned away and abolished, degenerate and forsaken,” even “rejected as wild and unrestrained.” Similarly, **iyr** conveys more than “inhabited city,” because it also speaks of “anguish, anxiety, wrath, anger, and terror.” Islam is the most overtly satanic religion ever foisted on the masses, the most degenerate and revolting corruption to be considered a mainstream religion.

Also worth considering is the juxtaposition of **ma’iy** and **mapalah**, which collectively depict the nature of the Muslim terrorists currently reducing Damascus to a heap of ruins: “twisted, distorted, corrupt, and perverted people subject to prostration.” And inexcusably, these jihadists are wielding American weapons when they are not prostrating themselves in prayer, staining the American consciousness with the murder of over two-hundred thousand souls. In the process, the United States is making Israel more vulnerable to the onslaught of Allah’s caustic religion.

Syria is currently a client of Iran, just as is Iraq, both as a result of America’s ill-fated invasion. By way of Hezbollah (Allah’s Party), the religious regime in Iran also controls Lebanon, creating a land crescent from Iran into northern Israel—facilitating one potential aspect of the Islamic invasion this prophecy predicts. After the affirmation of a land for peace treaty around the Fall of 2026, Muslims will quickly and callously disregard their promises and invade Israel in unison wielding American weapons. Over the past decade under Presidents Bush and Obama, the United States has fundamentally changed the balance of power in the region by providing Muslims with twenty-five times more military hardware than is offered to God’s Chosen People.
Yahowah’s use of *arow’er* in the next statement could be a reference to Lebanon. Not only will Hezbollah attack Israel by marching through this once proud country, one known to the world for its soaring “cypress trees,” it has become a casualty of the Syrian War – yet another nation devastated and impoverished by Islam.

*Arw’er* also depicts of the millions of Muslims bequeathed with the misnomer “Palestinians” who have “become destitute and impoverished outcasts” from Yisra’el who are now living in Jordanian and Lebanese refugee camps. Furthering this, *‘Arow' er* was a town in Ammon, which is Jordan today, a nation where most consider themselves to be “Palestinian.”

The realization that *arow’er* is related to *‘aruwts*, meaning “dreadful and horrible wadi,” encourages us to see a depiction of Mecca, the birthplace of Islam, Israel’s most ardent foe. During Muhammad’s life, Mecca was known as a watering hole for passing caravans in the midst of a dreadful desert. Similarly *‘aryts* speaks of “ruthless terrorism,” something Muhammad practiced with reckless abandon, and thereby has become Islam’s signature act.

Perhaps even more revealing, *arow’ which the Theological Wordbook of the Old Testament affirms is the root of *‘arow’er*, appears in Yowb / Job 39:5 to depict a “wild ass.” Yahowah has already told us that Ishmael’s descendants, today’s Muslims, will be “wild asses of men.”

So *arow’er* could be one of those words with many shades, one designed to draw our attention to the fate of the mythical “Palestinians” who consider themselves “outcasts,” to include Lebanon and Jordan where these “destitute” people have been “impoverished and repudiated,” in addition to being inclusive of “wild asses” of men from the wadi of Mecca, making the connection to Islam through Ishmael.

Just as Ely’ezar of Damascus and ‘Iyshma’el of Hagar were rejected, both expressly excluded from the Covenant, Yahowah remains consistent...

**Abandoned and forsaken will be (’azab – rejected, deserted, estranged, left behind, separated, destroyed, and damned are) the inhabited regions (’iyr – the populated cities) of *‘Arow’er* (’arow’er – of the outcasts (a reference to ‘Palestinian’ refugees), of the Arnon Valley in Ammon (a reference to Jordan), of the cypress tree (a reference to Lebanon), of the repudiated and destitute who are laid bare, of those stripped of all pretence, of the impoverished, vulnerable, and those without resources, and of the wild ass (a reference to Islam through Ishmael); spelled *Owraruw* in the DSS).**

**For there will be** (*la hayah – because there will exist as (the qal stem affirms that this prophetic pronouncement will actually occur as it is being depicted, the**
imperfect conjugation reveals that the horrible destructive acts have lasting and ongoing implications, and the third person feminine plural means that “they” is addressing the inhabitants of the destroyed cities acting as) **roaming animals fighting in militant militias who are dispossessed** (‘ader – abandoned as a group because they have collectively missed the way, having failed miserably; or if diacritically marked ‘edar – flocks of goats and herds of donkeys). **But then** *(wa)* **there will be no one to terrify** (‘ayn charad – none to terrify).” *(Yasha’yah / Salvation is from Yahowah / Isaiah 17:2)*

In other words, the demise of Damascus, of Lebanon and Jordan, of the refugees living there, of Muslims in general, will be self-inflicted. Marauding bands of Muslim mujahedeen will act like the savage animals their religion has bred them to become. And they will kill until there is no one left to terrify. That is largely because there is no distinction between civilians and militants in Islam. According to the Qur’an, all good Muslims are terrorists and all peaceful Muslims are hypocrites.

This is precisely what we are witnessing in Iraq, Syria, Lebanon, and Jordan today. There is no good side in this conflict, only various grades of depravity. Muslims have been conditioned to kill, and they don’t seem to care if they are murdering Jews, Christians, Hindus, Communists, or fellow Muslims. Even in the Qur’an we find this same universality. Muhammad and his wannabe god began terrorizing pagan Arabs, followed by monotheistic Jews, Byzantine Christians, and finally peaceful Muslims.

“**So** *(wa)* **the fortified place** *(mibtsa’r – the defensive structures) will cease to exist** *(shabath – will desist, coming to an end as a result of their choices (the consecutive form serves as an expression of volition)), because of** *(min – on account of) **‘Ephraym** *(‘Ephraym – serving as a metaphor for a divided Yisra’el expressly excluding Yahuwdah and Yaruws halaim, meaning heap of ashes, commonly transliterated Ephraim, the son of Yowseph and brother of Manasseh, used to depict the Northern Kingdom encompassing ten of twelve tribes), along with** *(wa) **the government** *(mamlakah – the kingdom, empire, realm, authority, and people ruled under the monarchy) out of** *(min – from) **Damascus** *(Drameseq – capital of Syria, the epicenter of world Islamic upheaval and former location of the most enduring and imposing Muslim caliphate; from dama’ – a weeping sore, dim’ah – tears or sorrow, domen – corpses covered in dung, and damam – to grow dumb and be silenced), including** *(wa) **the remnant** *(sa’ar – a remaining portion, a residue of the rest left behind) of **‘Aram / Syria** *(‘Aram – Greater Syria or Assyria, including Mesopotamia, and therefore inclusive of today’s Iran, Iraq, Syria, and Lebanon (all of which are controlled by Iran as a result of the American invasion of Iraq); the son of Shem; from ‘armown – palace, citadel, or fortress) **for being similarly** *(ka – as or like, in this manner and thus*
comparatively also) vehement and burdensome (kabowd – fanatical and onerous, abundantly wealthy and overly glorified; from kabad / kobed – hardened and grievous, ignorant and dimwitted, hardheaded and stupid, enraged and troublesome).

The children (beny) of Yisra’el (Yisra’el – of Individuals who Engage and Endure with God) shall actually continue to exist (hayah – will genuinely exist forever (the qal stem demonstrates that this prophecy must be interpreted literally while the imperfect conjugation reveals that their shall be no end to its implications)), prophetically declares (na’um – pronounces in advance of it occurring) Yahowah (יהוה) of vast array of spiritual messengers and envoys (shaba’ – company of useful implements designed to serve the authority which are deployed in a command and control regimen, and thus without freewill).” (Yasha’yah / Salvation is from Yahowah / Isaiah 17:3)

This passage is challenging to translate because some of the terms deployed within it have diverse connotations. For example, kabowd can be good or bad depending upon the context. In this case, since Yahowah is speaking about the utter destruction of Damascus and the implications associated with the demise of the Syrian government, the most rational approach is to consider the negative aspects of kabowd. So rather than rendering it “significant and glorious,” a more fitting depiction can be advanced by examining the etymological roots, kabad and kobed. They suggest that the Islamic nations surrounding Yisra’el will cease to exist because Muslims are “vehement in their rage, onerous and burdensome in their abuse, hardheaded and grievous in their thinking, ignorant and dimwitted in their beliefs, foolish as a nation, and thus enraged and troublesome.” Those who have been indoctrinated by their religion to seek the destruction of Israel will themselves be destroyed so that Yisra’el might endure.

Having compiled the best-documented and most-comprehensive chronological presentation of Islam’s five oldest scriptural sources, Prophet of Doom, I can attest with absolute certainty that Islam is the dumbest, most utterly foolish major religion. It preys on the ignorant and dimwitted. And while being stupid isn’t a crime, religious morons are easily enraged. And since they are hardheaded, they are seldom reasonable. These traits make the religion extraordinarily abusive.

The names on this list are also revealing. It begins with “Drameseq – Damascus,” the current focus of Islam’s intolerance. Here, Sunni jihadists armed with American weapons are currently murdering, raping, and robbing tens of thousands of Shi’ites and Christians while the opposing Shia troops and militias are responding in kind, albeit with Russian and Iranian arms. Not only are we told by God that this Islamic infighting will reduce the city to rubble, the city’s name describes “a weeping sore where there are tears of sorrow over corpses covered in dung, a place where the people are silenced.”
Arow’er is next. As we have learned, it is overtly descriptive of “Jordanian refugees,” but through the “cypress” and “wild ass” illusions, the reference is inclusive of Lebanon and Muslims. They, we learn, will be deserted and forsaken. These places will be abandoned apart from the roaming animals who comprise Islamic militias, and even for them, there will no longer be any civilians left to terrorize.

‘Ephraym is the name Yahowah deploys to speak of a divided Yisra’el, of the region initially estranged from Him because they forsook the Covenant, favoring the kind of international military alliances that have been so devastating for humankind. The Northern Kingdom was destroyed by Assyria within a generation of its formation, and thereby serves as an example of how not to behave. But now, it is Assyria’s turn to suffer, indicating Iran’s influence in Iraq and Syria will succumb to the Sunni militias perhaps to spare ‘Ephraym, but not necessarily so. What was the Northern Kingdom may suffer again, this time at the hands of the jihadists that brought Syria down. While Yahowah has promised to reconcile Yisra’el, which means that within the next twenty years ‘Ephraym will be reunited with Yahuwdah, making Yisra’el once again equivalent to Ya’aqob, most Yisra’elites will not survive to enjoy that day.

But gradually, the ten tribes comprising ‘Ephraym which have been scattered in Assyria, today’s Iran, Iraq, and Syria, will end their open rebellion against Yahowah. The long divorce proclaimed in Howsha’ / Hosea will soon be over. The Day of Reconciliation, Yowm Kippurym in Year 6000 Yah (sunset on October 2, 2033), is imminent. And therefore, it is for the sake of Yisra’el that the government of Damascus ultimately fails, and with it Iran’s influence in the region. For those wondering how the Syrian war will unfold, we have been given the answer.

‘Aram could have been translated simply as “Syria” so long as readers realized that this means much more to the Islamic combatants fighting there than the current national boundaries. The capital of the Islamic world after Sunnis bludgeoned Shia Muslims into submission in the 8th century CE was Damascus, and their “Sham – Syria” comprised the entire region, including today’s Syria, Lebanon, Israel, Jordan, Iran, and Iraq. It was from Damascus that this unified Islamic Caliphate ruthlessly ruled over much of the world, from Spain and Northern Africa to India, and everything in between. Most of the Sunni jihadists fighting in Syria are committed to the same result, a unified base from which they want to conquer the rest of the world so that every soul surrenders to Allah. This goal is the catalyst for Islamic conquest, the throttle for Islamic rage, the sandbox for Islamic jihadists to prove themselves worthy of paradise, the fulcrum upon which Sunni Islam will prevail over the rival, Shia, and it is the epicenter of the next world war with alliances divided between the belligerents. Every Muslim
within Greater Assyria will suffer because they are universally fanatical and onerous, ignorant and enraged. And they will die, massacring one another so that Yisra’el might live.

It would be easy to assume that Yahowah is somehow encouraging these religious zealots to harm themselves for the sake of His children. But that is not the case. At this point, with Muslims killing Muslims, Yahowah is simply reporting what He has witnessed. That is not to say that God won’t intervene. He will, but only when the survival of Yisra’el is at stake.

Since it is vitally important, and since Yahowah uses prophecy to prove that He is God and that He inspired this testimony, let’s be perfectly clear. This prophetic portrayal specifically states that “the government (mamlakah – the kingdom, authority, and people ruled under the monarchy) out of (min) Damascus (Drameseq), including (wa) the remnant (sa’ar – remaining portion) of ‘Aram / Syria / Assyria (‘Aram)” “will cease to exist (shabath).” We can therefore conclude that Sunni jihadists will eventually prevail, bringing down the Iranian-backed Shia government of Syria. But in the process, these Islamic terrorists will not only ruin Damascus, they will decimate the civilian population of the country.

This is currently surprising, although ultimately inevitable. Assad has the upper hand at this point, three years into the conflict. Sunni jihadists have started killing one another. They are losing their grip on cities previously captured. And Russia has effectively prevented American intervention on behalf of the rebels. But the numbers tell a different story. Sunni Muslims outnumber Shiites more than two to one in the Middle East and four to one worldwide. And Sunnis, which receive American weapons, are vastly better armed. The forty-six Sunni-majority Islamic nations spend over $150 billion annually on their militaries, with Saudi Arabia leading the charge at $57 billion a year. The four Shiite-majority counties, Iran, Iraq, Azerbaijan, and Bahrain, devote less than $15 billion annually to war preparations, with Iran and Iraq each devoting $6 billion to their military forces each year. Syria is a bit of an anomaly, because its $2 billion military expenditures are on behalf of Shia Islam in a majority Sunni nation. So collectively, this means that in this proxy war, the Shiites are outmaneuvered four to one and outgunned ten to one. The math will ultimately catch up with them as it did the “Rebels” during the American Civil War.

And speaking of America, the United States outspends Russia and China combined by more than two to one militarily. So forgetting for a moment that the European Union is also allied with the Sunni rebels, America squanders $682 billion on its war machine while just $256 billion is spent annually by Assad’s allies, the combined forces of Russia and China. This is yet another indication that Yahowah’s prediction will be proven correct.
His promises are also reliable, and He has made a solemn vow to reconcile His relationship with Yisra’el and Yahuwdah. Those “Individuals who Engage and Endure with God” and those “Who are Related to Yahowah” will exist forever. Bringing it all together, thus far Yahowah has predicted:

“A prophetic pronouncement regarding (masa’) Damascus (Drameseq): behold (hineh), Damascus (Drameseq) is revolting and corrupt and will be removed from among inhabited cities, it is degenerate and unrestrained and shall be abolished (suwr min iyrr). And (wa) she shall totally and actually become (hayah) a twisted and tangled (ma’iy) heap of rubble (mapalah). (17:1)

Abandoned and forsaken, estranged, deserted, destroyed, and damned will be (‘azab) the inhabited regions and populated cities (‘iyrr) of ‘Arow’er, the outcasts in Jordan and Lebanon (‘arow’er). For there will be (la hayah) roaming animals fighting in militant militias failing miserably (‘ader). But then (wa) there is no one to terrorize (‘ayn charad). (17:2)

So (wa) the fortified place and defensive structures (mibtsa’r) will cease to exist (shabath) on account of (min) the Northern Kingdom (‘Ephraym), along with (wa) the government (mamlakah) out of (min) Damascus (Drameseq), including (wa) the remnant (sa’ar) of Syria and Assyria (‘Aram), for being similarly (ka) vehement and burdensome, fanatical and onerous, dimwitted and enraged (kabowd).

The children (beny) of Yisra’el, those Individuals who Engage and Endure with God (Yisra’el), shall actually continue to exist (hayah), prophetically declares (na’um) Yahowah (יָהוָה) of vast array of spiritual messengers and envoys (shaba’).” (Yasha’yah / Salvation is from Yahowah / Isaiah 17:3)

For an alternative view, the King James Version renders the last verse: “The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts.” This implies that the utter destruction of Syria, but also implies that the heap of twisted rubble that is Damascus will cause the Muslims who lived there to become as glorious as the Children of Yisra’el. If nothing else, this affirms that English Christians hold Israel in extremely low regard.

The American evangelical Christians who sponsored the New Living Translation similarly strove to suggest that they had inherited Israel’s former glory when they published: “The fortified towns of Israel will also be destroyed and the royal power of Damascus will end. All that remains of Syria will share the fate of Israel’s departed glory.”
While I would never be so arrogant as to claim that my translations are perfect, which is why I encourage you to verify all of this for yourself, I can attest that the KJV and NLT are wrong. And it’s not that they haven’t deployed Hebrew scholars, it’s that they don’t know Yahowah, and thus do not understand what He is saying. What they don’t want anyone to know is that God hates the Christian Church and loves the Children of Yisra’el. As a result, one will endure and the other will not. One will be brought home and the other will be left behind.

In the midst of this future narrative regarding the fall of Syria, Jordan, and Lebanon to Islamic terrorists, and how that relates to Yahowah’s pronouncement that Yisra’el will survive, the prophecy reveals that the Promised Land will be narrowed at its midsection. This strongly suggests that these events and proclamations are related. That is to say, the Islamic jihadists who will bring down the Assad regime, destroying Damascus in the process, will turn their sights on Israel. The Muslim mujahideen, rather than releasing their weapons once Bashar al-Assad is dead, will simply turn around and point them in a different direction, towards Jerusalem.

These terrorist gangs without tanks, an air force, or navy, will be no match for Israel’s Defense Forces. Out of necessity, the IDF will mow them down as these jihadist attempt to cross the border. And while there will be no viable alternative, Israel is the only nation on earth which is rebuked for defending itself. Stopping the Islamic terrorists clamoring to pillage and plunder will galvanize the world against the tiny nation. Jews will be portrayed as the aggressors and as mass murderers.

The solution, which is currently being brokered by America, will be to establish a Palestinian nation, and therefore a terrorist state, in the West Bank and Gaza. This act will saw the Promised Land in two at its midsection, where seventy percent of the Israeli population currently resides. So although the Syrian jihadists will fail, by attempting to appease them and their fellow Muslims, the Middle East and then the entire world will be engulfed in a much larger war.

This prophecy, therefore predicts that the “land-for-peace” concessions in which Gaza has and the West Bank will be given to Muslims in exchange for useless proclamations of peace. Israel will be dissected, becoming less than five or six miles across. Since Gaza is already gone, this is occurring in stages. And it is reasonable to assume that the final act will coincide with the treaty announced
by Dany’el / Daniel which ushers in the seven-year Tribulation. If so, we are now approaching Taruw’ah in the Fall of 2026 in this next statement.

Also, to enhance our understanding of what Yahowah is foretelling, by specifically delineating Ephraim, representing the Northern Kingdom, in a prophecy which affirms Yisra’el’s continuing existence, Yahowah is addressing the fate of eleven of the twelve tribes. While Benjamin was originally aligned with Yahuwdah, by making a distinction between the two names, Yahowah is saying that the destruction of Damascus and Greater Syria will spare much of the nation but still leave Yahuwdah, and thus Yaruwshalaim, vulnerable. I suspect that this is because America, to placate the Muslim marauders, will compel the nation to surrender Samaria, known as the West Bank, to the Islamic terrorists. Affirming this, Yahowah, through His prophet Yasha’yah, revealed:

“And (wa) it will actually come to pass (hayah – it will come to exist and totally happen as a result of man’s choices (qal perfect consecutive)) in that day (ba ha yowm – around this time) that the size (ha huw’ kabowd – that the magnitude, dimensions, and volume, that the respect and dignity, that the reputation and abundance, that the presence and power) of Ya’aqob (Ya’aqob – renamed “Yisra’el” by Yahowah, meaning: one who cannot be swayed or detoured because he supplants his heel, Abraham’s grandson, heir to the Covenant, the father of the twelve tribes, and thus a completely reunited Yisra’el) shall be decreased to the point of no longer being sustainable or viable (dalal – shall be diminished, making the state incapable of surviving, being thinned and impoverished so that normal life becomes impossible to support), and (wa) the fattest, best protected, and most important place (mashman – the waist or midsection, the most stout and populated area) of his body (basar – his physical existence) shall be leaned (razeh – made thin and shrink in size).” (Yasha’yah / Salvation is from Yahowah / Isaiah 17:4)

Yahowah, by saying “in that day,” has affirmed what I assumed previously, that the divestiture of Israeli land is tied to the fall of the Syrian regime. As I’ve predicted, while Bashar al-Assad is a ruthless dictator, the Sunni jihadists seeking to overthrow him are worse – not only for Syrians, but also for Israel. It is why it is so counterproductive for the United States to be arming and supporting them.

Also, by tying the Syrian War to the surrender of Israeli land, America becomes overtly culpable. The United States is guilty of starting this proxy war through the invasion of Iraq, whereby the nation was given to Iran. But equally deserving of blame, through the U.S. military’s Awakening program, weapons were supplied to create Sunni militias in Iraq, and it is those weapons and those jihadists who first turned a peaceful political protest in Syria into a devastatingly deadly war.
Furthermore, at the same time, America capitulated on the Iranian nuclear program, assuring that the threat of an atomic bomb would influence world opinion. This capitulation of Israeli territory, an idea promoted primarily by the United States, may ultimately be accepted by Israel under the threat of nuclear annihilation.

Before we move on, I’d like to take a step back in time to gain a better perspective on the scope of this prophecy. For the events depicted here to occur as they were predicted two-thousand seven-hundred fifty years ago, an already thrice-conquered Yisra’el would have to become reestablished and then made whole. After one-thousand nine-hundred years of exile following the sixth successful conquest of the Promised Land, that of the Romans in 133 CE, while these same Romans, then the Byzantines, followed sequentially by Shi’ite and then Sunni Muslims, the Turkish Ottoman Empire, and then the British lorded over Yisra’el, against all odds Yisra’elites returned home and became a sovereign nation again. This incomparable miracle occurred in stages.

First, in 1948, the United Nations, in the aftermath of the Holocaust, awarded a portion of the Promised Land to the surviving Yisra’elites. Second, in that same year, facing nations established in the aftermath of World War I which outnumbered them a thousand to one, each of which wielded vastly superior weapons, God’s Chosen People, fighting as civilians without so much as a common language, astonishingly won their War of Independence against the combined forces of the Muslim world. Yet then, the whole of the Gaza Strip and the entire West Bank remained part of Egypt and Jordan respectively, thereby still precluding the thinning of a united Yisra’el as this prophecy portends.

It wasn’t until the fledging nation prevailed against a second unified Islamic assault in 1967 during the Six Days War that Israel reclaimed much of Yahowah’s original gift. Yet even then, it would be another forty-four years before America’s invasion of Iraq would lead to the Syrian War, ultimately making the destruction of Damascus the catalyst for the ill-advised act of sacrificing Yisra’el land for promises of peace.

What makes this prophecy extraordinary is when it was committed to writing millennia ago in the waning days of the 8th century BCE, somewhere between 740 and 730, Yisra’el was being ripped to shreds, its cities razed, and its people enslaved. Moreover, we possess ancient verifications of these predictions. The Great Isaiah Scroll, for example, dates to 200 BCE and is the oldest surviving complete copy of any book written in antiquity.

The fact is, conditions that would have been inconceivable at the time they were being foretold are just now materializing before our eyes. For example, Ephraim, representing the Northern Kingdom, at the time of this writing was
separated from Yahuwdah. That means there wasn’t a unified Yisra’el to thin at the waist. The Northern Kingdom, itself, was under siege – being attacked by the world’s most ruthless superpower, Assyria. Huge swaths of the nation were falling under the control the Assyrian monarchs, Tiglath-Pileser III and Shalmaneser V. The latter’s son, Sargon II, and his successor, Sennacherib, following in their father’s footsteps, took twenty years to systematically ransack most of what Dowd and his son, Solomon, had built two-hundred years earlier.

By way of background, after the death of Shalomoh / Solomon in 931 BCE, every tribe except Yahuwdah and Benyamin refused to accept Rachab’am / Rehoboam, the son and successor of Solomon, as their king. This rift occurred because he refused to lower the rather onerous tax imposed by his licentious father. These ten tribes preferred Yarob’am / Jeroboam, who was residing in Egypt at the time. So upon his return in 920 BCE, they pronounced him king in Shechem, leaving Yahuwdah completely isolated and Yisra’el divided. It was now the Kingdom of Yahuwdah versus the Northern Kingdom (which retained the name Yisra’el and was often referred to as Ephraim). These choices set the stage for the traumatic events transpiring as Yasha’yah transcribed Yahowah’s haunting predictions.

By 740 BCE, Assyrian King Tiglath-Pileser began to systematically brutalize and enslave the remnants of Yisra’el, causing ten of Ya’aqob’s twelve tribes to be considered lost. Reuben and Gad were the first to succumb, then Manasseh. They were taken to Assyria where they would remain for centuries. Then in 722 BCE, the surviving capitals of the Northern Kingdom were ransacked, both Shechem then Tirzah, along with most of Samaria under King Omri. During the siege, Shalmaneser V died and was succeeded by Sargon II. Of his conquest, he wrote: “Samaria I looked at, I captured. 27,280 men who dwelt in it I carried away into Assyria.” Duly recorded in ancient stele by the victors, this appeared to be the final curtain for the Kingdom of Yisra’el. It had been wiped off the face of the earth.

The oldest extant corroborations of this period, besides the testimony found in Chronicles and Kings, include the aforementioned Assyrian stele inscription discovered in ancient Assyria in addition to an intriguing stele found in Moab, which is Jordan. Called the Mesha Stele, this three-foot tall smoothed block of basalt stone contains the longest Iron Age inscription ever found. It was written in the Moabite language in the 9th century BCE using the Ancient Hebrew alphabet. The history depicted in the inscription parallels the account initially reported in the Book of Kings. It refers to the “Kingdom of Yisra’el” as distinct from “the Kingdom of Yahuwdah,” to “the House of Omri,” to “the House of Dowd / David,” and to their God, “Yahowah.” These historic corroborations are important because they affirm that Yahowah’s eyewitness portrayal of human events,
whether past, present, or future, is consistently accurate. After all, from God’s perspective prophecy isn’t about predicting the future, it is the result of Him seeing the whole human experience and then reporting what He has witnessed in our future in our past, long before these events actually transpire.

Returning to the historical narrative, the Kingdom of Yahuwdah survived the initial Assyrian assault partly because the small nation capitulated and became a vassal state. But some twenty years later, Chizqiyah / Hezekiah, as king of Yahuwdah, sought to end his nation’s subservience to the Mesopotamian overlords. He ceased paying the tribute tax imposed by Assyria and forged an alliance with Egypt. But the Egyptians proved unreliable, and in the fourth year of Sennacherib (701 BCE), Yahuwdym were isolated and defenseless, which was concerning because 185,000 Assyrian soldiers were marching in their direction with the express intent of plundering what little was left of the Kingdom Dowd / David had forged.

As it would transpire, what happened next serves as a lesson for us today. Hopelessly out numbered, Chizqiyah / Hezekiah initially tried to pay off Sennacherib with three hundred talents of silver and thirty of gold. But after the payment was made, the Assyrian king, rather than retreating, renewed his assault and laid siege on Yaruwshalaim. So after his faith in military alliances, money, and potentates proved unreliable, the king tried the opposite approach, and came to rely upon the Towrah and its Author, Yahowah. He destroyed every religious site in Yahuwdah and began to prepare his people so that they could celebrate Passover, Un-Yeasted Bread, and First-Born Children in accordance with Yahowah’s Towrah Instructions. This approach, their collective trust, and their willingness to observe the Towrah, and act upon its Guidance was sufficient. Yahowah did the rest, sending one of His mal’ak / messengers to poison the Assyrian army as they prepared for their final assault outside the city gates.

Sennacherib had thought that as the favorite son of the gods, and as the leader of the world’s most powerful military, the city would be easy prey. Just the day before his troops were annihilated he had sent a messenger to underscore the choice Hezekiah had made. He is recorded telling Yahuwdym that in the manner their king had destroyed all vestiges of religion, they too would be destroyed. And yet as we now know, the assemblage of false gods and human military might was no match for a single representative of Yah.

Unfortunately, just a century later, Yahuwdym became prosperous and self-reliant, forsaking their relationship with Yahowah and His Towrah. They would soon regret that approach and decision. As it would transpire, the Babylonians overran the Assyrian capital of Nineveh in 612 BCE. They then moved their capital to Harran, closer to Yahuwdah, but by 610 BCE, it too was captured by the Babylonians. So the Assyrian King Ashur-Uballit II moved to Carchemish on th
Euphrates River and waited for the Egyptian army to come to his rescue. But Pharaoh Necho II was delayed at Megiddo, northwest of Yaruwshalamaim, by the forces of King Yo’shyah / Josiah of Yahuwdah. While Yo’shyah was killed and his army was defeated, because the Pharaoh’s army arrived later than expected, the combined Egyptian and Assyrian forces failed in their siege of Harran. They retreated to northern Syria, where the remaining Assyrians and Egyptians met the full might of the Babylonian army led by Nebuchadnezzar II, the king of Babylon, in 605 BCE. They were defeated, ending the Assyrian run as an independent nation while dramatically diminishing Egypt’s influence. As a result, for Yahowah’s prophecy to be valid, Assyria would have to be reformed as a nation – something that wouldn’t occur until the 20th century.

Picking up the trail of events, immediately thereafter, Nebuchadnezzar invaded Yahuwdah. Hoping to avoid annihilation, Yaruwshalamaim’s King Yahowyaqym / Jehoiakim changed allegiances from Egypt to Babylon and paid a tribute which included Temple artifacts and members of the royal family who were taken as hostages. However, four years later in 601 BCE, Nebuchadnezzar returned, and this time was rebuffed in his attempt to invade Egypt, suffering heavy losses. Trying to capitalize on the swing of fortunes, Yahuwdah’s King Yahowyaqym / Jehoiakim withheld his Babylonian tribute and allied once again with Egypt. Not in the best of mood, Nebuchadnezzar laid siege to Yaruwshalamaim in 597 BCE, shortly after Yahowyaqym’s death. He pillaged the city and the Temple. He took the nation’s new king, the eighteen-year-old Yakonyah / Jeconiah, prisoner along with a preponderance of the population, including the king’s court, prominent citizens, and craftsmen. Yachezq’el / Ezekiel and Dany’el / Daniel were among those hauled off into Babylonian slavery. Only the most impoverished Yahuwdym were spared.

And as we know, a remnant would eventually return, but they would be conquered next by the Greeks. Then came the Romans. In their second assault on Yahuwdah, three merciless Roman Legions razed the city of Yaruwshalamaim, salted the earth, renamed the place after a historical enemy, crucified tens of thousands of people, and hauled off the surviving population as slaves. Then over the centuries, a succession of Christian and Muslim powers would laid claim over a land so ransacked, it would barely support a fledgling number of nomads. So against this backdrop, Yahowah’s declaration became so improbable as to be considered rationally impossible. And yet we are now witnessing its fulfillment before our very eyes.

Most recently, the United States under the Bush Administration compelled Israel to give Gaza, surrendering it to the Muslims. It was a bad move, one which turned a buffer zone into a breeding ground for jihadists and a staging area for
rocket launchers. Not to be outdone, the Obama Administration began coercing Israel into abandoning the West Bank and Golan Heights.

This so-called “Roadmap to Peace” is the same plan the Iraq Study Group proposed to resolve the Sunni uprising against the Shi’ite overlords America had empowered after deposing Saddam Hussein. And it will be the concession offered by the United States when it seeks to calm Islamic jihadists returning from terrorizing civilians during the Syrian War between these same two warring factions. When implemented, it will thin Israel at her waist to less than twenty miles across. Since seventy percent of Israel’s wealth and population reside in this place, the nation will become so vulnerable, buoyed by this concession to terrorism, Muslims will terrorize Israel. This Islamic conquest of the Promised Land is known as the Magog War. One out of every four people alive on earth at the time, mostly Muslims, will die in the Middle Eastern phase. But then the storm, a world war prompted by the United States will go nuclear, and one third of those who remain will succumb before the dust settles. This result will make America’s concession to Islamic terrorism the single deadliest and destructive blunder in human history.

And it’s not as if God and history didn’t provide a warning. The rebuke of America in this context commences with a “howy – woe” in Yasha’yah / Isaiah 18:1. And recent history screams: “No, don’t follow the example of England” when in 1938, Neville Chamberlain gave the Nazis the high ground of Czechoslovakia. That land-for-peace initiative was the catalyst for the Second World War. This one will start the Third.

So that we are not taken by surprise, so that no one is left behind without fair warning, we are told that the narrowing of Israel occurs in conjunction with a harvest of standing grain, a reaping of first fruits, and specifically, a gleaning, which is a smaller, secondary, harvest of olives.

“And (wa) it shall be (hayah – He will come to exist) like (ka) gathering in and receiving (‘acaph – bringing together, collecting, assembling, and removing, ingathering and withdrawing) of a harvest (qatsyr – a reaping of the fruit from the chaff in season; from qatsar – to cut away so as to remove from a vexing time of grief) of standing grain (qamah – that which is upright and has the ability to stand and rise; from quwm – to affirm, validate, and establish the standing and upright so that they might rise).

And with (wa) His Sacrificial Lamb (zarowa’ – His strong arm and power, His might, He who shoulders burdens; from zara’ – to sow seeds which produce offspring, zarah – to make known through a diminished manifestation, and zarah – to appear, becoming visible as light) collecting and harvesting (qatsyr – Him reaping the fruit from the chaff in season; from qatsar – to cut away so as to
And it shall be (hayah – He will come to exist) as (ka) a gleaning (laqat – gathering up, speaking of a smaller secondary harvest) of ears of grain (shibolym – the head of the grain) in (ba) the valley (’emeq) of Rapha’ym (Raphq’ym – the souls of the deceased; from rapha’ – defects which could have been healed by a physician, restoring the impaired to health).” (Yasha’yah / Salvation is from Yahowah / Isaiah 17:5)

While politicians and statesmen are making the planet more dangerous by capitulating to Islamic terrorism, tearing Yisra’el apart in the process, Yahowah will come to gather in and receive His Covenant children, sparing them from the wrath of war that is about to besiege the rest of the world. God and His creation remain at cross purposes.

But there are always a few, the one in a million who are guided by the Architect of Life. The “qamah – standing grain” and “shibolym – first fruits” references point to the Taruw’ah Harvest, when Yahowah removes His family so that they do not have to endure the Tribulation. It is what one would expect from a loving Father.

Shibolym, translated “ears of grain” in association with this secondary harvest, provides an illusion to the primary harvest, and to the timing of the first three Miqra’ey: Pesach, Matsah, and Bikuwrym, each of which occurs during ‘Abyb, the time when young barley ears are still green and growing at the head of the grain. This speaks of a time when we are still receptive to God’s invitations, rather than mature, hardened, and readily crushed.

In this regard, qamah is revealing because, based upon quwm, it confirms that the Sacrificial Lamb of God stood up for those of us who stand with Him. We are the standing grain, those represented by the two letters repeated in God’s name: . Those depicted by these letters are reaching up to grasp hold of Yahowah’s “י – hand,” His Zarowa’.

And speaking of the Zarowa’, the Sacrificial Lamb is Yahowsha’, the promised seed of Abraham. The Zarowa’ is the arm of God, the aspect of Yahowah’s nature who shoulders our burdens. It is by this means that Yah enables the Covenant’s promises. An entire chapter of Yada Yah was devoted to understanding the significance of this marvelous term.

The affirmation that this will be a “laqat – gleaning, or secondary harvest,” is enlightening on both accounts. The first harvest of saved souls occurred on Bikuwrym, known as FirstFruits, or more accurately: Firstborn Children. This celebration of Yahowah’s plan followed Yahowsha’s fulfillment of “Pesach –
Passover” and “Matsah – Un-yeasted Bread.” Yahowah has a plan, and He is carrying it out step by step in chronological order. The first four Miqra’ey were fulfilled one after another, all by the Zarowa’, all in Year 4000 Yah. So now on the precipice of Year 6000 Yah, God is announcing that He will once again honor His promises.

Collectively then, “laqat – gleaning” establishes the Miqra’ of Taruw’ah in its rightful place as the second of two harvests of saved souls. Additionally, by calling it a “gleaning,” God is affirming that the harvest will be small. This is consistent with His written proclamation on the first of the two tablets when He wrote: “thousands will receive His mercy by observing His covenant’s conditions.” Thousands amongst billions is just one in a million.

In this context, Raphq’ym, speaking of the “souls of the deceased,” is also telling, because it is from the dead and dying that God’s Covenant children are being saved so that they might live. In this regard, *raphq’ym* is from *rapha’*, which reveals that those who remain retain the “defects which could have been healed by the physician,” but because they rejected Yahowah’s “restoration,” their “health remains impaired.”

Recognizing that this prophecy is about to reveal that all hell is going to break loose, the testimony regarding the timing of the Taruw’ah Harvest provides yet another affirmation that the basis of most everything Yahowsh’a said can be found in the Torah and Prophets – making what little is reliable in the Greek texts redundant. In the midst of His open letter in Revelation, during His presentation of the Philadelphian era, He revealed that those who love Yahowah’s Word and Name will be kept out of the Tribulation, while the Laodicean Christians living in affluence in the Western democracies will be left to endure it. They will remain outside of Passover’s Doorway, unaware that it is the way to Yahowah’s home.

I was once troubled by the fact this passage lists the thinning of Yisra’el immediately before the harvest. And that’s because based upon what God has said, there is every reason to conclude that the Taruw’ah Harvest will be fulfilled before the worst of the Tribulation’s carnage begins. It seems reasonable that the treaty alluded to in Dany’el, the one which appears to usher in the Tribulation, will be predicated upon Israel sacrificing land, thereby shrinking the vulnerable nation to the dimensions depicted in U.N. 242, to those which existed before Muslims lost the Six Days War. So I had thought Yisra’el would become vulnerable all at once, with Gaza and the West Bank being surrendered at the same time. But now we know that this is and will continue to be an ongoing process. Gaza was lopped off in 2006. And the West Bank has only partially been ceded to the Islamic antagonists. Therefore, the peace treaty sponsored by the Towrahless One may entail yet another foolish concession – one perhaps which goes beyond the succession of land.
Also at issue, we don’t know when the Syrian War will end. There is every reason to think that it will rage on for quite some time – perhaps another decade. Further, while imminence is implied, we do not know if it will be weeks or months after Damascus is destroyed and the Syrian government is deposed before the final surrender of territories surrounding Jerusalem, Ramallah, Qalqilya, Jericho, Bethlehem, and Hebron is offered to appease the Islamic terrorists. And we have not been told how many months or years will pass after the sliver of land between Jerusalem and Tel Aviv is sacrificed before the Magog war begins. However, one thing we know for sure, a great deal is going to happen between now and the fall of 2026, when the Tribulation is likely to begin. Islamic jihadists will continue to commit ruthless act of terrorism. Damascus will lie in ruins. The government of Syria will fall. The West Bank will be sliced away to create a Palestinian state. Yahowah will come to remove His children just before the world is engulfed in war.

The metaphors Yahowah uses in the next statement serve to identify the subjects who are being addressed. Olives were consumed as food, their oil was used as a healing ointment, and there was no better source of light in the ancient world. These traits, along with the fact that olives were firmly rooted in the Land and they are the longest living trees in the region, all serve to illustrate the influence of the Set-Apart Spirit in our lives. She brings light to dark places. She nourishes Her children, healing and empowering them. And Yahowah’s Set-Apart Spirit distinguishes and separates those who live with God from those who die.

“So (wa) in him (ba – in Ya’aqob / in Yisra’el / or in the Covenant) there will be those who leave (sha’ar – there will be those who will live and those who will be left behind, remaining as part of a group for a duration of time (the niphal perfect consecutive indicates that each individual will be harvested or left based upon the choices they have made regarding these)), gleanings (’olelah – smaller secondary harvests) as in going around (ka naqap – as in encompassing and shaking off as a means of harvesting) an olive tree (zayth – olive; from zow – brightness): two or three (shanaym shalowsh) ripe olives (gargar) in the top (ba ro’sh – on the uppermost and choicest) branch (’amyr – highest branch (symbolic of the Ma’aseyah)), four or five (’arba’ chamesh) on the fruitful branches which have been cut away (ba ca’yph parah – clinging to a crevice of its (the olive’s) flourishing and productive limbs; from ca’aph – which has been cut off (rendered from the DSS)), prophetically declares (na’um – before it occurs pronounces) Yahowah (Yahowah) (YHS–), God (’elohym – Mighty One) of Yisra’el (Yisra’el – of individuals who engage and endure with God),” (Yasha’yah / Isaiah 17:6)

There was a reason behind Yahowah’s depiction of the gleaning as “two or three” and then “four or five” olives. The smaller number associated with the
“uppermost and choicest branch” and the larger number with “fruitful branches which have been cut away” is designed to identify, quantify, and distinguish the relatively small number of individuals who will be taken home. The smaller of the two communities represents Yisra’elites, the direct descendants of Ya’aqob, who will be harvested at this time. The larger figure most likely represents the Gentiles who will be gleaned as adopted children as a result of embracing the conditions of the Covenant affirmed through Ya’aqob. Both participants in this secondary harvest of some seven-thousand souls, the naturally born and adopted, will leave Earth on the Miqra’ of Taruw’ah following the destruction of Damascus and the thinning of Israel, but before the final Islamic assault against God’s people and land.

If smallest and largest numbers, two and five, or largest and smallest, three and four, quantify the numbers harvested from each community, seven thousand members of the Covenant will be brought out of the world and into Yahowah’s home on this day. Our Heavenly Father would have every reason to protect His children at this time, removing them from the corruption and carnage man is about to unleash on the world – leading them away from the Valley of Death.

If these extrapolations are accurate, the Taruw’ah gleaning isn’t very far away. It is set between unfolding events, the ongoing destruction of Damascus, the depopulation fall of Syria, and the disposition of Yisra’el’s midsection, but prior to the time that Muslims react or Yisra’elites return to Yahowah. This is a fairly narrow window. So we should keep a keen eye focused on Syria, expecting the conflict to continue until there are so few civilians on one side or the other to kill that the surviving Islamic jihadists turn their weapons and rage against Israel. We should expect that the U.S. will continue to remain on the wrong side, to try to impose its will, and that Israel will eventually capitulate. We are told that when this occurs, the Children of the Covenant will be taken home, removed from the Valley of Death, so that they do not have to endure the tidal wave of Muslim militants that will surely flood into the Promised Land, leaving death and destruction in their wake. It will be a gruesome scene.

There are a number of intriguing words in the Word of God which encourage us to think before we jump to conclusions. One of these is sha’ar, translated “there will be those who leave” in the previous statement. Some lexicons suggest that it means “to remain,” as in “being left behind.” But most Hebrew dictionaries assert that its primary connotation is “to leave.” Personally I suspect that both concepts may apply depending upon who is being addressed, recognizing that when some leave others remain. With both connotations possible, let’s reexamine God’s presentation in context, beginning and ending with Yisra’el...
“The children (beny) of Yisra’el, those individuals who engage and endure with God (Yisra’el), shall actually continue to exist (hayah) prophetically declares (na’um) Yahowah (אẫu) of vast array of spiritual messengers and envoys (shaba’). (17:3)

And (wa) it will actually come to pass (hayah) in that day (ba ha yowm) that the size of (ha huw’ kabowd) Ya’aqob (Ya’qob) shall be decreased to the point of no longer being sustainable (dalal), and (wa) the fattest, best protected, and most important midsection (mashman) of his body (basar) shall be leaned, shrinking in size (razeh). (17:4)

And (wa) it shall be (hayah) like (ka) gathering in and receiving (’acaph) of a harvest, reaping the grain from the chaff in season, cutting it away so as to remove it from a vexing time of grief (qatsyr) thereby establishing and validating the standing grain (qamah).

And with (wa) His Sacrificial Lamb, His strong arm and ability to shoulder burdens, and His visible appearance as light (zarowa’), He will be collecting and harvesting (qatsyr) the first fruits (shibolym). And (wa) it shall be (hayah) as (ka) a gleaning, a smaller secondary harvest (laqat), of ears of grain (shibolym) in (ba) the valley (’emeq) of Rapha’ym, in the midst of souls destined to die (Raphq’ym). (17:5)

So (wa) in him [in Ya’aqob, Yisra’el, and the Covenant] (ba), there will be those who leave (sha’ar – there will be those who will live and those who will be left behind, remaining as part of a group for a duration of time (the niphal perfect consecutive indicates that each individual will be harvested or left based upon the choices they have made regarding these)), gleanings, smaller secondary harvests (’olelah), as in going around, as in encompassing and shaking off, as a means of harvesting (ka naqap) an olive tree (zayth): two or three (shanaym shalowsk) ripe olives (gargar) in the top uppermost (ba ro’sh) branch (’amyr), four or five (’arba’ chamesh) on the fruitful branches which are separated (ba ca’yph parah), prophetically declares (na’um) Yahowah (א炻) of those individuals who engage and endure with God (Yisra’el).” (17:6)

Since the picture being drawn before and after sha’ar depicts a smaller secondary gleaning, those being harvested are “leaving.” They “will live” while others “will remain, being left behind.” Ya’aqob is thereby being used to describe Yisra’elites in general, most of whom will be left, as well as the Covenant, all of whom will leave.

Since the Earth’s population will be around seven billion people at this time, if God is depicting seven thousand “olives” from both the “uppermost / choicest” and “cut-off branches” being called home, then we have yet another affirmation
of the “thousands” figure denoting the quantity of those saved in the Second Statement Yahowah etched in stone. There, He revealed that thousands, which is one in a million people alive today, would receive His mercy by observing the conditions of His Covenant.

A third, larger, and final harvest will follow some seven years or more later when Yahuwdah and Yisra’el unite in their love of Yahowah on the Migra’ of Yowm Kippurym in the Yowbel Year of 6000 Yah (October 2\textsuperscript{nd} at sunset in 2033). This will transpire upon His return when the Covenant will be renewed and reaffirmed. And best of all, Yahowah will personally write His Towrah on the hearts of His children, integrating His Guidance into the fabric of our lives. It is something He can do then, but cannot do now because it would forestall freewill. Up to that point, all humanity retains the options of ignoring, rejecting, negating, corrupting, or accepting the Towrah’s Guidance.

God tells us that the experience in Heaven for those who will have been gleaned will be radically different from what we are currently experiencing on earth. There will be no traces of religion...

“In that specific day (ba ha yowm ha huw’ – on this, His day), this man (ha ‘adam – from Adam, the first man conceived in God’s image) will genuinely regard and always accept (sha’ah – he will actually pay attention to and continually favor, receiving an ongoing gift which makes him acceptable from (in the qal stem and imperfect conjugation, the perspective is genuine and the attitude is everlasting regarding)) the Almighty (‘al), his maker (‘asah – his creator, the One who engaged and acted on his behalf), and (wa) his eyes (‘ayn – his perspective, focus, and observations) will continuously look (ra’ah – he will genuinely and always gaze upon, seeing, perceiving, considering, and developing an understanding (qal imperfect)) toward God (‘el), the Set Apart One (qadowsh – the separated, cleansing, and purifying) of Yisra’el (Yisra’el – of Individuals who Engage and Endure with God).” (Yasha’yah / Salvation is from Yahowah / Isaiah 17:7)

Please notice that “ha ‘adam – this man” is a singular individual. This depiction is common throughout the Towrah and Prophets because the path to Yahowah is single file. The man or woman who walks to God goes against the crowd. Few find this stunningly unpopular path. As few as one in a million individuals answer God’s invitations to meet with Him.

Yahowah is not suggesting that this gleaning of Covenant’s children during Taruw’ah will cause people to “genuinely regard and accept” Him, because the vast preponderance will continue to reject Yahowah, favoring gods made by men rather than the Creator of men. But the one thing all of those headed home will have in common is that they will have accepted the terms and conditions of the
Covenant, thereby disassociating themselves from religion while recognizing Yahowah as their Father, their God, their Creator, and their Savior.

For the heirs to the Covenant, the members of the First Family, God’s children, there will no longer be any illusions, no false gods, no religious deceptions, no platitudes from politicians. All of this corruptive rubbish will be discarded in favor of a perfect place and relationship.

“So then (wa) he shall never accept or gaze (lo’ sha’ah – he will never regard, he will not ever actually consider, behold, or look (qal imperfect)) upon (’al (rendered from the DSS)) the altars (ha mizbeach – the religious sites of slaughter and sacrifice), these works (ma’aseh – their actions and deeds, their pursuits and achievements (rendered from the DSS)) representing what fingers have made (‘asher ‘asah ‘etsba’). They will not focus upon (lo’ ra’ah – they will not see, look to, pay attention to, or consider (rendered from the DSS)) either (’ow (rendered from the DSS)) Asherah (ha ‘Asherah – the consort of the Lord Ba’al (a.k.a. Satan), a popularly worshiped pagan and mythological Babylonian, Assyrian, and Canaanite mother-earth goddess upon which the Roman Catholic religious festival of Easter Sunday was conceived, the idol the Madonna and Child statues and altars were built to emulate, the pole upon which the Christian cross was derived, and the basis of the Christmas celebration and tree; also known as Astarte and Ishtar, the Queen of Heaven and the Mother of God; from ‘ashar – to pronounce blessed, to receive blessings, to relieve suffering, and to make happy) or the (wa ha) worship of sun-god images (chaman – sun pillars used in idolatrous pagan worship where incense is commonly burned; from chamah – to be aroused by the sun).” (Yasha’yah / Salvation is from Yahowah / Isaiah 17:8)

This report is either devastating or affirming, depending upon a person’s faith or lack thereof. For a believer, this is the worst possible news because God is saying that there will be no signs of religion in heaven. All traces of these ill-conceived and misleading schemes will be expressly forbidden. But for the descendants of Ya’aqob, for a child of the Covenant, and thus one of those gleaned, this statement affirms something we’ve already accepted and embraced. The Covenant’s lone prerequisite is to walk away from our country, from Babylon, which Yahowah defines as corrupting and deadly religious and political schemes.

This statement also provides a contrast. Heaven will be markedly different from the world these fortunate individuals will be leaving. One is filled with religious imagery and the other has none. This not only demonstrates that religion leads away from God rather than to Him, but also that God cannot save the preponderance of people. If He did, if He allowed the religious and political into heaven, it would quickly devolve into hell – becoming no different than what these deadly and destructive institutions have done to ruin life on earth.
Asherah was also called Astarte and Ishtar by the Babylonians. She was named Isis by the Egyptians, Helena by the Helens (Greeks), and Venus by the Romans. She was Lord Ba’al’s lover in ancient mythology. And Ba’al, the most commonly used Hebrew word for “lord,” is Yahowah’s name for Satan. This is because the Adversary’s ambition is to lord over, to control, and to possess humankind, deceiving the masses into bowing down and worshipping him.

The religious myths claim that Asherah was impregnated by Lord Ba’al in the guise of the sun, so in her maternal role, she has been worshipped throughout time as the Madonna with Child. This goddess is called the Mother of God and the Queen of Heaven. Impregnated during the Sunday nearest the Spring Equinox, today’s Easter, she is said to have given birth to god, the son of the sun, on the Winter Solstice, today’s Christmas. So while all Christians celebrate her holidays, Catholics and orthodox Christians the world over demonstrate additional reverence to her when they light candles in front of their Madonna statues and when they repeat their ritual Hail Mary prayers.

So that this affinity with Christianity is not missed, it should be noted that Asherah’s most noted religious festival, Easter Sunday, occurs when the sun is in the constellation of Taurus the Bull. And so nine months later, god’s birthday was celebrated annually on the Winter solstice, today’s Christmas. The name of our planet was derived from a blend of Asherah and Astarte. Mother Nature references are allusions to this goddess as well. Her pictogram is now the scientific symbol for woman—the combination of a circular sun disc and a cross.

To keep all of this in perspective, remember that Satan wants to be worshipped as god. He does not want to be known as “the Adversary,” but instead as “the Lord” – the most common religious substitution for Yahowah’s name. That puts him in a position of power and influence over mankind. As the “Lord,” the masses bow down to him when they worship him. So like all of Satan’s schemes, Asherah helps the “Ba’al – Lord” reinforce his deception by advancing the notion that there is a Queen of Heaven. Beyond this, when she conceives the Lord’s son as the Mother of God, these pagan religious myths provide credence to the deception that has become Christianity. With every stroke, Satan repositions himself as a god rather than the “Adversary.”

In this regard, we should not be surprised that the basis of Asherah’s name is meant to be misleading and serve as a counterfeit. ’Ashar means “to pronounce blessing.” It is why Catholics refer to “Mary” as the “Blessed Virgin” and “Blessed Mother.” It is why they chant “Hail Mary full of Grace. The Lord has blessed thee.” It is why they seek to “receive blessings” from her, including “relief from suffering” in Catholic Purgatory.
Most every aspect of Roman Catholicism is based upon the Babylonian and Assyrian sun-god religion. The papacy, hierarchal church order, nuns, fathers, and monks, the adoration of Mary, the notion God has a mother, the Rosary, Sunday worship, the Mass, confessions, bowing down, the sign and symbol of the cross, the golden sunburst icons placed on their altars, most of their priestly apparel, including the pope’s hat, infant baptism, purgatory, holy water, wax candles, incense, steeples, saints, Lent, Easter, Christmas, calling God “Lord,” and especially the Trinity, are all examples of religious rites, customs, and terms conceived in Babylon rather than the Word. The religious traditions of a decorated Christmas tree (‘asherah means “grove of tall trees”), the wreath, Yule log, mistletoe, Santa’s names (including St. Nick), Santa’s job, and his costume, the Easter Bunny, dyed eggs dipped in the colors of Spring, the Easter ham, and hot cross buns are all direct derivatives of the Babylon sun-god religion. Fortunately, these are all things which have no place in heaven.

Elsewhere in His Torah and Prophets, Yahowah speaks of “the poles of Asherah worship.” These religious relics were later incorporated into Christianity as the Christmas tree and the Christian cross. Shia Muslims, based upon Muhammad’s testimony, still celebrate Ashura Day, named in honor of this pagan goddess—somewhat strange for a religion which claims to be monotheistic. But then again, Satan covets a bride.

Before we move on, chaman also addresses the “worship of sun gods.” Today we see chaman in obelisks like the Washington Monument and that found at the center of the Vatican, and also church steeples. Many Christian crosses bring all of this together when crosses incorporate the circular disc of the sun in their design. Even “church” draws from this heritage because Chirche, from whom we also derive the English word “circle,” was a sun goddess.

These revelations create a special problem for many living in the United States. America’s most enduring political symbols are sun god related. On the secular side, these include the national and presidential eagle image, Washington’s, Jefferson’s, and Madison’s tombstones, the Statue of Liberty, and the pyramid and eye on the nation’s currency. They are an abomination to Yahowah. More important still, those showing patriotic allegiance to such symbols will be excluded from heaven.

“In that specific day (ba ha yowm ha huw’), it shall come to be (hayah – will actually exist for an ongoing period (qal imperfect)) that the cities of (‘iyr – populations centers and inhabited places, anguishng anxiety and alarming terror) his refuge and his defensive fortifications (ma’owz – protective forces and systems) shall be abandoned (‘azab – will be deserted and neglected, forsaken and left alone) like an occult presence in the thicket and as if drugged (ka cheresh – an enchanted area of sorcery amongst the undergrowth and wooded
areas, with mind-altering incantations and biological agents; from charash – to cut down while preparing potions devised to silence), and then (wa) the uppermost branch of the olive (‘amyr – the treetop on the summit of the mountain) therefore (‘asher) will be completely deserted for a time (‘azab – will be totally freed and actually released (qal perfect)).

Because of (min – out of and from) the presence of (paneh – the face of and confronting) the children (ben – sons) of Yisra’el (Yisra’el – Individuals who Engage and Endure with God), then (wa) appalling desolation and stupefying ruin (shamamah – a stunning and astonishing deflowering of the tree, horrible devastation leaving these places ravaged and temporarily uninhabitable, completely deserted, and desolate so that a wasteland) will exist (hayah – as a result of the choices made, for a period of time, it (in the feminine singular addressing shamamah – desolation and / or ‘azab – the deserted upper branches of the olive) will actually exist for a while as a result of the perpetrator’s choices (qal perfect consecutive)).” (Yasha’yah / Salvation is from Yahowah / Isaiah 17:9)

This indicates that the Taruw’ah harvest will spare the Covenant’s children from having to endure these astonishingly horrible assaults against Yisra’el. Also, after Yahowah’s children are gone, Satanic rhetoric will accompany the deployment of biological weapons to devastate much of the nation, leaving it uninhabitable for a time. Therefore, those left behind will endure hell on earth.

Then changing pronouns from third person to second person, Yahowah gets personal...

“Indeed because (ky – branded by another, rather) you have completely ignored and have actually forgotten, becoming totally ignorant of (sakah – you have overlooked and lost track of, no longer remembering and thus improperly responding to (qal perfect)) the God (‘elohym – the Mighty One) of your salvation and deliverance (yasha’ – your Savior) and (wa) the Rock (tsuwr – the bedrock, the high fortress enclosure, the rocky summit of the mountain) of your protection and refuge (ma’owz – of your safety in a stronghold on high ground, keeping you safe from danger; from ‘azaz – making you strong and enabling you to prevail). You do not remember nor mention (lo’ zakar – you do not recall, regard, or respond to, you do not publicly assert the truth about) the Most High (‘al – Almighty).

Therefore (ken – likewise) you plant (nata’ – you establish, causing to be rooted into the ground, setting up, building, and embedding a temporary residence by pitching a tent for) the Lord’s (na’amanym – an epithet for Adonis, meaning Lord (from ‘adony); a pleasant appearing, beautiful, and desired, and yet misunderstood pagan wound in the garden of Adonis’) vines (neta’ – vineyard, acting as a husbandman to arrange and nurture a garden or residence which is
built representing the unfaithful home of religious misunderstanding). **And you continually sow** (*zara’* – you routinely scatter the seed, creating the offspring of (qal imperfect)) **an illegitimate, unauthorized, and loathsome means to estrangement** (*wa za r* – a nauseating alien and foreign; from *zuwr* – to estrange through harlotry) **via a vine branch that needs to be pruned** (*zamowrah* – a shoot or twig which requires pruning; from *zamar* – to trim away).” (Yasha’yah / Salvation is from Yahowah / Isaiah 17:10)

Throughout the Torah and Prophets several things become both obvious and irrefutable. Among them, losing sight of what Yahowah has revealed to us in His Towrah leads to disaster, to death and destruction. Yahowah, Himself, is our Savior. Yahowah’s nature, His plan, and His Word never change, making His promises rock solid.

It should be noted here that God is not punishing His wayward children. But He is not protecting them either, at least at this moment.

*Tsuwr*, translated “the Rock,” speaks of the rocky top of Mount Horeb that blazed with Yahowah’s light during the time He was conveying His Towrah to His children. *Tsuwr* alludes to the non-eroding rock-solid and unchanging nature of Yahowah’s testimony and to the enduring validity of His promises.

*Tsuwr* also plays an essential role in one of Yahowsha’s most misquoted and misunderstood statements. The Disciple Shim’own answered the question, “Who do you say that I am,” with: “You are the Ma’aseyah (the Work of Yahowah), the Son of God.” This question, the Disciple’s answer, and also Yahowsha’s subsequent reply were all spoken in their native tongue, in Hebrew, in the language of God. Recognizing this, Yahowsha’ exclaimed, “‘Al ze’th tsuwr y-\banah y-miqra’ey,” which means: “Upon this Rock, I will build My Invitations to be Called Out and Meet.” Yahowsha’ did not rename Shim’own “Peter,” and He did not say anything about “establishing his church.” But He did say that He was responsible for establishing His *Miqra’ey* on the rock upon which the Towrah was revealed.

The third of God’s four sentences in this divine pronouncement goes well beyond suggesting that Yisra’elites would forget Yahowah, their Savior, ignoring Him. He is accurately predicting that Yisra’elites would promote the Adversary. *Na’amanym* is an epithet for Adonis, one derived from the Hebrew “‘adon – lord.” Adonis was the Greek god of beauty and desire. His mythology features the sowing of seasonal gardens. And that is the basis of this reference, explaining how we have come to associate *na’amanym nata’* with Adonis, the Lord.

Adonis, under a variety of names, is a central figure in most religious mythologies. Adonis’s death, like the dying of the Christian god, kept the Lord forever young, youthful, and beautiful – and thus more appealing than the father
of the gods. Not only is the Christian “Jesus” designed to serve as a more appealing replacement for the god of the Old Testament, keep in mind that Satan, represented by the Lord, is physically beautiful and appears desirable.

Adonis became the model for the Christian Christ with his annual death and rebirth. Also telling, this mythical god is said to have become mortal. In this light, Adonis is a derivative of the Babylonian Tammuz, the Assyrian Ba’al, and the Egyptian Osiris, even the Greek Dionysus and Roman Bacchus. Adonis, like Tammuz, was killed by a wild boar, and like Nimrod (the forerunner of Tammuz), he was considered a mighty hunter. His violent death became the foundation for the Yisra’elite propensity to weep for Tammuz. It is the myth which underlies the Roman Catholic devotion to Lent. Hauntingly, when the Lord (Adonis) died, his blood was said to bring forth new life, just as it does in the Christian religion – a belief system also conceived and promoted by Jews.

In this regard, according to the Greeks, Adonis was born in Byblos, just as the legend of the Christian “Jesus” was authored by Sha’uwl / Paul in the New Testament of the Christian Bible. The son of Phoenix, he was conceived to die and be resurrected.

In Walter Burkert’s *Greek Religion*, we read affirmations that directly tie into Yahowah’s prophecy regarding Adonis and the religious worship of the Lord, especially in the context of planting and sowing: “Women sit by the gate weeping for Tammuz, or they offer incense to Ba’al on rooftops and plant pleasant plants. These are the very features of the Adonis legend: which is celebrated on flat rooftops on which seeds are sown which quickly germinate, creating Adonis gardens...where the climax is loud lamentation for the dead god.”

As was the case with Asherah, the Adonis cult “provided an opportunity for the unbridled expression of emotion in the strictly circumscribed life of women...in accordance with the festivals of Demeter,” according to Walter Burkert. Demeter was a mother-earth goddess associated with the harvest. She presided over “the sacred law and the cycle of life and death.”

It is also telling that the Feast of Adonis, celebrated in the Spring, coincides with Passover. It celebrated the death and resurrection of Adonis in complete harmony with the Christian Easter. According to William Smith in *A Dictionary of Greek and Roman Antiquities*: “It was celebrated over two days. On the first, statues of Adonis were laid out as corpses and the faithful observed all of the rites customary at funerals, beating themselves and uttering lamentations, imitating the cries of Venus (the Roman name of Asherah) over the death of her lover. The second day was spent in merriment and feasting because Adonis was allowed to return to life.” This is remarkably similar to the Christian festivals of Good Friday and Easter Sunday. Moreover, considering where this prophecy began, the Adonis
cult migrated from Athens to Syria in the 2nd century CE. Also telling, in 270 BCE, Theocritus describes a public and state-sponsored Adonis festival in Alexandria, Egypt.

Therefore, it is the religious tendency to promote Satan and the Lord that Yahowah was lamenting. As a result of advancing the interests of the Adversary, the Yisra’elites would receive a devastating blow from their enemies. This is what will lead to them being pruned and cause them to remain estranged a while longer.

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Yisra’elites pushed Yahowah aside because He got in the way of their religion. They isolated and deceived themselves with all manner of religious arguments and political deceptions.

“In that day (ba yowm), you raise (suwg – you make grow, controlling and increasing every aspect of) your garden (neta’ – your tending of your planting). And in the (wa ba ha) early part of the day (boqer – morning), your seed (zera’ – your means to propagate life, your offspring and children) will bud and sprout (parach – blossom and bloom), reaping (qasyr – harvesting) a shaken and corrupt heap which is piled up and will be thrust aside (ned – an aimless mound; from nuwd – to waver and wander, to take flight while grieving, tottering while bemoaning).

In the daytime (ba yowm), there will be weakness, affliction, and tribulation (chalah – internal wounds, suffering, and disease, travail and grieving) including (wa) the influence of incurable (‘anash – the onset of woeful and desperate, even desperately wicked and incapacitating) physical pain and mental anguish (ka’eb – emotional sorrow and mental suffering, disappointment and disaster).” (Yasha’yah / Salvation is from Yahowah / Isaiah 17:11)

As is the case with Yahowah’s instructions regarding what’s good and what’s bad for us to eat, God is using a variety of examples to demonstrate that those who consume garbage, especially in the form of bad ideas, will get sick and die. He is therefore warning us to be careful regarding the seeds we plant because they can have the same effect. He isn’t talking about gardens, although there is merit in comparing His Garden of Eden to mankind’s poisoned and modified produce. God is letting us know that we have sown the weeds that have choked out productive life on this planet.
Specifically, since Yahowsha’ told us that the fig tree, which represents Yisra’el, will sprout as a result of Yisra’elites returning to their Land, He is indicating that the agricultural revolution they brought to the parched earth will be short lived. Having sown the seeds of dissent, they will reap the pain of separation. Estranged from God, aligned with evil, Israel’s initial success will give way to mental anguish and physical pain as their world crumbles around them. Unlike the few who are gleaned, they will endure the full brunt of the Tribulation.

This next prophetic statement alerts us to the impending peril of the Magog War – the final worldwide Islamic assault against Israel. Beginning in what I think will be the Spring of 2027, this tidal wave of terrorism will be worse than the combined conquests of the Assyrians, Babylonians, Greeks, and Romans. It will be more pervasive and vicious than the Holocaust. With these words, we are witnessing the prologue to World War...

“Woe, be wary of (howy – alas, expressing dissatisfaction in a declaration of impending judgment often as part of a prophetic warning) a great many nations (rabym ’amym – a multitude of compatriots and kinsmen related by race, religion, or culture) roaring in hoards of agitated terrorists (hamown – multitudes of confused and loudmouthed militants flaunting their abundant wealth clamoring emotionally in massively disorderly riots, enraged and crying out in turmoil) similar to (ka – as, like, akin to, and corresponding to) loudly groaning (hamah – the confused and chaotic uproar and disturbing snarling growl, the angry and intoxicated yearnings and enraged wailing lament of surging) seas (yamym – bodies of water (as opposed to the Land and thus serving as a metaphor for gowym – Gentiles)).

They will wail (hamah – they groan in agitated and anguish screams, snarling like confused and chaotic terrorists), and (wa) the roar of the societal chaos (sha’own – the crying out in a horrible uproar as things crash down around the rebellious, confused, political, and religious brawling terrorists in ruin) of the people of these nations (la’om – of these population groups which gather together) will be like (ka – similar to) the horrible uproar (sha’own – the brawling and crying out of the flood of rebellious and confused and the loud roar) of the waters (maym – of the floodwaters). Intensely and in great numbers (kabyr – in abundance and intertwined with grating passion), they will continually strive to desolate and lay waste (sha’ah – they always want to ruin everything they touch, destroying themselves in the process (niphal imperfect paragogic)).” (Yasha’yah / Salvation is from Yahowah / Isaiah 17:12)

There are several ways to interpret Yahowah’s repetitive references to the seas and floodwaters. The first is obvious from the immediate context, as it reflects the nature of water. Tsunami waves may be the most destructive force on earth, and
stormy seas, particularly those driven by massive storms, roar ashore, flooding and eroding everything in their path. Nearly as deadly, floodwaters are often widespread, massive in scope, unstoppable, and devastating. Therefore, it would be reasonable to assume that this predicted attack on Israel is going to be perpetrated by vast multitudes of people coming into the Land wave after wave, loudmouthed, relentless, and awesomely destructive. They will be unstoppable, inundating the land, leaving death and destruction in their wake.

The second option is nearly certain. It stems from the symbolic distinction Yahowah often makes between the land and the sea, with the Land representing Yisra’el and the sea denoting the Gentile nations. As such, the reference reveals a collective attack by Gowym against Yahuwdym.

The third consideration is tactical, but I’d be remiss if I didn’t at least present it for your consideration. Since Yahowah has said that a multitude of people from a great number of nations will flood into Yisra’el, we would be wise to envision a seaborne invasion from all directions – the militants crashing into the land in waves. Under this scenario, many will come from the west aboard ships sailing across the Mediterranean Sea. These militants will have been indoctrinated to despise Israel in Turkey, Lebanon, Morocco, Algeria, Tunisia, Libya, Egypt, and Cyprus – all of which exist along the Great Sea. France, Spain, and Italy are home to more than eight million Muslims. Also the Baltic nations around the Mediterranean have large Islamic populations, especially Bosnia, Albania, and Kosovo. But let’s not rule out Islamic jihadists from the Caucasus who will likely sail across the Black Sea and through the Bosporus Straits into the Aegean Sea before washing ashore in the Promised Land. The nations they hail from might include Kyrgyzstan, Tajikistan, Afghanistan, Turkmenistan, Uzbekistan, Kazakhstan, or Chechnya. Then from the south, sailing up the Red Sea, we might expect jihadists from Somalia, the Sudan, Chad, Niger, Mali, Nigeria, Yemen, Qatar, Bahrain, Kuwait, Abu Dhabi, Oman, Pakistan, Bangladesh, Myanmar, Indonesia, and Malaysia.

And while that covers the Muslims who may approach from the Seas, we should also consider the floodwaters. In Israel, there is but one floodplain, and it is found in the northeast part of the country in Galilee, just below the Syrian Golan Heights. Through this now vulnerable portal, we might expect millions of mujahedeen from Syria, Iraq, Iran, Jordan, and Saudi Arabia.

There is one final potentiality; one I hope isn’t accurate. But since this chapter delineates the negative consequences of American intervention, and the next adroitly describes the United States geographically, culturally, politically, and militarily, there is reason to suspect that the U.S. Navy and Air Force will engage against Israel and in support of its Islamic political, military, and economic allies throughout the region. It is a very small step from providing Israel’s enemies with
copious amounts of the world’s deadliest weapons and using them. So while I pray this does not happen, I would not be surprised if America not only supported the Islamic action against Israel, just as the British did in 1948 and 1967, but also launched its own strikes after that war is lost by the mujahedeen.

There are 1.5 billion Muslims, far too many of whom are jihadists. They are the majority in 50 nations, controlling those places, while influencing the rest of the world with their carrot and stick: OPEC oil and terrorism. In massive and vociferous armies, they have sought to destroy Israel four times, during the Holocaust during the 1930s, in 1948, 1967, and 1974. And yet according to this prophecy, their most egregious assault is still on our horizon, a war that will follow a peace treaty that renders the Israel indefensible.

Now if you think that I’m being a bit presumptuous in identifying the “roaring hoards of agitated terrorists” who “continually strive to ruin everything they touch, destroying themselves in the process” as “Muslims,” remember that the past is the best predictor of the future. Their previous campaigns over the last 1400 years, and especially during the most recent 70, leave little doubt that those who assail Israel the loudest, those who have pledged to destroy the nation, those who commit 99% of today’s terrorist acts, those whose militaries have been equipped for this very mission, and those that have attempted this very thing multiple times are those being depicted in this prophecy. Muslims were given a reason to die by Muhammad, not live, a reason to destroy by Allah, not build, so this battle is inevitable.

Mujahedeen by the tens of millions, looting, destroying, and killing everything in sight while shouting “Allahu Akbar!” will once again attempt to destroy God’s land and people. And sadly, much of their devastation will be caused by American weapons because the United States is the world’s leading merchant of death.

Yahowah’s prophetic words are selected with precision, so subtle nuances become particularly important when various terms are used to describe similar events. There are many important shadings here which should not be overlooked. We have been told that multitudes will scream and lay waste. With pomp and tumult, the Islamic jihadists from nations the world over will roar against and destroy everything in their path, devastating themselves in the process. This sounds a lot like the carnage we are currently witnessing in Syria, which we have been told will be the prelude to this war. The cries of the mujahedeen will be as loud and relentless as the raging of the sea. Devoid of morals, confused and enraged by their religion, these Muslims will take what is not theirs and destroy what they do not take. It is gang mentality manifest in religion and politics on a massive scale.
This prophetic vision was horrific, so Yahowah must have been pained to share these words with us. A demonic and deadly religious plague was running rampant and unchecked in His earthly home.

“The people of these nations (la’om – the population groups which gather together) will be like (ka – similar to) the horrible uproar (sha’own – the brawling and crying out of the rebellious and confused, the riotous loud roar and chaos, and the rumbling of an enormous quantity) of the waters (maym – of the floodwaters). Massively great (rab – widespread and abundant) will be their devastation and desolation (sha’ah – shall be their desire to ruin everything while they strive to lay waste, giddy in the process, as they crash into the land as a massive and raging storm, the blaring and fearsome noise they make as they rush along at great speed destroying (niphal imperfect paragogic)).

But (wa) He will rebuke them, issuing a warning against them while criticizing their corruption (ga’ar ba – He will disapprove and reprimand them, accusing them of wrongdoing, exposing and admonishing them (rendered from the DSS)). And so (wa) they will be forced to flee (nuwc – they will take flight as a result of being driven back hastily, and shall be caused to disappear (qal stem, perfect conjugation, consecutive mood)) on account of being alienated (min merchaq – being removed and distanced from afar to a place far away).

And they will be chased (wa radaph – so then he will be pursued and driven away) just as the chaff (ka mowts – like husks or non-fruit part of the grain that is discarded) on the hills (harym – associated with the elevated heights and mountains), before the approaching presence (la paneh) of the Spirit (ruwach), and like (wa ka) a tumbleweed (galgal – or a chariot wheel as part of a troop transport) before the approaching presence (la paneh) of the storm (cuwphah – the gale, tempest, and whirling wind).” (Yasha’yah / Salvation is from Yahowah / Isaiah 17:13)

Simply stated: Muslims are going to act heinously and be extremely destructive and deadly. They will roar into Yisra’el like a massive flood, akin to a tidal wave, but then Yahowah is going to blow them away. Bellowing “Allahu Akbar! – Allah is Greater” believing that they are killing in the cause of their wannabe god, the one true God will pursue them, sending them into oblivion.

But you’ll notice that while Yahowah’s Set-Apart Spirit is going stop the Islamic assault, blowing the invading Muslims out of His Land, another storm is approaching. I suspect that this is indicative of the first and second phases of the Magog War. According to Yahowscha’s testimony in Revelation, one in four people on earth, perhaps representing the entire Islamic population, will succumb initially – annihilated by God. But then an even more devastating storm is going to devour a third of those who remain, because it appears based upon what
follows, that America is going to engage, turning a regional conflict into World War.

Yahowah is not the least bit tolerant of religion, politics, or militarism, nor the economic endeavors which prosper as a result of these things, especially when they are inspired by the Adversary and seek to destroy His people, His land, and His purpose. These Muslims, aided as they are by the West, will be as repulsive and destructive as the world has ever seen, devastating everything in their path—all in the name of the most militaristic religion and demonic god ever conceived by man. Corrupt beyond hope, Yahowah knows that if He does not intervene at this time and eradicate them, left to their own devices, these Islamic militants would destroy His Land and people, making all of Yisra’el uninhabitable.

However, as we shall learn, Yahowah only intervenes to save Yisra’el, not the rest of the world. And He only does so at the very last moment, hoping that His people will finally realize that they cannot defend themselves. He is not offering to protect the Americas, Europe, Africa, Asia, or the Middle East.

In this war, the odds in human terms are too great, with Muslims outnumbering Yisra’elites one hundred to one—1.5 billion to 15 million. Equally revealing, while Israel has successfully defended itself against the unified rage of Islam in 1948, 1967, and 1974, this time, in what I suspect will be 2027, they will no longer have the capacity to do so. American weapons wielded by Muslims will turn the tide, requiring Yahowah to intervene. As I have stated, over the past decade the United States has provided twenty-five times more military hardware to Islamic nations than it has to Israel. These are odds that cannot be overcome.

Anti-Semitic rage will escalate worldwide, as will mankind’s propensity through propaganda and patriotism to turn this regional religious conflict into a global war. Anti-Jewish rhetoric is already on the rise in Europe, Asia, and the Americas. It may even lead to a nuclear holocaust with Iran, Pakistan, and Saudi Arabia initiating the carnage and America responding, drawing Russia, China, and Europe into the fray. There will also be a series of devastating natural disasters, including an asteroid strike. It will be hell on earth.

According to the timeline Yahowah has provided, before the approaching storm of World War III, there will be an onslaught of Islamic terrorism. Many will die. And yet Muslims will fail in their attempt to destroy Israel. According to God, death and devastation will be the lot of those who loot and prey upon Yahowah’s favorite place and upon His chosen people.

Hauntingly, while Muslims try, America has been the only nation to successfully plunder Israel of her most valuable and important asset—her God-given gift: the Promised Land. The United States forced Israelis to give back the Sinai and Gaza, then Lebanon, followed by control of large swaths of the West
Bank. America did it to sell arms to the Islamic nations and to buy oil more cheaply. This has earned the U.S. the wrath of God. He will soon warn America in this prophecy, a plea designed to encourage those who listen to Him to disassociate from the government and its military. Now is the worst time to be political and patriotic. Even today, March 3, 2014, as I type these words, a BBC headline reads: “President Barack Obama warned Israel of ‘international fallout’ if it does not accept the U.S. framework of a peace deal with the Palestinians.” This deal would reset the borders between Israel and a future “Palestinian” state, while determining the status of Jerusalem. It is the basis of the treaty that diminishes Israel in width at the nation’s midsection to less than five miles. Inexplicitly, America has positioned itself in direct opposition to God.

But we are getting ahead of Yahowah’s story. For now, He wants us to know that the next time Islamic jihadists attack Yisra’el en masse, He, Himself, will intervene to stop them abruptly.

“Approaching the timing (la ‘eth – nearing the point in time and occasion, upon the season and right time) of the Arab sunset (‘ereb – of evening, night, the close of the day when things grow dark (note: the same letters convey ‘Arab)), then behold (wa hineh – now look and see) terrorism (balalah – sudden and dreadful calamitous destruction perpetrated on civilian populations, fear educing destruction which results in the cessation of life in the name of Allah).

In the time before (ba terem – with the arrival of) the dawn (boqer – morning, the arrival of light, sunrise and daybreak, the next morning), he is gone (‘ayn – it is negated and for naught because he fails).

This (zeth) is the fate of those deceived regarding their merits (cheleq – this is what happens as a result of flattering propaganda, the reward and booty of those seeking territory, the share of what is apportioned to those who have been seduced) who plunder and pillage us (shacah – who engage militarily trying to conquer and rob us (qal)), and (wa) the lot (gowral – recompense and retribution of the choice) of those (la – coming to those) who seek to conquer us, carrying off the spoils of war (bazaz – who use force and engage in battle to prey upon us, seizing what belongs to us).” (Yasha’yah / Salvation is from Yahowah / Isaiah 17:14)

Rather than the “Arab Spring,” this is the “Arab Sunset,” the ultimate consequence of Islam’s destructive and deadly nature. The word ‘ereb, meaning “the lack of light,” is indistinguishable in the Hebrew text from ‘Arab, the desolate places and race universally associated with Islamic terrorism. As a result of Islam, “Arab” and “Muslim” are promoted as being synonymous and thus indistinguishable. This religion proves every day that Yahowah’s prophecies of it
through Ishmael, were accurate. Running amuck around the world, it destroys everything in its path.

So not only is Arab synonymous with darkness, Allah’s name is found in the midst of the Hebrew word for “terror” – balahah. We should not surprised that Muslims following Allah’s Qur’anic orders are responsible for over 99% of the world’s terrorist acts.

Just as it is darkest right before the dawn, so it will be with the consequence of this horrid religion. Yahowah’s intervention through His Spirit will usher in a new day. Islam will be no more. All of Allah’s hate will be for naught.

In this light, it should be noted that the Qur’an’s 8th surah, appropriately called the “Spoils of War,” says: “Plunder is lawful and good.” Methinks Yahowah disagrees. That is why perhaps “cheleq – the fate of those deceived regarding their merits” defines the entire Qur’anic motivation for Islamic terrorism: the seductive promise of stolen booty in this world and of unending sexual favors in paradise in the next for those Muslims who terrorize on behalf of Allah. We have moved well beyond coincidence here. Yahowah is revealing that the terrorists will be Muslims fighting in Allah’s Cause. And He documented this in writing in 750 BCE, 1,350 years before Islam was invented, and 2,750 years before these Muslims would terrorize Israel on behalf of their wannabe god.

We have covered so much territory, I suspect that we would all benefit from a review. To keep our bearings and bring the 17th chapter to a close, remember that this prophecy began with the destruction of Damascus and fall of Syria, something which led to the process of thinning Yisra’el at the nation’s vital midsection. Next we witnessed a gleaning of the Covenant’s children prior to what appears to be a horrendous chemical or biological attack on the nation’s cities, resulting in deforestation and devastation. And all of this occurred because Yisra’elites came to rely upon themselves rather than Yahowah. These events were followed by an Islamic invasion of Israel, one so unrelenting and devastating, Yahowah will have to intervene to stop it.

With this in mind, let’s review where we have been...

“A prophetic pronouncement regarding (mása’) Damascus (Drameseq): behold (hineh), Damascus (Drameseq) is revolting and corrupt and will be removed from among inhabited cities. It is degenerate and unrestrained and shall be abolished (suwr min iyr). And (wa) she shall actually become (hayah) a twisted and tangled (ma‘iy) heap of rubble (mapalah). (17:1)

Abandoned and forsaken, deserted and destroyed will be (‘azab) the inhabited regions and populated cities (‘iyr) of ‘Arow’er, speaking of the outcasts in Jordan and Lebanon (‘arow’er). For there will be (la hayah)
roaming animals fighting in militant militias failing miserably (’ader), but then (wa) there will be no one to terrorize (’ayn charad). (17:2)

Then (wa) the fortified places and defensive structures (mibtis’a’r) will cease to exist (shabath) on account of (min) the Northern Kingdom (’Ephraym), along with (wa) the government (mamlakah) out of (min) Damascus (Drameseq), including (wa) the remnant (sa’ar) of Syria (’Aram), for being similarly (ka) vehement and burdensome, fanatical and onerous, dimwitted and enraged (kabowd).

The children (beny) of Yisra’el, those Individuals who Engage and Endure with God (Yisra’el), shall actually continue to exist (hayah), prophetically declares (na’um) Yahowah (YHWH) of vast array of spiritual messengers and envoys (shaba’). (17:3)

And (wa) it will actually come to pass (hayah) in that day (ba ha yowm) that the size of (ha huw’ kabowd) Ya’aqob, a synonym for Israel (Ya’aqob), shall be decreased to the point of no longer being sustainable (dalal), and (wa) the fattest, best protected, and most vital midsection (mashman) of his body (basar) shall be leaned, shrinking in size (razeh). (17:4)

Then (wa) it shall be (hayah) like (ka) gathering in and receiving (’acaph) of a harvest, of reaping the grain from the chaff in season, cutting it away so as to remove it from a vexing time of grief (qatsyr), thereby establishing and validating the standing grain (qamah). And with (wa) His Sacrificial Lamb, His strong arm and ability to shoulder burdens, His visible appearance as light (zarowa’), He will collect and harvest (qatsyr) the first fruits (shibolym). But (wa) it shall be (hayah) as (ka) a gleaning, a smaller secondary harvest (laqat) of ears of grain (shibolym) in (ba) the valley (’emeq) of Rapha’yim, in the midst of souls destined to die (Raphq’yim). (17:5)

So (wa) in him [speaking of Ya’aqob, and thus Yisra’elites and the Children of the Covenant] (ba), there will be those who leave based upon the choices they have made (sha’ar), gleanings, smaller, secondary harvests (’olelah), as in going around, encompassing, and shaking them off as a means of harvesting (ka naqap) an olive tree (zayth): two or three (shanaym shalowsh) ripe olives (gargar) in the top, uppermost (ba ro’sh) branch (’amyr), four or five (’arba’ chamesh) on her fruitful branches which have been separated (ba ca’yph parah), prophetically declares (na’um) Yahowah (YHWH), the Mighty One (’elohym) of Yisra’el, of those individuals who engage and endure with God (Yisra’el). (17:6)

In that specific day (ba ha yowm ha huw’), this man who is a descendent of Adam (ha ‘adam) will genuinely regard and always accept (sha’ah) the Almighty (’al), his Maker (’asah), and (wa) his eyes (’ayn) will actually and
continually look (ra’ah) toward God (‘el), the Set-Apart One (qadowsh) of Yisra’el (Yisra’el). (17:7)

So then (wa) he shall never regard, accept, consider, nor look (lo’ sha’ah) upon (‘al) the religious altars (ha mizbeach), these works (ma’aseh) which fingers have made (‘asher ‘asah ‘etsba’). They will not focus upon (lo’ ra’ah) either (‘ow) the Asherah, the religious myth representing the Mother of God and Queen of Heaven who is associated with the Lord, Ba’al, with Easter, Christmas, and Christianity (ha ’Asherah) or the (wa ha) worship of sun god images and resulting religious monuments (chaman). (17:8)

In that specific day (ba ha yowm ha huw’), it shall come to be (hayah) that the cities of (‘iyr) his [still addressing Ya’aqob’s, and thus Yisra’el’s] refuge and defensive fortifications (ma’owz) shall be abandoned (‘azab) like an occult presence in the thicket and as if drugged with mind-altering incantations or biological agents (ka cheresh). And then (wa) the uppermost branch of the olive (‘amyr) therefore (‘asher) will be completely deserted for a time (‘azab) because of (min) the presence of (paneh) the children (ben – sons) of Yisra’el (Yisra’el). And so (wa) appalling desolation and stupefying ruin, a stunning deforestation, horrible devastation leaving these places uninhabitable and deserted (shamamah) will exist for a time as a result of the choices made (hayah). (17:9)

Indeed, because, rather branded by another (ky), you have completely ignored and have actually forgotten, becoming totally ignorant of (sakah) the God (‘elohym) of your salvation and deliverance – Your Savior (yasha’) and (wa) the Rock (tsuwr) of your protection and refuge (ma’owz). You do not remember nor mention (lo’ zakar) the Most High (‘al).

Therefore (ken), you plant (nata’) the Lord’s (na’amanym) vines (neta’). And you continually sow (zara’) an illegitimate, unauthorized, and loathsome means to estrangement (wa zar) by way of a vine branch that needs to be pruned (zamowrah). (17:10) In that day (ba yowm), you raise (suwg) your garden (neta’). And in the (wa ba ha) early part of the day (boger), your seed (zera’) will bud and sprout (parach), reaping (qasyr) a shaken and corrupt heap which is piled up and will be thrust aside (ned).

In the daytime (ba yowm), there will be weakness, affliction, and tribulation (chalah) including (wa) the influence of incurable and incapacitating (‘anash) physical pain and mental anguish (ka’eb). (17:11)

So, woe, be wary of (howy) a great many nations (rabym ‘amym) roaring like hoards of agitated terrorists, these multitudes of confused and loudmouthed militants flaunting what they possess (hamown), similar to (ka) the chaotic uproar of loudly snarling and growling (hamah) seas (yamym).
They will wail in agitated and anguished screams (hamah), and (wa) the roar of the societal chaos (sha’own) of the people of these nations (la’om) will be like (ka) the horrible uproar (sha’own) of floodwaters (maym). Intensely and in great numbers with grating passion (kabyr), they will continually strive to desolate and lay waste (sha’ah). (17:12)

This massive number of people who gather together (la’om) will be like (ka) the horrible chaos and riotous roar (sha’own) of floodwaters (maym). Massively great, widespread, and abundant (rab) shall be their desire to destroy everything, giddy in the process, as they crash into the land as a raging storm (sha’ah).

But (wa) He will rebuke them, issuing a warning against them while criticizing their corruption (ga’ar ba). And so (wa) they will be forced to flee, taking flight as a result of being driven back, ultimately ceasing to exist (nuwc) on account of being alienated (min meraq). They will be chased, pursued and driven away (wa radaph) similar to the chaff that dies and is discarded (ka mowts) on the hills (harym), before the approaching presence (la paneh) of the Spirit (ruwach), and like (wa ka) the chariot wheels of troop transports rolling like tumbleweeds (galgal) before the approaching presence (la paneh) of the storm (cuwphah). (17:13)

Approaching the point in time (la ‘eth) of the darkness of the Arab sunset (‘ereb), then behold (wa hineh): terrorism – the deliberate and dreadful mauling and murder of civilians to promote a political and religious objective (balahah). In the time before (ba terem) the dawn (boqer), it is over and for naught (‘ayn). This (zeth) is the fate of those deceived regarding their merits, the result of flattering propaganda, the reward for those coveting booty (cheleq) who engage in a military conquest to plunder and pillage us (shacah), and (wa) the lot, recompense and retribution (gowral), coming to those (la) who seek to conquer us, carrying off the spoils of war (bazaz).” (17:14)

Do you feel as I do that we have been given a copy of tomorrow’s newspaper? And since this 2700-year-old prophecy now appears inevitable, how is it that so many continue to stumble in the darkness hastening their own destruction in light of this stunning revelation?
America’s Fate…

The tone of Yasha’yah’s prophetic vision does not change as we move through the artificial chapter break between Yasha’yah 17 and 18. But now as we turn the page, Yahowah does something He does nowhere else in the whole of the Torah and Prophets. Rather than naming the offending country, He vividly describes it in His prophetic warning, ostensibly because it would remain unknown for over two-thousand years. So while the identity of this nation will soon become obvious, the timing of this transition from Islamic terrorism in Israel to a distant land across the seas is concerning.

When Yahowah revealed that His Spirit was going to blow the invading Muslims out of Yisra’el, He said that this was going to occur prior to the approaching storm. Therefore, this continuing testimony appears to relate to that storm, to World War, to the even more devastating aftermath of the Islamic attempt to conquer and loot God’s Land. We have been given every reason to suspect that the nation that instigated the Syrian War, the nation that has played the greatest role in giving large swaths of Israel to the Muslims, the nation that built the weapons the Islamic nations will wield against Israel is the very nation which will act up again, pushing the rest of the world into war. It is what would have happened already if the Russian Federation’s Vladimir Putin hadn’t prevented the United States from bombing Syria, a Russian and Chinese ally, by disposing of its chemical weapons in late 2013. It is what nearly occurred again as a result of Barak Obama’s belligerent tone and aggressive moves towards Russia following the unrest in the Ukraine.

This perspective known, we would be wise to consider an alternative chronology. There is the possibility that the events described in Yasha’yah 17 are running in parallel with those depicted in Yasha’yah 18. If that is true, America’s warning is concurrent with the fall of Syria, the rampaging of terrorists, the
forfeiture of Israeli land, followed by the gleaning of saved souls and the beginning of the Tribulation with Muslims flooding into the Promised Land.

But either way, if you are a patriotic American, consider this your warning...

“Woe (howy – alas, expressing dissatisfaction and a warning) to the land ('erets – the realm, nation, and place) of whirling and buzzing (tsalatsal – of loud percussive flying things which swarm in on, buzzing weapons which devour and destroy, of the clangor of locust-like armies flying on) wings (kanaph – a structure with winged extremities like a bird which are used to fly and attack) which (‘asher – relationally speaking) is from (min – out of) the region beyond (‘eber – the place situated across from and on the opposite side of [from the perspective of Yisra’el]) the direction of (la) the rivers (nahary) of Kuwsh (Kuwsh – either the Nile Delta or Northern Mesopotamia).” (Yasha’yah / Salvation is from Yahowah / Isaiah 18:1)

Tsalatsal, translated “of whirling and buzzing,” is from the verbal root, tsalal, which speaks of “quivering in fear.” This, when combined with the image of “a loud percussive flying weapon which swarms in and destroys” paints a graphic picture similar to the paramount scene in Apocalypse Now. If you recall, before Robert Duvall tells us that he “loves the smell of Napalm in the morning,” a swarm of Huey Helicopters, wings whirling, instill panic in a Vietnam village, with machine guns blazing and missiles firing, collectively destroying everything in sight – all punctuated by the German March of the Valkyries blaring from their loud speakers. More fearsome still, and quintessentially American, Apache Gunships replete with menacing Gatling guns have instilled fear worldwide.

While it may have been unintended, “kanaph – wings” is from a primitive root which conveys “stealth,” as in “to be hidden from view.” Among military aircraft, this too is a quintessentially American concept.

Should you be interested, Kuwsh was Noah’s grandson through Ham. In the Table of Nations found in Bare’syth / Genesis 10, Ham represents Africa and Asia, while his firstborn Kuwsh became the forefather of Babylon. Ham’s other sons were Mitsraym (denoting Egypt), Put (the progenitor of Libya), and Canaan (addressing the tribes that occupied the Promised Land). Affirming Kuwsh’s association with Mesopotamia, he fathered Nimrod, the Assyrian / Babylonian king who first popularized sun-god religious mythology. He was the first man to be considered the son of the Sun – the principle pagan deity – and thus a god. This aspect of the Babylonian religion, whereby the son of god was killed and resurrected, was later manifest in Tammuz, Osiris, Dionysus, Bacchus, and ultimately in the Christian “Jesus,” deceiving so many people throughout the ages. Therefore, based upon this reference, the rivers of Kuwsh would have to
include the region America invaded when it gave Iraq to Iran, thereby igniting the Syrian War.

While it is a stretch, since Nimrod was rumored to be of African descent, and since kuwsh means “black,” Kuwsh is thought by some to be Africa. However, most lexicons, such as the Dictionary of Biblical Languages, designate Kuwsh as “an unknown land.”

The first and only attempt to locate the rivers associated with the “land of Kuwsh” geographically in the Towrah is found in the reference to the position of the Garden of Eden in Bare’yth / Genesis 2:13. As we discovered, with a modicum of research, it becomes obvious that Eden was located in the eastern part of today’s Turkey, near the headwaters of the Tigris and Euphrates Rivers near Lake Van. In the Bare’yth account, the Gychnn River “winds its way through the whole land of Kuwsh.” Today we find a legacy of this name in the “Kusheh Dagh – Kuwsh Mountains” which tower above the Iranian city of Tabriz. The Kuwsh Range is less than two-hundred miles from the headwaters of the Tigris and Euphrates Rivers, the best known tributaries associated with Eden.

Ignoring the Towrah’s initial reference to the rivers flowing out of Eden and into Iraq and Iran, and then also disregarding the plural use of “nahary – rivers” (there is only one river in Egypt), religious scholars are wont to place the “land of Cush (as Kuwsh is often transliterated)” in the Upper Kingdom of Egypt along the Nile. Cush is also presented as “Ethiopia” in the King James Version, and thus in Strong’s, even though no such country existed at the time, and Ethiopia was unknown to the Yisra’elites.

Other references in Yasha’yah tie Kuwsh and Mitsraym (Egypt) together, at least politically and militarily, because they align to wage war against the Yisra’elites (Yasha’yah 20:3 & 45:14). Egypt and Cush are also connected by Yachezq’el / Ezekiel in Yachezq’el 30:4 and King Dowd (David) in Mizmowr / Psalm 68:31. Then in Dany’el / Daniel 11:43, the people of Kuwsh are said to be rich as a result of business dealings with Egypt and Libya. Also in Amos 9:7, Yahowah calls the sons of Yisra’el, sons of Kuwsh, using the term to demean His people’s affinity for human subjugation.

Therefore, the “rivers of Kuwsh” could either refer to the Nile Delta region of Egypt where the river divides into a number of tributaries or the region of Northern Mesopotamia, today’s Iraq and Iran. And while this is all interesting, Yahowah isn’t talking about Kuwsh per se, but instead about a nation which is beyond and opposite of the rivers of Kuwsh, a place situated on the opposite side of the world from either Northern Iraq and Iran or the Nile Delta of Egypt from the perspective of Yaruwshalaim.
Since Europe, Russia, the Middle East, and Africa are either included or are adjacent to one or the other of the Kuws h candidates, they must all be excluded from consideration. But not the New World, which is opposite of the Old. Moreover, since Yahowah has twice mentioned “sea” in the prelude to this warning, since He is about to tell us that this nation will send its envoys across the sea, and since Israel’s western border is the Mediterranean Sea, we may want to draw a line from Jerusalem, across the Mediterranean Sea and through the Straits of Gibraltar. That line intersects the northeastern corridor of the United States between Washington D.C. and New York City. But that’s not all. If we start again in Jerusalem and then move our line down so that it passes through the Nile Delta, it intersects the southernmost part of Florida, Texas, and Hawaii. Then, keeping the starting point the city in which this prophecy was revealed, but placing the line over the rivers of Kuwsh beginning over Lake Van and moving southeast through northern Iraq and Iran, the extension of this line points to the northernmost part of Alaska. So, the epicenter is between Washington D.C. and New York City, but inclusive of everything from southern Florida, Texas, and Hawaii to northern Alaska. Therefore, the United States of America, and only the U.S., qualifies geographically when viewed from the perspective of Yisra’el.

America is also the nation best known for its winged military prowess, and most notably, helicopter gunships. These whirling wings—Apache and Black Hawk helicopters—swooping into lands far and wide are etched into the world’s psyche, guns clattering in Vietnam, Somalia, Afghanistan, and Iraq. And since the terms used here remain applicable to any loud winged military aircraft, I dare say, that if I gave you the entirety of the paleo-Hebrew lexicon, you couldn’t write a more adept description.

However, these are not the only clues that we have been given thus far. In context, this “howy – warning” is being directed toward the nation responsible for the destruction of Damascus, for thinning Israel at the waist, for equipping the Islamic terrorists flooding into the Land, empowering them to the point that Yahowah has to intervene to defend His people. And once again, the only common denominator is America, the nation that started the Syrian War by invading Iraq and giving the country to Iran. The United States is the principle broker of the land for peace deal that will sever Israel, making the nation indefensible. And America is the principle arms merchant to the Muslim world, currently providing Islamic nations with twenty-five times more weaponry than is made available to Israel. And today, the U.S. Department of State is threatening to cut off that supply, including replacement parts, entirely if Israel doesn’t capitulate and surrender the West Bank to Muslims. So rather than having two clues directed at America, there have been five, most of which exclude any other
Therefore, if you are an American, especially one who supports either political party and praises the military, you have been warned.

But Yahowah wasn’t finished describing and thus identifying this nation, its location, diverse racial composition, military prowess, diplomatic tendencies, attitude toward others, or its people. In His next statement, we are given between twenty-five and thirty additional clues, depending upon how completely the palette of terms Yahowah inspired is defined. Before us is a plethora of hints, many of which are profound. So since most every aspect of each descriptive term seems to point in one direction, identifying the culprit, I’ve elected to share every nuance with you, expanding these amplifications.

In the context of this prophecy, the nation responsible for precipitating the destruction of Damascus, the nation guilty of thinning Israel at the waist, the nation best known for its whirling wings, the nation beyond the “rivers of Kuwsh” from the perspective of a prophet living 2,700 years ago in Yahuwdah...

“It dispatches (ha shalach – it sends out to other places for a purpose of extending its influence) envoys (tsyr – authorized representatives to deliver messages) by way of the sea (ba ha yam). And so (wa) in floating vessels (ba kaly gome’ – boats serving as weapons of war which appear like bulrush (the dark material used by the Egyptians and Phoenicians circa 750 BCE to construct the largest ships of the day)) on the surface (‘al paneh – on the face) of the waters (maym), the messengers (mal’ak – the representatives who announce a position, those who are empowered to project the influence and authority) travel (halak – are escorted and transported) swiftly, indulgently, and immorally (qal / qol – speedily and frivolously, moving from one place to another in a short period of time without any regard for the consequences of their mission).

This nation of people from different races and places (‘el gowy – this Gentile country’s people (singular)) is tall, intoxicated, and immodest, and they have a propensity to take things away from others (mashak – deploying its massive force, it removes people from their land, initiating and directing the seizure, acquiring great wealth in the process, and prone to believe an altered state of reality while overextending and enriching themselves). They are scrubbed clean, smooth-skinned and completely shaven, and yet typically reckless (wa mowrat – they are well scoured and overly concerned about personal hygiene, their bodies are often so hairless they appear polished, most are beardless and many have shaved heads, they rush headlong and are headstrong, precipitating perverse actions).

These people (‘el ‘am – this nation and its army) are feared (yare’ – causing distress through astonishing intimidation and awesomely dreadful acts, but also respected and revered by some for their achievements, capabilities, and status)
from here to there and beyond in a future time (min huv’ wa hala’ah – from a considerable distance away and out of a distant future period).

This population which is comprised of many different races (gowy – the Gentile nation) routinely vomits up and spews out nonsense in a strange foreign language, talking down to others, mocking them, while continually marching off to war based on this condescending and moronic rhetoric (gaw – foolishly judges others in senseless speeches which parrot the same meaningless phrases), always trying to impose its influence, establishing the rules, while eagerly expecting to throw others out of their land (gow – hoping to bind others together in a common cause with the wicked steadfastly attempting to destroy the lives of the righteous). It aggressively subdues, trampling people down and kicking them out (wa mabuwcah – it treads others underfoot while imposing its will, subjugating those it can control, causing their downfall; from buwc – desecrating most everything of value like blind and oblivious children imposing their will, ruining lives while destroying countries). This (’asher) country (’erets – this land and territory) is divided (baza’) by rivers (naharym).” (Yasha’yah / Salvation is from Yahowah / Isaiah 18:2)

Most all of the Hebrew terms used in this prophetic declaration give us a word’s eye view of the prophet’s distant future, our present. So we should not be surprised that they are rich in their implications and uncommon in their usage. Depending upon the way they are vocalized, there is a considerable range of connotations associated with each word. Therefore, I have sought to provide you with as comprehensive an assessment as possible of the nation Yahowah was describing.

We know from these words that this nation is on the far side of the world when viewed from Yaruwshalaim. It projects its influence using its fleet, so it should be noted that the United States has the largest navy in the history of the world. The nation deploys twelve massive aircraft carrier battle groups to swiftly project its power far and wide – more than the rest of the world combined. Two more are under construction. So we should not be surprised by the reference to rapid gunboat diplomacy. No nation has ever deployed a more capable or more fearsome arsenal of oceanic and airborne weapons than America. It is perhaps why the nation is both feared and revered, sometimes respected but often intimidating.

A few years ago, Wikileaks made thousands of cables between American ambassadors and the U.S. State Department available, revealing the “qol – arrogant and amoral” nature of the country’s envoys. They revealed that the United States remains oblivious when it comes to the consequence of its actions. For example, very few Americans acknowledge that the country’s invasions of Afghanistan and Iraq were based upon a web of lies and that both were
counterproductive, making bad situations much worse. And yet this reality is why so many returning American troops are committing suicide. States representing forty percent of the U.S. population, documenting less than seventy percent of the military suicides in those states, report twenty-two per day, revealing that the actual number must be over eighty suicides daily. When this is extrapolated over the ten years since Americans began returning from Afghanistan and Iraq, it equates to an astonishing 300,000 American troops taking their own lives as a consequence of these foolish, immoral, deadly, and destructive invasions.

The world is filled with “gowym – Gentiles,” but one nation, and only one, is known expressly for racial diversity: America – the “melting pot.” It has grown by beckoning people from around the world. And in this prophecy, “gowy – a nation of many races” is singular, therefore warning one solitary country.

While many nations have a history of drug and alcohol abuse, the “War on Drugs” has become synonymous with the United States. Its citizens remain the leading consumer of mind-altering narcotics, prescribed, recreational, and deadly drugs. The U.S. prison population is the largest in the world in aggregate and per capita, with most inmates being incarcerated for drug related crimes. Americans are the leading consumers of cocaine. And according to the World Health Organization, overall drug use in the United States is the highest in the world. Recently, the U.S. D.E.A. announced that prescription drug abuse had become the nation’s biggest and fastest growing problem.

It is interesting to note that while Americans are the most intoxicated people on earth, due to the prevalence and quality of treatment facilities, the nation ranks 29th worst out of 192 nations on overall deaths from illicit drug use. Should you be interested, the leaders in this awful fate include a number of Islamic nations where life isn’t worth living among several of the most devotedly Christian nations on earth: Afghanistan, Yemen, Guatemala, Laos, Cambodia, Morocco, Libya, Georgia, Somalia, Iraq, Pakistan, Kazakhstan, Tunisia, Lebanon, Tajikistan, Egypt, Serbia, Myanmar, Iran, Sudan, Austria, Syria, Ukraine, Bangladesh, UK, Nigeria, Russia, Bosnia, Ireland, and then the U.S.

Since it was mentioned, relative to height, nations which border the North and Baltic Seas are home to the tallest people on average. But after the frosty Netherlands, Denmark, Norway, Sweden, Lithuania, Estonia, Finland, and Germany, with these hearty Baltic peoples averaging six feet, the United States boasts the world’s tallest temperate zone population at nearly five foot eleven inches – over an inch taller than the average Israeli.

While I could not find a ranking for personal hygiene, I found ample evidence that Americans not only spend more money per capita on cleaning and cosmetic products, there is a growing emphasis on being clean-shaven, to the point of
spending time and money to remove body hair most anywhere. A growing
number of men have shaved chests and heads. So considering the propensity of
Israel’s principle foes, Arab Muslims, to be relatively short in stature, overly
hairy, typically bearded, and inadequately bathed, Yasha’yah’s descriptive
terminology seems fitting for this new and different foe.

Having traveled throughout the world in nearly 150 countries, I’ve gained a
perspective on how others view the United States. The first word which comes to
mind is “arrogant.” The second is “obnoxious.” The third is “clueless.” Recently,
Russian President Vladimir Putin took U.S. President Barak Obama to task in an
open letter published in the New York Times for promoting the egotistical notion
of American exceptionalism – the idea that Americans were and remain superior
to all other nations. Yes, there was once a time when the United States was the
world’s bank, the most prosperous nation on earth, but now having overextended
itself, it is bankrupt, having squandered its children’s future with an national debt
soaring toward $20 trillion. And while Americans are told that the nation is a
force for good, the country’s spy network, military, and diplomats have broken
most everything they have touched internationally.

Americans think of themselves as the most generous nation, but historically,
that isn’t true. The first colonialists took America from the native peoples, often
brutalizing them in the process. Then when Indian resistance to Manifest Destiny
was finally broken, America stole Texas, New Mexico, Arizona, and California
from Mexico by waging war against them. The Philippines were obtained the
same way, this time in a war against the Spanish. And now the United States
wants to take God’s Land away from His people.

America’s military is the most massive in human history. It is larger than
every other military on earth combined. The nation has wasted thirty trillion
dollars on its war machine over the past fifty years, leaving Americans less free
and more vulnerable in the process. And after marching off and fighting 101 wars
since Europeans first arrived in the New World, one war every four years, the
warmongering nation wants to take on God, forcing His Chosen People out of
their homes. God is not amused which is why America has been warned.

I’ve mentioned this twice for two reasons. First, John Kerry is in Israel as I
write these words. He’s told the Israelis, as has Obama, that if they don’t
capitulate and accept the latest U.S. land for peace plan which gives the West
Bank to the Muslims, that Israel will be delegitimized internationally and subject
to debilitating sanctions. And second, historically and prophetically, Yahowah
only comments on nations that interact with Israel, especially those which aid and
abet the nation’s demise. It all goes back to the promise Yahowah made to
Abraham, whereby those who support Yisra’el and the Covenant would be
blessed while those in opposition would be cursed. From God’s perspective, the
United States of America has become His people’s most destructive adversary. And from this viewpoint, do not lose sight of the fact that in addition to the U.S. instigating the wars which are currently engulfing the Islamic world, especially the proxy war in Syria, it is the nation most responsible for thinning Israel at the waist. Further, the vast preponderance of the weapons that will be wielded at the Yisra’elites by the flood of Muslim terrorists and Islamic armies after the Syrian War will have been furnished by America.

It is an unpopular truth, but the fact remains that most everything the United States has done over the past fifty years militarily, politically, and economically has been ill-conceived and counterproductive – all leading up to the two biggest blunders in the nation’s history: the invasions of Afghanistan and Iraq. The U.S. military once again trampled people underfoot in an ill-fated attempt to impose the nation’s will. And while these suicidal misappropriations of force made the U.S. more vulnerable, the realization that it will lead to America sacrificing Yisra’el to Muslims, throwing the rightful inhabitants out of their land, is what is engendering Yahowah’s anger. And it will turn out to be irrecoverable – instigating World War III. This politically, economically, and militarily inspired capitulation to evil will be fatal.

Instrumental to this mistake in judgment is the nation’s nonsensical rhetoric. The public discourse has become a stream of amoral misconceptions, unfounded opinions, and outright lies. The media is more prone to error than truth and if it weren’t for lies, politicians would be mute. Teachers indoctrinate and generals propagandize. Clerics have become the worst of a bad lot, trading false hope for donations.

The final depiction, that of a land divided by rivers, also fits the United States. If it were “river” singular, the U.S. would have competition from Africa and South America with the Nile and Amazon, but not when the term is plural. Nothing distinguishes North America more geographically from other continents more than its many voluminous and long rivers which divide the land. They include: the Mississippi, Missouri, Ohio, Arkansas, Colorado, Columbia, Rio Grande, Tennessee, Brazos, Yellowstone, St. Lawrence, Hudson, James, Shenandoah, Potomac, Rappahannock, Susquehanna, Snake, Kern, and Yukon to name a few.

So in summary, we know that the United States is a “melting pot” of peoples, and thus is quintessentially Gentile. More than any other country, it likes to meddle in other people’s affairs. Americans think it is their obligation to the world and to their god to set the rules, which is why its military is used to impose democracy on others. Americans talk a lot, all too often projecting an altered state of reality, which is why political and religious talk radio is so influential in the culture. And patriotically, the U.S. marches off to wars – 101 of them – typically
leaving the places the military has tread underfoot worse than they were before. Then there is the realization that in His prophetic letter to the last assembly in Revelation, Yahowsha’ specifically called the democratic Laodicean Christians “vomit.” Only one nation meets these criteria: America in the early days of the 21st century.

We’d be remiss if we didn’t consider the reason Yahowah transitioned from warning the tidal wave of militant Muslims who will seek to terrorize, plunder, and destroy Israel that they will be destroyed to God admonishing the United States. How does rebuking and removing Islamic jihadists from the Promised Land lead to a highly unflattering rebuke of America? What will the nation do to engender God’s explicit warning?

Some of the answers are posted prominently on the front pages of our newspapers. America’s foolish and counterproductive invasion of Iraq led to the proxy war being fought in Syria. It not only empowered Iran, it armed both sides in a conflict which has become so deadly Israel will be sacrificed by America in hopes of appeasing the Islamic terrorists it has assisted. Then following this miscalculation, it’s already obvious that American weapons will be brought to bear against the Promised Land. And all the while we can expect to hear patriotic Americans bellowing “God Bless America.” But as ugly a picture as this paints, I think there may be more to it than all of this.

Based upon this next announcement, God isn’t just adverse to the United States; it appears as if He is taking a stand against the United States. After warning and besmirching the nation, Yahowah is declaring that He is going to intervene on behalf of those who dwell in the Promised Land. But since this follows God’s denunciation of America, if not the United States, who is His banner raised against and who is His Showphar blasted to warn the world about?

“All of (kol – the entirety of) those who inhabit (yashab – who live in) the Earth (tebel – the world), and also (wa) those who dwell in (shakan – who inhabit) the Land (‘erets – the region or material realm (a metaphor for Yisra’el)), when (ka – similar to and in comparison to) the sign on the upright pole (nec – the banner and signal raised on a pole; from nacac – to lift up and display an ensign or sign) is lifted up (nasa’ – born, raised, and accepted (scribed using the qal infinitive construct which means literally at this time it is raised to demonstrate God’s purpose)) on the mountain (har – upon the mount), you all will see (ra’ah – all of you will literally experience and consistently witness, gaining a perspective to understand (scribed in the qal stem and imperfect conjugation)), and also (wa) when (ka – similar to and in comparison to) the Showphar (showphar – trumpet comprised of a ram’s horn used for signaling) sounds (taqa’ – is blown (also in the qal infinitive which denotes that this is being done at this specific time to actually convey God’s plan for)), you all will hear
(shama’ – all of you will listen, consistently receiving the message, paying attention to the invitation and summons (qal imperfect)).” (Yasha’yah / Salvation is from Yahuwa’ / Isaiah 18:3)

Is God now battling man for the world He created? If so, it won’t be much of a fight. Yahuwa’ is not going leave any doubt in anyone’s mind who will ultimately prevail. Everyone the world over, and especially those in the Land of Yisra’el, will see His banner raised upon the upright pole, one set atop the summit of Mount Mowryah. And every individual will hear the sound of His Showphar blaring out an undeniable message and pertinent warning. Those in opposition will be powerless before Him. And those who know Him, those who love Him and rely upon Him, will be protected by Him. This is breathtaking in its implications.

The symbolism laden in these terms is important. Yahuwa’h’s set-apart and diminished corporeal manifestation, Yahuwsha’, is the Upright One, the perfect Lamb of God who was affixed to the upright pole on Mount Mowryah on Passover. His willingness to stand up for us in this way and on this day will now become clearer to a world which has for too long sought to deny these associations. Yahuwa’ is facilitating what He has been pleading with us to consider from the first day His Towrah was given to us as a gift to guide us home. The message is “shamar – closely examine and carefully consider” His Guidance. And in this light, the Showphar is an audible display of the power of the “Zarow’a – sacrificial Lamb.”

If Yasha’yah 17 and 18 chronicle parallel events, covering the same time, but from a different perspective, then this announcement could be contemporaneous with the gleaning of the Covenant’s children so vividly described in the previous chapter. This harvest, especially at this time, vividly depicts Yahuwa’h’s plan, revealing a Father’s love for His children.

For those who become observant, who come to know and understand who Yahuwa’ is and what He is offering, the anticipation of His imminent return will get them through the horrid days which will follow. So while God has intervened a second time to thwart the onslaught fraught against Yisra’el, He isn’t going to linger. There is only so much of man’s religious, political, and militaristic rubbish that He is willing to endure. And now, after making Himself known, He is returning to heaven.

“Indeed, because (ky – truly and surely) here and now at this point in time (koh – on this occasion is what), says (’amar – answers, promises, and declares (qal perfect)) Yahuwa’ (יְהוָה), ‘As for Me (’el – concerning God), I will be silent and at peace, removed from the tribulation in a better place (shaqat
shaqat – I will be at rest, tranquil, distancing Myself from the tumult and strife, quiet and calm in a vastly more favorable location (qal imperfect)).

Then (wa) I will look, choosing to always be observant (nabat – I will gaze upon, continually paying attention, anticipating My desired, unfolding, unending, and caring response where I and heaven benefit (the hiphil stem causes the object to share the action of the verb with the subject, the imperfect conjugation makes the action ongoing, while the cohortative mood expresses the desire of the subject)), in (ba) My dwelling place (makown – from the well-known location in space where the universe was established which is the basis for and the foundation of life; from kuwn – to prepare and firmly establish), in the manner of (ka – similar to) radiant and glowing (tsach – dazzling and beautiful, handsome and shimmering, clearly understandable source of illumination aglow with), warm and passionate (chom – aroused, growing ever more zealous with enthusiasm) as a result of the Almighty’s (‘al – by way of the mighty) light (‘owr – total lack of darkness, shining brilliance and radiant energy), akin to (ka) an enveloping cloud (‘ab – visible moisture suspended in the air covering objects) of encompassing dew (tal – condensed moisture on surfaces which condenses at night but lingers into the day; from talal – to cover) in (ba – during) the warmth and enthusiasm (chom – the passion and growing arousal) of the harvest (qasyr – time of reaping).” (Yasha’yah / Salvation is from Yahowah / Isaiah 18:4)

Yahowah will dispatch His Spirit to remove the plague of Islam from His Land. He will dispatch His envoy to stop the world’s militaries in the midst of a horrible and hellish storm, leaving no doubt among His people or the world at large, that He can be relied upon to protect those He loves. But once this is accomplished, Yahowah will spend the rest of the Tribulation in a better place, quiet in heaven, at peace, removed from the strife that will ensue.

Doing what He asks of us, and thus leading by example, He will be observant, always aware, as He contemplates His next move, one that expresses His heart’s desire. In just a few years, He will be beaming, radiant, and glowing, enjoying a warm embrace with His children. The promise He made to Abraham, to Yitschaq, and to Ya’aqob will soon come to fruition, just three years hence, on the joyous day known as “Yowm Kippurym – the Day of Reconciliations,” the final and most beloved harvest.

This is how the Towrah and Prophets present Yahowah, our Heavenly Father. He is warm, approachable, encompassing, and glowing light. And He cannot wait to hold His children in His arms, as close to them as the dew is to the standing grain.

I have long suspected that the tormenting and terrible abuses endured during the Tribulation will be perpetrated by man, not God. And this prophetic statement
seems to affirm this conclusion. Yahowah rarely intervenes, and only acts to fulfill His promises. He made an eternal pledge to Abraham, whereby the benefits of the Covenant would be everlasting. Had He not intervened to thwart mankind’s assault against His people and place, the pledge would have been negated.

Bringing these thoughts all together, along with a review of the events and villains which brought us to this place, we find...

“Woe, expressing dissatisfaction and a warning (howy) to the land (‘erets) of whirling and buzzing (tsalatsal) wings (kanaph) which (‘asher) is from (min) the region beyond, situated on the opposite side of (‘eber) the direction of (la) the rivers (nahary) of Kuwsh (the Nile Delta and Northern Mesopotamia) (Kuwsh). (18:1)

It dispatches (ha shalach) envoys (tsyr) by way of the sea (ba ha yam). And so (wa) in floating vessels (ba kaly gome’) on the surface (‘al paneh) of the waters (maym), the messengers (mal’ak) travel (halak) swiftly, indulgently, and immorally without any regard for the consequences of their mission (qal / qol).

This nation of people from different races and places (‘el gowy) is tall, often intoxicated, and immodest, and they have a propensity to take things away from others (mashak). They are scrubbed clean, smooth-skinned and completely shaven, and yet typically reckless (wa mowrat). These people (‘el ‘am) are feared for causing distress through intimidation and awesomely dreadful acts, but are also respected by some for their achievements and capabilities (yare’) from here to there and beyond in a future time (min huw’ wa hala’ah).

This population which is comprised of many different races (gowy) routinely vomits up and spews out nonsense in a strange foreign language, talking down to others, mocking them, while continually marching off to war based on this condescending and moronic rhetoric (qaw), always trying to impose its influence, establishing the rules, while eagerly expecting to throw inhabitants out of their land (gow). It aggressively subdues others, trampling them down (wa mabuwcah). This (‘asher) country (‘erets) is divided (baza’) by rivers (naharym). (18:2)

All of (kol) those who inhabit (yashab) the Earth (tebel), and also (wa) those who dwell in (shakan) the Land (‘erets), when (ka) the sign on the upright pole (nec) is lifted up to demonstrate My purpose (nasa’) on the Mount (har), you all will actually see, gaining a perspective to genuinely understand (ra’ah), and also (wa) when (ka) the Showphar Ram’s Horn Trumpet (showphar) sounds at this specific time to convey this plan (taqa’), you all will listen, paying attention (shama’). (18:3)
Indeed, because (ky) here and now at this point in time (koh), says ('amar) Yahowah (יְהוָה), ‘As for Me ('el), I will be silent and at peace, removed from the tribulation in a better place (shaqat shaqat). Then (wa) I will look, choosing to always be observant, anticipating My desired, unending, and caring response where I and heaven will benefit (nabat) in (ba) My dwelling place, from the well known location in space where the universe was established which is the basis for and the foundation of life (makown), in the manner of (ka) radiant and glowing (tsach) warm and passionate (chom) light ('owr), akin to (ka) an encompassing cloud (‘ab) of encompassing dew (tal) in (ba) the warmth and enthusiasm (chom) of the harvest (qasyr).’” (18:4)

While this is wonderful news for the Children of the Covenant, and especially for Yisra’el and Yahuwdah, sadly, Yasha’yah had some more bad news for the land across the sea divided by rivers, for the air and sea power of this day, for the nation feared and revered, and yet insignificant and worthless from God’s perspective. They will be dealt with, taken down, and destroyed just before the final harvest, during the time Yisra’elites are being prepared to embrace the Covenant. Listen:

“Indeed (ky), before the approaching presence (la paneh – the means to approach the appearance and characteristics) of the harvest (qasyr – the reaping and gathering in during the right season), as (ka) the budding blossoms (perach – new tender sprouts and shoots) form and become completely perfect (taman – are prepared, becoming entirely upright and established; from tamym – whole and sound, entirely perfect, totally innocent and completely vindicated), then (wa) the hardened and unfit (bocer – the immature, un-harvestable, and especially sour) will be dealt with (gamal – are treated in the way they deserve) for becoming (hayah) clusters of wild birds of prey, glistening eagles, falcons, and hawks (netsah – unclean yet shimmering vultures or a collection of wild sprigs in budding plant structure). And (wa) the insignificant and worthless who squander and trivialize (ha zalzalym – the despised sprigs and contemptuous tendrils; from zalal – the gluttonous, vile, and meaningless) will be stopped, taken down, and banished (karat – they will be severed, cut off, and excluded, ceasing to exist, having failed, they will be destroyed), snuffed out with a sharp implement (ba ha mazmerah – an iron tool used to cut away, put out, and separate, no longer combusting, their fires put out and cut off with a knife or shears).
So then (wa) with regard to (‘eth – concerning and against) the forsaken castaways (ha natyshowth – the spreading branches and rejected stems of a climbing plant which has spread out and must be cut back; from natash – the cast off, left behind, and abandoned), they will be completely rejected and totally removed (suwr – they will absolutely be turned and taken away, forsaken and abolished (hiphil perfect)), cut off and separated (tazaz).” (Yasha’yah / Salvation is from Yahowah / Isaiah 18:5)

This begins by telling us that Yisra’elites and Yahuwdym will be prepared so that they can be gathered in by Yahowah on the Day of Reconciliations, the day when God will restore and reaffirm His Covenant relationship with His Chosen People. They will be perfected and completed in the knowledge that Yahowah is God and that He honors His promises. By this time, these individuals will have embraced the conditions of the Covenant by having distanced themselves from their prior religious and political affiliations. They will have come to trust and rely upon Yahowah based upon what they have witnessed Him doing on their behalf. And they will finally observe the Miqra’ey as they were intended, walking to their Heavenly Father while being perfected in the process.

But there will be others, a vast number who remain hardened and sour, unfit for heaven. They will be dealt with, receiving what they deserve, which is to be banished and excluded from fellowship. At this time, which is deep into the second half of the Tribulation, and for the crime of overtly trying to destroy His land and people, it is likely that these souls will be destined for She’owl. This pronouncement and the one which follows suggests eternal separation.

The first ten or eleven words Yahowah selected paint a clear picture. There are two distinct groups of people. On one side, we witness those who are beginning their life in the Covenant. They are just starting to blossom and grow as a result of finally recognizing Yahowah and answering His invitation to participate in His family. But on the other hand, we see individuals who remain unreceptive, indeed unfit and rotten.

From this point, the text becomes a bit more challenging. What are we to make of the rotten and hardheaded sourpusses who have become unfit for the impending harvest? Why must they be dealt with in a manner consistent with what they deserve? Why are these castaways stopped and taken down, then rejected and removed?

It is assumed by most scholars, that since this message has deployed agricultural metaphors, including standing grain, olives, branches, vines, blossoms, and fruit, that netsah should be translated as if it were “perach – budding blossoms.” But why change words if both mean “blossom?”
While most words are common to God’s testimony, because Yasha’yah was trying to describe something he’d never seen or even imagined, this is the only time *netsah* is deployed throughout the Torah and Prophets. Its root, *nets*, however appears four times. It is used to present “unclean birds of prey, specifically hawks, falcons, eagles, raptures, and vultures.” In fact, *netsah* is simply the feminine version of *nets* – which is not surprising since ships and planes are typically referred to using feminine pronouns. Further, *nets* is related to *natsats*, which describes something that “shines, sparkling and shimmering in the light.” This suggests that those who have earned condemnation are flying birds of prey. These just so happen to be the names the U.S. military selected to describe its fighter, attack helicopter, and surveillance aircraft. The United States deploys F-15 Eagles (473 of these fighters are currently active), F-16 Falcons (1,245 are currently deployed as fighters), F-22 Raptors (195 highly advanced fighters are currently deployed), HH-60 Pave Hawks (103 helicopters), MH/SH-60 Seahawks (589 currently active attack helicopters), and UH-60 Black Hawks (1,500 helicopters are currently deployed), in addition to E-3 Hawkeyes (67 surveillance aircraft). And to this list of birds of prey, the Army is planning to deploy 133 MQ-1C Grey Eagle drones, while the Air Force is flying a fleet of 165 MQ-1 Predator drones, 152 RQ-4 Global Hawk drones, and another aptly named 500 MQ-9 Reaper drones. I rather doubt it is a coincidence, especially since there is a reference to them being taken down, their engines snuffed out.

While these references to the whirling wings of attack helicopters and the birds of prey that denote fighter aircraft may be intended as symbolic, the more literal interpretation is intriguing. And it is certainly consistent with the rhetoric God has deployed thus far to describe the United States. It even serves to explain the reason Yahowah will engage again to protect Israel. But beyond all of this, it ties up an important loose end. It would be unlike Yahowah to denounce a nation without also revealing its fate. America’s military will be taken down while its people are forsaken as castaways, removed from God’s presence, separated and discarded. It is, after all, what those who have abetted the pillaging and destruction of Yahowah’s Chosen People and Promised Land deserve.

While there is some indication that Yahowah is responsible, it is equally plausible, considering how this fate is presented, that America fails for other reasons as it has so many times recently. Something as simple as an Electromagnetic Pulse would make the nation’s guidance, communications, and spy satellites inoperative, blinding the nation’s birds of prey.

Also curious considering this inauspicious conclusion to a once proud nation is the growing dichotomy between American public rhetoric and the country’s backroom maneuvering relative to Israel. A case could be made that no U.S. president has actually supported Jews against Muslims. But the most recent
presidents, George Bush and Barrack Obama, have orchestrated massive sales of the most sophisticated weapons systems to the Islamic nations surrounding Israel while at the same time constraining the flow of these same weapons to America’s supposed ally. Worse, the current administration has inspired Muslims, telling them that this is their time and that America will stand with them, not against them.

This overt empowerment of Israel’s Islamic enemies and simultaneous erosion of Israel’s credibility has been accomplished in large part by sleight of hand. First, a mythical people called “Palestinians” and a mythical land called “Palestine” has been invented to give the impression that Jews are the aggressors and oppressors, when the opposite is true. Then, America’s leadership has concocted a war against a tactic, “terrorism,” rather than Islam, naming one of countless expressions of the religion, “al-Qaeda,” the enemy.

There is yet another word in this prophecy which appears nowhere else in the whole of Yah’s testimony. However, since zalzalym, translated “the insignificant and worthless who squander and trivialize,” is considered a “reduplication of zalal,” a word which is used on eight occasions, we can more reliably define it. These who are “zalzalym – despised for being contemptuous” are “zalal – the gluttonous and vile, meaningless and insignificant” because they have “associated with a bad crowd” from God’s perspective. They “lavishly squander” their wealth and opportunity” while “trivializing” that which actually matters. As a result, they will be cut off and discarded. This is exactly what Yahowah told Abraham would happen to those who harm Yisra’el.

Further, zaham means “to be abhorred for offering the kind of food which makes people sick.” Zul defines those who “lavish money on worthless idols.” Someone who is zulah is “separated,” and a zahah is “cut loose and removed.” A zua is a “terrorist and fear monger.” And a zahal is someone who “crawls on the ground and prostrates themselves in fear.” It all seems to fit.

The previous statement affirms that at this point in the Tribulation there will only be two groups of people left on earth: “Yisra’elites – Individuals who Engage and Endure with God” who have become “Yahuwdym – Related to Yahowah” and those who are neither. The latter will be cut off and separated. This is affirmed with words which describe eternal anguish in She’owl as demons torment those they had played for fools...

“They shall actually be continually abandoned and forever forsaken (‘azab – they will be eternally rejected and damned, estranged to associate with demonic spirits (scribed in the niphal stem, the subject is actually neglected and in the imperfect which reveals that this fate will be ongoing and continual) all together, completely, and all at once (yahdaw – totally and at the same time,
treated alike as one group with a common nature and accord) for (la) the birds of prey ('ayt – flying creatures which hunt and kill, preying on the dead; rapid, vicious, violent, ravenous, voracious, and deadly creatures who will swoop in, notably: eagles, falcons, hawks, and raptors) in high places (har – of the hills and mountains, sometimes used as a metaphor for those in high places, for political, religious, and military leaders), and (wa) for (la) the beasts (bahemah – wild animals) of the realm ('erets – land or region).

And (wa) they will be abruptly awakened in the summer with vexing and exasperating action taken against them (qyts 'al – they will be roused from the realm of the dead, consciously grieving, with others loathing them, goading them with thorns in an extremely hot and vehement manner (the qal stem means that this will actually occur while the perfect conjugation modified by the consecutive mood conveys that the awakened state and grief will be continual and thus eternal as a result of the choices which have been made)). All kinds of (kol) birds of prey (‘ayt – flying creatures which hunt and kill living things and then prey on the dead; rapid, vicious, violent, ravenous, voracious, and deadly creatures who will swoop in) and also (wa) all manner of beasts (kol bahemah – all kinds of wild animals) of the realm (‘erets) will be among, upon, and against them during the autumn and winter, continually ridiculing and taunting them for actually being irrational and consistently confused (‘al charaph – spending the harvest time reproaching and scorning them, vilifying them, mocking and insulting them, and actually treating them with contempt for being unable to think properly and making poor choices (qal imperfect)).” (Yasha’yah / Salvation is from Yahowah / Isaiah 18:6)

In the whole of the Hebrew lexicon, there is no more “damning” word than “‘azab – rejected and estranged,” especially when scribed in the niphal imperfect, because such individuals “are actually forsaken in such a way that they will find themselves literally disassociated” from the Covenant and “eternally separated” from God. This damning experience is what is being presented in the words which follow.

An interesting aspect of ‘azab is that it is a double entendre. It conveys the idea of “being set free and being released.” That sounds good up to the point we realize that souls are being set free from Yahowah and released from the Covenant. The word confirms that those who choose not to be with God, those who reject Him, will get their wish. They will be sent on their way and damned, which means separated.

“Yahdaw ‘azab – once completely forsaken and eternally damned, these estranged and separated” souls will be forever tormented by the most menacing of “bahemah – beasts” and “‘ayt – flying creatures who prey upon the dead.” Yahowah is speaking of Satan and his cadre of demons. He is depicting an
eternity in She’owl – the realm of questioning. Those who end up there by being in opposition to God will find themselves among kindred spirits – albeit depraved ones.

Based upon the implications associated with yahdaw, everyone will be similarly religious, political, patriotic, and militaristic. The inhabitants will all be treated alike, which is to say that there will be no distinctions, status, or hierarchy. While most of those imprisoned in She’owl will have come from “har – high places,” they will be brought down to the same level, a distinction these religious clerics, government leaders, and military officers as well as fallen messengers will find particularly horrifying. The experience will be universally nauseating and miserable, with Satan’s fallen envoys similarly incarcerated and described as we’d expect them to be: “bahemah ’ayt – flying creatures acting like wild beasts preying upon the living dead.” These two words were carefully selected to convey the kind of year-round torment that awaits those who thought they could successfully oppose God.

Qyts scribed in the qal perfect consecutive reveals that those who have died in open hostility to Yisra’el will be abruptly awakened to a totally new and eternal reality. They will wish that they could have remained dead, because the perpetually damned will find themselves loathed by those who beguiled them and continually vexed, annoyed and aggravated to the point of total exasperation. Also, while there is a hint of “hot” in the term, it is addressing the vehement attitude displayed by Satan’s little helpers, not the temperature of the place. But it also speaks of the time of year, when spring turns to summer. And since charaph addresses the period of autumn leading to winter, we know that this torment will be year round without intermission. But perhaps the most telling indication of all is found in the consecutive mood, because it reveals that these living dead will be in this horrible situation because of the choices they made during their lives.

God’s hellish depiction of the realm of the forsaken and damned was advanced by charaph, which as I’ve mentioned conveys that the inmates of She’owl “will endure a fall and winter of their discontent.” They will be “charaph – taunted and ridiculed,” something political and religious elitists will find particularly excruciating. “Scorned and vilified” for their pathetic attempts to thwart God’s people, place, and purpose, the once proud and powerful will now “be mocked and insulted for the confused and irrational rhetoric they spewed at the unsuspecting.” They are being held accountable for the millions if not billions of lives they shortchanged. Further, scribed in the qal imperfect, while they did not choose this fate, they are actually going to have to endure it for an eternity because of the irrational decisions these living dead made during their rise to power.
There has been no indication that the subject nation has changed since Yahowah described the United States of America in the first two stanzas of this prophetic declaration. Therefore, it would be reasonable to assume that America will be brought down while its political and military leadership is given an express ticket to hell.

Reminding us that the offending nation remains the same, Yahowah revealed...

“At this time (ba ha ‘eth – on this occasion), She (ha hy’ – referencing the feminine Ruwach / Spirit) shall direct and guide him, delivering him (yabal – shall instruct him (as in Ya’aqob), showing him the way, leading him and carrying him, bringing him (the hophal stem means that passively by the work of the She / the Spirit, he will be brought, or literally carried from one place to another, according to the guidance and capacity to uplift that She provides, while the imperfect conjugation reveals that Her directions and deliverance will continue and prevail forever)) as a gift which is agreeable, one borne out of reverence and respect (shy – as a present which is in accord with; from shawah – which is in agreement with, resembles, and becomes like, even equivalent) to approach (la) Yahowah (𐤂𐤅𐤀𐤇) of the vast array of spiritual implements (tsaba’ – hosts of conscripts who devoid of freewill, serve, doing what they are instructed similar to the command and control regimen of the military).

People who have become family (‘am – a nation, now kin), who were arrogant but now are in an altered state and willing to follow (mashak – who were belligerent when removed from their land, who have acquired great wealth in the process, but are now distancing themselves from these things so that they can be drawn out and carried away (the pual stem reveals that the former state has been altered so that as a result they have been influenced and changed while the participle form serves as a descriptive modifier)) and (wa) who were perverse, but have now been scrubbed clean (mowrat – were reckless and impetuous, but have now been scourcd and polished (pual stem which passively brings about a different state and participle form which makes this a verbal adjective)), will come out of a nation (wa min ‘am – will be removed from a people) feared (vare’ – intimidating and distressful whom some respect (niphal participle)) from here to there and beyond in this future time (min huw’ wa hala’ah – from a considerable distance away and out of a distant future period), a population which is comprised of many different races from different places (gowy – a Gentile nation) with a strange foreign language, talking down to others while continually marching off to war based on their condescending rhetoric (qaw – foolishly judging others in senseless speeches which parrot the same meaningless phrases), always trying to impose its influence, establishing the rules, eagerly throwing inhabitants out of their land (gow – hoping to bind
others together in a common cause with the wicked steadfastly attempting to
destroy the lives of the righteous), **aggressively subduing others** (wa mabuwcah –
treading others underfoot while imposing its will, subjugating those it can
control, causing their downfall), **whose** (‘asher) **country** (‘erets – land and
territory) **is divided** (baza’) by **rivers** (naharym), **brought to** (‘el) **the place**
(maqowm – site and home) of **the name** (shem – personal and proper designation,
renown, and reputation) of **Yahowah** (שֵׁם יְهوּדָה) of the vast array of **spiritual
implements** (tsaba’ – hosts of conscripts, who devoid of freewill, serve, doing
what they are instructed similar to the command and control regimen of the
military): **Mount** (har) **Tsyown** (Tsyown – Sign Posted on the Way, the means to
communicate and identify the proper path and place).” (Yasha’yah / Salvation is
from Yahowah / Isaiah 18:7)

There are two entirely different ways to interpret this prophetic
pronouncement. The individuals who have been removed from America could be
prisoners summoned to stand trial for what they have done to weaken Yisra’el and
ravage humankind. But they have already been incarcerated in the previous verse,
there is no reference to a trial, and presenting them as a “gift” under these
circumstances would be incompatible with Yahowah’s character. Moreover, it
would be counterproductive. God has consistently striven to cleanse Yisra’el of
those in opposition to Him and His people. Therefore, a different, considerably
more favorable interpretation seems more appropriate. But since I’m not
infallible, I’d like to share my reasoning.

There are 6,014,300 Yisra’elites living in the Promised Land today. That
figure represents 44% of the current population. It wasn’t until this year, 2014,
that Jews residing in Israel came to exceed those living in the United States. And
since we have just been told that Yisra’eli Jews will change their attitude toward
Yahowah and will be embraced by Him as a result, it would be in character for
Yahowah to rescue the 5,525,000 Yisra’elites living in America, because they
represent 42% of the world’s population. They will come home too – both
figuratively and literally. Previously estranged from the Covenant and distanced
from the Land, they will leave America in a mass exodus, perhaps even as a result
of being expelled as a plague of anti-Semitism sweeps the globe. But with the aid
of the Spirit, they will be presented as a gift to Yahowah upon their arrival in the
Promised Land. It is a vow that He has made and intends to keep.

Should you be curious, Jews represent a scant 0.19% of the world’s
population with less than fourteen million Yisra’elites living today. And had
Yahowah’s prophecy targeted events leading up to 1933 rather than 2033, by far
the largest concentration of Jews, 9.5 million of them would have resided in
Europe. But now on the precipice of His return, less than a half a million Jews
live in France, representing just 3.5% of the total worldwide population. 2.7% live
in Canada, 2.1% in England, 1.4% in Russia, with 1.0% in Germany and Argentina. No other country hosts so much as a single percentage of the Jewish people. So there is yet another reason to reference the United States in the midst of this prophecy regarding the future of Yisra’el. Yahowah is calling all of His children home, back to Him and to His Covenant. The reconciliation of His relationship with Yisra’el and Yahuwdah is imminent. And there would be no better place to witness His return than this vantage point, Tsyown, where Yahowah has posted His sign along the way, designating and identifying the proper path to His home.

During this time, I would also expect that Jews living in France, England, Russia, and Canada, where Muslims represent 10%, 3.2%, 4.8%, and 14% of the populations, respectively, and where Islam is the second most popular religion, to be blamed for all of the carnage that has occurred worldwide, even though they have been victims, not aggressors. Eventually, the non-Muslim population will turn on them too in hopes of avoiding more terrorist attacks because jihadists will continue to blame the people Allah despises, justifying the unjustifiable. And since this seems inevitable, should Yahowah evacuate His people from these five countries, including America, 96% of the worldwide Yisra’elite population will be more secure in the one place on earth Yahowah is committed to saving them.

But not only Yisra’elites will be saved. If this event coincides with the gleaning depicted in Yasha’yah 17, then this affirms that Gowym and Yahuwdym are being harvested separately, although we will be going to meet the same God in the same Way. Moreover, Yisra’el is an inclusive concept, as is Yahuwdym, with the first meaning “Individuals who Engage and Endure with God” and the second meaning “Related to Yahowah.”

So now that we know what is going to happen in Yisra’el and to Yisra’elites and Yahuwdym, what do you suppose is going to occur in the rest of the world? Said another way, if Yahowah removed His Covenant children so that they would not have to endure the physical pain and mental anguish that has already transpired in the Middle East, how much worse do you suppose it is going to get in North America, Europe, and Russia to necessitate this action from our Heavenly Father?

Without interruptions, here again is the prophetic portrait of the world’s future:
“A prophetic pronouncement regarding (masa’) Damascus (Drameseq); behold (hineh), Damascus (Drameseq) is revolting and corrupt and will be removed from among inhabited cities. It is degenerate and unrestrained and shall be abolished (suwr min iyr). And (wa) she shall actually become (hayah) a twisted and tangled (ma’iy) heap of rubble (mapalah). (17:1)

Abandoned and forsaken, deserted and destroyed will be (’azab) the inhabited regions and populated cities (’iyr) of ‘Arow’er, speaking of the outcasts in Jordan and Lebanon (’arow’er). For there will be (la hayah) roaming animals fighting in militant militias failing miserably (’ader), but then (wa) there will be no one to terrorize (’ayn charad). (17:2)

Then (wa) the fortified places and defensive structures (mibtsa’r) will cease to exist (shabath) on account of (min) the Northern Kingdom (’Ephraym), along with (wa) the government (mamlakah) out of (min) Damascus (Drameseq), including (wa) the remnant (sa’ar) of Syria (’Aram), for being similarly (ka) vehement and burdensome, fanatical and onerous, dimwitted and enraged (kabowd).

The children (beny) of Yisra’el, those Individuals who Engage and Endure with God (Yisra’el), shall actually continue to exist (hayah), prophetically declares (na’um) Yahowah (איהוָה) of vast array of spiritual messengers and envoys (shaba’). (17:3)

And (wa) it will actually come to pass (hayah) in that day (ba ha hayom) that the size of (ha huw’ kabowd) Ya’aqob, a synonym for Israel (Ya’aqob), shall be decreased to the point of no longer being sustainable (dalal), and (wa) the fattest, best protected, and most vital midsection (mashman) of his body (basar) shall be leaned, shrinking in size (razeh). (17:4)

Then (wa) it shall be (hayah) like (ka) gathering in and receiving (’acaph) of a harvest, of reaping the grain from the chaff in season, cutting it away so as to remove it from a vexing time of grief (qatsyr), thereby establishing and validating the standing grain (qamah). And with (wa) His Sacrificial Lamb, His strong arm and ability to shoulder burdens, His visible appearance as light (zarowa’), He will collect and harvest (qatsyr) the first fruits (shibolym). But (wa) it shall be (hayah) as (ka) a gleaning, a smaller secondary harvest (laqat) of ears of grain (shibolym) in (ba) the valley (’emeq) of Rapha’ym, in the midst of souls destined to die (Raphq’ym). (17:5)

So (wa) in him [speaking of Ya’aqob, and thus Yisra’elites and the Children of the Covenant] (ba), there will be those who leave based upon the choices they have made (sha’ar), gleanings, smaller, secondary harvests (‘olelah), as in going around, encompassing, and shaking them off as a means of harvesting (ka naqap) an olive tree (zayth): two or three (shanaym shalowsh)
ripe olives (gargar) in the top, uppermost (ba ro’sh) branch (’amyr), four or five (’arba’ chamesh) on her fruitful branches which have been separated (ba ca’yph parah), prophetically declares (na’im) Yahowah (יהוה), the Mighty One (’elohym) of Yisra’el, of those individuals who engage and endure with God (Yisra’el). (17:6)

In that specific day (ba ha yowm ha huw’), this man who is a descendent of Adam (ha ’adam) will genuinely regard and always accept (sha’ah) the Almighty (’al), his Maker (’asah), and (wa) his eyes (’ayn) will actually and continually look (ra’ah) toward God (’el), the Set-Apart One (qadowsh) of Yisra’el (Yisra’el). (17:7)

So then (wa) he shall never regard, accept, consider, nor look (lo’ sha’ah) upon (’al) the religious altars (ha mizbeach), these works (ma’aseh) which fingers have made (’asher ‘asah ‘etsba’). They will not focus upon (lo’ ra’ah) either (’ow) the Asherah, the religious myth representing the Mother of God and Queen of Heaven who is associated with the Lord, Ba’al, with Easter, Christmas, and Christianity (ha ’Asherah) or the (wa ha) worship of sun god images and resulting religious monuments (chaman). (17:8)

In that specific day (ba ha yowm ha huw’), it shall come to be (hayah) that the cities of (’iyr) his [still addressing Ya’aqob’s, and thus Yisra’el’s] refuge and defensive fortifications (ma’owz) shall be abandoned (’azab) like an occult presence in the thicket and as if drugged with mind-altering incantations or biological agents (ka cheresh). And then (wa) the uppermost branch of the olive (’amyr) therefore (’asher) will be completely deserted for a time (’azab) because of (min) the presence of (paneh) the children (ben – sons) of Yisra’el (Yisra’el). And so (wa) appalling desolation and stupefying ruin, a stunning deforestation, horrible devastation leaving these places uninhabitable and deserted (shamamah) will exist for a time as a result of the choices made (hayah). (17:9)

Indeed, because rather branded by another (ky), you have completely ignored and have actually forgotten, becoming totally ignorant of (sakah) the God (’elohym) of your salvation and deliverance – your Savior (yasha’) and (wa) the Rock (tsuwr) of your protection and refuge (ma’owz). You do not remember nor mention (lo’ zakar) the Most High (’al).

Therefore (ken), you plant (nata’) the Lord’s (na’amanyim) vines (neta’). And you continually sow (zara’) an illegitimate, unauthorized, and loathsome means to estrangement (wa zar) by way of a vine branch that needs to be pruned (zamowrah). (17:10) In that day (ba yowm), you raise (suwg) your garden (neta’). And in the (wa ba ha) early part of the day (boqer), your seed
will bud and sprout (parach), reaping (qasyr) a shaken and corrupt heap which is piled up and will be thrust aside (ned).

In the daytime (ba yowm), there will be weakness, affliction, and tribulation (chalah) including (wa) the influence of incurable and incapacitating ('anash) physical pain and mental anguish (ka’eb). (17:11)

So, woe, be wary of (howy) a great many nations (rabym ‘amym) roaring like hoards of agitated terrorists, these multitudes of confused and loudmouthed militants flaunting what they possess (hamown), similar to (ka) the chaotic uproar of loudly snarling and growling (hamah) seas (yamym). They will wail in agitated and anguished screams (hamah), and (wa) the roar of the societal chaos (sha’own) of the people of these nations (la’om) will be like (ka) the horrible uproar (sha’own) of floodwaters (maym). Intensely and in great numbers with grating passion (kabyr), they will continually strive to desolate and lay waste (sha’ah). (17:12)

This massive number of people who gather together (la’om) will be like (ka) the horrible chaos and riotous roar (sha’own) of floodwaters (maym). Massively great, widespread, and abundant (rab) shall be their desire to destroy everything, giddy in the process, as they crash into the land as a raging storm (sha’ah).

But (wa) He will rebuke them, issuing a warning against them while criticizing their corruption (ga’ar ba). And so (wa) they will be forced to flee, taking flight as a result of being driven back, ultimately ceasing to exist (nuwc) on account of being alienated (min merchaq). They will be chased, pursued and driven away (wa radaph), similar to the chaff that dies and is discarded (ka mowts) on the hills (harym), before the approaching presence (la paneh) of the Spirit (ruwach), and like (wa ka) the chariot wheels of troop transports rolling like tumbleweeds (galgal) before the approaching presence (la paneh) of the storm (cuwphah). (17:13)

Approaching the point in time (la ‘eth) of the darkness of the Arab sunset (‘ereb), then behold (wa hineh): terrorism – the deliberate and dreadful mauling and murder of civilians to promote a political and religious objective (balahah). In the time before (ba terem) the dawn (boqer), it is over and for naught (‘ayn). This (zeth) is the fate of those deceived regarding their merits, the result of flattering propaganda, the reward for those coveting booty (cheleq) who engage in a military conquest to plunder and pillage us (shacah), and (wa) the lot, recompense and retribution (gowral) coming to those (la) who seek to conquer us, carrying off the spoils of war (bazaz). (17:14)

Woe, expressing dissatisfaction and a warning (howy) to the land (‘erets) of whirling and buzzing (tsalatsal) wings (kanaph) which (‘asher) is from (min)
the region beyond, situated on the opposite side of ('eber) the direction of (la) the rivers (nahary) of Kuwsh (the Nile Delta and Northern Mesopotamia) (Kuwsh). (18:1)

It dispatches (ha shalach) envoys (tsyr) by way of the sea (ba ha yam). And so (wa) in floating vessels (ba kaly gome’) on the surface (’al paneh) of the waters (maym), the messengers (mal’ak) travel (halak) swiftly, indulgently, and immorally without any regard for the consequences of their mission (qal / qol).

This nation of people from different races and places (‘el gowy) is tall, intoxicated, and immodest, and they have a propensity to take things away from others (mashak). They are scrubbed clean, smooth-skinned and completely shaven, and yet typically reckless (wa mowrat). These people (‘el ’am) are feared for causing distress through intimidation and awesomely dreadful acts, but are also respected by some for their achievements and capabilities (yare’) from here to there and beyond in a future time (min huw’ wa hala’ah).

This population which is comprised of many different races (gowy) routinely vomits up and spews out nonsense in a strange foreign language, talking down to others, mocking them, while continually marching off to war based on this condescending and moronic rhetoric (gaw), always trying to impose its influence, establishing the rules, while eagerly expecting to throw inhabitants out of their land (gow). It aggressively subdues others, trampling them down (wa mabuwcah). This (‘asher) country (‘erets) is divided (baza’) by rivers (naharym). (18:2)

All of (kol) those who inhabit (yashab) the Earth (tebel), and also (wa) those who dwell in (shakan) the Land (‘erets), when (ka) the sign on the upright pole (nec) is lifted up to demonstrate My purpose (nasa’) on the Mount (har), you all will actually see, gaining a perspective to genuinely understand (ra’ah), and also (wa) when (ka) the Showphar Ram’s Horn Trumpet (showphar) sounds at this specific time to convey this plan (taqa’), you all will listen, paying attention (shama’). (18:3)

Indeed, because (ky) here and now at this point in time (koh), says (‘amar) Yahowah (יְהוָה), ‘As for Me (‘el), I will be silent and at peace, removed from the tribulation in a better place (shaqat shaqat). Then (wa) I will look, choosing to always be observant, anticipating My desired, unending, and caring response where I and heaven will benefit (nabat) in (ba) My dwelling place, from the well known location in space where the universe was established which is the basis for and the foundation of life (makown), in the manner of (ka) radiant and glowing (tsach) warm and passionate (chom) light
('owr), akin to (ka) an enveloping cloud ('ab) of encompassing dew (tal) in (ba) the warmth and enthusiasm (chom) of the harvest (qasyr).” (18:4)

Indeed (ky), before the approaching presence (la paneh) of the harvest (qasyr), as (ka) the budding blossoms (perach) form and become completely perfect (taman), then (wa) the hardened and unfit (bocer) will be dealt with (gamal) for becoming (hayah) clusters of wild birds of prey, glistening eagles, falcons, and hawks (netsah). And (wa) the insignificant and worthless who squander and trivialize (ha zalzalym) will be stopped, taken down, and banished (karat), snuffed out with a sharp implement (ba ha mazmerah). So then (wa) with regard to (‘eth) the forsaken castaways (ha natyshowth), they will be rejected and removed (suwr), cut off and separated (tazaz). (18:5)

They shall actually be continually abandoned and forever forsaken ('azab) all together, completely, and all at once (yahdaw) for (la) the birds of prey in high places (har ’ayt), and (wa) for (la) the beasts (bahemah) of the realm (’erets).

And (wa) they will be abruptly awakened in the summer with vexing and exasperating action taken against them (qyts ‘al). All manner of (kol) birds of prey (’ayt) and also (wa) every kind of beast (kol bahemah) of the realm (’erets) will be among, upon, and against them during the autumn and winter continually ridiculing and taunting them for actually being irrational and consistently confused (‘al charaph). (18:6)

At this time (ba ha ‘eth), She (ha hy’) shall direct and guide him, delivering him (yabal) as a gift which is agreeable, one borne out of reverence and respect (shy) to approach (la) Yahowah (יְהוָה) of the vast array of spiritual implements (tsaba’).

People who have become family (‘am) who were arrogant but now are in an altered state and willing to follow, enabling them to be drawn out and carried away (mashak), and (wa) who were perverse, but have now been scrubbed clean (mowrat) will come out of a nation (wa min ‘am) feared (yare’) from here to there and beyond in this future time (min huw’ wa hala’ah), a population which is comprised of many different races from different places (gowy) with a strange foreign language, talking down to others while continually marching off to war based on their condescending rhetoric (qaw), always trying to impose its influence, establishing the rules, eagerly throwing inhabitants out of their land (gow), aggressively subduing others (wa mabuwcah), whose (‘asher) country (’erets) is divided (baza’) by rivers (naharym), brought to (’el) the place (maqowm) of the name (shem) of Yahowah (יְהוָה) of the vast array of spiritual implements (tsaba’): Mount (har) Tsyown – the Sign Posted to Identify the Way (Tsyown).” (18:7)
Now if I may, I’d like to propose a journey through this compelling prediction once again, this time emphasizing the order of events and the conclusions which can be drawn from its sweeping implications. While it may be at times redundant, when Yahowah reveals something this dramatic, this far reaching, this relevant and unexpected, I’m fixated, unable, or at least unwilling to let it go until I’ve derived all I’m capable of learning from His prophetic dissertation. If you are similarly intrigued, here again is Yasha’yah 17 and 18.

“A prophetic pronouncement regarding (masa’) Damascus (Drameseq): behold (hineh), Damascus (Drameseq) is revolting and corrupt and will be removed from among inhabited cities. It is degenerate and unrestrained and shall be abolished (suwr min iyr). And (wa) she shall actually become (hayah) a twisted and tangled (ma’iy) heap of rubble (mapalah). (17:1)

It is hard to fathom, but 2750 years ago, during a time that this land was alternately controlled by the Hittites, Yisra’elites, Phoenicians, Egyptians, Assyrians, and Babylonians, and would later be conquered by the Persians, Greeks, Romans, Byzantines, Ottomans, and British, Yahowah predicted that Damascus, the capital of Syria, the longest continuously inhabited city in the world, would fall, becoming a heap of twisted rubble during the last days as the catalyst to a far more egregious war. He foretold that the government of Syria would collapse as well. His choice of words reflected today’s reality, namely that the city’s revolting and corrupt inhabitants would be as degenerate and unrestrained as the terrorists assaulting them.

Abandoned and forsaken, deserted and destroyed will be (’azab) the inhabited regions and populated cities (’iyr) of ‘Arow’er, speaking of the outcasts in Jordan and Lebanon (’arow’er). For there will be (la hayah) roaming animals fighting in militant militias failing miserably (’ader), but then (wa) there will be no one to terrorize (’ayn charad). (17:2)

God predicted that during this war, the refugees in Jordan and Lebanon would succumb as collateral damage. Addressing the outcasts erroneously claiming to be “Palestinians,” the very terrorists tormenting Israel, Yahowah foretold that the refugee camps they would inhabit in these neighboring countries would be abandoned and depopulated. This will occur, God said, at the hands of roaming bands of militant militias. These terrorists, Yah revealed, will act more like animals than humans.

Then (wa) the fortified places and defensive structures (mibtsa’r) will cease to exist (shabath) on account of (min) the Northern Kingdom (’Ephraym), along with (wa) the government (mamlakah) out of (min) Damascus (Drameseq), including (wa) the remnant (sa’ar) of Syria (’Aram),
for being similarly (ka) vehement and burdensome, fanatical and onerous, 
dimwitted and enraged (kabowd).

Since Yahowah has foretold the outcome of this war, we know that the Sunni 
jihadists who outman the Shia Muslims four to one and outgun them tenfold 
based upon the combined military expenditures on both sides ($165 billion 
annually for the Sunni nations versus $17 billion for the majority Shia countries) 
will prevail after a long fight – perhaps lasting a decade or more – culminating 
between 2020 and 2025. The civilian populations will be devastated in the 
process. Islam will be red in tooth and claw, vehement, fanatical, dimwitted, and 
enraged. This, of course, means that the peace process will fail as will diplomacy. 
Assad, who is currently winning this war, will lose. The carnage will grow from 
hundreds of thousands to millions.

The children (beny) of Yisra’el, those Individuals who Engage and 
Endure with God (Yisra’el), shall actually continue to exist (hayah), 
prophetically declares (na’um) Yahowah (יְהוָה) of vast array of spiritual 
messengers and envoys (shaba’). (17:3)

The region associated with the Northern Kingdom will be at risk, but as a 
nation Israel will survive the Syrian war. So while Iran may nuke Damascus as a 
parting gift for the Sunni mujahedeen who drove them out of town, based upon 
Yahowah’s witness, there is no possibility that the Iranians will deploy a nuclear 
bomb in the Promised Land, causing it to be uninhabitable. And since Yahowah 
calls the Islamic assailants “vehement and burdensome, fanatical and onerous, 
dimwitted and enraged,” these fundamentalist Islamic jihadists will be savages.

And (wa) it will actually come to pass (hayah) in that day (ba ha yowm) 
that the size of (ha huw’ kabowd) Ya’aqob, a synonym for Israel (Ya’aqob), 
shall be decreased to the point of no longer being sustainable (dalal), and 
(wa) the fattest, best protected, and most vital midsection (mashman) of his 
body (basar) shall be leaned, shrinking in size (razeh). (17:4)

The prophecy doesn’t explain how the proxy war being fought in Syria leads 
to the divestiture of Israeli land, but we have a historical analog from which to 
draw conclusions. A similar war was fought in Afghanistan from 1978 through 
1992, when America rented and then armed the Taliban and al-Qaeda from the 
Pakistanis. These Islamic jihadists recruited and deployed sympathetic Sunni 
Muslims from all around the world to fight a proxy war against the pro Soviet 
government. The fighting between the Islamic mujahedeen and communists was 
so savage, over one million Afghani civilians were killed, and another five million 
were forced to seek asylum in Pakistan and Iran. Their country, which was all but 
destroyed during the war, was further ravaged by the Taliban who replaced the 
deposed secular government.
This is set to play out again in Syria, ostensibly because the world never seems to learn from history. But this time, the population is much larger, the location is more vital, and the weapons are more powerful. So we should expect that what happened in the aftermath of the Great Jihad in Afghanistan will occur again, but to a greater extent. And if you recall, in the decade after the Sunni jihadist victory in Afghanistan, once the tens of thousands of international terrorists returned home, going back to Africa, Asia, the Americas, Russia, and Europe, they continued to be terrorists. They struck savagely on every continent—carrying out some of the most horrendous terrorist attacks ever witnessed. And this led us right back to Israel because the next wave of Islamic terrorism, consistent with the previous one, will be orchestrated by religious fundamentalists who will cite their Qur’anic-inspired hatred of Israel to justify their atrocities. They will ultimately seek to destroy the nation they blame for their poverty. And internationally, support for Israel will be increasingly seen as an invitation to be attacked. This time, however, when the Sunni jihadists return to their homes after prevailing in Syria, the carnage is going to occur on a much more massive scale. Israel will be sacrificed to appease the most ignorant, irrational, intolerant, immoral, indoctrinated, enraged, destructive, and deadly people on earth. Since past behavior is most always the most accurate predictor of future behavior, this is the most likely scenario. The devastating conclusion of the proxy war in Syria will lead to a tsunami of terrorism sweeping the globe, and then to Israeli land being sacrificed in a desperate plea for peace.

Another affirmation of this tortured justification for abandoning the Promised Land comes by way of the Iraq Study Group. In the midst of that war, with Shia and Sunni jihadists streaming into the country in the midst of the American invasion, a precursor to the current proxy war irrupted, killing tens of thousands. The solution, reasoned the American politicians and generals, was to force Israel to surrender Gaza, the West Bank, and Jerusalem to the Muslims, thinking that this would somehow satiate their bloodlust. The first phase of that plan has already been carried out. Gaza has been sheared off.

With America and Europe supplying all manner of weapons through Qatar, Saudi Arabia, and Turkey to the Sunni Jihadists fighting in Syria, and the Russians and Chinese abetting the Syrian and Iranian governments, the consequence of the Syrian War will be so great, the United States will seek to broker a lasting peace by tearing Israel into pieces. It is inevitable.

As we now know, this outcome is already in process. But the final divestiture of land is not going to occur on the timeline currently demanded by the Obama Administration. It will happen in a decade or so, only after the Syrian War is ostensibly over. This timing is further underscored because elements of this peace
treaty appear to be referenced in Dany’el / Daniel in conjunction with the commencement of the Tribulation.

There is another analog for what this prophecy portends which we have mentioned previously: Neville Chamberlain’s forfeiture of the high ground of Czechoslovakia to achieve “peace in our time.” The British politician’s horrific miscalculation quickly engulfed the world in war. The same thing is going to occur in concert with this colossal blunder.

Vulnerable and no longer defensible, Muslims will void the treaty with Israel, just as Muhammad had done in the seventh-century to justify his conquest of Mecca. Then after promising to be peaceful for a decade in the Treaty of Hudaybiyah, in the Ninth Surah of the Qur’an Muhammad’s wannabe god revealed that “treaties between Muslims and infidels are not binding on Muslims.” So with his god’s approval, Muhammad set the example (or “sunnah” from which Sunni is derived) that all good Muslims follow today. The following year Islam’s lone prophet reneged on the terms of the agreement he had signed and ordered his fellow mujahedeen to seize a now defenseless Mecca. Better armed and with many more jihadists, the first Islamic jihadists forced Arabs into submission, also known as Islam, beheading those who did not surrender. This is precisely what the Almighty is predicting is going to reoccur, but this time in Israel, just over a dozen years from now.

Yahowah stated that the treaty that emasculates Israel will not only decrease the nation’s size at its midsection, but that the result will leave the Jewish state unsustainable. If America and the Muslims it is brokering this agreement on behalf of get their way, Israel will be less than five miles wide northwest of Jerusalem and east of Tel Aviv where seventy percent of today’s Yisra’elites reside. It is an invitation for invasion.

Then (wa) it shall be (hayah) like (ka) gathering in and receiving (’acaph) of a harvest, of reaping the grain from the chaff in season, cutting it away so as to remove it from a vexing time of grief (qatsyr), thereby establishing and validating the standing grain (qamah). And with (wa) His Sacrificial Lamb, His strong arm and ability to shoulder burdens, His visible appearance as light (zarowa’), He will collect and harvest (qatsyr) the first fruits (shibolym). But (wa) it shall be (hayah) as (ka) a gleaning, a smaller secondary harvest (laqat) of ears of grain (shibolym) in (ba) the valley (’emeq) of Rapha’yym, in the midst of souls destined to die (Raphq’yym). (17:5)

But right before they attack, Yahowah will do the Fatherly thing, removing the Covenant’s children from the vexing time of grief that is to come. This will occur on Yowm Taruw’ah, the first day of the seventh month on Yahowah’s calendar. And since God transitioned from His declaration regarding the
impending destruction of Syria to the immediate divestiture of Israeli land using the phrase “in that day,” these events will play out in swift succession – most likely in the same year. Once the Syrian War is over, once Damascus becomes an uninhabited twisted pile of rubble, once the Assad regime falls, once the refugees who are outcasts in Jordan and Lebanon are swallowed up in this deadly affair, once Israel is thinned, becoming unsustainable, be prepared to go if you are a participant in the Covenant. And if not, you may want to consider its conditions and engage before it is too late.

Yahowah will accomplish this reaping of His beloved family, His FirstFruits, with His strong arm, His Sacrificial Lamb, also known as Yahowsha’. This smaller and secondary harvest will remove the children of the Covenant from the Valley of Death – the killing fields of the Tribulation. We can expect between two and three thousand naturally born Yisra’elies to be included along with four to five thousand Gowym – those who have been adopted into God’s family. Throughout His testimony, our Heavenly Father makes this naturally born descendent of Abraham and adopted foreigner distinction regarding participation in His Covenant. So this day will represent yet another promise Yahowah will honor, this one facilitating the benefits associated with the fifth of seven Miqra’ey – Invitations to be Called Out and Meet with God. The Father’s troubadours are being called home.

So (wa) in him [speaking of Ya’aqob, and thus Yisra’elites and the Children of the Covenant] (ba), there will be those who leave based upon the choices they have made (sha’ar), gleanings, smaller, secondary harvests (‘olelah), as in going around, encompassing, and shaking them off as a means of harvesting (ka naqap) an olive tree (zayth): two or three (shanaym shalowsh) ripe olives (gargar) in the top, uppermost (ba ro’sh) branch (‘amyr), four or five (‘arba’ chamesh) on her fruitful branches which have been separated (ba ca’yph parah), prophetically declares (na’um) Yahowah (), the Mighty One (‘elohym) of Yisra’el, of those individuals who engage and endure with God (Yisra’el). (17:6)

Those who are called out of the world at this time are described as standing grain and then as ripe olives. The initial metaphor reveals that God’s children are upright, established in the relationship. It also reveals that they have answered the invitations to meet with God in the spring, as barley is beginning to ripen, when Passover, Un-Yeasted Bread, and Firstborn Children (also known as FirstFruits) are celebrated. The standing grain is distinguished from the chaff which is tossed aside and blown away.

Olives produced oil that was burned in lanterns to pierce the darkness and illuminate homes. This oil was used to nourish and to heal. Its light enabled parents to read and recite Yah’s Towrah to their children. And further advancing
the metaphor, the olive tree was not only firmly rooted in the land, it is among the world’s longest living organisms.

On this occasion, the Covenant’s children are being “removed from a vexing time of grief” at what appears to be the last possible moment. Yahowah is allowing His witnesses to remain and share His message with the world right up to the point that prolonging His children’s stay would put His family in harm’s way. The future for the vast preponderance of those who remain, of those left behind, is to die estranged from God.

In that specific day (ba ha yowm ha huw’), this man who is a descendent of Adam (ha ‘adam) will genuinely regard and always accept (sha’ah) the Almighty (‘al), his Maker (‘asah), and (wa) his eyes (‘ayn) will actually and continually look (ra’ah) toward God (‘el), the Set-Apart One (qadowsh) of Yisra’el (Yisra’el). (17:7) So then (wa) he shall never regard, accept, consider, nor look (lo’ sha’ah) upon (‘al) the religious altars (ha mizbeach), these works (ma’aseh) which fingers have made (‘asher ‘asah ‘etsba’). They will not focus upon (lo’ ra’ah) either (‘ow) the Asherah, the religious myth representing the Mother of God and Queen of Heaven who is associated with the Lord, Ba’al, with Easter, Christmas, and Christianity (ha ‘Asherah) or the (wa ha) worship of sun-god images and resulting religious monuments (chaman). (17:8)

Yahowah reminds those left behind that those who have been called home will find heaven devoid of religion. Good riddance. It is vital that humankind finally comes to understand this life and death distinction, which is why it is being reinforced at this juncture. The Earth will be miserable because of religion and it is the lack of religion that will make Heaven so enjoyable.

The contrast will be palpable. Just as the world’s most menacing religion, the faith founded upon deceit, death, and destruction, intensifies its indoctrination of jihadists, inspiring them to believe that killing and pillaging are a service to their god, the Almighty will be removing those who have chosen to trust Him from this religious battlefield. But let’s not forget about the billions of Christians who will be left behind, wallowing blindly in all manner of Astarte and sun-god imagery. The Rapture they anticipated occurred, but under a different name and on a different day, all so that those who have disassociated themselves from their Church could be part of a Covenant these Christians thought had been replaced. But alas, since this will be a small, secondary harvest without a single Christian along for the ride, the faithful might not even notice. And those who notice the disappearance of seven thousand souls, those who bring this to the attention of religious and political leaders questioning why it occurred, will be misled by those who have crafted corruption into an art form.
Collectively, these realizations underscore a stark truth the religious are unable to process. If God allowed them into Heaven, eternity would be no different than what we are currently enduring. All of the grief, the perversions, the confusion, the conflicts, the pain and suffering religion has brought to Earth would be transferred to Heaven, making eternal life miserable, which is why the religious cannot be allowed in. Yasha’yah’s proclamation is further evidence that religions are not spokes on a wheel that lead to God but instead, through centrifugal force, away from Him.

Those who are gleaned on this day will have the Covenant in common. Each will have walked away from religion, from politics, patriotism, and militarism. Each will have chosen to trust and rely exclusively on Yahowah instead of their country. These descendants of Adam will be gathered together and invited home on this day, Taruw’ah, because they answered Yahowah’s Invitations to be Called Out and Meet with Him on Pesach, Matsah, Bikuwrym, and Shabuw’ah – walking to their Heavenly Father along the path He provided. Each will have these things in common because they will be observant, closely examining and carefully considering the terms and conditions of the Covenant, embracing all five of them. And every man will be circumcised. There will be no exceptions.

In that specific day (ba ha yowm ha huw’), it shall come to be (hayah) that the cities of (’iyr) his [still addressing Ya’aqob’s, and thus Yisra’el’s] refuge and defensive fortifications (ma’owz) shall be abandoned (’azab) like an occult presence in the thicket and as if drugged with mind-altering incantations or biological agents (ka cheresh). And then (wa) the uppermost branch of the olive (’amyr) therefore (’asher) will be completely deserted for a time (’azab) because of (min) the presence of (paneh) the children (ben – sons) of Yisra’el (Yisra’el). And so (wa) appalling desolation and stupefying ruin, a stunning deforestation, horrible devastation leaving these places uninhabitable and deserted (shamamah) will exist for a time as a result of the choices made (hayah). (17:9)

With the restraining influence of Yahowah’s Spirit-filled troubadours now gone, all hell will break loose. And since the defensive fortifications surrounding the cities which will be abandoned as a result of religious incantations and chemical agents are delineated as “his,” this pronoun is likely referencing Ya’aqob. Therefore, should this be the case, Israel’s defenses will immediately fail and many cities, towns, and settlements will be overrun. Much of the Land will be abandoned as it is deforested and poisoned with chemical and biological agents wielded by those intoxicated by their satanic religion.

That said, there is the possibility that “his” could be addressing “ha ‘adam.” If so, it’s mankind’s population centers and military prowess which will become desolate and impotent, suggesting that the carnage may be global.
The argument against this more pervasive option, however, is that “ha ‘adam – the man” being described is now in Heaven, having been rescued by the Sacrificial Lamb. Also, what follows speaks of having “forgotten your Savior.” Yahowah introduced Himself to Yisra’elites in His Towrah and saved them from slavery in Egypt, the crucible of human religious oppression. Christians, Muslims, Hindus, and Secular Humanists have never known Yahowah and thus could not have forgotten Him. They have never been saved by Him either. Furthermore, God has just said that Ya’aqob will become vulnerable as a result of being thinned, and He is about to describe an Islamic invasion of Israel. As a result, we’d be wise to see Israel’s defenses and cities faltering and succumbing at this juncture.

But that does not mean that these options are exclusive, with one precluding the other. When more than one possibility exists, more times than not, God wants us to consider each of them. In this vein, the specific things excluded from Heaven are germane to Christianity, not Judaism, and thus to the U.S. and E.U., not Israel. Further, God has delineated two groups of individuals who will be gleaned, most of whom are Gowym, not Yahuwdym. So from this perspective, the warning directed against America in the opening line of the next chapter could simultaneously reflect parallel and sequential events. After all, the United States has been complicit up to this point, having caused the Syrian War, having armed the Muslim combatants, and having led the parade to thin the Promised Land. This being the case, life will become unbearable for all humankind, and especially for the nation that earns Yahowah’s ire.

This prediction was once again prefaced with “in that specific day,” so this too will happen in quick succession. The most overtly occult of popular religions will pour into the Promised Land like a plague of death. The resulting devastation and desolation will be stupefying, leaving much of Israel deserted and uninhabitable. This, Yahowah reveals, will be endured because most Yisra’elites have forgotten what He has done for them. They remain ignorant in part because they favor rabbinic Talmud arguments over Yahowah’s Towrah teaching. And as a result of having rejected the Covenant’s terms, they are estranged and thus unprotected and vulnerable. Having chosen to depend upon their weapons and training rather than their God and Savior, they will experience the mind-altering incantations of evil.

Indeed, because branded by another (ky), you have completely ignored and have actually forgotten, becoming totally ignorant of (sakah) the God (‘elohym) of your salvation and deliverance – your Savior (yasha’) and (wa) the Rock (tsuwr) of your protection and refuge (ma’owz). You do not remember nor mention (lo’ zakar) the Most High (‘al). Therefore (ken), you plant (nata’) the Lord’s (na’amany) vines (neta’). And you continually sow (zara’) an illegitimate, unauthorized, and loathsome means to estrangement
by way of a vine branch that needs to be pruned (zamowrah). (17:10)
In that day (ba yowm), you raise (suwg) your garden (neta’). And in the (wa ba ha) early part of the day (boqer), your seed (zera’) will bud and sprout (parach), reaping (qasyr) a shaken and corrupt heap which is piled up and will be thrust aside (ned). In the daytime (ba yowm), there will be weakness, affliction, and tribulation (chalah) including (wa) the influence of incurable and incapacitating (’anash) physical pain and mental anguish (ka’eb). (17:11)

There is a myth, one being actively promoted by hundreds of thousands of Ultra-Orthodox Jews today, especially in Israel, that religious Jews are Torah observant. But according to evidence, to reason, and to Yahowah, this isn’t accurate. Orthodox Jews have made religion their profession – spending every waking hour obeying the laws rabbis have imposed upon them. Their scripture is found in the Oral Law, in the Talmud and the Mishnah. In mininons, they thoughtlessly bob their heads while reciting rabbinical prayers from rote. There isn’t one among them that knows Yahowah or follows His guidance.

Sadly, this is only the beginning of the bloodbath they will endure as a direct result of their religion. The birth pangs are now over and this is now the onset of the Great Tribulation. But none of this should be seen as God judging the world. Based upon His own testimony, He is currently celebrating this time with His family. God’s focus is elsewhere. Yahowah isn’t orchestrating this affair nor micromanaging these events. He is simply going to allow this to occur. In fact, it is in the remaining Yisra’elites interest to have these appalling events progress to the point that they finally realize that they are incapable of stopping the horror they are experiencing, and to a great degree have brought upon themselves. It is only then that a remnant will come to their senses and acknowledge that neither their nation, their religion, their intellect, their ingenuity, their wealth, nor their military can save them. And that will be the first step in the right direction – the acceptance of the first codicil of the Covenant.

Speaking of Israel’s assailants, very few know, but it is nonetheless true, if it were not for rabbis, Islam would not exist. According to the Hadith, and confirmed in the Qur’an, rabbis in Yathrib, today’s Medina, sold Talmud citations to Muhammad which he then incorporated into his Qur’an. Without these stories, the resulting book would have been too dark and depraved to fool anyone.

Also telling, while many hundreds of thousands of Ultra-Orthodox Israelis are opposed to their nation’s military, and have fought politically to keep from having to serve in it, others will perceive that the Israel Defense Forces and Israeli economic ingenuity are prevailing, at least for a while. Initially, the desert will bloom and the enemy will be kept at bay. But those blossoms of hope will wither and fade away. Yahowah has affirmed that Yisra’elites have been doing the work of the Lord, also known as Satan, the Adversary. They will be pruned. These
discarded and short-lived twigs will be tossed aside because the disease infecting them is deemed infectious and incurable. This day will usher in the Tribulation, a time of great affliction, seven long years of incapacitating physical pain and mental anguish.

When we consider these statements as part of the whole fabric of Yahowah’s prophetic testimony, it would be reasonable to conclude that this dismissal of Israeli industry and allegiance brings us to the Spring of 2027, perhaps six months after the affirmation of the peace treaty finalizing the emasculation of the Promised Land. And at this time, Muslims by the millions from nations the world over, sensing the enemy of Allah’s vulnerability, will arrive roaring “Allahu-Akbar.” It will be a tidal wave of terrorists.

During what is almost assuredly the onslaught of the Magog War, mujahedeen will flood into the land from all directions. But this time the Israeli defenses will be unable to stop them. Agitated and anguished screams will lead to societal chaos, as the Promised Land is inundated with those who seek to destroy it on behalf of their demonic deity.

Woe, be wary of (howy) a great many nations (rabym ‘amym) roaring like hoards of agitated terrorists, these multitudes of confused and loudmouthed militants flaunting what they possess (hamown), similar to (ka) the chaotic uproar of loudly snarling and growling (hamah) seas (yamym). They will wail in agitated and anguish screams (hamah), and (wa) the roar of the societal chaos (sha’own) of the people of these nations (la’om) will be like (ka) the horrible uproar (sha’own) of floodwaters (maym). Intensely and in great numbers with grating passion (kabyr), they will continually strive to desolate and lay waste (sha’ah). (17:12)

At this point, we are confronted with the first of the two “howy – woe” warnings that Yahowah has integrated into this dire prophecy. A great many nations will dispatch a veritable sea of Islamic jihadists. Over one-hundred million mujahedeen will emerge from the fifty fiefdoms with a Muslim majority. These horrible places serving as breeding grounds for death and destruction include: Afghanistan (which is 99.8% Muslim / with a 29,047 x1,000 Islamic population), Albania (82% / 2,601), Algeria (98% / 34,780), Azerbaijan (98% / 8,795), Bahrain (81% / 655), Bangladesh (90% / 148,607), Brunei (52% / 211), Burkina Faso (59% / 9,600), Chad (56% / 6,404), Comoros (98% / 679), Djibouti (97% / 853), Egypt (95% / 80,024), Gambia (95% / 1,669), Guinea (84% / 8,693), Indonesia (88% / 204,847), Iran (99.7% / 74,819), Iraq (98.9% / 31,108), Jordan (98.8% / 6,397), Kazakhstan (56% / 8,887), Kosovo (92% / 2,104), Kuwait (86% / 2,636), Kyrgyzstan 89% / 4,927), Lebanon (60% / 2,542), Libya (97% / 6,325), Malaysia (61% / 17,139), Maldives (98% / 309), Mali 92% / 12,316), Mauritania (99.2% / 3,338), Mayotte (98.8% / 197), Morocco (99.9% / 32,381), Niger (98% /
15,627), Nigeria (50% / 75,728), Pakistan (96% / 178,097), Palestinian Authority (98% / 4,298), Qatar (78% / 1,168), Saudi Arabia (97% / 25,493), Senegal (96% / 12,333), Sierra Leone (72% / 4,171), Somalia (98.6% / 9,213), Sudan (71% / 30,855), Syria (93% / 20,895), Tajikistan (99% / 7,006), Tunisia (99.8% / 10,349), Turkey (98.6% / 74,660), Turkmenistan (93% / 4,830), United Arab Emirates (76% / 3,577), Uzbekistan (97% / 26,833), Western Sahara (99.6% / 528), and Yemen (99% / 24,023).

The average age of the rapidly rising Islamic population of 1,275,000,000 in these fifty countries is twenty-two, with more than two-thirds of fighting age, which would be between fifteen and fifty. Since ninety percent of jihadists are male and since seventy to eighty percent of Muslims are fundamentalists in places like this and thus predisposed religiously to be mujahedeen, if only one in three of those who are eligible to fight are motivated by their clerics, political potentates, media, and peers to do so, these nations alone will dispatch an estimated 130 million fighters in Allah’s Cause. And since those who might otherwise defer would be defined as hypocrites by the Qur’an’s 9th surah, and would be killed by fellow Muslims as apostates, as many as half of the fundamentalist Muslim men of appropriate age may seek to earn paradise points with their god. Moreover, life isn’t worth living in most of these places. There is little or no hope for a better tomorrow. Lies prevail and truth is a casualty. As a result, the number of enraged religious fanatics could reach 200 million individuals. There simply wouldn’t be enough bullets or bombs to stop them.

But that would not be the end of the militants. The thirty nations where collectively another 285 million Muslims reside, which boast a significant percentage of Allah devotees, will also send millions of mujahedeen. These include: Benin (25% / 2,259), Bosnia-Herzegovina (42% / 1,564), Bulgaria (13% / 1,002), Cameroon (18% / 3,598), Central African Republic (9% / 403), Cyprus (23% / 200), Eritrea (37% / 1,909), Ethiopia (34% / 28,724), France (9% / 5,300), Gabon (10% / 145), Georgia (11% / 442), Ghana (16% / 3,906), Guinea Bissau (43% / 705), India (15% / 177,286), Israel (18% / 1,287), Ivory Coast (37% / 7,960), Kenya (8% / 2,968), Liberia (13% / 523), Macedonia (35% / 713), Malawi (13% / 2,011), Mauritius (17% / 216), Montenegro (19% / 116), Mozambique (23% / 5,340), Russia (12% / 16,379), Singapore (15% / 721), Sri Lanka (9% / 1,725), Suriname (16% / 84), Tanzania (30% / 13,450), Togo (12% / 827), and Uganda (12% / 4,060).

The percentage of Muslims in these places who are religious fundamentalists and who choose to fight will be considerably less because, as a minority population, Islam cannot be imposed. Accurate information is available, thinking is somewhat encouraged, and life is worth living. Therefore, as few as ten percent of the eligible jihadists may elect to engage. But this would still yield another ten
million mujahedeen – more enraged fighters than there are Jews in the Promised Land.

Also, based upon the description Yahowah has provided, additional jihadists will flow out of nations with a relatively small percentage of Muslims. The thirty-three un-Islamic countries from which mujahedeen will emerge include: Argentina (3% / 1,000), Australia (2% / 400), Austria (6% / 638), Burma (4% / 1,900), Burundi (2% / 184), Canada (3% / 940), China (2% / 23,308), Congo (2% / 969), Denmark (4% / 226), Equatorial Guinea (4% / 28), Fiji (6% / 54), Germany (5% / 4,119), Greece (5% / 527), Guyana (7% / 55), Italy (3% / 1,583), Mongolia (5% / 120), Nepal (4% / 1,253), Netherlands (6% / 914), Norway (3% / 144), Philippines (5% / 4,737), Rwanda (2% / 188), Serbia (4% / 280), Slovenia (3% / 50), South Africa (2% / 737), Spain (2% / 1,021), Sweden (5% / 451), Switzerland (6% / 433), Thailand (6% / 3,952), Trinidad (6% / 78), Ukraine (1% / 393), United Kingdom (5% / 2,869), and finally the United States (1% / 2,595).

There are fifty-five million Muslims living in these overwhelmingly un-Islamic nations. And since the voice of their clerics is substantially muted in these places, and since Muslims have little influence in the government, military, and media, we should expect as few as one in twenty fundamentalist Muslim men between fifteen and fifty to join the Great Jihad from these places. And while that is only three-quarters of a million mujahedeen, it’s what happens in the aftermath of their devastating loss that should be alarming. The Muslims they leave behind will likely seek revenge and become terrorists.

Based upon this analysis, we should expect that the vast preponderance of jihadists, somewhere between 130 and 200 million mujahedeen, will come from the fifty nations with an Islamic majority. The sixty-three countries with a smaller percentage of Muslims may send ten million more jihadists. This veritable sea of religious rage will flood into Israel from all directions. Multitudes will approach via the Caspian, Black, and Marmara Seas. Others shall sail across the Mediterranean. Many will traverse the Aegean. Armed hoards will roar across the Nile Delta and Suez Canal. Some will circumnavigate the Arabian Peninsula via the Red Sea. Many more will flood into eastern Israel across the Jordan, the Dead Sea, and the Sea of Galilee. Like a swarm of locusts devouring everything in their path, screaming “Allahu Akbar” in the Land of Yahowah, the death brigade of Muslims will appear unstoppable. To be a Jew in Israel at this moment would be terrifying.

Yahowah deployed hamown in this context to convey that these “hoards of agitated terrorists who are confused and loudmouthed will roar” into Yisra’el “flaunting the weapons they possess.” It is an appropriate depiction of today’s Islamic jihadists. With “anguished screams, snarling and growing,” they will
bring their unique “hamah – societal chaos” to the one part of the Middle East they have been thus far been prevented from corrupting. Militants will flood into Yisra’el, eroding the Promised Land with each successive and relentless wave. In “kabyr – great numbers and with grating passion,” they “sha’ah – will lay waste.” It will be the greatest tsunami of terror the world has ever witnessed.

This massive number of people who gather together (la’om) will be like (ka) the horrible chaos and riotous roar (sha’own) of floodwaters (maym). Massively great, widespread, and abundant (rab) shall be their desire to destroy everything, giddy in the process, as they crash into the land as a raging storm (sha’ah). But (wa) He will rebuke them, issuing a warning against them while criticizing their corruption (ga’ar ba). And so (wa) they will be forced to flee, taking flight as a result of being driven back, ultimately ceasing to exist (nuwc) on account of being alienated (min merchaq). They will be chased, pursued and driven away (wa radaph), similar to the chaff that dies and is discarded (ka mowts) on the hills (harym), before the approaching presence (la paneh) of the Spirit (ruwach), and like (wa ka) the chariot wheels of troop transports rolling like tumbleweeds (galgal) before the approaching presence (la paneh) of the storm (cuwphah). (17:13)

This assault will be comprised of a “la’om – multitude of people” from “rabym ‘amym – a great many nations.” I suspect it will be the most massive and misguided force ever assembled by man.

Muslims, moronically believing that Allah is god, and that he wants them to kill Jews for him, will be confronted by Yahowah, who actually is God. After rebuking these Muslims, in essence affirming that they are ignorant, irrational, and immoral, He will deploy His Spirit to blow them away in a fatal blow to Islamic aspirations. On the positive side, the most deadly, destructive, and demonic plague the world has known will be eradicated.

By saying that He is going to “ga’ar – rebuke them, criticizing their corruption,” God is shattering a common religious misconception. Muslims bristle and often strike when their religion is criticized. They, like most Christians, falsely believe that religion is godly, divinely inspired, and beyond reproach. Even if the evidence wielded against their belief system is indisputable, even if the citations brought to bear against their faith are derived exclusively from their most trusted scriptural sources, even if the rationale is irrefutable, the religious universally slander the messenger as being disrespectful, hateful, and demonic. And yet since God is doing the very thing the religious universally despise, this is further proof that religious gods are the antithesis of the real One.

While it will be too late for these wannabe killers, Yahowah’s rebuke will benefit others. Those with an open mind, those who remain receptive to listening
to what God has to say to these religious assailants, may turn to Yahowah and His Towrah for answers. His Covenant may suddenly seem appealing – the most reasonable and beneficial option.

The scene is vividly described by Yahowah. The Muslims who have sought to kill His children, and confiscate His land, “nuwc – will retreat, taking flight as they are forced to flee” for having “min merchaq – been in opposition” to God. The jihadists “radaph – will be pursued and driven away” like “mowts – dead and discarded chaff.” And while Yahowah will not be visible at this time, the approach of His “ruwach – Spirit” will be sufficient to cause tanks and troop transports to appear as tumbleweeds. And while that is bad news for Islam, for the rest of the world, there is an approaching storm – a war more deadly and universal than the one Yahowah just ended. But more on this in a moment.

Approaching the point in time (la ‘eth) of the darkness of the Arab sunset (‘ereb), then behold (wa hineh): terrorism – the deliberate and dreadful mauling and murder of civilians to promote a political and religious objective (balahah). In the time before (ba terem) the dawn (boqer), it is over and for naught (‘ayn). This (zeth) is the fate of those deceived regarding their merits, the result of flattering propaganda, the reward for those coveting booty (cheleq) who engage in a military conquest to plunder and pillage us (shacah), and (wa) the lot, recompense and retribution (gowral) coming to those (la) who seek to conquer us, carrying off the spoils of war (bazaz). (17:14)

Islam has been so deceitful and destructive, so deadly and debilitating, indeed, so overtly satanic, Yahowah devotes the closing paragraph of this chapter to denounce the religion. During a period when ill-informed journalists are referring to holocaust of violence exploding around the Muslim world as the “Arab Spring,” Yahowah correctly identifies this time as the “darkness of the Arab sunset.” God even acknowledges the religion’s signature act: “balahah – terrorism in Allah’s name, the deliberate and dreadful mauling and murder of civilians to promote a political and religious objective.” Islam and terrorism are indistinguishable, with fundamentalist Muslims committing over 99% of all terrorist acts worldwide.

But it will be for naught, just as been the entire 1400-year history of Islam. Muslims will continue to destroy everything they touch, including themselves. Those who have been deceived, devouring the religious propaganda, believing their wannabe prophet and god when they declared in the Eighth Surah of their Qur’an suitably named, “The Spoils of War,” that “Booty is lawful and good,” will find otherwise. Coveting pillage and plunder, they will discover that these things will cost them their souls. The would-be conquerors will be vanquished. The horrid history of this destructive and deadly religion will come to a fitting conclusion with God annihilating its most adherent hosts. The fate of those who
have been deceived regarding their merits is to be considered worthless. The
destiny of those influenced by self-aggrandizing propaganda is to be silenced. The
fitting recompense for those who have been beguiled into believing that
confiscating booty through military conquest is authorized by God is to be
defeated and disinherited. Those who sought paradise and the spoils of war will
vanish, their souls either ceasing to exist or forever incarcerated.

The Magog War over, Islam defeated by Yahowah, the storm is now on the
horizon. And that should be of grave concern to the nation described in the
eighteenth chapter of Yasha’yah – America. The United States is thoroughly
depicted in unflattering and irrefutable terms. And while we aren’t told why
America makes its prophetic début at this point, it’s not good.

In the context of the prophecy and current world history, we know that the
United States is the reason Damascus will be destroyed and Syria will fall. The
proxy war that has ravaged the region is a direct result of America’s foolish and
counterproductive invasion of Iraq, in effect giving Iraq to Iran. The influence of
Iran and Shia Islam surged, threatening the surrounding Sunni fiefdoms. In
response, they recruited Islamic jihadists and transferred U.S. weapons, igniting a
catastrophic proxy war in Syria. Ultimately, the Sunni mujahedeen will prevail.
They outnumber Shia Muslims four to one, and the forty-six majority Sunni
nations outspend the four Shia countries ten to one: $155,000,000,000 to
$15,000,000,000. But bringing down the Assad regime will serve to exacerbate
the world’s problems.

The victorious Sunni jihadists will return to the nations from which they have
come and a reign of terror will commence around the world. Moreover, the
mujahedeen who remain in Syria will be unrestrained, turning their religious rage
against Israel. Not only has the United States sold well over one hundred billion
dollars of deadly weaponry to the Sunni Islamic countries that supported the
rebels, supplying twenty-five times more military hardware to Israel’s foes than
the Israelis themselves, the U.S. has built entire armies for the Iraqis and
Afghans, the Egyptians and Pakistanis. The flame of war has been kindled and
the United States has been caught supplying the fuel and holding the match.

And if that were not enough to earn Yahowah’s wrath at this critical juncture
in history, America has taken the lead in brokering an irrational peace treaty that
will cost Israel dearly, forcing the nation to surrender land to the Muslims who
continue to seek the obliteration of the Promised Land. Seizing upon the
opportunity while wielding weapons supplied by the United States, Islamic
militants by the tens of millions will seek to plunder the Promised Land. And
while they will fail, with Yahowah’s Spirit blowing them away, that is just the
calm before the storm.
Woe, expressing dissatisfaction and a warning (howy) to the land (‘erets) of whirling and buzzing (tsalatsal) wings (kanaph) which (‘asher) is from (min) the region beyond, situated on the opposite side of (‘eber) the direction of (la) the rivers (nahary) of Kuwsh (the Nile Delta and Northern Mesopotamia) (Kuwsh). (18:1)

In the midst of this chronology of events, Yahowah “howy – expresses His dissatisfaction” toward the United States. American belligerence and malfeasance may become intolerable, reaching a destructive and deadly crescendo. Reading between the lines, I suspect that American politicians and generals will be miffed that their weapons will be rebuffed so easily. With an unrealistic estimate of the nation’s worth, America’s leadership will be unwilling to admit that they were trumped by God. Still clinging to the notion of American exceptionalism, the U.S. fleet will sail off to war. America and Europe will face off against Russia and China, with the United States projecting a far greater force than all of the others combined. But unlike its previous failures, this will be its last.

It is also possible, even likely, that “howy – woe” was deployed as a “warning,” specifically alerting Americans that they will endure the worst the impending Tribulation has to offer. This will be a horrible time for all mankind, but based upon this admonition, especially for those living in the United States. And since it isn’t in Yahowah’s nature to torment people, no matter how repulsive they may have become, other causes, some suggested by current events and some depicted in prophecy, will transpire.

On the human side, just as the Nazis bombed Britain after Chamberlain’s foolish attempt to appease them, we should expect Muslims to ravage America after its failed attempt to stem Islamic terrorism by awarding the perpetrators the preponderance of Israel. This escalation of jihadi ambitions was predicted in Yahowsha’s Olivet Discourse as He described the birth pangs associated with the last days.

Economically, it’s only a matter of time before the United States implodes under the massive burden of its accumulated debt. The welfare entitlement state is not sustainable, nor is the nation’s massive military expenditures. There will come a time within the next fifteen years that America’s debt will become unserviceable, bankrupting the nation and resulting in anarchy. The dollar will become worthless and all debts, public and private, will be forgiven as a ploy to coax desperate individuals into relying on a new leader, a new plan, and a new electronic currency manipulated by the great deceiver.

World war is also on America’s horizon. Obama nearly fired the opening salvo when he wanted to bomb Damascus, sending cruise missiles and bombers over the protective Russian fleet. The prophets speak of the elements melting
under intense heat and resulting obscuration of the atmosphere – perhaps a reference to nuclear holocaust. A third of the earth will be scorched and become uninhabitable, with North America likely included in the devastation. This war, of nation rising against nation, was also mentioned by Yahowsha’ as He described the calamitous events before His return.

What’s more, according to Yahowsha’, Apophis, the near earth asteroid designated 2004 MN that is predicted to very narrowly miss the Earth on Friday, April 13, 2029 in the midst of the Tribulation, is going to collide, impacting the planet. NASA is so concerned about this eventuality, it is investing billions trying to devise a means to more accurately track the asteroid during its elongated orbit and then to deflect it as it approaches Earth. Simultaneously, and also according to Yahowsha’s prediction, this impact will cause the land that is currently slipping on the slopes of one or both volcanoes, Cumbre Vieja on La Palma at the western end of the Canary Islands off the coast of Spain or Kilauea on the eastern edge of the Big Island of Hawaii, to give way, generating tsunamis of an unimaginable scale, both impacting the United States.

Another, albeit related Tribulation’s birth pang that will grow in frequency and magnitude before Yahowsha’s return, are *megas seismos*, earthquakes, hurricanes, and tornados, all of which frequent the United States. Life will become untenable.

But even beyond experiencing the most horrendous terrorist attacks in history, beyond total economic collapse and resulting anarchy, beyond nuclear war and its nuclear winter, beyond asteroid strikes and landslides that propel mountainous tsunamis, beyond the impending assault of 8.0 magnitude earthquakes, F5 tornados, and Category 5 hurricanes, America is being admonished for the ultimate crime: harassing God’s Chosen People. Based upon the conclusion of the 18th chapter of Yasha’yah, it’s apparent that to save a remnant of His children, Yahowah is going to rescue them from America. One of God’s earliest warnings is directed at those who would curse the heirs to the Covenant.

The inference here is that Americans have brought many of these calamities upon themselves by being belligerent and antagonistic. God says that the U.S. is the “*erets – land*” of “*tsalatsal kanaph – whirling and buzzing wings*,” an obvious reference to the nation’s Air Force and in particular, its attack helicopters. They, along with the birds of prey that He will speak of later in this prophecy, have become synonymous with America’s destructive prowess.

Yahowah even locates the United States, revealing that it “*min ‘eber – is situated on the opposite side of the world*” from the perspective of His prophet, “*from the region beyond*” the “*nahary – rivers*” of Kuwsh. Kuwsh, as Noah’s grandson, was born in Eastern Turkey, but in accord with the Towrah’s
accounting and affirmed by the mountain range which bears his name, spent much of his life in Northern Mesopotamia. Using this region as a reference, a line drawn from Jerusalem through it intersects Alaska on the far side of the world. But since the Writings and Prophets also depict Kuwsh in proximity to Egypt as a result of the migration of the descendants of this man whose name means “black,” the rivers of Kuwsh would also include the Nile Delta. This realization is further reinforced by the fact that Mitsraym was known as the “Black Land” to the Egyptians as a result of the rich sediment deposited annually by the flooding of the Nile. And a line drawn from Jerusalem through the Nile Delta intersects the Florida Keys and the Southern tip of Hawaii. Further, if one were to sail straight across the Mediterranean Sea from Israel through the Straits of Gibraltar, they would make landfall somewhere between Washington, D.C. and New York City.

It dispatches (ha shalach) envoys (tsyr) by way of the sea (ba ha yam). And so (wa) in floating vessels (ba kaly gome’) on the surface (‘al paneh) of the waters (maym), the messengers (mal’ak) travel (halak) swiftly, indulgently, and immorally without any regard for the consequences of their mission (qal / qol). (18:2)

The United States has built twelve enormous Battle Groups around its fleet of massive aircraft carriers. Two additional floating behemoths are under construction. This capacity to project a force “ba kaly gome’ – in floating vessels” on the “paneh maym – surface of the waters” is unparalleled in human history. It is in this way that America’s “mal’ak – messengers and envoys” travel “qal – swiftly and indulgently on the missions” presidents have declared are in the country’s national interests. While their reasoning is dubious at best, the globe has become America’s playground.

Since there isn’t another nation with a single vessel with as much as a third of the capacity and capability of a Nimitz-class carrier, since the U.S. Navy boasts more aircraft carriers than the rest of the world combined, and since they are by far the most effective way to send a message that won’t be missed, there may be no better way than this to distinguish United States from other nations. Also, as if striving to comply with the prediction, the U.S. Secretary of Defense announced in early 2014 that he was substantially reducing troop strength in the Army so that he could build more ships capable of projecting American naval superiority across the seas.

This nation of people from different races and places (‘el gowy) is tall, intoxicated, and immodest, and they have a propensity to take things away from others (mashak). They are scrubbed clean, smooth-skinned and completely shaven, and yet typically reckless (wa mowrat). These people (‘el ‘am) are feared for causing distress through intimidation and awesomely dreadful acts, but are also respected by some for their achievements and
capabilities (yare’) from here to there and beyond in a future time (min huw’ wa hala’ah).... (18:2)

While most countries are formed on the basis of a single ethnicity, there are a few places accurately described as “gowy – a nation of people from different races and places.” But one particular country is regarded as a melting pot, as an asylum for the masses, as home to more “ethnicities and cultures” than any other. America is a compilation of nations, an identity which serves as the country’s trademark. In its listing of accomplished Americans by ethnic or national origin, Wikipedia presents people from 175 distinct places and cultures.

But gowy is just the first of many descriptive terms Yahowah deployed to warn those living during the Syrian War, during the time Israel is being reduced in size, during the time when a tidal wave of Islamic terrorists are poised to flood into the Promised Land, that one nation above all others is of particular concern. In this time in history, in this flow of events, from this perspective, there is but one qualifying candidate – something affirmed by the fact that gowy is singular, not plural.

Second only to the countries surrounding the Baltic Sea, the “mashak – tallest people” on the planet live in the United States, a place where the superstars in politics and athletics often loom over ordinary individuals. But above all, Americans are “mashak – immodest,” the super power known far and wide for its “superiority complex and condescending arrogance.” Considering itself the richest nation on earth, America is the most in debt. Considering itself the freest place on earth, America incarcerates the highest percentage of its population. Considering itself a peacemaker, America boasts and deploys the most menacing military in human history. Considering itself moral, no nation is more plagued by drug addiction, both prescribed and illicit. Combined with alcohol abuse, Americans are especially prone to “intoxication.”

And yet it is America’s propensity to “confiscate the property of others” that distinguishes this nation as especially mashak. First it was the indigenous people of the continent who were ravaged by westward conquest. Then it was the Mexicans in the southwest and Spanish in the southeast. Even the Hawaiians and Eskimos fell victim to America’s lust from Manifest Destiny. And yet from Yahowah’s perspective, nothing the United States has done has been more diabolical than leading the charge to take His land away from His people. And in this context, considering the transition from the Syrian War leading to the divestiture of Israel, we would be wise to see America’s role in both travesties as the reason Yahowah deployed mashak in conjunction with His condemnation of the United States.
In order to lure in new conscripts, the U.S. Navy presents itself in its commercials as “a force for good.” And yet it has been “mowrat – typically deployed in a reckless manner.” It contributed to the destruction of Afghanistan and Iraq, making two bad situations much worse. But even in its most acclaimed moment, the United States carelessly sacrificed one hundred additional troops for every one of the three thousand sailors who were needlessly killed at Pearl Harbor.

Reckless, which presupposes exasperating and unexpected consequences of a thoughtless and improperly planned, ignorant, or irrational approach, defines America today, economically, politically, diplomatically, and militarily. The nation has devalued its currency with irresponsible spending, and unable to pay its bills, has become a bankrupt debtor. Politically, its leaders tongue lash the world, dictating standards of behavior that the nation itself does not uphold. Recent victims include China, Russia, and of course, Israel. And knowing that it is disliked and distrusted, America’s National Security Administration has broken its own Constitution to unlawfully spy on its citizens as well as supposed allies. The disclosures by Wikileaks further demonstrate that the nation’s diplomats are morally bankrupt, habitually putting Americans in league with the least reputable people and institutions on earth. And never in the history of man, has a nation’s military been so consistently counterproductive, endangering lives rather than protecting them by making one bad situation after another much worse.

And yet nothing any nation has ever done has been as “mowrat – irresponsible, indeed ignorant, irrational, and immoral,” as the ill-advised invasion of Iraq which set everything Yahowah has described in this prophecy into motion – including the dismemberment of Israel. Even if that consequence was unintended, there is no excuse because every consequence was foreseeable.

As for mowrat’s more benign attributes, they are also applicable. More than most, Americans are clean-shaven. In fact, the current craze is to remove all body hair. And when it comes to personal hygiene and health care, Americans spend over $800 / month on average, leading the world in this category.

Yare’, which can be translated “revere” or “fear,” and can speak of “earning respect to terrorizing intimidation,” is another apt depiction of the United States circa 2014. There are those who admire America’s early economic achievements and current military capabilities. But others dread the nation’s intimidating and frightening displays of shock and awe.

Let there be no mistake. Yahowah wasn’t describing the aspiring and declining superpowers extant during this writing: Egypt, Assyria, or Babylonia. He isn’t depicting those in the prophet’s future and our past: Persia, Greece, or Rome. This isn’t about the Mongols, Byzantines, or Ottomans. There was no
nation of Syria to destroy during their time. And Yisra’el wouldn’t be whole again until long after they were gone. God is therefore speaking of today, of a “hala’ah – distant future time” – our time.

This population which is comprised of many different races (gowy) routinely vomits up and spews out nonsense in a strange foreign language, talking down to others, mocking them, while continually marching off to war based on this condescending and moronic rhetoric (qaw), always trying to impose its influence, establishing the rules, while eagerly expecting to throw inhabitants out of their land (gow). It aggressively subdues others, trampling them down (wa mabuwcah). This (*asher) country (*erets) is divided (baza”) by rivers (naharym). (18:2)

Reminding us that He is addressing a “single nation comprised of people from different ethnicities and cultures,” gowy is repeated before qaw is deployed to address America’s “strange amalgamated language and nonsensical rhetoric.” The sheer volume of veritable vomit spewed out of the mouths of American politicians, pastors, generals, journalists, professors, and economists boggles the mind. Collectively, they have made a mockery of the truth, especially when they attempt to justify America’s penchant for marching off to war.

While United States presidents have stood on more than their share of soapboxes and asserted themselves, Barak Hussein Obama may be the most imposing and verbose of all time. It is as if he believes he’s the conductor and the world is his orchestra. Play and sing along, acquiesce to his terms, fall in line and capitulate, or else. Such is the case with his condescending attitude toward Benjamin Netanyahu and Israel, the issue of greatest concern to Yahowah because he is threatening to throw Jews out of their homes. But do not dismiss the devastating consequence of his speech to Muslims from the birthplace of the Muslim Brotherhood, Al-Azhar University in Cairo, Egypt. His “A New Beginning” proclamation inspired an Islamic reformation, thereby lighting the fuse for the next world war.

America was built “mabuwcah – aggressively subduing and trampling down” in the native population. The nation was born ugly, merciless, ruthless, and violent. From the time the first European profiteer invaded the continent, just four hundred years ago, the colonists and the country’s citizens, thereafter, have waged 101 wars – one every four years.

The North American continent is “baza’ naharym – divided by rivers.” It is one of the most distinguishing aspects of this land, thereby continuing to affirm that God is addressing the United States, warning the nation of impending doom while chastising it for egregious behavior.
All of (kol) those who inhabit (yashab) the Earth (tebel), and also (wa) those who dwell in (shakan) the Land (‘erets), when (ka) the sign on the upright pole (nec) is lifted up to demonstrate My purpose (nasa’) on the Mount (har), you all will actually see, gaining a perspective to genuinely understand (ra’ah), and also (wa) when (ka) the Showphar Ram’s Horn Trumpet (showphar) sounds at this specific time to convey this plan (taqa’), you all will listen, paying attention (shama’). (18:3)

It behooves us to consider why Yahowah would juxtapose this critical review of American behavior between His personal involvement in the demise of Islam and raising His banner while sounding His Showphar in Jerusalem for all the world to see and hear. If America played no role in the former and wasn’t the cause of the later, there would be no reason to include its depiction in this flow of prophetic events.

But the fact is, America inspired and fueled the Islamic reformation that led to the Arab sunset. The fuse was lit by Barak Hussein Obama on June 4th 2009 when he aligned the United States with Islamic ambitions and encouraged Muslims to seize their opportunity – doing so at the birthplace of the Muslim Brotherhood. Invading Iraq was, of course, a horrific blunder which empowered Iran and led to the Syrian War. But equally absurd was partnering with Pakistan to fight their Taliban in Afghanistan. Bombing Libya to replace a secular government with a collection of terrorists served only to create a marketplace for military hardware, much of it used by Islamic jihadists to murder civilians throughout Northern and Central Africa.

Funding the Egyptian military so that they could murder all of the leaders of their popularly elected government wasn’t America’s brightest hour. And speaking of murder, the annihilation of four thousand Muslim civilians with American drones served to manufacture one hundred jihadists for every one that was killed. Siding with the Sunni mujahdeen in Syria was similarly counterproductive, because they are far more religious and ruthless than the Assad regime. Yahowah referred to the rebels America armed as animals.

Then as we move forward to the next conflict delineated in the prophecy, the Islamic assault against Israel, the vast preponderance of the weapons that will be wielded by “balalah – Allah’s mauling murderers” who will flood into the land will be supplied by the United States. In effect, the conclusion of this war will become a confrontation between Yahowah’s Spirit and the destructive capability of hundreds of billions of dollars of American firepower. I suspect God, who has seen our future, noticed who made the deadly machines. And He wants us to know that He knows the supplier of the bullets and bombs that will be brought to bear against His people. Furthermore, Yahowah has just expressed His condemning evaluation of the very militants America has armed.
But then these things, while egregious, are of less concern to God than looting the Promised Land to garner favor with Israel’s avowed enemies, the Islamic OPEC fiefdoms. This realization is underscored by Yahowah, whose parting comment prior to condemning America was to say: “This is the fate of those deceived regarding their merits, the result of flattering propaganda, the reward for those coveting what belongs to others, who engage in a military conquest to plunder and pillage us, and the recompense coming to those who seek to carrying off the spoils of war.” Since there are no chapter or verse designations in the revealed text, one statement flows into the next. The condemnation explains and necessitates the warning.

Yes, it is undoubtedly true that Yahowah was summarizing Islam’s failures in the wake of the religion’s demise. But since America’s fingerprints will be all over this war, and since this assessment of liability directly precedes the warning directed at the United States, God wants the world to know that He thwarted American ambitions. The nation that believed it was blessed by God, became an adversary to be reckoned with.

When this prophecy is properly considered as Yahowah’s commentary on related chronological events, and as cause, effect, and consequence, then it becomes apparent that God is holding the United States of America accountable for things which will transpire as a result of the Syrian War – the event which serves as the catalyst for the Tribulation. And while that explains why Yah is opposed to America, it does not explain what is going to happen to the wayward and annoying nation. But this we know for sure: the most pontificating, most condescending, most manipulative, most aggressive, most militaristic, and most powerful nation on earth will suffer to such a degree that it is specifically called out at this time.

Immediately after blowing Islam away literally and linguistically, in Spirit and Word, Yahowah reveals to everyone on “tebel – Earth,” including those living in His “‘erets – land,” that He has engaged to honor the promises He made to Abraham and the Children of the Covenant. Even those opposed to Him will know that He has taken a stand on behalf of His people, that He stood up for them, thereby “nasa’ – lifting them up while demonstrating His purpose.” His “nec – insignia” will be unmistakable, a “ra’ah – sign for all the world to see.” Mankind will be without excuse. Each and every remaining individual will have one last opportunity to decide whose side they want to be on: mankind’s or God’s. It will be a referendum between religion and relationship, conspiracy and the Covenant, weapons of war and the Word.

For those willing to consider what God did for us as the “nec – Upright One on the upright pillar” on His “har – Mount,” for those willing to “shama’ – listen to and consider” the call to action “showphar – sounded by the Ram’s Horn
Trumpet,” this will be a time of reflection leading to reconciliation. If you witness these things, stop whatever you are doing and pay attention. This will be the last invitation Yahowah will provide to participate in the Covenant. Find a copy of the Towrah, read it and act upon it. The decision you make on this day will determine the eternal fate of your soul. This prophecy suggests, as do others, that from this point in the Tribulation until its conclusion, there will be no neutral parties. Every soul will be seen as either with God or against Him. And that means that death leading to the dissipation of one’s soul will no longer be an option. From this point forward, it is either Heaven or Hell.

While it is hearsay testimony, the widow of Ron Wyatt, the man who actually found the Ark of the Covenant, said something intriguing about this moment in time, especially the nature of the sign that would be lifted up on the Mount. According to her husband, the “mal’ak – spiritual messenger” protecting the Ark of the Covenant and its contents beneath Mount Mowryah said that his next call to duty would be to hold up the two tablets containing the Ten Statements Yahowah etched in stone so that the whole world would be able to read and consider them. They explain the Covenant and point readers to the Towrah and its Author.

Having saved Yisra’el. Having blown Islam away. Having explained the reasons for doing so. Having clearly identified Himself, Yahowah retreats to Heaven to attend to the recent arrival of seven thousand sons and daughters.

Indeed, because (ky) here and now at this point in time (koh), says (‘amar) Yahowah (יָהֹוָה), ‘As for Me (‘el), I will be silent and at peace, removed from the tribulation in a better place (shaqat shaqat). Then (wa) I will look, choosing to always be observant, anticipating My desired, unending, and caring response where I and heaven will benefit (nabat) in (ba) My dwelling place, from the well known location in space where the universe was established which is the basis for and the foundation of life (makown), in the manner of (ka) radiant and glowing (tsach) warm and passionate (chom) light (‘owr), akin to (ka) an enveloping cloud (‘ab) of encompassing dew (tal) in (ba) the warmth and enthusiasm (chom) of the harvest (gasyr).’ (18:4)

This not only presents Yahowah as a loving and attentive Father, it reveals that the horrors the world will endure during the midst of the Tribulation are of man’s making. The Christian and Islamic notion that their religious god is actively engaged in world affairs and in their lives, micromanaging and judging everything and everyone, is torn asunder. While the religious perception is illogical, indeed impossible and irrational, this statement doesn’t suggest that Yahowah is disengaged, uncaring, or aloof. He will act when the fate of Yisra’el is at stake. He will explain why He will do so. He will make Himself known. He will see to it that His Instructions are raised so that everyone will be able to see them. But then, He will do what all loving fathers do: focus on His children.
Here on Earth, if you want to experience Yahowah’s love, if you want to feel His presence, if you want to know His will for your life, if you want to understand what He is offering, if you want to engage in a relationship with Him, if you want to be saved by Him and lead others to Him: “shamar towrah – closely examine His Guidance, carefully consider His Teaching, and thoughtfully observe His Instructions.” Act on the Covenant and accept His Invitations, meeting with Him on His schedule.

But if you pray to Him and ask for any of these things without first becoming Torah Observant, He will ignore you. God is not interested in the lives of those who disregard what He has said and done. And He has no interest in the religious or in minutia. “As for Yahowah, He will be silent and at peace, removed from the tribulation in a better place.”

God consistently does what He asks of us and what He says of Himself. He wants us to be observant, so He is observant. He wants us to view Him as a loving Father who cares for His children, building a beneficial home for them, so He is actively engaged, doing these very things. He wants us to live with Him so He has established the foundation for life. He is light and love, radiant and glowing, warm and passionate. And He is close to His children, enthusiastically enveloping and encompassing their souls, His nurturing nature as near as the dew is to the harvest.

But this gleaning isn’t for all. Most will be left behind. Some will blossom and become perfect in Yahowah’s eyes, able to approach His presence. However, those who remain unreceptive will endure a different fate.

Indeed (ky), before the approaching presence (la paneh) of the harvest (qasyr), as (ka) the budding blossoms (perach) form and become completely perfect (taman), then (wa) the hardened and unfit (bocer) will be dealt with (gamal) for becoming (hayah) clusters of wild birds of prey, glistening eagles, falcons, and hawks (netsah). And (wa) the insignificant and worthless who squander and trivialize (ha zalzalym) will be stopped, taken down, and banished (karat) snuffed out with a sharp implement (ba ha mazmerah). So then (wa) with regard to (’eth) the forsaken castaways (ha natyshowth), they will be rejected and removed (suwr), cut off and separated (tazaz). (18:5)

While there is far more to it than this, if I were to synthesize what differs between those who are saved and those who are not, it would be prioritization and receptiveness. Does a person actually want to know Yahowah to the point that they are willing to devote the time and focus required to “shamar towrah – closely examine and carefully consider His Towrah.” And are they willing to accept what God says, even when, especially when, His testimony is in conflict.
with their religious beliefs. Those who are hardheaded, clinging to popular myths, remain unfit.

As is the case with much of what Yahowah says, there are multiple messages woven into His testimony. The metaphor of hardened buds being consumed by birds of prey is simple and enlightening. They could have flowered and flourished, but un receptive to Yahowah’s nurturing nature, they will have squandered their potential and die. But the “netsah – glistening eagles, falcons, and hawks” could also represent American warplanes doing what they were designed to accomplish. Man will kill man as he has done throughout the millennia.

Those who die will be unknown to God. Having rejected His gift, they will be considered worthless. Having squandered the benefits of the Covenant, including its inheritance, their lives will be irrelevant from God’s perspective. Having trivialized His Word, their souls will have no value. Having alienated themselves and the faithful from the Towrah and having become estranged from Yahowah, or worse, in opposition to Him, some will have their souls snuffed out while most will be banished, cast away into She’owl, eternally separated from God.

Then in one of the few glimpses we are given of what it will be like to be incarcerated forever, Yahowah reveals...

They shall actually be continually abandoned and forever forsaken (‘azab) all together, completely, and all at once (yahdaw), for (la) the birds of prey in high places (har ‘ayt) and (wa) for (la) the beasts (bahemah) of the realm (‘erets). And (wa) they will be abruptly awakened in the summer with vexing and exasperating action taken against them (qyts ‘al). All manner of (kol) birds of prey (‘ayt) and also (wa) every kind of beast (kol bahemah) of the realm (‘erets) will be among, upon, and against them during the autumn and winter continually ridiculing and taunting them for actually being irrational and consistently confused (‘al charaph). (18:6)

To be in She’owl is to be eternally forsaken. It is the place of the damned – a lightless prison for those who have led souls away from God, from His Torah and Covenant. But that is not to say that She’owl is abandoned. It will be filled with formerly powerful people who have been abruptly awakened from the slumber of death. Once treated as if they were important, with their every whim catered to, with their every word considered, they will find their eternal residence vexing and exasperating.

It is as it should be, as we would expect it to be. Those whose institutions were opposed to God, those in league with the Adversary, will be taunted by Satan. Those who irrationally ridiculed Yahowah’s Towrah Instructions will be ridiculed. The beasts of this realm are fallen mal’ak, more commonly known as
demons. And here, the authors of confusion will constantly demean one another. Hell indeed.

Sadly, a disproportionate percentage of the formerly high and mighty, and now damned, will come from America. You see, Hell will be a very religious place. It will also be filled with politicians, bankers, and generals. I do not say this to disparage the United States, but instead to bring your attention to the fact, the nation will become so evil, so deadly and destructive, that Yahowah will have to reengage to save His children from this place. Listen...

At this time (ba ha ‘eth), She (ha hy’) shall direct and guide him, delivering him (yabal) as a gift which is agreeable, one borne out of reverence and respect (shy) to approach (la) Yahowah () of the vast array of spiritual implements (tsaba’). People who have become family (‘am), who were arrogant but now are in an altered state and willing to follow, enabling them to be drawn out and carried away (mashak), and (wa) who were perverse, but have now been scrubbed clean (mowrat), will come out of a nation (wa min ‘am) feared (yare’) from here to there and beyond in this future time (min huw’ wa hala’ah), a population which is comprised of many different races from different places (gowy) with a strange foreign language, talking down to others while continually marching off to war based on their condescending rhetoric (qaw), always trying to impose its influence, establishing the rules, eagerly throwing inhabitants out of their land (gow), aggressively subduing others (wa mabuwcah), whose (‘asher) country (‘erets) is divided (baza’) by rivers (naharym), brought to (‘el) the place (maqowm) of the name (shem) of Yahowah () of the vast array of spiritual implements (tsaba’): Mount (har) Tsyown – the Sign Posted to Identify the Way (Tsyown).” (18:7)

When things get so bad that God has to intervene to save His family, it may finally dawn on folks that God is not a Christian and that He has not and will not bless America. Over forty percent of the world’s Yisra’elites currently live in the United States. It will no longer be a safe haven for them. The remnant which has survived will be brought home so that they can join the descendants of Ya’aqob as they welcome Yahowah back to the Promised Land.

And you can join them. Walk away from your country, from religion too, and then follow the signs Yahowah has posted to identify the way.



The song that will be sung on this day...
“Let’s choose to walk (halak – let’s go about, traveling on our feet (qal imperative), electing to consistently sing for joy (ranan – choosing of our own volition to rejoice in song, expressing ourselves using lyrics set to a melody (piel imperfect cohortative), while approaching (la) Yahowah (יָהוָּה). Of our own volition, triumphantly proclaim our feelings (ruwa’ – let’s loudly signal our exaltation, trumpeting the message (hiphil imperfect cohortative)) to approach (la – on behalf of and to come near) the Rock (tsuwr) of our Salvation (yasha’ – our deliverance). (95:1)

Let us encounter His presence (gadam paneh – let us choose to meet Him, engaging in His presence, confronting Him face to face (piel imperfect cohortative)) in thanksgiving (ba towdah – by expressing and extolling His character and deeds while expressing our appreciation) with songs (ba zamyr – by singing). Of our own volition, let’s loudly signal our exaltation, trumpeting the joyous message (ruwa’ – triumphantly proclaiming our feelings (hiphil imperfect cohortative)) to approach Him (la – on His behalf and to come near Him). (95:2)

For indeed (ky), Yahowah (יָהוָּה) is a great (gadowl) God (‘el), a counselor and advisor (melek – the authorized, capable, and empowered), a God (‘al) greater (gadowl) than any and all (kol) gods (‘elohym). (95:3)

Relationally and beneficially (‘asher), in His hand (ba yad) are the unexplored mysteries (mechqar) of the earth (‘erets – material realm) and the most empowering of Mounts (wa towa’powth harym – and the peaks of the most important mountains, especially those associated with the power of the ram’s horn) to approach Him (la). (Psalm 95:4)

To beneficially approach Him (‘asher la) is the water (yam) and (wa) what He acts upon (huw’ ‘asah – how He engages), even (wa) the land (yabesheth) His hand (yad) has formed (yatsar). (95:5)

Come (bow’), let us choose to continually make an informed declaration (chawah – let us of our own volition consistently make an announcement using words to explain and inform (hishtafel imperfect cohortative)), electing to kneel down to drink (kara’ – choosing to lap water into our mouths (qal imperfect cohortative)), choosing to be genuinely and always blessed (barak – electing to invoke divine favor (qal imperfect cohortative)) while approaching the presence of (la paneh – to face and appear before) Yahowah (יָהוָּה), our Maker (‘asah – the One who acts and actually engages on our behalf).” (Mizmowr / Song / Psalm 95:6)