



YADA YAHOWAH

BABEL



VOLUME ONE

CHYWAH ♦ BEAST

LEAVING BABYLON

CRAIG WINN

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About the Author...

Twenty-three years ago, Craig Winn was an entrepreneur. The turbulent story of his last adventure is shared in his first book, *In The Company*. It is an entertaining read, providing an eyewitness account into the culture of a private and then public company.

After the Islamic suicide bombings of 9.11.01, Craig met with al Qaeda and wrote *Tea with Terrorists* to explain – *Who they are, Why they kill, and What will stop them*. His most widely read book, *Prophet of Doom – Islam's Terrorist Dogma in Muhammad's Own Words* has now been updated and substantially expanded, becoming *God Damn Religion* after witnessing the sadistic savagery of Muslims on 10.07.23 in Israel. The resulting assessment of Islam is irrefutable because the deplorable nature of this death cult was revealed by reordering the *Quran* chronologically and setting it into the context of Muhammad's life using the earliest and most credible *Hadith*, notably Al-Tabari's *Tarikh | History* and Ibn Ishaq's *Sirat Rasul Allah | Life of Allah's Messenger*. Also, by citing the Torah and Prophets, he has conclusively demonstrated that Allah was invented in the 6th century CE and is not God, much less, Yahowah, the God of Abraham and Moses. If you want to know why fundamentalist Muslims commit 90% of the world's most heinous terrorist acts, these 5 volumes will answer your questions.

In his quest to resolve a puzzling prophetic anomaly, Craig began translating the text of the Dead Sea Scrolls. That endeavor led to the 3-volume series providing *An Introduction to God*, the 8 volumes of *Yada Yahowah*, the 5 books encouraging *Observations*, 3 exploring *Babel*, 5 for *Questioning Paul*, now *Twistianity*, and then to the 3 volumes devoted to *Coming Home*. Throughout, Mr. Winn has been committed to providing amplified translations, which are not only more accurate and complete, they are readily verified. As a result, he has been afforded

thousands of unique insights into the words Yahowah inspired, many of which are unheralded and profound.

Beyond his books, Craig Winn has been interviewed as an expert on religion, politics, and current events on over 5,000 talk radio programs and has hosted 5,000 more, leaving a vast quantity of archived shows from Shattering Myths to Yada Yah Radio. He currently produces a live podcast every Friday evening, where he discusses insights gleaned from his translations.

Mr. Winn is not a theologian, nor is he associated with any religious or political institution. He does not accept donations or receive financial backing from anyone. Everything he has written is shared freely online. Even his 35 printed books are offered without royalty.

Craig has devoted his life to exploring Yahowah's revelations. He enjoys God's company and is enriched by the experience. If you have an open mind and a desire to learn, you will enjoy his translations and insights.

He encourages readers to share his translations and resulting conclusions, albeit with two important caveats: 1) You may not use them to promote any religious, political, or conspiratorial agenda. And 2) You may not use them to incite or engage in a violent act. When it comes to exposing errant and counterproductive ideas, wield words wisely.

You may contact Craig at YadaYah.com. He enjoys constructive criticism and will engage with readers. But be forewarned: he is immune to religious idiocy and will not respond to threats or taunts. The YadaYah.com site provides links to his books, to Yada Yah Radio, to many of his audio archives, as well as to friends and forums.

Lastly, Craig has a bias and an agenda. He knows and respects Yahowah, and he has devoted his life to advancing God's primary objective: which is to call His people home.

BABEL

CHYWAH • BEAST

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Rule of Man...

Our review of the book of *Dany'el* | Daniel will commence in the 7th chapter for reasons that may be surprising. The first six chapters were not written as prophecy to translate or explain. Some of the characters, such as Nebuchadnezzar and Belshazzar were real, but the stories associated with them are universally inconsistent with Yahowah's approach throughout the Prophets and His testimony elsewhere.

Curiously, the first six chapters of Daniel were written about him and not by him, as Dany'el is presented in third person. This begins to change in the 7th chapter. The narrator introduces Daniel in third person but then records a first-person narrative. The 8th chapter through the 12th were all written in first person by the man referring to himself as Daniel.

The soliloquies attributed to Daniel, his praise of kings, interpretations of dreams and writings on the wall, the lion's den, and the persistent political and religious intrigue, were not meant to be historically accurate but, instead, prophetic. It speaks to why Jews were there and why they remain captives in a prison they have fabricated in their minds.

Daniel 1 opens badly, showing that Jews had become, and would remain, so infected by Babylon that it would occlude and distort, ultimately upending, their view of Yahowah. The stench in the air remained so pervasive and

irritating, I elected to pass over the first six chapters and began with chapter seven.

But even then, I could not avoid the haunting echoes of days past and future, because Daniel drags us into his perverted world of politics and religion. Even as the future of the world plays out before him in images and words, he is at a loss to understand any of it. And in this way, he unwittingly reveals why these visions have gone unexplained for nearly 2,600 years. The world remains blinded by these same villains.

I have come back in time to share these insights with you, because I did not fully grasp the implications until after having composed my translations and commentary on Daniel 9, the pivotal chapter in this story. Daniel claims that Darius was the king of Babylon, that he was Xerxes' son, and that he would precede Cyrus. Since none of this is true, I began to question why such well-known history was deliberately inverted. Was Daniel simply wrong, or was I looking at all of this incorrectly?

The clues were abundant, and I had seen some but missed others. Fortunately, the blinders came off when, beginning my translation of Daniel 10, I was forced to confront our narrator's new name: *Beltasha'tsar* | May the Lord Protect the King.

In the midst of celebrating the first day of Sukah, only four years removed from one of the events foretold in the 9th chapter, as I wrestled with all of this, I found myself twisted in knots trying to understand why history was upended at the beginning of the 9th chapter. Why were the first six chapters so religious and political? Why were Daniel's comments so inappropriate? Why did he fail to understand anything he had seen or was told? Why was his name changed, and why was Yahowah's name omitted until the 9th chapter? Why was I so irritated by Daniel? Why was such profound truth enveloped within his

distortions? How was it possible that this could have been inspired by Yahowah, and pass His test for authenticity, with so many aberrations?

The answer was presented up front, in the opening dialog of the 1st chapter, which I had passed over to unravel the prophecies which are presented at the beginning of Daniel 7. The answer was then affirmed by the manner in which the actual prophecies were presented throughout the second half of the book. Turns out, Dany'el wasn't a prophet. He read them and listened to them. Beginning in the 7th chapter of the book bearing his name, he transitions from a jaundiced first-person narrator of events occurring around him to a reasonably astute witness whose mission was to accurately report what actual prophets were conveying to him.

Not recognizing this transition, initially, I had missed a particularly relevant insight – one explaining why Jews were captives in *Babel* | Commingling Confusion and would remain, even after being freed. They were demonstrating how they had become *Dany'el* | Judged and Convicted by God for being enveloped within the Babylonian Effect. You see, it is all true from the proper perspective.

Frankly, it should have been obvious. There are so many dark twists and turns with Dany'el, it is readily apparent that he was mired in Babylon. It is all so disgusting, it's also readily apparent why Yahowah wants His people to leave and is still calling them out of Babel.

Daniel is, therefore, being used to portray Israel yesterday and today. He is the living embodiment of what the Haredim have become.

While I am not going to translate much of the first six chapters of Daniel, I will comment on it to provide the proper orientation from which to consider the rest of the book. When considered from the correct perspective, if you

are a Jew, you will see your people in it. You will witness Ultra-Orthodox indoctrination and then watch the religious snuggle up to the politicians for favors. You will see and hear the story of Judaism – a religion fixated on eating Kosher while the rabbis stuff their minds with rubbish. You will find a world where the author of every ridiculous interpretation is ascribed a distinctive name while God’s name is never mentioned. You will be brought face-to-face with the emergence of the rabbis and the underpinnings of the Babylonian Talmud.

In Dany’el 1, we are told that the name Beltasha’tsar was given to the story’s narrator by *sar ha sarys* | the leader of the eunuchs, the Prince of Castration, so to speak. The story as told by Dany’el, who is renamed, Beltasha’tsar, is that he was better than everyone else, one of four Yisra’elite princes, someone who was perfectly proportioned, most presentable, and particularly intelligent. Yes, he would foreshadow the rabbis.

Daniel and his ilk were groomed for the roles they would play in the birthplace of the Beast, in the empire from which Satan would arise to be worshiped as if he were God, in the land of institutionalized religion and its integration into government. Their training would include three years of religious and political indoctrination in the culture of their hosts – the Babylonians. It would be like spending a similar time in a Haredim seminary studying the Babylonian Talmud.

They were “schooled in the literature and language of Babylon” – which, with the exception of Latin and possibly castration, was also the equivalent of a Roman Catholic seminary. It may be even more similar to a yeshiva in that Babylonian religious writings are featured in each.

After these three years of programming and propaganda, wherein the food and beverages were said to be fit for a king, they were prepared to serve the king

personally. It is predictive of the Haredi parties sucking up to the secular Netanyahu and forming an alliance that empowers the one bringing them into the political process while enriching themselves.

All the while, Dany’el, excuse me, May the Lord Bel Protect the King, was allegedly special. He had no issue being corrupted by all manner of Babylonian mythology, tales of military conquest and subjugation, justifications for the caste system, enslaving people, or their religion and politics. He drew the line at good food, and he made a stink of it. He would not defile himself with what the king was eating. He chose a very restrictive diet, one not prescribed in the Towrah, but of his own creation. This somehow made the rebranding as Beltasha’tsar less disturbing. And therein are haunting echoes of the great pains the Ultra-Orthodox will go to comply with their dietary laws while still poisoning their brains.

We know that it had no effect on Daniel’s soaring ego because the narrator of our story would claim that “in all of the things the king sought from him, he was ten hands above all of the soothsayers and enchanters, even the necromancers and professional sorcerers throughout the entire kingdom.” (You’ll have to excuse my unwillingness to dignify this with the customary bold font, but you’ll find it, nevertheless, in Daniel 1:20) Isn’t that the same attitude manifest by the Haredi as they turn up their snotty noses and ugly grey beards at everyone else – including other Jews?

Of course, the stellar accolades may have been the result of flattering the king just as religious Jews have groveled at the feet of politicians willing to cater to them...

“Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. (Daniel 4:1) I thought it good to shew the signs and wonders that the high God hath wrought

toward me. (Daniel 4:2) How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.” (Daniel 4:3) – so sayeth the rabbis, excuse me, Belteshazzar. Oh, and I must have missed it, what did you say was the name of your g-d?

Just as the rabbis now claim of Yisra’el...

“I Nebuchadnezzar was at rest in mine house and flourishing in my palace: (Daniel 4:4) I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. (Daniel 4:5) Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. (Daniel 4:6) Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.” (Daniel 4:7) Fact is, the overtly egotistical, religious, and political still consult with their loyalists and sycophants, and as a result, are as blind as ever.

But alas, the man playing the part of the rabbis entered the scene... “Daniel came in before me, whose name was Belteshazzar, according to the name of my God, and in whom is the spirit of the holy gods: and before him I told the dream, saying, (Daniel 4:8) O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.” (Daniel 4:9 courtesy of the KJV)

This is bad, really bad. Beyond being a kiss-ass and willing to say things that were not even remotely true to garner preferential treatment, Daniel knew, as did Nebuchadnezzar, as do we, that he was named after the Babylonian god, Bel – the Lord. But of course, this didn’t defile him. It’s just a name...

But what about being the “master of the magicians (from *chartom* – those who write on behalf of the occult)” and having the “spirit of the holy gods inside of thee?” Following his cultural and linguistic indoctrination, Dany’el was comfortable being described as overly religious.

So what are we to make of this other than to conclude that my conclusions are correct? Was God so desperate to convey the future implications of Babylon as Satan’s playground that He sent Gabriel and Michael to speak to one of the Devil’s playmates? Were Yahuwdaym so far gone by this time that this was the best God could find?

Or is this prophetic, accurately depicting through this tragic parable precisely why His people were enslaved in Babylon and why they would remain? It certainly appears to be the story of Rabbinic Judaism commingled with its impetus – the emergence of the Christian religion.

As a result of the revolting religious rhetoric which permeates the first six chapters of Daniel, it is apparent that prophetically, Yahowah is revealing the inception and consequence of Judaism’s beginnings, especially as it grew out of an ill-fated attempt to counter the rise of Christianity. We are afforded many clues that this is so, from the rhetoric to the backward nature of the world from which we are emerging.

After telling us that King Belshazzar was murdered and replaced with Darius based upon Daniel’s interpretations at the conclusion of the 5th chapter, we are told that Daniel was judged and found to be perfect. It all reads like the Christian New Testament, with Babylonian priests and government officials scheming against the paradigm of perfection. Evidently unable to convict him with their laws, we read that they sought to use the Towrah against him – an incredulous notion since the Jews, themselves, didn’t understand it, which is why they were

there. So, in rabbinic fashion, they proposed the imposition of new laws and a prophetic trip to the lion's den for anyone breaching their rules.

The trip to the upper room, a night of anguished prayers, and being privy to the plot were all incorporated into the New Testament. Daniel is, after all, the only "prophet" willing to predict the possibility of a dying Messiah, so he remains a favorite.

Then in his meeting with "Darius," there is another blunder, where the king speaks of the laws of the Persians and the Medes. If the Persians were now in control, the Medes were gone, and he would have been talking to Cyrus, not Darius. But revisionist history is the wellspring of religion, particularly Judaism and Christianity.

The rest of Daniel 6 reads like the Christian New Testament. The trial Jewish religious leaders were said to have arranged for the mythical Jesus before Pontius Pilate, and Daniel's supposed death sentence, his divine protection, and morning resurrection from his intended tomb, including having the stone rolled away for him to escape unharmed, all served as fodder for the gospel writers.

The mythical king would provide further fodder for Paul, saying on behalf of the unnamed god of the man whose life had been saved: "He delivers and rescues and performs signs and wonders in heaven and on earth, who has also delivered Daniel from the power of the lions. So, this Daniel enjoyed success in the reign of Darius and in the reign of Cyrus the Persian." (Daniel 6:27-28)

There is yet another myth being exposed by this prophetic narrative. Rabbinic Judaism first emerged as a response to the Christian interpretation of Jesus as the Son of God and Christ – a.k.a., the Messiah. And so, with the 9th chapter of Daniel poised to condemn Judaism while refuting the application of the title Messiah to Jesus, we are

witnessing God dismantle the incredulous underpinnings of both religions.

The opening six chapters of Daniel are not only prophetic of the origins of the most menacing foes his people would ever know, the presentation is as specific and detailed as it is sweeping and brilliant. Yes, Daniel 1 through 6 is true when viewed from the proper perspective. It isn't an ode to religion and politics, nor the ego of the narrator but, instead, an explanation of why Yahowah would have to resolve these problems by fulfilling the Miqra'ey.

As we then commence on what is historically relevant, the narrator turns back the clock to the first year of Belshazzar to begin the 7th chapter. That is not by accident.

Right at the outset of Daniel 9, it becomes patently obvious that the order of things has been inverted. It is all symbolic of the emergence of Judaism and Christianity preceding the path that would take God's people into the religious lion's den by misreading the words that had been written. Prior to the arrival of Cyrus in the 10th chapter, the 9th commences in reverse order. Darius is presented as the son of Xerxes, and as a descendant of the Medians, reigning as king over the Chaldeans after Belshazzar and before Cyrus. Since the transitions in power between Assyria, Babylon, and Persia is something that all of the other prophets get right, this complete upending of exceedingly well-known historical figures was deliberate.

Darius I was the fourth king of Persia, coming to the throne seventeen years after Belshazzar's death. He was the son of Hystaspes, the satrap of Bactria, and became the spear bearer of Cyrus' son Cambyses II. Xerxes was actually Darius I's son, not his father. Further, while Xerxes would rule Persia from 486 to 465 BCE, and had a son named Darius, that Darius was murdered by Artabanus so that Xerxes' third son, Arses, could claim the throne,

ruling as Artaxerxes beginning in 464 BCE. These names all loom large in the ongoing story.

Further, Cyrus was the noted descendant of the Medians, as was an interloping Magi, Gaumata, but not Darius I, II, or III. Darius I, known as 'The Great,' ruled over Persia for eight years and two kings following Cyrus the Great. Cyrus came to power by attacking and defeating the Medes from whom he was descended. Claiming the throne in 550, he died in 530 BCE after conquering Babylon in 539 BCE without a fight. His is a life surrounded by myth and legend, as he amassed the largest Empire the world had ever known.

On the Cyrus Cylinder, chronicling these events, the king claims to have taken Babylon's king, Nabonidus, Belshazzar's father, prisoner. And that means that Belshazzar was still ruling over Babylon as his father's co-regent upon Cyrus' arrival. Therefore, Cyrus the Great is responsible for ending the reign of Belshazzar, not Darius. Adding credibility to this historical reality, Cyrus would claim that it was the Babylonian preference for his sun god, Marduk, over the moon god, Sin, of Nabonidus, that proved decisive.

As for Darius, who was the first to favor Zoroastrianism, he would come later. Cambyses II, Cyrus' son, would follow in his father's footsteps and rule from 530 to 522 BCE. While some say it was an accident and others an assassination, Cambyses died en route from Egypt to Persia to suppress a rebellion led by his dead brother, Bardiya. While that sounds confusing, Cambyses had ordered his brother's assassination shortly before his own. The rebellion was actually mustered by a Median Magi named Gaumata. With Cambyses having been a covetous despot, Gaumata gained instant acceptance by promising to remit all taxes for three years. He became so popular, he is likely the inspiration for Buddha.

But the good times didn't last. Seven Persian noblemen, including Darius, plotted to murder the Magi. They were successful, so now with seven suitors for the throne, they set up a contest, lining up their horses to face the rising sun. Whoever's horse was the first to whinny and greet their god would be king. To ensure his master's victory, Darius' groom rubbed his hand on the genitals of the mare his master's stallion favored, and then placed his hand on the horse's nostrils, causing it to be excited and neigh. Since you just can't make this stuff up, that is the story of how Darius I became king of Persia in 522 BCE. He would go on to conquer Macedonia and set up the rivalry between Darius III and Alexander in 331 BCE.

Xerxes I was Darius' son. He inherited the Persian throne in 485 and remained enshrined to 465 BCE. He was particularly ruthless in his suppression of revolts, particularly in Egypt and Babylon before torching Athens.

Artaxerxes I followed after having his elder brother, the virtually unknown and thus unnumbered Darius killed. After a bit of political intrigue, he ruled from 464 to 424 BCE. He was succeeded by his son, Xerxes II, who, after 45 days on the throne was murdered by his brother, Sogdianus, who was murdered by his stepbrother, Ochus, who had killed his other brother, Arsites. So, needing an alibi and an alias, he took the name Darius II, and ruled Persia from 424 to 404 BCE.

Artaxerxes II, III, and IV would finagle and murder their way to power before the return of the IIIrd and final Darius who prevailed over the Persian Empire from 336 to 330 BCE. He was killed while fleeing Alexander.

So long story short, Darius the Great was king of Persia, not Babylon. His son was Xerxes, not his father. And he ruled after, not before Cyrus. These were some of history's most famed rulers, and they were all known and addressed in the proper sequence and setting by Yahowah's

prophets. And that is to say, the inverted presentation of Darius, Xerxes, and Cyrus in Daniel 9 and 10 was deliberate – awakening us to the realization that the Jewish and Christian religious *Odyssey* was presented before their historical *Iliad*.

Throughout the first six chapters, Daniel is the prototypical rabbi. He was indoctrinated in a Babylonian seminary or yeshiva for 3 years, which is akin to studying the Babylonian Talmud to the exclusion of all else. He was given a religious name and never mentions Yahowah's name. He claims to be superior in intellect and wisdom to all others, presenting himself as a sage. He is defiled in all ways except food, where he is shown limiting his diet to those things he deems acceptable while pretending that his restrictive diet makes him pious. He craves political power and will flatter whoever will share it with him. He is exceedingly egotistical. But even when evaluating God's testimony, he understands nothing of it. He pretends to be a prophet and, yet, he cannot even present his own history accurately. All the while, he becomes a master commentator, attributing even his misinterpretations to his unnamed god. Worse, his alleged meeting before Darius serves as the basis of the gospels which were used to torment Jews, affirming that Christianity arose out of a misguided rabbinical response.

And that brings us to the story of the words written on the wall in Daniel 5, Belshazzar's subsequent death, Darius' coronation, and the story of the lion's den, all serving as metaphors for Rabbinic Judaism.

Among the most adroit is the inscription *mene' mene' teqel 'upharsin*. Written in Aramaic, anyone in the room could have read it. A *mene'* is a unit of measure by weight or value, a *teqel* is a shekel or coin, representing money, and a '*upharsin* is half a *mene'*. When presented as a sentence, it reads: He is a known quantity based upon the

money he values and is thus worth half of his weight. Also interesting, *pharsin* is a homonym for Persians.

Daniel, however, in rabbinic fashion would extrapolate, even exaggerate, well past the words and claim: “This is the interpretation of the message: Mene’ – God has numbered your kingdom and put an end to it. Tekel – you have been weighed on the scales and found deficient, Peres – your kingdom has been divided and given over to the Medes and Persians.” (Daniel 5:25-28)

Fortunately, we can read the words for ourselves and determine their meaning. And the first six chapters are actually a bonus, prophetically revealing the rise of Judaism and Christianity before sharing the history of nations and individuals who would haunt the Jewish people.

We are commencing on this quest to learn the future of the world and the fate of God’s people beginning in the 7th chapter, after the religious shenanigans are over. And we will be rewarded for the effort.

Also interesting, apart from the deliberate historical reversal, the 9th chapter of Dany’el is devoted to conveying Yahowah’s message as I have been doing, not as a prophet, but as one who studies them. And in so doing, he comes to understand for the first time in his life that *Yahuwdym* | Jews were confined because they were *Babel* | Confused by Mixing with the Lord. This was painstakingly portrayed in the 25th chapter of *Yirma’yah* / Jeremiah – which was written well in advance of their arrival – and which Daniel reads and announces.

Lastly, before we commence our review of Daniel 7 through 12, even coming out of the darkness of the preceding chapters, there is some good news. Dany’el could write and there was a real prophet who spoke with him and who definitely knew what he was talking about. In due time, we will discover the identity of Gabriel and

Michael and learn that neither were “angels.” The first is the star of this story and the other, his witness. Rest assured, they know what is going to occur and Daniel was kind enough to write it all down for us to read.

Between them, we are afforded a picture of the Devil taken within his lair. Everything Gabriel foretold would come true. And along the way Yahowah revealed His cure for what ailed and estranged His people.

So, we will hold our noses as we listen to Belteshazzar brag, flatter, and pray, while we open our ears to Gabry’el and Myka’el who will enter the scene as men. And while I cannot speak for everyone, I’d swim through a swamp of excrement to listen to the most brilliant and articulate prophet.



The 7th and 8th chapters of *Dany’el* | Daniel contain a broad presentation of history. Much of it has now occurred as it was proclaimed, while some of it is poised to play out in our immediate future. The 9th chapter returns our focus to Yahuwdym, explaining why they were in Babylon and what God would do to resolve the issues which had kept them apart. It is also prophetic of Christianity, upending the religion’s basis.

These prophetic proclamations were written nearly twenty-six hundred years ago, around 555 BCE. Evidence that chapters 7 through 12 were inspired by Yahowah abounds. Its proof statements are now irrefutable – especially as a result of them being authenticated within the Dead Sea Scrolls. Sixteen unique manuscripts of *Dany’el* have been discovered, many containing prophecies chronicled long before their fulfillment.

While a captive in Babylon, the cradle of institutionalized religion and its integration into politics, the military, and caste-system economics, in the place Yahowah asked ‘Abraham to leave before engaging in the Covenant, God revealed a vision which unlocks the mystery of time, ultimately pinpointing the very date the Passover Lamb would arrive in Yaruwshalaim: March 30, 33 CE (Julian calendar), four days before Passover, to honor His Towrah promises. He even predicted when and by whom the Temple would be destroyed, which was quite remarkable in that Yahowah’s House didn’t even exist at the time of the vision.

Within Dany’el’s prophecies, we discover that Yisra’el would be deforested, something the Romans achieved in 135 CE, 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 ultimately of the rise of the final Beast, the Roman and Eastern Church and the spirit worshiped within it.

But these are merely examples of what is foretold, among countless others. The second half of *Dany’el* | Daniel is amazing, presenting over 2,500 years of world history from Yisra’el’s perspective. It chronicles the story of civilization – which is not a pretty picture.

The oldest extant scroll of *Dany’el* | Daniel was copied around 125 BCE, four hundred thirty years after the book 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 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.

This will initially limit our investigation of each word's meaning because ancient Hebrew is more thoroughly researched than Aramaic. However, the languages are so similar we will not be shortchanged, especially since Yahowah explained the symbols used in the text.

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 seem incongruous with a chapter devoted to the fall of man during the Time of Ya'aqob's Troubles, 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 religious texts of the Talmud and New Testament.

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 kingdom from Babylonia to Persia, from Greece to Rome, comprising the final Beast – the Roman Catholic and Eastern Church.

Reading between the lines, the tactic honed in Babylon of using the military as an economic resource, will return to the forefront. Nations were conquered for tribute, not assimilation. Compelling vassal peoples to pay for Babylonian indulgences became more expedient than working. This was particularly prevalent with Imperial Rome.

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 is considered the birthplace of democracy, even though it was actually a suppressed oligarchy. Philosophy and rhetoric were revered, as were knowledge and the pretense of understanding. The Greeks were the merchants of the ancient world – rivaled only by the Carthaginians.

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 epic poems 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 was also dissimilar from the others because it is still with us. The Imperial Empire is gone but not its legacy:

the Roman Catholic and Eastern Orthodox Church. As for the Empire, no civilization prior to 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 ascended to become dictators, with a litany of 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 (176-192), 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 amphitheaters to public forums, and 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.

The epitome of Roman animosity toward Yahuwdym was manifest when in 70 CE Rome razed Yahowah's Temple in Yaruwshalaim, hauling off its precious metals to finance their Colosseum – which was built by Jewish slaves. 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 is said to have seen a vision before the sun, and out of it opened the floodgates for a religion as

perverted and cruel as the empire and its Legions. It became known as Roman Catholicism. It could be argued that no institution in all of human history has been as menacing or debilitating.

The Eastern Orthodox Churches which grew out of this Roman legacy include: the Greek, Macedonian, Russian, Ukrainian, Cypriot, Georgian, Romanian, Serbian, Bulgarian, Moldovan, Albanian, Montenegrin, Croatian, Czech, Slovak, Armenian, Syriac (Syrian), Ethiopian, and Copt (Egyptian) Orthodox Churches – all places where Romans fought, killed, and died. They are as much a part of the Roman legacy as the Roman Catholic Church. And as we shall soon learn, since the Beast that will terrorize the world right through the end of the Time of Ya'aqob's Troubles emerges out of both Rome and Greece, the Eastern Orthodox Church will be as culpable as Roman Catholicism.

The Beast who will continue to oppose all things Yah – His Word, Name, Towrah, Covenant, Invitations, and People – will embody the religious, political, military, and economic systems 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 be menacing again in our immediate future.

We will learn precisely and irrefutably from which country the Towrahless One will emerge. His approach 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 and inspired most 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 because after having battled the Persians and their derivatives, the Parthian and Sassanid Empires, its Church became the reincarnation of Babylon, incorporating 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 the 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 Towrah that was twisted by Muhammad to create the only credible portions of his Quran, giving birth to today's most vicious religion. Simply stated, every soul Babylon infects becomes diseased, is destroyed, and dies.

In *Bare'syth* / Genesis, Babylon is the first place Yahowah asks us to walk away from if we want to engage in a relationship with Him. In *Yirma'yah* | Jeremiah 51:6-8, Babylon is the last place Yahowah 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 are firmly established.



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

“In the first year of (*ba chad shanah la*) Belsha'tsar (*Belsha'tsar* – Bel (the Lord) Protects the King, commonly transliterated Belshazzar, last king of the Neo-Babylonian Empire), **the ruler of (*melek* – highest governing authority in) *Babel* | to Commingle and Confuse with the Lord** (*Babel* – to Intermix and Confound in Conjunction with the Lord, commonly transliterated Babylon; from *ba* – with *bel* – the lord and *balal* – to mix, mingle, confuse, and confound), ***Dany'el* | My God Judges, Vindicates, and Condemns** (*Dany'el* – God is My Means to Judge; from *dyn* – to judge and be judgmental, to vindicate or condemn, 'any – my, and 'el – God) **saw** (*chazah* – was able to look at and watch, observe, perceive, and witness) **a revealing vision** (*chelem* – a prophetic revelation) **and** (*wa*) **distinguishing insights** (*chazuw* – sensory perceptions deployed to convey what will occur visually) **in his mind** (*re'sh huw'* – in his head) **while upon his bed** (*'al mishkab huw'* – on the place where he lies down to relax).

Thereupon, during (*ba 'edayn* – in the transition, then) **the prophetic revelation** (*chalam* – the revealing and restorative vision), **he was prompted to write a complete copy of** (*kathab* – he was facilitated in the writing about) **the things** (*milah* – the matters, events, affairs, and dialogue) **being communicated** (*'amar* – being told and spoken).” (*Dany'el* / My God Judges, Vindicates, and Condemns / 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.

In the preceding chapters, we are regaled with Belshazzar's death, so this is a flashback. Belshazzar was the son of Nabonydus (Nabu is Praised). Nabonidus, as it

is more commonly transliterated, was an elderly courtier at the time of Belshazzar's conniving insurrection and murder of King Labashi-Marduk. Whether or not Nabonydus was an accomplice, he nonetheless served Belshazzar's interests because he had married one of Nebuchadnezzar II's daughters, making him part of the royal family. Therefore, when Belshazzar instigated the *coup d'état* which brought him to power, he was able to confiscate the previous king's estates and wealth and claim them for himself. And since his father was a religious recluse, off worshiping the moon god, Sin, Belshazzar did not have to share Babylon's riches and power with anyone.

With an absentee father, the manipulative son ruled over Babylon from 556 to 539 BCE. Much of what is known about this dubious duo historically is gleaned from four terracotta cylinders housed in the British Museum. Upon them, Nabonidus claims to have orchestrated repairs to the Temple of Sin in *Charan* | 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 Haran where the Assyrian Empire would ultimately succumb to superior forces.

As a devotee of Sin, 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. And as we learned from Cyrus, it was the Babylonian preference for Marduk over Sin that enabled him to conquer Babylon without a fight.

Dany'el 4 contains Daniel's assessment of Nabonydus, explaining his seven years of self-imposed exile in the desert surrounding Tayma. Dany'el surmised that the king's hubris would cost him his sanity. He claimed that he would live like an animal, fending for himself. The account states that he was smitten, which is why Belsha'tsar ruled in his absence. And as for the power-

hungry and money-grubbing Belshazzar, he was killed during Cyrus' invasion of Babylonia in 539 BCE.

If ever evil nomenclature spoke to us, it is through *Babel*. As a compound of *ba* and *bel*, it means "With the Lord." More incriminating still, whether it is spelled *Ba'al* in Hebrew or *Bel* in Aramaic, the Lord is Satan's name and title. To be *ba-ba'al* or *ba-bel* is to be a proponent of the Devil's desire to rule over and control humankind, as well as his ambition to be worshiped as the Lord God of religion. And this is particularly concerning because the Hebrew spelling of *BaBeL* is the same as it would be if writing 'Bible.'

Yahowah explains the basis of this name in its first use, revealing that to *babel* is to commingle and confuse. *Babel* is also to confound by intermixing truth and lies in conjunction with the Lord, who is the Adversary. This is why Yahowah inspired Yasha'yah to inform us that Satan would draw his power from *Babel* | Babylon as the Adversary sought to be perceived as greater than the Most High.

These connections are particularly relevant in this context because they serve as an indictment against Judaism and its Babylonian Talmud, Christianity and its Bible, and Islam, because its Quran was first written in Babylon. Further, all three religions have become institutionalized and integrated into the cultures and governments of the people most affected by them.

Judaism, Christianity, and Islam are predicated upon *babel* – with each intermixing deception with the truth in order to confuse. They are all *babel* | controlling and confounding. Within the "Scriptures" of each religion, we find copious corrupted citations from the *Towrah wa Naby'* – all perverted and twisted to confuse the unwary.

Dany'el's name is also informative, revealing that Yahowah is judgmental, both vindicating and condemning.

Further, it states that “God is my means to decide between vindication or condemnation, between being right or wrong.” The purpose of this name is to equip us with these capabilities.

Daniel experienced a number of revelations, receiving them in different ways. In this case, his *chelem* | revealing vision provided *chazuw* | distinguishing insights in his head. However, had it remained solely in his memory, that would have thwarted God’s intent.

Dany’el’s contribution to all that follows is contained in these words: **“Thereupon, during (*ba ‘edayn*) the prophetic revelation (*chalam*), he was prompted to write a complete copy of (*kathab*) the things (*milah*) being communicated (*‘amar*).”** While this has been Yahowah’s approach since the first and greatest of the *naby’*, Moseh with His *Towrah* | Guidance, it is particularly important here.

Based upon what preceded this and follows it, Dany’el was used in two ways, both meaningful. His own words and deeds represent all that is wrong with Judaism and Christianity while his recording of these visual and audible revelations serves to bring them to us in a way we can now decipher.

A written record can be used to validate the prophecies, especially when scrolls are found which were copied long before the events they predict transpired. Moreover, with the written word, the message is far less corruptible, providing later readers such as ourselves unparalleled access to the original discussion. It is as if we were there – because we are brought forward and back in time by these words.

“Dany’el | God is My Means to Decide Between Vindication and Condemnation (*Dany’el* – My God is Judgmental; from *dyn* – to judge and be judgmental, to vindicate or condemn, *‘any* – my, and *‘el* – God)

responded (*'anah* – answered, reacted, and replied) **and then said** (*wa 'amar* – stated), **'I am able to see** (*hawah chazah* – I can envision, observe, perceive, and realize), **with my sensory perceptions, the vision** (*ba chazuw 'anah* – in my supernatural revelation) **during the night** (*'im lyly* – in the darkness).'

And then (*wa*), **behold, right there** (*'aruw*), **four** (*'arba'*) **spirits** (*ruwachy* – winds) **of the heavens** (*shamayn* – of the sky, atmosphere, universe, or spiritual realm) **were churning up** (*guwah* – they were stirring up having burst forth upon) **that which corresponds to the Great Sea** (*la yam rab*).” (*Dany'el* / My God is Judgmental / Daniel 7:2)

At this moment, Dany'el was a considerable distance away from the Great Sea – which is the Mediterranean bordering Yisra'el on the west. Therefore, with the *'erets* | Land representing Yisra'el, the *yam rab* | Great Sea is a reference to humankind's most prominent and powerful empires – particularly those existing or emerging to the west of the Promised Land. And in that this was a prophetic revelation, the interaction he was foreseeing is what would transpire in Dany'el's future.

The most notable empires to arise west of Yisra'el after 600 BCE would include Greece, Imperial Rome, and the Roman Catholic Church and, by extension, Europe and the United States. But keep in mind that not every western power qualifies for consideration because only those which have left their fingerprints or bootprints on Yisra'el are of interest to Yahowah. Prophetically, we know that Yahowah predicted that multitudes of Gentiles would combatively crash into the Promised Land.

Aramaic and Hebrew share many words in common. Among them is *ruwach*, which can mean “spirit” or “wind.” Since these beings were from *shamayn* | the heavens (as scribed in Aramaic), this statement suggests

that the *ruwach* Dany’el witnessed were spiritual beings with the capacity to enter and influence the physical world.

Until we learn more about what Dany’el witnessed these four *ruwach* doing, we will have to keep an open mind, especially since *shamayn* also means “sky.” Therefore, *ruwach shamayn* can correspond to naturally occurring “atmospheric winds.”

Also relevant, should these *ruwach* be spiritual beings, while most continue to serve Yahowah, others are in league with the Adversary. And in this regard, while Satan is a spiritual being, wind is often associated with him, particularly when it is circular, agitating, or destructive. Wind is also an indication of war.

While there are various ways to interpret *guwah* | churning up, most are violent and destructive. In a physical sense, the surging waves of the sea are often the most devastating aspect of a hurricane. And metaphorically, when *gowym* are aroused against Yisra’el, the carnage is often horrific.

In concert with what is likely spiritual agitation...

“Then four (*wa ‘arba’*) **great beasts** (*chyuwah rab* – large and terrifying creatures, mighty and massive living beings, powerful animals, lordly monsters, and militant chieftains) **came up from** (*salaq min* – grew out of, arose from, ascended to project the thinking and power of) **the Sea** (*yam* – the swamp and large body of water), **evolving, changing, and transforming** (*shanah* – altered and differentiated to frustrate, always becoming worse, being reorganized into somewhat dissimilar defiant orders throughout the years) **one to the other** (*da’ min da’* – one to the next, each one growing in opposition).” (*Dany’el / My God Judges, Vindicates, and Condemns / Daniel 7:3*)

Should there have been any question as to whether *yam* was addressing the sea or gentiles, it is now answered.

This being the case, the four spirits from the heavens are agitating *gowym* on behalf of Satan. As a result, God is predicting that four beasts, horrific human constructs, pervasive and dominating, demonic and vicious creatures would emerge from Babel to adversely impact Yisra'el.

These evil empires would *shanah* | evolve over the years, reorganizing into more defiant and frustrating entities. The inference is that Babylon would be the birthplace of these monsters, the womb from which they would emerge and grow more menacing over time. It may be the first of them, leaving three to follow, or it may be the source of the other four – or both. Due to the amorphous and transformational aspect of their evolution, while distinct entities, they are evolving one from another. Examples of this would be that, while Rome conquered Greece, the victim metastasized within the devouring monster to influence every aspect of Roman behavior. Then in a different, albeit even more direct manner, the Roman Catholic Church grew out of Imperial Rome such that for a time they were indistinguishable.

These *chyuwah rab* arising out of a sea of gentiles would be terrifying beasts, powerful and mighty creatures, lordly and militant monsters. They would be large in numbers and, thus, each comprised of millions of individuals. Their lords and chieftains would be unrestrained and animalistic. Their behavior would be monstrous. Further, the four beasts would *salaq min yam* | ascend from the sea to project their thinking and power.

Therefore, we are being encouraged to consider what was unique to Babel that would spawn four exceedingly adversarial, especially demonic, overwhelmingly anti-Israel, and monstrous institutions. Who are they, when would they emerge, what would they share in common with *Babel* | Babylon, in addition to how would they be differentiated over time?

And while we will wait on Dany’el to describe these beasts prior to resolutely identifying them, we are already prepared to assess Babylon. It was the birthplace of institutionalized religion and its integration into the government, culture, economics, and the military. *Babel* | With the Lord was named after its association with Satan. *Babel* is defined by the process and consequence – to confuse by commingling and confound by intermixing.

“The first (*qadmay* – the initial one of the series) **was similar to** (*ka* – was like, corresponded to, and could be associated with) **a fierce and powerful lion** (*‘aryeh* – a predatory animal; from *‘arah* – to pluck away and gather together, to remove for oneself) **but with** (*wa*) **wings** (*gaph*) **of** (*dy*) **an eagle** (*nashar* – a vulture) **upon her** (*la hy*’).

I kept watching (*hawah chazah* – I was totally focused and observant, continuing to look) **while** (*‘ad* – proving enduring evidence and restoring testimony) **her wings were plucked off** (*marat gaph hy*’ – her wings were torn off, pulled off, and removed, eliminating her ability to fly away). **But then** (*wa*) **she was lifted up** (*natal* – she arose and was raised up, resurrected) **from the earth** (*min ‘ara*’ – out of the world of humankind and the ground).

Upon (*wa ‘al*) **two feet** (*ragalyn*) **like a mortal man** (*ka ‘enash* – similar to a person, corresponding to an individual, akin to a people, nation, or manmade and human institution), **she arose and was established** (*quwm* – she was set up and came into existence, becoming influential and powerful).

Additionally (*wa*), **the heart and mind, the desires and inclinations** (*labab* – the judgment, thinking, mindset, attitude, and emotions), **of a mortal man** (*‘enash* – of a person with human characteristics) **were given to it** (*yahab la hy*’ – were ascribed to her and placed within her, granted and entrusted to it).” (*Dany’el* / God is My Means to

Decide between Vindication and Condemnation / Daniel 7:4)

This begins with the first beast depicted as a lion. And that means our travelogue through the worst of human history begins in Babylon where lion imagery and statuary dominated the scene. There were 120 lions created in polychrome relief tiles along the processional to the Gate of Ishtar and then to Nebuchadnezzar's Throne Room. Winged lions decorated the empire's palaces – some also shown with the head of the Babylonian king, depicting him as a god.

The most impressive verification of this symbolism is found in Babylon's most massive monument – a 2,600-year-old black basalt carving of a lion trampling a man. It even dates to the time of Dany'el. Wearing a saddle, the lion was once ridden by Astarte, more commonly known today as the winged Goddess Ishtar. She not only serves as the origin of "Easter," Astarte was perceived to be the Mother of God and Queen of Heaven upon whom Roman Catholicism's Madonna was based. She remains the inspiration behind the worship of Mary as the Blessed and Virginal Mother of the Son of God – serving as verification of Christianity's Babylonian origins while justifying its trinity.

This enormous lion, located just inside the famed Ishtar gate of ancient Babylon, with its original winged goddess, Astarte, and a fallen man beneath, provides a complete picture of Yahowah's conveyed symbolism. The whole story is depicted before our eyes. This is the Beast of Babel, replete with its Roman eagle wings that would evolve into the Roman Catholic Church. Babylon's institutionalized religion and its political integration would be personified in Christianity's god-man, the resurrected Jesus Christ recast with the desires and inclinations of the men who made him in their image. What's more, as we read further into Dany'el's revelation, we will find the final

Beast treading upon the entire world, just as this statue is shown treading upon mankind.

Babylonia was the world's leading superpower, albeit for a short period of time, just 66 years from 605 to 539 BCE. This deplorable State known for its assimilation of religion and politics continues to influence humanity. In fact, Babylon is where Christmas and Easter, Sunday worship and the trinity, reverence for the Lord, the Son of God, and the Virgin Mary all began. It is where the Babylonian Talmud was written. And it is where the Quran was compiled.

As we know, the entire 14th chapter of *Yasha'yah* | Isaiah is devoted to explaining the connection between Satan, whose name is Heylel ben Shachar, and *Babel* | Babylon. In his words, we learn that a desire to be seen as above the Most High and to be revered as God instead of the Adversary, is what brought Satan down to the Earth as the Lord of religion.

Few things this clearly stated are as universally misunderstood. Satan does not want to be known as the Adversary, as an 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, as the Lord in humankind's most popular religions.

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. Seeking to be like God, she added to and took away from God's Guidance, a

strategy that would be rehashed to conceive Judaism, Christianity, and Islam.

The replacement of Yahowah's name for the title "the Lord" 7,000 times in the Towrah, Prophets, and Psalms by religious publishers was paramount in positioning Satan as God. Accepting the Babylonian and pagan preference for Sunday worship rather than enjoying the intended relationship during the Shabat led to the same result. Religious Jews just made things worse when their laborious interpretation of the Shabat became the most limiting of days, restricted by a plethora of onerous religious laws.

Ignoring Chag Matsah in favor of a prolonged Passover was among the worst ideas advanced by the rabbis because it precludes acceptance into the Covenant. Even worse, however, is celebrating Easter Sunday, where in the looming shadow of a dead god on a stick a corpse is resurrected, consistent with Babylonian lore. Following the pagan customs, families drag their children to Sunday sunrise services, then hunt brightly colored "bunny" eggs and eat ham – all giant strides in the wrong direction. The holy holiday was even named after the Babylonian Queen of Heaven and Mother of God, 'Asherah / 'Astarte / Ishtar whom Yahowah despises. All the while, Jews would advance the myths of Babylon by observing Purim and Rosh Hashanah. Hannukah would be an ode to the Greeks who conquered Babylon and then Judea.

Instead of concluding the year camping out with our Father during Sukah, honoring yet another Babylonian myth, a baby god was deemed to be born on Christmas nine months after Easter. In defiance of God's instructions, a dead tree is brought into the home, illuminated and decorated, while families sing carols to the baby Jesus – the most popular and insidious of counterfeit gods. Replacing the Towrah with a New Testament and Babylonian Talmud

also served Satan, as the religious continue to worship the Lord while spitting in God's face.

The blame for much of this can be placed upon the rise of Rabbinic Judaism in the 1st and 2nd centuries as they tried unethically, ignorantly, and irrationally to deal with the erroneous claims Sha'awl had popularized regarding the myth he was promoting as the Messiah and Passover Lamb. By ignoring what Yahowah had revealed about what He would achieve through Dowd at that time, the rabbis allowed the Romanized Jew whom Christians know as Paul, a charlatan who even admitted to being demon-possessed, to promote the audacious claim that God authorized him to contradict His Towrah. Pretending to be inspired by God, his Lord was Satan – a point vividly portrayed in future chapters. By being a “wolf in sheep's clothing,” Paul would “*babel* – confuse” 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 Quran 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.

Much of *Yirma'yah* | Jeremiah, the prophetic book committed to enlightening Gentiles regarding the consequence of aligning themselves with human institutions, particularly those in opposition to Yisra'el, is focused on explaining the connection between Babylon and religion, political power, military conquests, 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 that Babylon represents endures in Christianity, borne out through the *babel* of the Roman Catholic Church.

Babylonia's wings were plucked over 2,550 years ago, and yet, the text of this prophecy revealed: **"I kept watching (*hawah chazah*) while ('ad) her wings were plucked off (*marat gaph hy*'). So then (*wa*), she was lifted up, even resurrected (*natal*), from the earth (*min 'ara*'). Upon (*wa 'al*) two feet (*ragalyn*) like a mortal man (*ka 'enash*), she arose and was established, becoming influential and powerful (*quwm*). Even (*wa*), the heart and mind, the desires and inclinations (*labab*), of a mortal man (*'enash*) were given to it (*yahab la hy*')."** And as I have shared, these and other clues point to the reincarnation of Babylon into Christianity where the myth of a man is worshiped as God.

In this regard, there has been one man, one beating heart, one stream of human consciousness that was lifted up who represented Babylon in opposition to Yahowah to such an extent that he and his letters would warrant this kind of notoriety. He is the inspiration behind the Christian New Testament and the founder of the religion. And in exactly 600 years, he would be preaching his Towrahless mantra to Rome.

There is another connection we should not forget. In 586 BCE, the Babylonians pummeled Yaruwshalaim and much of Yahuwdah, forcing Yahuwdym into slavery. In this way, Babylonia foreshadows not only Rome's assault on Judea and the rebuilt Temple in 70 CE but, also, Roman Catholicism's war upon everything Yahowah cherishes and has sought to achieve.

The most relevant and discussed 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 his 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 *Nynowah* | 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 battles in Syria en route to Egypt, where his army was rebuffed.

Frustrated by alliances forged against him between Yahuwdah and Egypt, Nebuchadnezzar turned his attention toward Yaruwshalaim in 597 BCE. Yahuwdah capitulated, and 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 received word that those who had lost family and friends revolted against King *Yo’shyah* | Josiah for having surrendered their loved ones.

As a consequence, Nebuchadnezzar immediately decapitated every Jewish hostage and turned his army back 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 *Yirma'yah* | 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 66-year existence, he conquered Assyria, Egypt, and Yisra’el. His siege of Yaruwshalaim and obliteration of the House of Yahowah are then depicted in the 52nd chapter.

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 influence and spiritual instigator and agitator. When we are introduced to Satan in Babylon, we discover that the Devil has no interest in being known as the Adversary but, instead, wants to be worshiped as if he were more important than Yahowah.

These insights help explain why the first thing Yahowah asks of ‘Abram prior to entering the Promised Land and engaging in the Covenant is to walk away from Babylon. Unfortunately, however, most have not, which is why Yahowah calls His people out of Babylon prior to His return – indicating that many remain mired in the religion of the Babylonian Talmud.

While we have just begun, and have covered but a single Beast, before we move on, here is Yahowah’s initial assessment of the worst of human history...

“In the first year of (*ba chad shanah la*) *Belsha’tsar* | the Lord Supports his Dictator (*Belsha’tsar*), the ruler of (*melek*) *Babel* | to Commingle and Confuse with the Lord (*Babel*), *Dany’el* | My God Judges, Vindicates, and Condemns (*Dany’el*) saw (*chazah*) a revealing vision

(chelem) and (wa) distinguishing insights (chazuw) in his mind (re'sh huw') while upon his bed ('al mishkab huw').

Thereupon, during (ba 'edayn) the prophetic revelation (chalam), he was prompted to write a complete copy of (kathab) the things (milah) being communicated ('amar). (Dany'el 7:1)

Dany'el | God is My Means to Decide Between Vindication and Condemnation (Dany'el) responded ('anah) and said (wa 'amar), 'I am able to see (hawah chazah), with my sensory perceptions, the vision (ba chazuw 'anah) during the night ('im lyly).'

And (wa), behold, right there ('aruw), four ('arba') spirits (ruwachy) of the heavens (shamayn) were churning up (guwah) that which corresponds to the Great Sea (la yam rab). (Dany'el 7:2)

Then four (wa 'arba') great beasts, powerful and mighty creatures, lordly and militant monsters (chyuwah rab) came up from, emerging to project the thinking and influence of (salaq min) the Sea (yam), evolving, changing, and transforming to frustrate and be progressively more defiant (shanah) one to the other, growing in opposition (da' min da'). (Dany'el 7:3)

The first in the series (qadmay) corresponded to and can be associated with (ka) a fierce and powerful lion ('aryeh) but with (wa) wings (gaph) of (dy) an eagle (nashar) upon it (la hy').

I kept watching (hawah chazah) while ('ad) her wings were plucked off (marat gaph hy'). So then (wa), she was lifted up, even resurrected (natal), from the earth (min 'ara').

Upon (wa 'al) two feet (ragalyn) like a mortal man (ka 'enash), it arose and was established, becoming influential and powerful (quwm). Additionally (wa), the heart and mind, the desires and inclinations (labab), of

a mortal man (*'enash*) **were given to it** (*yahab la hy*).”
(*Dany'el* 7:4)



The second of four beasts to evolve out of Babylon is now in view...

“So, behold (*wa 'aruw* – look now and pay attention), **another** (*'achoran*) **beast** (*chyuwah* – terrifying creature, powerful being, and animalistic monster), **a second one** (*tinyan* – the next in a series), **resembling** (*damah* – appearing like) **a bear** (*la dob* – the approach of a bear).

On one side (*wa la satar chad* – then approaching from the side at first), **it was established** (*quwm* – it rose up and endured).

And (*wa*) **three** (*telath*) **ribs** (*'ala* – bones or planks for having made lame) **were in its mouth** (*ba pum hy*) **between her teeth** (*ben shen hy* – in the grip of her upper and lower jaws).

And (*wa*) **therefore** (*ken* – thusly), **it was said of her** (*'amar la hy* – they spoke approaching her), **‘You have chosen to rise up** (*quwm* – it has been your will to come forth) **and devour** (*'akal* – consume) **an abundance** (*sagyi* – a large and important number) **of human witnesses** (*basar* – of people who would be heralds).”
(*Dany'el* / God is My Means to Judge / Daniel 7:5)

The symbolism of the bear was deployed to depict the fierceness and 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 – actually 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 they 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.

Imagine being Dany’el at this moment. He and his people are enslaved by the most powerful nation on Earth, and yet, he is 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, or the Beasts which follow, 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 another point in time in this same sequence (*ba danah* ‘atar – concerning this same matter and continuing to focus on these related events), by remaining observant, I was able to witness (*hawah chazah* – I kept watching) the revelation (*wa ‘aruw*) of another (‘achoran), this one resembling (*ka* – similar and corresponding to) a leopard (*namar*).

And with it (*wa la hy*) were four wings (‘arba’ gaph) such as (*dy*) a bird (*owp*). They were on her back side (‘al gab hy). The beast (*la cheywah* – the approaching terrifying entity) had four heads (*wa ‘arba’ re’sh* – with four top leaders), and to it (*la hy*) was afforded (*yahab* – it was entrusted) governmental dominion (*wa shalatan* – the power and authority to rule,

mastery and sovereignty).” (*Dany’el / My God Judges, Vindicates, and Condemns / Daniel 7:6*)

The leopard with wings and 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 a bird. He never lost a battle, so by age thirty-two, he had conquered much of the known world.

The reason this empire is depicted with four heads is because, when Alexander died suddenly 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 God identifies them for us in the next chapter.

But thus far, it has been an interesting read. In the name of *Babel*, we discovered that the confounding commingling which occurred within Babylon was in conjunction with the Lord. We learned of four demonic spirits churning up and agitating a great number of Gentiles which in turn led to the emergence of four horrible beasts,

creatures of enormous power and influence – each projecting the mindset of the gowym. They would evolve one from another, becoming ever more defiant and frustrating.

The lion with eagle wings was Babylon, whose religion would be resurrected to create Roman Catholicism. And with it, the myth of a man was personified as a god.

The second beast would be a bear, from which only one side of the Media – Persia empires would endure. It was then depicted with the bones of its three victims in its mouth as it devoured humanity surrounding it.

The swift and agile, even at times elegant, Macedonian leopard came next. We were even told that its far-reaching empire was divided among four generals.

It is all an intriguing match for what actually occurred. And so, 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.

Here then, for your consideration, are the previous two stanzas...

“So, behold (*wa ‘aruw*), another (*‘achoran*) beast (*chyuwah*), a second one (*tinyan*), resembling (*damah*) a bear (*la dob*).

On one side (*wa la satar chad*), it would be established (*quwm*). And (*wa*) three (*telath*) ribs (*‘ala’*) were in its mouth (*ba pum hy’*) between her teeth (*ben shen hy’*). And (*wa*) therefore (*ken* – thusly), it was said of her (*‘amar la hy’*), ‘You have chosen to rise up (*quwm*) and devour (*‘akal*) an abundance (*sagyi*) of human witnesses and potential heralds (*basar*).’ (*Dany’el 7:5*)

At another point in time in this same sequence (*ba danah 'atar*), **by remaining observant, I was able to witness** (*hawah chazah*) **the revelation** (*wa 'aruw*) **of another** (*'achoran*), **this one resembling** (*ka*) **a leopard** (*namar*).

And with it (*wa la hy*) **were four wings** (*'arba' gaph*) **such as** (*dy*) **a bird** (*owp*). **They were on her back side** (*'al gab hy*). **The beast** (*la cheywah*) **had four heads** (*wa 'arba' re'sh*), **and to it** (*la hy*) **was afforded** (*yahab*) **governmental dominion and the power to rule** (*wa shalatan*).” (*Dany'el* 7:6)



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

“After this (*ba danah 'atar* – following this sequence of events), **I remained observant** (*chazah hawah* – I kept watching) **regarding this revelation during a time of enfolding darkness** (*ba chazuw lyly* – of the vision of night).

And behold (*wa 'aruw* – then paying attention), **the fourth** (*raby'ay*) **awesome and monstrous beast** (*chywah* – terrifying and animalistic creature), **the most fearsome and frightening so as to be respected** (*dachal* – formidable and dreadful, oppressive and terrifying, threatening and terrible), **would be genuinely horrifying and appalling** (*wa 'eymatan* – dreadful and horrific, sickening and gruesome, inflicting tragic and horrible consequences), **with** (*wa*) **an exceptionally powerful and preeminent military** (*yatyr taqyph* – an overwhelmingly prodigious and mighty army, surpassing all others in influence).

It had (*wa la hy'*) **teeth comprised of iron** (*shen dy parzel la* – rows of incisors which appear as hardened metal and are perceived to be invincible).

Great multitudes, including the highly populated and powerful (*rab* – a great number), **it devoured and devastated** (*'akal* – it destroyed and consumed), **crushing the remainder** (*wa daqaq wa sha'ar* – smashing and pulverizing piece by piece the rest, including whatever is left) **with its feet** (*ba ragal hy'*) **by trampling them down violently** (*raphats* – rejoicing while completely destroying and ruining them) **under foot** (*ba ragal*).

And so (*wa*), **this one was different in its transformation** (*hy' shanah*) **from all the other** (*min kol*) **beasts** (*chywah* – terrifying monsters and horrible entities) **which preceded it** (*dy qodam hy'* – that came before it).

Ten (*wa 'asar*) **horns** (*qeren* – indicative of leaders and nations) **were extended from her** (*la hy'*).” (*Dany'el* / God is My Means to Decide between Vindication and Condemnation / Daniel 7:7)

Babylon, Persia, and Greece were militant, expansionist, and oppressive, but they were pussycats compared to Rome – the most formidable and fearsome of empires. And it isn't just that her legions were vicious throughout Europe, the Middle East, and Northern Africa, their most appalling assaults were against Yahuwdah.

Imperial Rome was everything God detests. They were resolutely religious and political, imposing both schemes upon everyone within their reach. Their emperors paraded around as gods and built shrines to their egos. They deployed the most oppressive caste system with no upward mobility and ran a slave economy. Their legions were ruthless killing machines, and the generals driving them were covetous and duplicitous. It was a nation without scruples, without ethics, and devoid of morality. Their agreements were onerous, and even then, they did not

honor them. They ruled through terror, inventing the most excruciating forms of torture and using them publicly and prolifically – once even against Yahowah’s Passover Lamb.

Rome was a *chYWah dachal* | the fearsome and formidable monster, a dreadful and frightening beast, an empire respected for being overtly oppressive, terrifying, threatening, and terrible. The empire was *‘eymatan* | horrifyingly appalling and horribly gruesome. Their legions were *yatyr taqyph* | exceptionally powerful, the preeminent military of the age.

With the bite of an iron jaw, no one escaped. And those who tried, Rome pursued and crushed. Even worse, Romans celebrated their collective atrocities – doing so in the Colosseum they financed and constructed with the treasures stolen from Yahowah’s Temple and labor supplied by Jewish slaves.

While Yahuwdah was relatively easy prey for Rome, a bite-sized morsel, the empire subjugated the most heavily populated and powerful nations of the known world – devastating them.

What made Rome unique from the others was how it *shanah* | evolved, transforming into Beasts of a different ilk – Christianity via Roman Catholicism, the Holy Roman Empire and Feudal Europe on the way to metastasizing into the European Union. Rome’s wars were not ending – just beginning.

As for her epitaph – that of giving way to the ten horns – we will examine the implications later as Yahowah elaborates on this and explains it to us.

Yahowah was right in saying that Rome was best known for the Empire’s horrific and ruthless military. She was born as she died, fighting – with those she abused

finally trampling the empire that had oppressed them underfoot.

Some three hundred major battles were fought over twelve centuries. No nation has been as appalling or tyrannical. 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 reproaching the pervasiveness and cruelty 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 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 renowned for changing Rome from a gluttonous Oligarchic Republic to an outright dictatorship, 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 living in communities surrounding Rome.

In one of these battles in 458 BCE, Cincinnatus, a Roman aristocrat who became a recluse and farmer, fought the city of Aequi and their allies from the neighborhoods 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 the remnant of his people. For that to occur, Cincinnatus told the Aequi that he would allow some of their people to live so long as they brought every leader along with their supporters to him in chains so that he could humiliate them – another preoccupation which became a Roman pastime. The surviving Aequi were then made to pass under a yoke of three spears, demonstrating their submission by bowing and admitting defeat.

His story is interesting because he was considered one of the heroes of early Rome, a model of Roman virtue, largely because he was noted for his cruel oppression of 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 the less fortunate. 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 Clusians 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 a Gallic chief. 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 populace 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 Gauls declared war and marched on Rome.

Livy paints the scene: “Contrary to all expectations, 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 a 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, and 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 that the last soldier through 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 soldiers' carcasses 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 hailing 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 myths and 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 a pittance 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 chapter to chronicle every Roman battle, suffice it to say that the 4th century BCE would see Romans involved in ten major conflicts. They would fight and defeat the neighboring 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 3rd 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 the Gauls.

The first Roman battle against Greek forces occurred in 280 BCE in the Battle of Heraclea. This was a seaside Hellenistic colony on Italy's boot. The Greeks were celebrating their annual Easter-time festival of Dionysus in the town's 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 communities. 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.

The ultimate battle between them was 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 262 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 Messina 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, and 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 another tyrant, Hiero, assembled a militia to 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 a 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 into 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 siegeworks in an attempt to corral and then starve Agrigentum into submission, creating a stalemate for some five months. Concerned, Hannibal sent word to his son, Hanno, who arrived with elephants, Numidian cavalry, and an assortment of mercenaries. The numbers associated with each ranged 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 capturing Roman supply lines. Then after frustrating 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 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 inexplicably, his father, Hannibal, was still trapped and starving inside Agrigentum. So, they began communicating through smoke signals.

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 captives 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 wanton disregard for life and freedom backfired on the Romans, however. Their reputation for brutality became legendary, and the world quickly grew averse 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 it.

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 navy in the strait, Consul Scipio received information that the garrison on the island of Lipari was willing to defect to Rome. Not able to resist the temptation of conquest without conflict, he sailed 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 significant naval battle against Carthage. It was fought off

the coast of northern Sicily. The Romans had 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 was the practical limit, suggesting that the Fives were wider, allowing for more men on each level and oar. But the Romans included an interesting wrinkle. 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 “Donkey” control of the fleet. But before the battle began, Duilius switched positions with him, and he wielded the new navy wisely. He deployed the *corvus* 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 scored 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 just led to a much bigger fight with a great deal more at stake. The Battle of Cape Ecnomus was one of the largest naval engagements of the ancient world, and it 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 thousands of years later with its Regan-era Navy comprised of 594 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 conquest. 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 of 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 its 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 Carthage and its people. It was a death sentence which the Carthaginians refused. Rome was anything but congenial.

Sometimes, when people are pushed into a corner they fight back in an unexpected way because 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 Spartan mercenary general named Xanthippus. After deploying the Carthaginian cavalry and elephants on open ground to maximize their effectiveness, Xanthippus 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 Regulus' horsemen. Outnumbered eight to one, the Roman cavalry was quickly defeated. They fared poorly against the people's phalanx, and the Carthaginian cavalry, having wiped out their Roman counterparts, 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 BCE. Following it, they dispatched troops to secure Sicily. That assault did not go as planned because, as the Punics fought 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 their hides, the elephants panicked and trampled the Carthaginian infantry. Then when the battle was over, the Romans captured the surviving elephants which they transported to Rome so that they could be slaughtered in the Circus to the cheers of ghoulis fans.

Rome would, however, lose its next engagement. Their 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 named 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 a disorderly fashion.

Meanwhile, on the Roman flagship, the Consul consulted religious chickens, as was a Roman custom, before the battle. If the sacred chickens 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 flock chickened out – which was a foreboding omen. With his superstitious crews fearing foul play, the Consul threw the sacred cluckers overboard, saying, “Let them drink, since they don’t wish to eat.”

Outpositioned, 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 flock. While Consul Publius Pulcher escaped the chicken caper, the highest elected official in Rome was tried for incompetence and impiety and fined 120,000 asses, 1,000 each for the ships Rome lost in the battle. Soon thereafter, he committed suicide. Although the penalty for incompetence was for losing the battle and for the loss of his fleet, and not even for squandering his men’s lives, the charge of impiety was rendered 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 a funny thing about ships: some sink and others rust and rot over time. Soldiers age and their weapons grow dull. The military had become a monster that was devouring the Oligarchy. And yet since the Senate’s Consul was Commander in Chief of the Roman war machine, and since victories over foes real or imagined turned consuls into gods, the sensible thing never occurred to the Romans.

With the economy in a calamitous state, the treasury bankrupt, and the religious chickens in the drink, 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 fowl. 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 ships' masts and sails and sent his second in command, Fauto, 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 outmaneuvered 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. 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 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 Cenomani and twenty-two thousand Roman Plebeians – all to create a massive army orchestrated by the Oligarchs. Some thirty-thousand of the one hundred sixteen thousand troops marched off to war with the Roman eagle and flags fluttering before. 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 the Apennine Mountains. But the Romans, itching for a fight, pursued them as they 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 worshiped as gods and the spoils were distributed among the wealthiest Romans. So long as there were people to plunder, slaves to serve, and Plebeians to oppress, life was good for Rome's Oligarchs – known then as Patricians and later as Lords. No skill was required because it was all a matter of being a member of the Lucky Sperm Club.



Even though the Romans had signed peace treaties with Carthage in 509, 348, 306, 279, and 225 BCE, the Senate wasn't trustworthy and preferred war to peace. As an example, even when their favorite sparring partner was attacked by its Libyan mercenaries for failing to pay them for having successfully defended Carthage, the Senate sent supplies to Carthage, making the resulting Carthaginian war against its own mercenaries among the most savage ever recorded. During the Battle of the Saw, Carthage's ruling class 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, ostensibly because starvation wasn't sufficiently painful, the Carthaginian leaders 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. It was a foreboding overture for how Rome would respond to Spartacus' appeal for freedom – crucifying 6,000 slaves – lining the Appian Way from Rome to Capua.

It was against this backdrop in 218 BCE that Rome initiated the Second Punic War following Hannibal's siege 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 its 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 it in the summer of 218 after learning of the declaration of war. 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 practiced 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 and Rome prevailed, capturing seventeen hundred Carthaginian sailors. Another two thousand were captured in Malta.

Within two months, but on a different battlefield, this one in northeastern Iberia, Gnaeus Calvus substantially outmanned and 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 realized 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 previously declared war and had already built its army and navy to prosecute that conflict, they actually 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 was in command of one hundred sixty Fives and two Legions, comprised mostly of men who had been forced into service. He 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 was 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 to confront Hannibal, for 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 or war. Take which you will.” Unimpressed, and knowing that the Romans had already chosen war, the Carthaginians replied, “Whichever 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)

Fabius, who returned through Spain, failed again 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.

Equally delusional, meanwhile, Hannibal (meaning Ba'al | the Lord is Gracious) dreamt that a god in the form of a man told him to invade Italy and not look back. During the same 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 who were 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 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 then 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 a miserable and deadly experience. 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 so 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 mettle 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 all slaves would be freed, all allies would be afforded Carthaginian citizenship, and 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 in Piacenza at dawn two days later, he was greeted by twenty-two hundred Gauls, men who just the night before had been Roman allies. The previous night, they had cut off the heads of the Romans sleeping nearest them in their tents. Festooned with their ghoulish artifacts, they crossed over to the Carthaginian side where they were well received.

Realizing that he was in serious trouble, 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. Scipio was licking 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. Then at first light, he dispatched his Numidian cavalry beyond the Trebbia River to harass the Roman camp. When the cavalry retreated, they lured the Romans into an ambush. In response, an 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 that they could scarcely hold their weapons. Hannibal, however, with his trap perfectly positioned, 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 Carthaginians, who had been lying in wait to ambush them, sprung their trap.

Panicked, the Roman infantry broke ranks and headed back into the river where Hannibal slaughtered them.

The remaining Romans 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 their elephants, causing them to go on the rampage. Meanwhile, the troops which had formed the Roman square ignored their allies dying in the river and marched toward Piacenza, killing an untold number of Carthaginians in the process.

Tiberius would have 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 driven 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) While he was obviously a savage man, it is wise to discount most of Rome's propaganda.

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 toward Tiberius' camp. His aggressiveness was rebuffed, but he later regrouped and struck again, this time succeeding. Only 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 the 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 devastated the region the Roman Consul had been nominated to protect. Next, he taunted him, marching his army around the Roman camp, cutting off Flaminius' 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.

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 in the distance to create the impression that his army was far away from his chosen battlefield. Then during the night, Hannibal positioned his heavy infantry behind a rise that would give them unimpeded access to charging down upon the enemy's left flank as they marched forward, strung out as he expected in a long 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 closed the only escape route while Carthaginian troops menaced the

Roman rear. Hannibal's light troops were stationed in small groups, hidden in the foothills along the lakeshore.

The next morning, June 21, 217 BCE, eager for battle, the Romans broke camp and marched at an exhausting pace along the northern shore of the lake, just as Hannibal had planned. So then, to split 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 situated within his trap, 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 slaughter the trapped men. Simultaneously, the Gallic light infantry pounced from the side, splitting the Legions into 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 Flaminius' 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. Even most of the escapees were captured by the Maharbal the following day who sold them into slavery. Two days hence, the four thousand Romans who were 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 Patrician Oligarch Quintus Fabius Maximus Verrucosus 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 days' 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. All we know is that his men were worn out and many had contracted scurvy. While they were equipped with confiscated Roman weapons, they would have to be trained to wield them effectively. Also, his horses were suffering from festering wounds, requiring him to use a low-grade local wine as an ointment to bring 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 Oracles* at the direction of Emperor Fabius, assigning a Praetor to appease the Roman gods through generous and regular sacrifices. 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. Hannibal plundered them at will. But after a while, Hannibal grew complacent, and letting his guard down, he was nearly ambushed. Upon entering a rich valley under Roman control, the young Carthaginian general had to use trickery to survive. Unable to confront the entrenched Romans, Hannibal paralyzed them. He tied torches to the horns of 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. 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.”

With his newfound freedom, Hannibal ransacked Roman estates as Fabius shadowed him. What the Carthaginians didn't take Fabius ordered burned, scorching his own land. This 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 failed to deliver, the people turned against him. The Senate replaced Fabius with Consuls Gaius Terentius Varro and Lucius Aemilius Paullus. 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 outmaneuvered them on every occasion.

Hannibal had now traversed and ransacked most of Rome, from north to south and from east to west. There was nothing left for him to do other than confront Rome's newly marshaled conscripts. A bright fellow and knowing that, with two Consuls commanding one army, 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 the intended scapegoat.

It was sad in a way because Varro was the anomaly in Rome. As the son of a butcher rather than a senator, he had been a career soldier and had risen up the ranks. By contrast, Paullus had previously led Legions against the

Illyrians, done well enough in battle to win a triumph, but then was charged with unfairly dividing the spoils.

As the conflict began, Hannibal seized a large military supply depot outside of Rome. Incensed by this, Consul Varro attacked the small raiding party Hannibal had sent to capitalize upon Roman hubris. When they were repulsed, overconfidence became their Achilles' heel.

On the first 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 slingers 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 one-third he used to offset the Roman cavalry on his right flank 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 militant mouth. Once the inferior Roman cavalry was neutered, the remainder of the Carthaginian riders menaced the Legions from the rear.

During the *mêlée*, an easterly wind blew all of the dust and sand kicked up by Hannibal's soldiers and horses directly into the eyes of his Roman foe. Then, knowing that his enemy 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 every minute, which ensued 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 the survivors 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, any general, any single soldier in existence." The Romans became so desperate, they resorted to human sacrifice to appease their gods, burying men, women, and children alive at the Forum. I'm sure their gods were thrilled.

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, peasant, and 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, were 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 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, which was 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 fought to a draw. But then as the Romans under Scipio defeated the Carthaginian army of Hasdrubal Gisco in the Battle of Bagbrades, 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. 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 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 while the infantry lines engaged. The Romans prevailed over time, although losses were relatively even as the first lines engaged. The same was true of the second lines. When the third lines met, the fighting became especially bloody, with neither side making any headway. Finally, however, after defeating the inexperienced horsemen, 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 3rd century BCE, with the expanding and contracting Roman Republic battling the Samnites, Gauls, Etruscans, Greeks, Carthaginians, and Iberians multiple times.

Rome had become what Yahowah had predicted...

“Following this sequence of events (*ba danah ‘atar*), I remained observant (*chazah hawah*) regarding this revelation during a time of enfolding darkness (*ba chazuw lyly*). And behold (*wa ‘aruw*), the fourth (*raby’ay*) monstrous beast (*chywah*) was the most fearsome and formidable, dreadful and frightening, respected only for being overtly oppressive, terrifying, and threatening (*dachal*), genuinely horrifying and appalling, terribly gruesome (*wa ‘eymatan*), with (*wa*) an exceptionally powerful and preeminent military (*yatyr taqyph*).

It had (*wa la hy’*) teeth comprised of iron (*shen dy parzel la*). Great multitudes, including the highly populated and powerful (*rab*), it devoured and devastated (*‘akal*), crushing the remainder (*wa daqaq wa sha’ar*) with its feet (*ba ragal hy’*) by trampling them down violently, celebrating while destroying them (*raphats*) under foot (*ba ragal*).

And so (*wa*), this one was different in its transformation and evolution (*hy’ shanah*) from all of the other (*min kol*) beasts (*chywah*) which preceded it (*dy*

qodam hy’). **Ten** (*wa ‘asar*) **horns** (*qeren*) **were extended**
from her (*la hy’*).” (*Dany’el* / Daniel 7:7)

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Worst of All...

As we approach the 3rd century, in 198 BCE, the Romans turned their Legions loose on the Greeks after having clipped the wings of their favorite sparring partner, the Carthaginians. They 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. This is interesting because 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 2nd century BCE, but none would be as transforming as their triumph over the last vestiges of Alexander's Hellenic Empire.

All the while, Rome had imposed humiliating restrictions 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 Numidians 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.

Somehow in defiance, 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 almost everyone. With the entire country now theirs to plunder, the Romans stepped up their siege of Carthage and broke through the walls in 146 BCE.

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. If to be human is good, they were the furthest thing from it.

During the waning years of the 2nd century BCE, 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’ 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 of 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, B., 2010. *The Spartacus War*, Simon And Schuster, pages 21-22)

Adding to this ocean of blood, and thereby becoming the living embodiment of Yahowah’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, was to Yahowah 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 would blend religion and politics, patriotism and militarism. Human institutions such as Rome come to 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 1st century BCE was waged against Italians and was called 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 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 transition from Oligarchy to Empire.

There would be more than fifty additional battles fought during the 1st century BCE as Rome became ever more tyrannical. This evolution from bad to worse commenced in earnest 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. In 82 BCE, the Popular army was defeated at Asio River and again at Sacriporto.

Later that same year, the Populares would regroup and defeat the Aristocratic Optimate 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, surrendered and were summarily executed by the Optimate 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 carcasses into the Tiber River. Then the Optimates, after making the Populares leadership watch the mass murder of their people, had them decapitated. Their heads were sent off to intimidate those who would dare consider rebellion against the aristocracy. It was Imperial, but it was not civilized. It was Roman, but also savage.

Pursuing 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 halfway 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' 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 the entertainment of the audience. But in 73 BCE, some two hundred gladiators in Capua plotted an escape, with seventy succeeding. 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, comprised of 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 out 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 served to better equip the former slaves. With each successive victory, 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 Campania, only to lose to Marcus Crassus at the Battle of Silarius 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 Sele 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 or for those who entertained them. The fact is, the Romans had no respect for the law, liberty, or life.

Following this cruel display of sadism, the Romans turned their attention toward others, attacking and defeating 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, which irritated Crassus. And while books have been written about Catiline and his role in trying to preserve the Aristocratic 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 to 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. Then they constructed nineteen miles of fortifications to stop the Helvetii passage. Rome was always opposed to the homeless who roamed the land 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 or enslaving all of those who had yet to cross the river. Julius'

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 used as bribes to ensure loyalty.

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 Helvetii while he positioned his Seventh (Bull), Eighth (Augusta), Ninth (Hispania), and Tenth (Equestris / Mounted) Legions in battle order at the foot of a 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 civilians 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 pursuing 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.

In so doing, Julius Caesar became the embodiment of Rome – a savage whose business became slaughtering and enslaving. He and his evil empire demonstrated that Yahowah was correct in His exposé on the horrors of human governance during His response to His people's desire for a king. Julius Caesar is also proof that Paul's declaration in favor of government in his letter to these very same Romans was misguided.

Two months later, Rome's most acclaimed killer attacked and defeated the Germanic Chieftain Ariovistus, although he never disclosed the reason for his 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 present-day Harran, Turkey, 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 among the first fought between the Romans and the Persians, starting a prolonged war that would last five to six 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 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 voice of victors justifying the unjustifiable. Caesar's revisionist claims and self-serving testimony reveal a tendency that would play a major role in the birth of Christianity within the Roman Catholic 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 an 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 bestowed upon himself honors his fellow Romans thought unwise. He appointed himself Pro-Consular Imperium and became the absolute dictator over the territories north of Rome, from the Adriatic to the Apennines. Having defeated and robbed the Gallic (Celtic) tribes, including the Helvetii, Boii, Tulingi, Belgae, and Nervii, he brought enormous wealth to himself, his loyalists, and fellow Roman oligarchs. He also provided new lands to tax and more sons and daughters to enslave. In the process, Caesar became fabulously rich because, as a Roman general, he personally pocketed the proceeds from the sale of those

enslaved by his Legions and received a cut of what they stole.

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 Aristocratic 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 – although also self-serving.

That is not to say that Julius Caesar wasn't 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 the 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, filling the inner one with water. Then he built a series of traps to bury the men and women who would try 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 died of starvation 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 Roman slavery.

Proud of himself, and laden with stolen treasure and slaves, Caesar crossed the Rubicon in 49 BCE, the border between Rome and the Province of Gaul. It 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 fortunes of the filthy rich.

It began in June of 49 BCE. The reconstituted 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. The January 6th Trumpites, armed as they were with misguided notions and smartphones for selfies, had nothing on these boys. This was an actual insurrection. And as such, the leading instigator wrote of himself...

“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 them famine and disease. Nonetheless, Julius Caesar ordered half of his army to overtake the retreating army of the Aristocratic 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’ 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 insurrectionists deployed backfired, prompting the panicked retreat of the conspiratorial Populares into troop transports anchored offshore, swamping their only

means of escape. 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 worshiped as if a god was hardly divine. After crossing the Rubicon, Caesar confronted the Senate. His motivation was financial, because his prior behavior had left him susceptible to lawsuits, many of which were being filed. But inside Rome, he knew that he could not be served as a 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, but 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'. 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 Oligarchs comprising the Roman Senate declared Julius ineligible for public office. They demanded that he disband his Populares army or be declared an enemy of the people. Realizing that he would be prosecuted, lose 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 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 secured. So, Julius turned his army toward Spain to protect his rear while others built a navy for his army.

After cleaning house, and upon his return, Caesar found that only a portion of the necessary ships had been built. Growing impatient, Julius divided his force, again, 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 lay waiting just off the coast of Greece. And while Caesar's initial wave of men was able to reach their destination unhindered, most 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' situation was so grim he tried to negotiate 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, 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 earthworks 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 edible 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. The Oligarchs were on the run.

Julius Caesar would pursue 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 for fighting in a subjugated province.

Always predictable, the conservative 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 on 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 regiment of infantry behind his cavalry. Knowing that Pompey's riders vastly outnumbered his own, Caesar took command of his cavalry, bolstering 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*, the Aristocratic Optimates were left to their 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. Eventually making his way to Egypt, he was captured by Pharaoh Ptolemy XIII, who ordered his assassination. He even sent his head to Caesar in an effort to garner 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 XIII and Cleopatra. Emotions still raw from his lack of support in Greece, Caesar favored Cleopatra and captured Ptolemy XIII, 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 of Pontus 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-referenced 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 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 in continuance of Caesar's Civil War. The Popular Political Party remained in opposition to the Aristocratic 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 Oligarchs to retreat. Some ten thousand Optimates troops tried to surrender to Caesar but were slaughtered instead.

The final battle of Caesar's insurrection 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 and

their allies to flee into the desert, leaving the aristocratic old guard vulnerable to the cruel tyrant.

Caesar ordered a frontal attack while shouting the name “Venus” as a rallying cry. The Roman goddess of love and beauty, seduction and 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 pronouncement, on his left flank, Pompey’s son, Pompeius, removed a Legion from his right to combat the Populares. This move 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.

Demonstrating his wanton cruelty and unbridled greed, in the aftermath of the battle, and within the city of Munda, the entire 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 who was cornered while trying to flee), 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 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 in Mutina, a village near today's Modena. But before he could capitalize, Octavian came to the aid of 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. Seizing 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 en route by Celtic warriors sent to chase after him by Antony. As a result, young Octavian was now the most powerful man in the world. Although, he wasn't the only arrogant soul in Rome.

Marc Antony crossed the Alps with his 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, leading to Imperial Rome in 27 BCE, or Principate, with Octavian becoming Caesar Augustus and reigning as emperor.

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 Cantabria 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 Julian calendar to the 1st century CE, nothing much changes with Rome’s attitude toward life and liberty. And yet, the next battle would shape the Empire’s future. So, 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.

By way of 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, Mugilonas, 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. As a result, 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. So, Tiberius was forced to stop his campaign against the local Germanic tribes and send eight Legions (VIII Augustan, XV Apollinaris, 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, and they ultimately foretell Rome's fate. The Illyricum revolt, like the one about to occur in Germania, arose because the Romans were 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 as 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 their oppressors.

As an interesting affirmation, when Tiberius asked Bato and the Daesitiates why they rebelled, Bato is reputed

to have answered, “You Romans are to blame for this. For you send as guardians of your flocks, not dogs or shepherds, but wolves.”

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 Roman assets. 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 Legionaries, 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.

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 rule and grotesque cruelty. The universal hatred of Roman dominion forged 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 a submissive vassal, Varus never suspected that he was being played by his slave.

Varus, true to his nature, decided to suppress the feigned 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 location of the intended ambush, Arminius left under the pretext of rousing allegedly supportive Germanic forces to fend off the hostile tribe to assist the Romans in quelling the rebellion. But once free of Varus, Arminius led the federation of Germanic tribes he had secretly forged against their merciless foe.

In the narrow valley, the Roman forces were 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. This was followed by menacing attacks with lances and swords.

Arminius, aware of Roman tactics, countered every move Varus made, inflicting heavy casualties on the Roman army. As they fought throughout the night, the Romans attempted to establish a protective 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 surviving Legions embarked upon 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, 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 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.

Having prevailed in the Balkans while Romans were dying in Germania, Augustus' stepson, Tiberius, was given control of the army. It was 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 dissension 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. After the raids, the Roman *Aquilas* | 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. They would be placed in the Temple of Mars Ultor | the Avenger.

Rome's vengeance tour of 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 Dowd was equidistant from his second 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' 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 Divi Augusti Filius Augustus was born in November 42 BCE, he became emperor in 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 the second coming of *Dowd* | David as the Messiah and Son of God. 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 and 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, Augustus' 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-granduncle of Emperor Nero.

Tiberius' first public appearance was when he attended 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 sufficiently ill to consider succession, thereby directing Tiberius to enter politics. His stepfather even waived 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 oligarchic Republic.

With an affinity for Greek philosophy and rhetoric, Tiberius was sent east alongside 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 around the same time his son, Drusus, was born.

Upon General Agrippa's death in 12 BCE, Tiberius became the chosen one. Augustus ordered him to divorce Vipsania, his departed general's daughter, and to marry Julia, Augustus' 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 him and his promiscuous wife in a twisted arrangement. To preclude the love triangle, Augustus dispatched Tiberius to Pannonia and then to Germania – both highly volatile regions.

A good Roman, Tiberius played his part in 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. Having retreated to the Island of Rhodes, 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, but Octavian had also ordered the Praetorian Guards to assure that he would never again see Vipsania.

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' *Imperium Maius* – Greatest Power to Command. Eight years later, in 13 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 were required to pledge their allegiance to both men, declaring that they were gods. 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' death and deification.

At the 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, wanted to be heralded as a god – Julius Caesar. Augustus received the title in 2 BCE. Caligula (in 37 CE) would claim it next, as would Claudius (42 CE), Nero (55 CE), Vespasian (70 CE), Titus (79 CE), Domitian (81 CE), Trajan (98 CE), Hadrian (128 CE), Commodus (177 CE), and Diocletian (in 284 CE) – the ultimate bad boys of Rome. The last to receive it was Constantine (in 307 CE), the pagan general who paved the way for Imperial Rome to evolve into the Roman Catholic Church. There is an undeniable connection between the rhetoric and leadership of the Empire and resulting Church.

Tiberius was also afforded, but then refused to bear, the Civic Crown of interwoven laurel and oak which announced that the emperor was the Savior of Roman lives. In addition to declining the aforementioned titles, considering the fact that Tiberius wouldn't allow anyone to call him Emperor or Augustus, the very titles Octavian is famous for bequeathing upon himself, it becomes obvious that he hated the *Pater Patriae* Emperor Augustus who had controlled his life, making him so miserable.

At his best, Tiberius was a derisive obstructionist. At his worst, he became the Devil incarnate. 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 told the Senate that he couldn't be bothered with the trivial matters of State, he then issued vague orders with wildly variant interpretations. He derided the aristocratic Senate as "men fit to be slaves" while in the same breath ordering them to act independently.

In this chaos, the Legions oppressing the Germanic tribes were cheated out of the compensation Augustus had promised. And when they mutinied, it became clear that

Tiberius had been the reason they had not been paid. Worse, rather than providing the bonuses, Tiberius dispatched his son, Drusus Julius Caesar, and Germanicus with an army to quell the mutiny.

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' widow and Tiberius' mother), he was indicted. But when brought to Rome and questioned before the Senate, Piso threatened to implicate Tiberius. His subsequent death was officially called a suicide.

In 19 CE, Emperor Tiberius demonstrated overt anti-Semitism. He ordered all Jewish men between the ages of sixteen and forty-six to be conscripted into the army. They were required to sacrifice 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)

The killing and oppression took their 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' role in Tiberius' 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.

On this day in Rome, Lucius transformed the Praetorian Guards, a paramilitary police force whose principal 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' 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.

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 anyone who had associated with Lucius Sejanus was eliminated, their properties seized by the State.

Tacitus vividly describes what Tiberius had done to Rome circa 33 CE at the very moment the Passover Lamb 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’ apparent virtues as hypocrisy – as the crafty assumption of virtue. He would display the pretense of good while being the embodiment of evil. He was infamous for his cruelty and veiled debauchery. 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, the second coming of *Dowd* | David 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 in the offing along the coast of Capri. Rumors abound 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 we cannot prove either claim, we have every reason to suspect that 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, 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' will. In his second, and now as an accomplished killer, he had Tiberius Gemellus executed. Thereafter, Caligula spent Tiberius' fortune, which was indistinguishable from the Roman treasury, of nearly three billion sesterces, on personal indulgences.



Caligula was twenty-five when he became emperor and pope. He may have been even more twisted than his benefactor. 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 the Germans in the late 1920s who worshiped Adolf Hitler, Caligula was admired by Romans according to Philo of Alexandria, who wrote *On the Embassy to Gaius*. 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) And as will be the case with the Towrahless One during the onset of the Time of Troubles for Yisra'el, Philo described the first seven months of Caligula's reign as "completely blissful." (Philo of Alexandria, *On the Embassy to Gaius*, Volume II)

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. Then, 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 somewhat from his illness (likely epilepsy), the young emperor became a 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, allowing 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 Barack 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 pretense 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 and progressive policies, which were designed to garner political support, bankrupted the Empire. His increased military spending was contrived for greater control, but all it accomplished was to undermine the Roman economy. Then his overall extravagance in the promotion of 'Build Back Better,' while keeping the people entertained and distracted, set the stage for Rome's great reset. Collectively, Caligula's amoral progressives exhausted the Empire's treasury. In three years, Rome went from a surplus of three billion sesterces to a deficit almost that large. He would make Biden and his fellow Progressives look like pikers.

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 debt 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.

Ever the entertainer, 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 were accused of incompetence and embezzlement. And even they were forced to reimburse the treasury. According to Suetonius, in the first year of Caligula's reign, he squandered the 2,700,000,000 sesterces that Tiberius had amassed. And as a result, Rome was besieged by a famine 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*, Life of Caligula, pages 38-42)

In a nation now devoid of businessmen, and incentive, 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) And in so doing, he set the stage for what is about to befall our world, especially as we approach 2030.

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 and Shrines to Washington, Jefferson, and Lincoln – and more recently, monuments to its wars. And in keeping with American presidents and the enormity of the White House, to convey the proper prestige, Caligula had his Imperial Palace expanded.

Rome's most notorious pervert 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 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. 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 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.

Caligula was 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 a 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.

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) The pope 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 designated and cleared for emperor worship, and temples were erected specifically for Caligula. The existing Temple on the Forum grounds was then reconsecrated with Caligula as its focus. It would serve to connect his Imperial residence on Palatine Hill with the seat of government, integrating religion and politics.

Rome's pope would even make appearances in his temples, presenting himself as god to the public. Then Caligula had the heads removed from numerous statues of gods throughout Rome and replaced with his own. He grew to prefer being worshiped as "*Neos Helios* – the New Sun." He even had coins minted presenting himself as the Egyptian sun god, Amen Ra. Charming, to be sure.

According to Cassius Dio, prior to Caligula, living emperors could be worshiped as divine in the East and dead emperors could be gods 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 god. It was the perfect setup for Christianity. The Romans were preconditioned to accepting gods, dead and alive, and gods no bigger than men.

It should not be surprising that Caligula often came to the aid of his good friend, Herod Agrippa. This then led to an overt increase in anti-Semitism. He would take an active role in suppressing and antagonizing Jews, forcing them to accept 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.

Relations with Judaea deteriorated when, 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 worshipping the emperor by anti-Semitic Greeks. Jews were frustrated further by the erection of a new altar to Caligula in their midst, which they destroyed. In response, Caligula ordered a massive statue of himself be placed in the 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 desires opposed to his own.”

Postponing the inevitable conflict for 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 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 so that he would be worshiped 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, when there weren't enough criminals to torture in this way, 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. He had been slandered by the emperor, who had called him derogatory names. In particular, 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-stricken and enraged. They not only attacked the assassins and conspirators, but they also 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. As a result, 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 would become emperor of the Evil Empire 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 began attacking 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. 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' Triumph. Intimidation was Rome's strong suit.

So, it would be almost a 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 had been serving 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 Armenia 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 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. All four of the Legions garrisoned in the vicinity were transferred to his command.

Keenly aware that the Parthians were formidable foes, Corbulo tried to be diplomatic. When it failed, he prepared his forces for war, ruling over them with an iron fist. 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 (III Gallica, IV Scythica, and VI 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 to preserve their lives and freedoms, 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 as king, leaving some troops behind just to make sure he behaved.

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 Hyrcanians so that he could turn his undivided attention toward Rome. To which, Corbulo, on Nero's behalf, dispatched the IV Scythica and XII Fulminata Legions to Armenia while he positioned the III Gallica, VI Ferrata, and XV 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.

However, since Nero was never moved by reason, he divided Rome's army, giving Lucius Paetus control of three Legions, including the newly arrived V Macedonica, to invade 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 what 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 indulgences. Throughout the Republic and continuing during the Empire, Rome imposed a strict caste system. At the bottom were slaves. They were property, often abused in horrible ways for the sadistic pleasure of the aristocrats. These slaves, 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 ladder from the bottom rungs, we discover that Roman citizens fell into three castes, 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 were to be adopted by a Patrician or to win the highest award for valor in 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. They were fabulously rich, self-indulgent, typically carnal, and often cruel. The highest-ranking Patricians were in the Senate. Equal to them, sometimes even above them, were priests.

In the military hierarchy, generals were almost always Patricians. The officers, called Equites, were Equestrians. The Hoplites 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 have any rights within the Empire.

Just as there was a hierarchy among the gods, there was a religious hierarchy among Romans. Those who worshiped 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. But even their deities and devotees were more highly regarded than the gods and goddesses of the barbarians.

Also, within this spectrum, some of the differences between religions were diminished through syncretism, whereby gods 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, Towrah, 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.

The harassment of God’s Chosen People spread to Rome from Babylon, Persia, and Greece, and it never subsided. With the emergence of Judaism, it became worse and then continued to fester as the empire transitioned into the Church of Rome. From the time of Tiberius and

continuing with Caligula, Claudius, and Nero, Jews were *personae non gratae*.

At this time, there was a battle brewing between the alleged Disciples and Paul, a Jew and Roman citizen, which was taking place throughout the Roman world. Many Jews, those who celebrated the Passover Lamb's sacrifice, were caught up in this dispute. Uninterested in distinguishing between them, 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 populace. 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 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 who 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 from each other.



‘Eymatan | Appalling

Monstrous Beast...

The Romans were always oppressive, and usually cruel, but in *Yahuwdah* | Judea circa 66-73 CE during the Great Revolt, the Beast revealed its most appalling nature. That is until the third of three invasions of the Roman-occupied Province of Yahuwdah (*Iudaea* in Latin) between 66 BCE and 135 CE.

All three insurrections grew out of religious oppression, criminal activity on behalf of the Romans, and excessive brutality and taxation. When the emerging rabbinical influence in Judea 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 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.

This was not acceptable to the Roman Republic, the Roman Empire, or the Roman Catholic Church. After all, 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 throughout the empire reached six million. 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 kingdom 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 Church.

Although Herod was a miserable man, when he died, in the vacuum of power that ensued, Yahuwdah became susceptible to political, religious, and economic uprisings. Initially the revolts were localized because the first Roman Procurators over Judea granted a partial exemption from pagan rites, 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, along with the imposition of Roman Law. Since the Romans adored Greek culture, Greek philosophy, and the Greek religion, even their Gnosticism, these influences began spreading throughout the Land, affecting both the religious fundamentalists and political liberals in Judea, with both embracing some Hellenistic ideals while chafing against others.

All the while, Greeks continued to look down their noses at 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 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 non-compliant, causing them to be discriminated against.

Making matters worse, 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 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 immigrating to Alexandria. 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, 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 began destroying pagan altars. In response, Caligula, arguably the most self-absorbed ruler in Roman history, arranged to have a massive statue of himself erected inside Yahowah's Temple in Jerusalem. Knowing that doing so would bring war, Publius Petronius, the governor of Syria, delayed implementing the pope's decree 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. Those 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 toward Jews to fester. After all, 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 is likely true. And if the latter were so, his luminaries would have been Jews, not Christians.

While we are clearing away some myths, Nero 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 1st 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’ memory, joking that he “played the fool among mortals.”

Nero’s murdering mother was omnipresent, by his side in statues, eye to eye on coins, and sitting next to him on his throne during meetings and functions. All the while, Nero grew to hate Octavia, his wife, and entered into an indiscreet affair with a slave. The undignified interloper

put a wedge between mother and son, with Agrippina promoting Nero's teenage stepbrother as his replacement.

The family feud was negated when Nero poisoned his half-sibling. Then, once he tired of the captive coitus, he tried adultery, becoming romantically involved with Sabina, the wife of his friend and future emperor, Otho. 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 developing postmortem feelings for her, he had her body stuffed with spices and embalmed. Looking for an alternative means of satisfaction, Nero selected Sporus, a young boy from his household staff, who he castrated and married.

Unconcerned 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 mostly robbed and killed aristocrats, 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.

While it may have all been a publicity stunt to salvage a deteriorating reputation, after the Great Fire in 64 CE, Nero ordered financial relief for ordinary citizens while

embarking on civic reconstruction. He is said to have engaged in trying to find and save victims of the blaze, on occasion sifting through the rubble with his own hands. The surviving reports suggest that Nero would even open the doors of his palaces to provide shelter for the homeless. Of course, if a journalist intended to report otherwise, he would not have lived long enough to tell the story.

Like Hitler after him, Nero wanted a new Rome, one with wide boulevards and stately buildings – beginning with his own in the center of it all. Nero ordered a grand new palace complex for himself in the prime location cleared by the fire. In the heart of the city, there would be several hundred acres devoted to his private array of lush landscapes. It wasn't that he was fond of nature but, instead, wanted to create the proper universe for the Colossus Neronis. A one-hundred-foot-tall bronze statue of Nero would be covered in gold to reveal Nero as Sol, the sun god.

To finance the construction of the graven image designed to transform an ugly man into a god, Rome imposed heavy tributes upon every province within the empire. This project, as well as the means to fund it, is 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 somewhat credible secular historian to chronicle the propaganda surrounding the fire and resulting gardens. It was his claim that people, most likely Jews should the claim be true, became living torches to illuminate the golden statue within Nero's Garden. And whether or not that is true, the increase in taxes demanded from the provinces to fund Nero's obsessions 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, vaulted ceilings, and 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 a delusional god, demented emperor, and deranged 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. Welcome to the future, played out for us in our past.

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 XII Thunderbolt Legion, a total of thirty thousand troops, to restore Roman authority and collect Nero's tributes. Gallus began in Caesarea and then Jaffa, murdering 8,400 civilians. Nabata and Sipporis surrendered without a fight as a consequence. Lydda was taken next. But in Geba, the Judean rebels, led by Shim'on bar 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 life out of the Iudaeen Province, with the X Fretensis and IV 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 crush Yahuwdah.

Beginning where his predecessor had left off, Vespasian terrorized Galilee. By 68 CE, he eliminated resistance in the north, perpetrating a campaign of terror designed to punish the population. He was exactly as Yahowah predicted.

“I remained observant (*chazah hawah*) regarding this revelation during a time of enfolding darkness (*ba chazuw lyly*) when, behold (*wa 'aruw*), the fourth (*raby'ay*) monstrous beast (*chywah*) became the most fearsome and formidable, dreadful and frightening, respected only for being overtly oppressive, terrifying, and threatening (*dachal*), genuinely horrifying and appalling, terribly gruesome (*wa 'eymatan*), with (*wa*) an exceptionally powerful and preeminent military (*yatyr taqyph*).

It had (*wa la hy'*) teeth comprised of iron (*shen dy parzel la*). Great multitudes, including the highly

populated and powerful (*rab*), it devoured and devastated (*'akal*), crushing the remainder (*wa daqaq wa sha'ar*) with its feet (*ba ragal hy'*) by trampling them down violently, celebrating while destroying them (*raphats*) under foot (*ba ragal*)." (*Dany'el* 7:7)

General Vespasian's next objective was the Judean coastline and watershed. By delaying direct confrontation with the rebels in Jerusalem, he would isolate them and starve them in typical Roman fashion. 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 *Yadphat* | Jodapatha, which was obliterated following the treacherous conclusion to a forty-seven-day siege by Legio V Macedonica, X Fretensis, and XV Apollinaris. Forty thousand Jews were murdered by the Romans and another 1,200 women and children were enslaved by them.

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. With each extravagance, he was manufacturing rivals.

In March 68 CE, Gaius Vindex, the Governor of Gallia (a Gallic Province covering most of northern France), rebelled against Nero's tax and tribute policies. So, Nero ordered Lucius Rufus, the Governor of Germania (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, a number of Senators (in what could be compared to England's House of Lords), many of the Praetorian Guard, and a few of the surviving aristocratic Romans, came to favor Sulpicius Galba for emperor, and so, 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 encountered along the way to the harbor refused 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. The shuddering little man 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. It was politics as usual from Rome.

Rise by the sword, fall by the sword: Galba was stabbed to death a few months later by one of his intended victims, Marcus Salvius Otho. The political intrigue triggered a third Civil War. This chaotic period was called the “Year of the Four Emperors,” even though there were five within thirteen months.

Otho, who was encouraged to murder his way to the top, did so on the counsel of astrologers, making it a religious response to a political objective. To better appreciate his motivation, Otho had squandered his inheritance and had just enough money left to bribe some twenty members of the Praetorian Guard. They took him to their barracks and heralded him as emperor. Now backed by muscle, the would-be Emperor Otho made his way to the Forum at the base of Capitoline Hill. Alarmed that treachery was underfoot, the temporary Emperor, Galba, waded through the crowds to reach the barracks Otho had just departed. 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.

History reveals 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. But Otho proved no better. 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 venerate the liberal politician, even if the welfare state

bankrupts the country, devalues its currency, and precipitates war. The West's crippling response to the Covid-19 virus, followed by insane stimulus packages, and then aiding and abetting a war in Ukraine, replete with suicidal sanctions, demonstrates that Rome's foolishness is being repeated because we have failed to learn these lessons.

After arranging his predecessor's death, the man, whose reckless temperament, grandiose extravagance, and effeminate and yet murderous demeanor were 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 sights. 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' 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' 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.

Yet another suicide allowed Vitellius to become the fourth emperor of Rome in less than a year. But that was not the end of Ring Around the Rosie – they all fall down.

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, left the bludgeoning of *Yahuwdah* | Judah, turning his killing machine over to his son, Titus, so that he could return to Rome and claim his prize. There was no longer any doubt, the empire that was forged in war had become a military state.

Also confirming this realization, in dating his rule, Vespasian chose the moment the decree was made by his Legions, rather than the timing of the Senate's capitulation. The Roman military turned the Senate 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 attack that was sure to come.

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 in fighting Rome.

During the time Vespasian had been in Judah, he opposed an open siege against Jerusalem. The city, situated on a hill and protected by three concentric walls, was a formidable target. Vespasian was worried that he would lose too many troops in a direct assault. Mind you, his concern wasn't for his soldiers' 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 was destined to build a name for himself. He 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 were as predictable as ever. In support of their siege, they built walls and dug trenches around the

city, creating a formidable barrier in hopes of starving the Jews 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. They would suffer excruciating death at the hands of the Roman government Paul had claimed in his letter to the Romans just a few years earlier had been appointed and was guided by his god.

The Beast of Rome crucified an average of five hundred Jews a day, day after day, week after week, month after month, for seven months. That equates to over one hundred thousand excruciatingly slow and agonizingly painful deaths perpetrated on God's people by the Romans. 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 assault on God's city. Contemplating the inevitable, the Zealots, in a 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 nearly 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 *Tisha B'Av*, August 30, 70 CE.

The Arch of Titus outside the Colosseum in Rome chronicles the moment, showing the Legions hauling away the Temple's implements, including the *Manowrah* | Menorah, during the frenzied celebration. The Arch was built to commemorate Titus' 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. It didn't matter, at least to the Romans, that their reprehensible behavior had precipitated the rebellion or that their Legions and leaders had been murderously savage in suppressing it.

The Romans were so depraved that they actually celebrated their debauchery. Torturing women and children to death was sport. On the commemorative coins, Yahuwdah was represented by a 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." It becomes all the more reprehensible when we recognize that this was the monster from which the Roman Catholic Church emerged.

The last Jewish holdout was Masada. The Romans, led by Lucius Silva, destroyed it in the spring of 73. 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.

Elsewhere, everything surrounding Jerusalem was destroyed, either torn to the ground or burned. The war the

Romans had started with thievery and the imposition of their arrogance ended ruthlessly and vengefully, even sadistically. The survivors were either crucified or enslaved. In all, one million one hundred thousand Jews 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 Colosseum. 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 Colosseum 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 Colosseum, the Romans celebrated conquest and death.

With the Temple's destruction, the debate between the rabbis who had claimed that the *Towrah* | Torah was a compilation of Laws that had to be meticulously obeyed and the likes of *Dowd* | David who realized that the Towrah was comprised of Teaching and Guidance 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 the rabbis 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. The rabbis used the occasion to begin weaving the Towrah and the Temple, along with its Author, out of their religion, such that the focus of Judaism would become the Talmud – with its words authored by rabbis who would become venerated

over Yahowah. Rabbis would ultimately become a greater threat to impeding the relationship Yahowah intended for His people than Rome.



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, the least we can do is delineate why Rome earned Yahowah's enduring wrath.

In 84 CE, Romans scored another military victory, this one in Scotland. Although, 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 next war. It was waged against the Dacian Kingdom in 86 CE to confront King Duras. He had invaded the Roman Province of Moesia – a tiny strip of land in the Balkans that sat along the south bank of the Danube River in modern-day Serbia but, also, included northernmost Macedonia and parts of Bulgaria. He caught the Romans by surprise, annihilating the V Alaudae / Gallica Legion.

In his counterattack, Domitian replaced the lost Legion. Looking for a turn of fortune, he brought in the IV Flavia Felix (Lucky Flavian) along with the I and II Adiutrix (Rescuers). 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. Domitian claimed credit and a

Triumph was offered in his honor. It was perhaps a bit premature, because in 87 CE, Fuscus crossed the Danube, was ambushed, and Rome's V Alaudae Legion was destroyed.

As we move into the 2nd 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 by violating it, Trajan was afforded the opportunity to annihilate the remainder of the Dacian forces, which he did the following year near Adamclisi (in modern Romania). After the battle, a new peace accord was negotiated with those who knew nothing of it.

Obviously, 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' head and right arm.

This battle and its covetous and ghoulish conclusion would be memorable. The 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 killing machine. Their iron teeth were fracturing from overuse.

Truth be known, from the moment they tortured the Passover Lamb, destroyed Yahowah's Home, and murdered His people, Rome began to die. However, while the Beast was mortally wounded, Rome's death would be agonizingly slow – as if enduring national crucifixion.

Returning to bludgeon their favorite victims, Rome found yet another reason to punish God's people. The third of four wars between the Beast and Yahuwdah would be called "Kitos War." It was waged between 115-117 CE.

Even though their ranks had been thinned, with many hundreds of thousands of Jews murdered and enslaved forty-five years earlier, there were still Yahuwdym 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 protests in Cyrene, Cyprus, and Egypt, allegedly killing many Romans to avenge the deaths of their brethren and the destruction of their homeland. And while the 4th 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 1st and early 2nd century became increasingly prejudiced against God's people, largely as a result of the growing popularity of Paul's anti-Semitic 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* | *Travail* in Hebrew, which was located some ten miles southeast of today's Tel Aviv. The Romans were concerned because the unrest could potentially threaten grain supplies from Egypt that had been confiscated and transported to feed 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, Yahuwdym began desecrating Roman, Greek, and Egyptian temples to Jupiter, Apollo, Artemis, and Isis. Interpreting their fight for freedom and desire to rid the world of false gods as if doing either was somehow wrong, the 5th century 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, Father Paulus had been indoctrinated by his namesake to hate those Yahowah had chosen. He was simply doing his part to justify Christianity’s religious hatred of Jews while proving that Christian theologians should never be trusted.

Christian clerics such as Priest Paulus Orosius were required to reconstruct late Roman and early Church history to preserve the myths that Paul had promoted. The truth would have been devastating to Roman Catholicism. So, it should be noted that Orosius, who took the Christian name, Paulus, became one of Saint Augustine’s students. As a result, he also had significant contact with Jerome – the author of the Latin Vulgate. Paulus Orosius was at times a Roman apologist, advocating on behalf of the Roman Empire, doing so in Braga (in the Iberian Peninsula) during his youth. He then migrated to Algeria where he met Augustine, becoming his secretary and Christian propagandist. In this role, Orosius likely contributed to Augustine’s most acclaimed work, *The City of God*, his apologist rant on behalf of Rome. He would

claim that the “one true god protected pagan Romans because they were virtuous.”

Too senseless to realize that the Romans were the most universally evil empire in recorded history, and that Christianity grew out of Rome’s pagan roots, Augustine promoted his religion at the expense of pagan myths. Nonetheless, beginning thirty-three years after Emperor Theodosius issued the Edict of Thessalonica making Nicene Christianity the official and exclusive religion of the Roman Empire, and three years after the sack of Imperial Rome by the Visigoths in 410 CE, Aurelius Augustinus Hipponensis set out to prove that Christianity wasn’t responsible for what had occurred within the Roman Empire. In so doing, he missed the obvious: Imperial Rome was now the Roman Catholic Church. It had occurred just as Yahowah had predicted, with the most vicious of Beasts becoming the deadliest.

Rome was and remains very much alive, menacing the entire world, not just Jews, through the Roman Catholic and Eastern Orthodox Church. Indirectly, it is a point Augustine makes within the *City of God*, unaware of the consequence. It is actually his claim that Rome became the Roman Catholic Church. One Beast evolved into the next. It’s a miracle anyone believed that Rome and its Church were now the “New Jerusalem.” Paul’s Replacement Theology was being heralded by those God despised.

As we should expect, almost all of Augustine’s arguments relative to Christianity were derived from the poisoned Roman pen of Paul. The fulcrum of his worldview pivots on denying the millennial celebration of Sukah following Kipurym in year 6000 Yah affirmed in Yasha’yah, Yirma’yah, Zakaryah, Malaky, and Dany’el. He would have Roman Catholics believe that it was all manifest by God through the transition of Rome to the Church 1,600 years in our past. The resulting romp through this make-believe world of religion would require the

faithful to discount everything Yahowah revealed and deny everything we have just considered.

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 Manichaeism, a variation 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 3rd and 7th centuries when 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. It also affirms Yahowah's prophecy in which Babylon would evolve into Roman Catholicism, with the Beast transitioning through Persia, Greece, and Imperial Rome along the way.

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 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. He was obviously wrong.

Much of *The City of God* paints paganism and Christianity as black and white, as good versus evil. And yet, almost every material aspect of the Christian doctrine 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 assimilate and control. It was easier for the emerging Roman church to accommodate prior religious beliefs than convert masses of people to a whole new religion.

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 the recently named "Palestine" to meet with Jerome in Bethlehem. 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

Pelagius' arguments. And that is because Pelagius consistently cited the Towrah to prove that his assessment was consistent with God's testimony. Noting the fact that Pelagius relied expressly on the testimony of God, I love his retort to his critic: "Who is Augustine to me?"

Paulos Orosius continued to make his mark on the early Christian church. His book, *History Against the Pagans* promotes Christianity's three persona trinity as monotheistic, when it is not only pagan, it was conceived in *Babel* | Babylon. Making matters worse, Orosius also protested that the Towrah's proclamation that Yahowah was one, was somehow pagan, and needed to be corrected. As a result, he found utter futility in trying to convert Jews to Christianity.

Rather than associate Jews with monotheism, Orosius did the opposite, and claimed that Christianity had replaced the villainous nature of pagan 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' writing. Rome was sacked by the Visigoths led by Alaric in 410 CE. But neither truth nor reason has 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 toward Yahowah and it grew ever more adverse to God, His Towrah, and His Chosen People. 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 back the clock 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. He claimed, “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) The Roman who made up these demonizing accusations against God’s people was among those crafting the doctrines of the emerging Church. The Devil would have many advocates.

We cannot simply dismiss this racist rant as irresponsible hyperbole from an isolated individual. Cassius Dio was an insider and an 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 Nicaea 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 Nicaean, he was heavily influenced by the Council of *Nikaia* | Nicaea where Christianity became overtly pagan – shaped by Gnosticism and the cult of Dionysus, the *Sibylline Oracles* and Homer’s Odysseus. He was also a contemporary and compatriot of Theodosius – a name that will soon loom large in the imposition of Christianity.

Dio's 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 was shrill, while he was prone to revisionist history, while he was a Christian propagandist mired in Replacement Theology, and while he was a raging anti-Semite, his views reflect the prevailing view from Constantinople in the 3rd century CE.

This known, there is some evidence that some Jews, oppressed to the breaking point, may have vandalized the tomb of Pompey. While a victimless crime, and a worthy target, it elicited a strong and vicious response from Trajan.

Aggravating the situation in Cyprus, Jews, in an act of self-defense, likely killed some of the Greeks and Romans who were oppressing them. So, after dispatching a Legion to crush the rebellion, Trajan issued laws forbidding 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 succumbed to a lingering illness and died after a grandiose speech delineating his achievements.

Trajan was replaced as the head of the Beast by Publius Aelius Hadrian in August of 117 CE. This action was not without effect. Hadrian demoted Lusius Quietus, later executing him, because he had been too soft on the Jews. It was then that Hadrian began planning a final solution. To accomplish his objective, he began accumulating resources and eliminating 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 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.

As the expectations of the returning Yahuwduym rose, and as they busied themselves with plans to rebuild the Temple, Publius Aelius (from the Greek *Helios* | Sun) Hadrianus Augustus sprung his trap. He arrived on the Temple Mount and announced his actual intent, which was to rebuild Yaruwshalaim as a vacation spot for Roman Legions with the city named in his honor: Aelia (the Sun's) Capitolina. Jerusalem would be a shrine to Hadrian six hundred years before Muslims erected their trophies to *Allah* | Satan on the same Temple Mount.

His vision was for Jerusalem to be a place where pagan deities and Roman emperors would be celebrated. It was so religious, patriotic, and militant of him. 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 Aelius Hadrian would be worshiped as divine, there would be lesser shrines built for regional deities. There would also be a grand Capitolina for the trinity of the Roman pantheon, Jupiter, Venus, and Minerva. With Jupiter's sacred edifice defacing the Temple Mount, the Shrine to Venus would be situated so strategically, it would later become Roman Catholicism's Church of the Holy Sepulcher.

As his plan revealed, and with Jews now clustered in one place, Hadrian knew what would follow. They would riot and he would respond by crushing them. Aelius Hadrianus was playing with Jews like an Orca plays with a wounded seal before eating it.

The intended consequence of Hadrian's final solution was the Third Roman War against Judea. Every city in Yahuwdah would be laid waste, when over half a million Jews would be killed. Virtually every survivor would be dispersed, sold in the Roman slave markets. The Promised Land would be 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, military power and economic oppression. The spark, as previously mentioned, that ignited the Great Jewish Revolt was Aelius 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 averse. But Aelius 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 Yaruwshalaim 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 that Muslims would follow.

But there was more to Tineius Rufus than just a 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. 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 barbaric. And since Romans and Greeks were typically bisexual 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. This is one of the reasons that Yahowah insists upon it, knowing that it would make His people different and distinct from the religious and vicious *gowym*.

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, Shimon bar Kosiba, whom he renamed Bar Kokhba ("Son of a Star" in Aramaic), was *ha Mashyach*. 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 Yahuw'dym, who were now part of the Covenant as a result of Dowd's fulfillment of its Towrah and *Migra'ey* promise to provide the *Pesach* | Passover Lamb. Those who had actually come to recognize the Messiah as the Passover Lamb, as we have done, were persecuted mercilessly when they refused to accept 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, Shimon 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' strategy of weakening his foe before killing him, when people have nothing to lose, when their enemy becomes inhuman, even when wielding farm implements and kitchen utensils, they become deadly. So great was the resulting carnage, Rome was forced to disband the XXII Deiotariana 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 rabbinic Jews who were commemorating the day Rome had destroyed the Second 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 Towrah 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, impersonating the “Antichrist,” the Roman emperor outlawed Yahowah’s Towrah, making God’s Shabat, and His seven Mow’ed Miqra’ey illegal – as remained the case with circumcision, nullifying God’s Covenant. 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. And in the process, he proved Yahowah right and all things Roman wrong.

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 colony 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, Aelius Hadrian wiped both names from every map, replacing them with the name of an ancient, albeit long extinct foe, Palestina, for the Philistines. Even today, scholars and theologians influenced by the Beast refer to Yisra’el by this misnomer. And worse, the Muslims who invaded the land promised to God’s people, beginning five centuries later, would masquerade as Fakestinians and call the land they were occupying “Palestine.” Lies die hard.

As for the man who would play god, the man whose ambitions ignited the war that he then ruthlessly prosecuted, he died in 138 CE. The rabbis who foisted the debilitating religious deception upon their own people were executed but not before their shenanigans brought death or enslavement to almost every Jew.

The few who were able to flee the carnage moved to Babylon. Unfortunately, many came to accept Babylonian religious customs and went on to scribe the Babylonian Talmud in the heart of the Beast. As a result, Judaism would become as Babylonian as Christianity.

Centuries removed from this day, in 614 CE, after contributing to Islam's Quran, 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 opposing 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 *kowkab* | star, not *Dowd's* | 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 bearings. Two Yowbel prior to the Roman destruction of Judea, Yahowah, by deploying Dowd's *nepesh* and the *Ruwach Qodesh* 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 Towrah 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 wannabe rabbi, the author and inspiration of most 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, we know that the Roman Empire 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. That is what this history lesson has been about – which is why Rome was called a monstrous and vicious beast.

It should also be duly noted and specifically reinforced that 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.



As we have done in the past, let's consider the lowlights of Aelius Hadrian and his legacy. He claimed the throne at age forty and remained for twenty years. He is credited for having 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 Colosseum. 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.

The rotating ceiling of gods that rose above the giant Nero was later repurposed by Pope Honorius, with the consent of Emperor Heraclius. The gilt-bronze tiles and jewels from the roof of Nero's Temple were used to adorn the roof of St. Peter's Basilica. The building which housed the Colossus of Nero was transformed into the church of the Saint Mary, with the columns of the pagan temple still visible and dominant in the rear. Delusional, Roman Catholics claim that this is "one of the oldest and most important shrines in the world dedicated to the Blessed Virgin Mary and was, in fact, built at her request!"

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 Colosseum. 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 climaxed 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' 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 served as the inspiration for the Catholic Holy Week celebration associated with Easter

at the same time of year. On 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, the 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 around in holy water. This was a symbolic counterfeit for circumcision, the sign of the Covenant, which Christians 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 then empowered by Dionysus, 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 – establishing the tradition upon which 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 served as the

model for Roman Catholicism's devotion to Mary, the acclaimed Mother of God. This illicit affair between a supposedly divine being and a virginal woman was said to have conceived Dionysus in human form, a being who was also considered the Son of God. His birth was celebrated by bringing trees into homes during the winter solstice, then December 25th on the Julian calendar, thereby establishing the timing and tradition of Christmas. In addition to his birthday, his annual death and resurrection were celebrated in numerous mystery religions.

In yet another parallel, Dionysus is said to have appeared before King Pentheus, who imprisoned him, for having claimed to be a god. This is obviously comparable to the idea of "Jesus" being tried on the same claim before Pontius Pilate. And in Rome, Dionysus is celebrated for bringing an end to the old Law, freeing the faithful from its restraints.

Nietzsche observed that the oldest forms of Greek tragedy were based upon the suffering of Dionysus. In particular, the story underlies the most famous of Greek poems, with several of the trials and tribulations of Odysseus in the *Odyssey* incorporated into Christianity. The same holds true with the *Sibylline Oracles* – particularly when discussing baptism.

In Roman form, Bacchus appears in C.S. Lewis' Prince Caspian, which was part of *The Chronicles of Narnia*. The famed Christian apologists interpret the Greek religious myth as a story celebrating the Christian Christ.

Paul, the most important force within Christianity, cited the most famous line from Euripides' play, *The Bacchae*, during his conversion experience: "It is difficult to kick against the goad." First performed posthumously at the Theater of Dionysus, it won first prize in the City Dionysia Festival Competition in 405 BCE. In the Greek myth, Dionysus, as the son of Zeus and a mortal mother,

arrives to avenge being slandered by King Pentheus and his mother, Agave of Thebes. His resolution is to initiate a new religion with the Dionysian rites replacing prior rituals. The story even includes the gruesome punishment of Pentheus for not supporting the new religion. This, along with Agave holding the head of her beloved son on a plate, is not only reminiscent of the crucifixion but, also, the myth of “John the Baptist.” Indeed, the entire story serves as a warning, telling the old establishment and future doubters that there will be hell to pay in this life and the next if they dare speak out against the religion of Dionysus – a.k.a., Christianity.

Returning our focus back to the Roman who sought to be a god, 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.

Emperor Hadrian, like today’s popes, wielded absolute power. He spoke for Rome and its gods. He served as supreme commander of the most brutal military State humanity would ever endure. And he most always dressed for appearances, creating the illusion of being a great and distinguished leader by wearing an elaborately designed 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 his person. He was placed in command of Legio II Adiutrix – Second Rescuer Legion. It had been levied by Vespasian from Rome’s naval marines. Still at a young age, 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.

At the time, Trajan became gravely ill, which was a problem because Hadrian, who had served with him during the expedition against Parthia, had not been adopted as Trajan's heir. To remedy this problem, the adoption papers were signed by Plotina, Trajan's widow, albeit after Trajan was dead. With his legitimacy affirmed, Hadrian quickly secured the support of the Legions, knowing that the Senate's endorsement would quickly follow.

Hadrian, however, initially shied away from Rome, preferring to busy himself with admiring the Greek religion and eradicating Jews. Even then, before returning to the capital, in typical Roman fashion, Hadrian charged anyone loyal to Trajan, his adoptive father, with conspiracy, hunting them down and killing them. Yes, indeed, it was the happiest era of human history.

Apart from his obsession with obliterating Yahuwdah and Yahuwdym, 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.

As will be the case with the Towrahless One, as is the case with Paul, and now with the Roman Catholic 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 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 Roman Catholicism from Imperial Rome.

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 of Damascus 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 where he or Antinous claimed bears and lions.

Prior to his mortal death, Hadrian designed the largest mausoleum in Rome for himself – a building that was later transformed into a papal fortress: Castel Sant'Angelo. Atop his grandiose tomb, Hadrian had a statue of himself erected. It featured the wannabe god and anti-Semite driving a four-horse chariot that was so enormous, it not only dwarfed the number of individuals offering tribute, each horse's eye was bigger than the largest man.

Each time we investigate the character of the men who shaped the Beast, we come to see the personality of the Beast that ravages Yisra'el again during the Time of Ya'aqob's Troubles. We also witness just how overwhelmingly Imperial Rome and the Roman Catholic Church and, thus, Christianity are entwined, forever *babel* | mingled and confounding.

With the ongoing war against Parthia continuing apace, commanding Rome's attention from 161 to 166 CE, something happened that changed the course of history.

Marcus Aurelius' returning troops contracted the plague. Soon thereafter, the army infected the heart of the Beast with a deadly pandemic – likely smallpox. One in ten Romans would die as a consequence of the Antonine Plague from 165 to 180 CE, crippling the empire.

At the same time, great migrations were occurring throughout occupied Europe, with the Goths moving westwards and into lands foraged by the Germanic tribes. Against this backdrop, thousands of Langobardi and Lacringi 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 anticipated, the Vandals and the Sarmatians 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. All the while, Marcus Aurelius, being a good Roman, which made him a bad person, wanted to lead a punitive expedition against the Vandals. But the plague he had brought with him was ravaging his military, instead, 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 the 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. However, it was like chasing cats

because the tribes they were pursuing weren't staying put, and some 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 dared to cross the Danube, where they won a decisive victory over a force of twenty thousand Roman soldiers near Opitergium. Next, they set siege to Marcus Aurelius' 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 very empire that embodied the concept. Moreover, there is no indication that the Germans were any more savage than the Beast menacing them.

Also relevant to this story, the only reason the Marcomanni were able to rebel was as a direct result of Rome removing so many of its Legions from the Danube and the Balkans into Judea to annihilate Jews. Hadrian had doomed the empire by his grotesque obsession against Jews.

Faced with so many foes, Marcus Aurelius had to reestablish Rome's priorities, withdrawing forces from the frontier to protect Italy. And having proven that they should never be trusted, 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 or 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.

Following Roman custom, 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. So, 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.

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. As for Marcus Aurelius, he would die in his tent playing soldier in Pannonia a few years thereafter.

Aurelius’ 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.”

In spite of the ceremony, Rome was now vulnerable and knew it. Sixteen of her thirty-three Legions were 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. This uncivil war would usher in the Year of the Five Emperors, a tumultuous period in Roman decline. It began when the Praetorian Guards assassinated Emperor Pertinax. While not very good at providing protection, the aspiring entrepreneurs who made up the Guard held an auction for the throne of Rome. Didius Julianus was the 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 a clash of rival Legions. 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 November 333 BCE. Severus' strategy was quite different from 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.

To close out the 2nd century, during 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 150,000 to 300,000 depending upon how his terminology is interpreted – with either number being far-fetched because that would represent the vast majority 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' head was then sent to Rome, where it was probably mounted in Severus' trophy room.



By 210 CE, the Romans and Parthians were back at each other's throats. The dispute arose because Emperor Caracalla, 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.

Although there are conflicting accounts, as the prevailing story is told, when the treaty was agreed upon, Caracalla entered Mesopotamia unopposed. Ostensibly, he was there to break bread with his new ally and to meet and marry his arranged bride. 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. I'll bet it was a lovely wedding.

Fittingly, 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 assassination, was pronounced emperor by his Legions.

And that meant he would have to deal with the irate foe his predecessor had created.

With Artabanus approaching with a massive army and looking for revenge, Macrinus 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 riverbeds; 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.” His assessment of Rome, his confession, is breathtaking.

After the pep talk, Macrinus, having limited 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. And that would require 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 was waged between Emperor Macrinus and Artabanus IV. The Romans had a more disciplined infantry while the Parthians were better horsemen and more mobile. Artabanus attacked at sunrise, launching a volley of arrows while the heavily armored cavalry, supported by lancers on camels, charged Macrinus’ line. When it 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 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 sesterces. 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. He was evidently loaded. His family held hereditary rights to the priesthood of the sun god Elagabal, with Elagabalus (Lord God of the Mountain) serving as High Priest. There was even a lavish temple called the Elagabalium on Palatine Hill to showcase Elagabel. Like Allah centuries later in Palmyra, *Elagabel* | the Lord God of the Mountain was represented by a black conical meteorite.

In retaliation, Macrinus dispatched his cavalry with Julianus in command to stem the flow of desertions. But the cavalry killed 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 denarius 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 Bosphorus, 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, Nisibis, and Carrhae in modern Turkey. His forces were initially successful, but their momentum was halted far short of his objectives.

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 located in modern-day Bulgaria.

The following year, they would meet again, this time in Atritus, just west of the Black Sea. The Goth King Cniva, leading a federation of Scythians, shot and killed Emperor Decius' son and co-regent, Herennius Etruscus, during pre-battle maneuvers with a well-aimed arrow. All the while, 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 Evil 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 was 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 country. Apparently "barbarians" don't much like being abused, starved, raped, robbed, or oppressed. Germanic tribes led by the Alamanni, living between the Rhine and Danube Rivers, 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 was in a foul mood and had sacked the region, Rome finally realized that it was defenseless. Romans were terrorized.

They were also discovering that armies comprised of disgruntled slaves, forced conscripts, and mercenaries can be a little twitchy. As the young Gallienus marched toward Dacia and Moesia to confront unrest in the Balkans, the Legions of Moesia and neighboring Pannonia rebelled and decided to ally with Ingenuus, the imperial legate in Pannonia, 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 since the oppressed inhabitants within the empire were now a more present and menacing danger. So, to protect themselves against the kindled indignation of those they had subjugated, the Roman Senate hastily conscripted Plebeians, the lowest-ranking Roman citizens, into the army.

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 the 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 is 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 Germans 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. For his act of wanton depravity, Gallienus was declared Germanicus Maximus. It was nothing more than propaganda borne out of a desperate sense of elitism, whereby the military, no matter how egregious, was presented as protecting the public.

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’ father, Emperor Valerian, was fighting the Sassanids under Shahanshah (“Shah of Shahs and 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. While Valerian was able to restore some semblance of Roman order, 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. Capitalizing upon the opportunity, the Shah of Shahs invaded northern Mesopotamia.

Perhaps believing his own 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 army was lost. It appears from Persian historians that Valerian tried to negotiate a truce but was captured in the process, causing his men 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 freemen. The remaining soldiers, according to this accounting, were deployed to build 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 and straw 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. This was coterminous with Ingenuus and Regalianus revolting in the Balkans, albeit briefly, because they were defeated by an army sent by Gallienus, the son of the captured Emperor Valerian.

In the mounting chaos, Rome occasionally won some battles. This was 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 for several decades. But we must be careful. Throughout the troubled 3rd century, Roman history is muddled and often more myth than reality. It is yet another bad trait the Beast would retain during the transition from crumbling country to politicized church.

Our primary source for Roman history is now Zosimus, a Byzantine from the 6th century. Since he was not a witness to these events, he would rely 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.

Further, during the metamorphosis between these two iterations of the Beast, the monstrous character of Imperial Rome was transformed in the words of the chroniclers whose agenda was to reveal the birth of Christianity. Truth was no longer relevant – something which becomes particularly evident as we study the development of the Christian New Testament during this time.

Theirs was a disorienting task because 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 became nearly impossible to know what invasions occurred, what battles were fought, and under whose reign they were repulsed.

In particular, Constantine's propensity for propaganda and revisionist history ought to send shivers up the spines of Christians. He authorized Eusebius, the Bishop of Caesarea, to compose the New Testament for what would become the Roman Catholic Church while serving as his personal historian and publicist. His portraits of Constantine and the Christian Christ were neither consistent nor accurate. As a result, the religion of Christianity was comprised and shaped by this man as he *babel* | intermixed Roman and Christian propaganda, consistently weaving an ever more extravagant web of lies.

The Roman Catholic and Eastern Orthodox Church are the legacy of Rome that was accused in Dany'el of trampling the whole world while giving rise to the Beast. This trend toward duplicity means that Christianity is based entirely on revisionist history while promoting Replacement Theology. It is modeled upon religious and political propaganda designed to popularize a false reality. In the milieu of madness, "Jesus Christ" emerges as a god out of the myths of Dionysus, Odysseus, and the *Sibylline Oracles*. This is when much of the Christian New Testament was composed, taking it beyond even Paul's devilish drivel.

Returning to the lore of Rome as seen through Constantine's jaundiced eyes, and reported through the likes of Eusebius, we are told 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 sailed five hundred ships toward the southern coast of the Black Sea.

While their impact was initially devastating, at Byzantium (which became Constantinople and then Istanbul), they faltered. Then at Cyzicus (a city on the southwestern coast of the Sea of Marmara), they were allegedly rebuffed by the Roman navy. The Heruli 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. However, it is also possible that the victory Gallienus achieved at Nessos was so overwhelming that Claudius' subsequent claims of having defeated the Goths were contrived. By comparing sources, 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.

On the way to deification, Claudius was diverted. The Alamanni were on the prowl, provoking northern Italians. So, after prevailing over them in the Battle of Lake Benacus, Claudius marched back to the Balkans to suppress yet another incursion occurring there.

All the while, a second and much larger seaborne invasion was underway. The Goths (called Scythians and Iranians by the Constantinian propagandists), led by the Heruli, assembled a force of six thousand ships and three hundred thousand men at the mouth of the Tyras River in the troublesome Ukraine, not far from Odessa and the Crimean Peninsula. Recognizing that the numbers are exaggerated, the Goths attacked Byzantium and Chrysopolis (on the southern shore of the Bosphorus 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, nevertheless, after surviving the gauntlet, sailed through the Dardanelles Strait and into the Aegean, where they plundered Crete and Rhodes. Then while building siege works to capture 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 Roman 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' reign, implemented the prevailing strategy.

The surviving Goths, who contracted the plague from the Romans, were weakened. They were subsequently harassed and starved, ultimately surrendering. The remaining able-bodied men were conscripted into the Roman Legions, bringing the plague with them, infecting Emperor Claudius II, who died from it in 270 CE.

After his death, to instill a sense of Roman exceptionalism and to affirm the empire's manifest destiny, Claudius II would be renamed "Claudius 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. And there were a lot of them, recognizing that, at its peak, the Gallic Empire 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 tribes, hastily returned to Italy to defend the region around Milan. When he arrived, he sent the invaders a message, demanding their immediate surrender. But, considering themselves freemen, they did not listen because they had no intention to return to Roman servitude. So, they fought the Romans, instead, confronting the exhausted Roman army near Placentia, defeating them.

Buoyed by their success, the Juthungi moved toward Rome, panicking its defenseless inhabitants. Quivering in their sandals, the Romans turned to their gods for help. According to *Historia Augustus*, the *Sibylline Books* were consulted and religious ceremonies were conducted to elicit the assistance of the Roman and Greek 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 poligious observances, to resolve political disputes, and to preclude military defeats. As would be the case with the Latin Vulgate, the script itself was not made available to the public at the time, but that did not stop the Romans from drawing from it to embellish Christian mythology.

There were actually two sets of politicized religious literature from similar sources – the *Sibylline Oracles* and the *Sibylline Books*. Both were written in Greek and considered divinely inspired and prophetic. Legend has it that the “Roman Books” were originally scribed by a Sibyl at the Temple of Apollo on Mount Ida in Gergis (near Troy) during the reign of Cyrus the Great. And while that is unlikely and is without historical support, it was during this period that we are reviewing in the late 3rd century and through the 4th, as Christianity was being conceived, that the *Sibylline Books* became resurgent. The devotees worshiped a trinity of gods, including Apollo, the Father, Cybele, the Great Mother, and Ceres (a female

interpretation of Dionysus). The Books, which were controlled by the Roman Senate, served to syncretize the Greek and Roman religions while integrating them into Roman politics as the foundation of the official State religion.

By comparison, the *Sibylline Oracles* were also written in hexameter verse and in Greek. They were cited vociferously by early Church fathers to justify Christian doctrine. In particular, the notions of baptism and the story of John the Baptist emerged from the *Sibylline Oracles*. And that is troublesome for the religion because the Oracles were an amalgamation of Gnostic and Hellenistic Jewish, now Kabbalistic, beliefs, blended with a dose of Christian apocalyptic notions, while all derived from pagan Greek and Roman religious mythology. Also interesting, the oldest surviving copies come from scriptoriums in Alexandria – the same sources from which we find every pre-Constantine text of the Christian New Testament.

The Christian apologist, Athenagoras of Athens, quoted verbatim from the *Sibylline Oracles* in his letter requesting leniency from Marcus Aurelius. The Oracles were cited by Justin Martyr (circa 150 CE), Bishop Theophilus of Antioch (circa 180 CE), Clement of Alexandria (circa 200 CE), Lactantius (250 to 325 CE), and Augustine in 400 CE to validate the new religion using pagan mythology. Of them, Lactantius is particularly intriguing because he was an advisor to Roman Emperor Constantine and was responsible for guiding his policies and interpretations of the Christian religion as it was integrated into the politics of Rome. His poem, *The Phoenix*, was based upon the myth of the immortal bird of Greek mythology. It dies and is resurrected, born again, a myth Lactantius helped amalgamize into the Christian perception of the death and resurrection of their god.

Returning to the politics and militarism of 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 overused title of “*Germanicus Maximus* – the Greatest Victor Over the Germans.”

Rome found itself unable to defend its eastern provinces from Sassanid invasions. In the vacuum of power, a Palmyra chief, Septimius Odaenathus, 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’ 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.

Her ruse prevailed until she connived her way into Egypt. Her presence was problematic because it was considered the personal property of the emperor. As a result, 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 outmaneuvered him, turning Zabdas’ 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 pursued the clever queen to Emesa. And while his cavalry was no match for the Palmyrene cataphracts, Zabdas’ 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 of 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, ostensibly 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 that Tetricus had little chance of prevailing over 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, continued to fight 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 eroding empire. The Legions declared him emperor solely because he was the highest-ranking surviving officer. But there was a rival. Carinus was also one of Carus' sons, so when Diocletian attacked him, he was revealing a deeply flawed character.

Diocletian presented himself and his royal court as Roman royalty. 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, Diocletian appointed Galerius and Constantine as Caesars and Junior Co-Emperors, the bane and sponsor of Roman Christianity. And so, it is alleged that Diocletian persecuted Christians late in his reign, sometime after 303 CE, while it is seldom acknowledged that he appointed the two men who set the stage for the emergence of the Roman Catholic Church.

While it colors his historic portrait, let's be clear: the brevity and brutality of the period of Christian persecution was nothing, not even .001% of the magnitude, when

compared to Rome's war against Jews and Judaism. And to the degree it was true, it would be the empire's final act of denial because Rome was quickly being absorbed by Christianity. There was nothing anyone could do to stop the plague Paul had spread throughout the Beast 250 years previously.

Aware that those telling this story are not only untrustworthy, the alleged persecutions were used to demonstrate that the new faith was so compelling, believers were willing to die to promote it. It is the same level of commitment we view today in suicide bombers – and to the same result.

Diocletian became the ideal foil while trying to restore Rome's lost luster. 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, was done for practical reasons. Some vocally defied the chain of command and refused to fight, even in self-defense.

It is said that Galerius urged Diocletian to lessen the growing Christian influence in State institutions. This was to be done without any bloodshed. The intent was to remove Christians from government posts while curtailing the influence of their churches and literature. Beyond this, an overt act of defiance was required to engender a Roman response.

The most acclaimed of these is that of Marcellus of Tangier (d. 298 CE), a centurion who threw away his belt, his arms, and the ensigns of his office in a public display of insubordination. He is said to have shouted, "I will obey none but Iesou Christou, the eternal King. I forever renounce the use of carnal weapons in service to an idolatrous master." He was tried locally and convicted

using his own declaration and beheaded for the crime of desertion.

In another act of defiance, when the edict restricting Christian influence in the State offices was first posted in Nicomedia, we are told that a Christian named Eutius tore it down. The myth is that he was arrested, tortured, and burned alive, setting the standard for martyrs to follow. They would prove their faith by dying for it.

In reality, within four years of his edict, Diocletian retired in 304 CE. And Galerius, who was a dullard and simpleton, not unlike today's conspiratorialists, gave up on the idea of subduing the growing influence of Christianity within the Beast. In 311 CE, he issued the Edict of Toleration which legalized Christianity throughout Rome.

Galerius died within weeks of his acceptance of the religion, only to be besmirched posthumously by the ultimate cancer, Eusebius. The amalgamator and creative editor, even a substantial contributor, to the Christian New Testament, Eusebius, would describe the man who legalized Christianity in Rome as "a malignant ulcer...down in his secret parts." The truth, however, was staring him in the face because, just 69 years after Galerius' Edict of Toleration, Christianity and Rome would be inseparable.



From Empire to Church...

The pagan warrior who militarized, politicized, and legitimized Christianity, Constantine, wasn't willing to share power with anyone. This makes him the next Roman in a 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. However, since Constantine couldn't play nicely with others, the empire was split between these men.

Junior Co-Emperor Constantine 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 initially thwarted at Susa, Italy, when the residents 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 surviving Romans. This example of what's now known as the Stockholm Syndrome would be deployed again.

Constantine would fight 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 infantry, leaving his opponent's

flank vulnerable to his more maneuverable cavalry. Wielding heavy clubs with iron spikes, Constantine's horsemen ripped Maxentius' riders off of their mounts, clubbing them to death on the ground. If it were just a clash of Roman egos, we'd pay it no heed, but in this case, the most vicious Roman was instrumental in the transition from Imperial Rome to the Roman Catholic Church, and the men being bludgeoned were given no option but to die in a gruesome manner.

As the battle progressed, the Junior Co-Emperor ordered his infantry to advance, cutting down the men retreating in Emperor Maxentius Augustus' army as they fled. Celebrating the carnage, the citizens of Turin cheered from afar while the fighters assigned to Maxentius were slaughtered with their backs up against the city's walls.

Bad became worse because, later that same year, Milan changed allegiances, drawing Constantine further south toward Rome. Following this defection, Verona, which was an imposing Maxentian stronghold, became the next target. Doing what the "Barbarians" had thus far been able to achieve, wannabe Emperor Constantine encircled and besieged the Roman cities. Then Constantine attacked them. The Legions of Christianity's sponsor prevailed, forcing their foe to retreat into the city center. But Maxentius summoned additional troops, forcing the Junior Co-Emperor to fight on two fronts.

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' most trusted general, opposition to Constantine in northern Italy collapsed. One city after another changed its allegiance. Heil Emperor.

Soon thereafter, the resolutely pagan, egomaniacal general and emperor would advance the transition from empire to church 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. Galerius, the man responsible for what has been blamed on Diocletian, ended whatever harassment may have prevailed 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 issue wasn't just that Constantine was a warrior, a man whose life had been devoted to killing. Roman Emperors were always chosen based on their military prowess and vengeful nature. He was even willing to lead Romans and conscripts into battle to slaughter fellow Roman conscripts, simply to satiate his lust for power.

The prevailing concern wasn't just that Constantine's alleged conversion was feigned by his propagandist and Christian apologist, Eusebius, or that the emperor remained devoted to Mithras. Romans had made hypocrisy and duplicity into 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 issue with Constantine is that the man most responsible for the anti-Semitic tone of the Christian New Testament, Eusebius, created a revisionist history of this battle long after it was fought, attributing a conversion

experience to the general which was reminiscent of Paul's encounter with Satan on the road to Damascus. By so doing, the bishop beguiled billions, turning an appalling villain into a Christian hero.

Eusebius, who was no doubt enamored by the power and appeal of Constantine, as well as pleased with the attention and money the emperor threw his way, became the man who would shape and favor the religion, completing what Paul had begun. Christianity became politicized and anti-Semitic. Revisionist history and Replacement Theology would turn the Passover Lamb into a god – one modeled after the popularity of Dionysus.

As a result, Constantine's publicist and religious advisor embellished stories that served to integrate Christianity into the fabric of the Beast that was Rome, making the nation and the religion homogenous. The Beast would live on and trample the world – right up to the very end.

The reason that there is no common accord regarding when, where, what, or how Constantine experienced the vision that would change Rome, and then the world, is because it was made up, like much of the Christian New Testament. In the third rewrite and embellishment of Constantine's biography, Eusebius wrote that during the evening of October 27, 312 on the Julian calendar, with the Roman armies preparing for battle, Constantine had a vision which "led him to fight under the sign of the Christian god."

Another conspirator, the Christian apologist, Lactantius, proposed: "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 that Constantine envisioned anything or ever deployed the sign.

Eusebius, for his part, provided several 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 edition of the *Life of Constantine*, Eusebius, who had become the emperor's premier propagandist, conveyed a detailed account of the supposed vision and stressed that he had heard the story from the Emperor himself. As to why it was omitted from his three previous accounts, he did not say.

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 'Εν Τούτῳ Νίκα,' usually translated into Latin as '*in hoc signo vinces*,' with both phrases meaning 'In this sign, conquer.'" Eusebius never specified an actual location for the momentous event, or even indicated when it occurred, but testified that it was 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 not reported by any of the participants in or witnesses to the battle. Moreover, there is no evidence to suggest that the Greek letters Chi Rho were identified with any individual or with any religion previously. It is a religious myth, one developed five years after the civil war on behalf of the victor, initially appearing on Roman coinage to facilitate Constantine's grandiose ambition to embellish his legacy.

Those who have studied Constantine speak of him as a devotee of Mithras. Coins depicting the emperor 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, but Constantine's official coinage also 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*, presents his bust with Sol Invictus. Moreover, the official cults of Sol and 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 Colosseum – the most depraved pagan amphitheater in human history. This is all to say that Emperor Constantine was a pagan – as are those who believe the religion he fashioned to burnish his legend.

But this we know; the two Roman generals, Junior Co-Emperor Constantine and Emperor Maxentius Augustus, met 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 Junior Co-Emperor would erect the Arch to commemorate the arrival of the Divine Constantine.

It was assumed that Emperor Maxentius Augustus would remain in Rome and endure the expected siege, a strategy he had deployed successfully twice previously. 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 Legions closest to Rome favored. But inexplicably, 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' 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 who 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' 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 Romulus 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' legislation was invalidated. And the fine fellow who did these things is considered by many to be the founder of the Roman Catholic 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 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.

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 half-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 edicts returned confiscated Christian property and provided Christian clerics with tax-exempt status.

Licinius wasn't Emperor Galerius' only appointment, however. Daza, 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 Daza 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, Daza became envious.

As our saga continues, Junior Emperor Daza decided to attack Emperor Licinius Augustus. He left Syria with seventy thousand troops, but by the time he reached Bithynia, as a result of the harsh weather he encountered along the way, his army had been weakened. Nonetheless, in April 313, he crossed the Bosphorus to blockade Byzantium which was held by Licinius' troops. He prevailed after an eleven-day siege and 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 accepted by the followers of every cult. Licinius repeated it to his soldiers on April 30, 313 when armies clashed at the Battle of Tzirallum in Eastern Thrace (later renamed Constantinople then Istanbul).

In the ensuing scuffle, Caesar Daza's forces were routed. So, ridding himself of the imperial purple and dressing like a slave, Daza fled. But once he reached Nicomedia, Daza attempted to stop the advance of Licinius who was pursuing him at the Cilician Gates. His second attempt didn't work and Daza retreated to Tarsus where Emperor Licinius killed his children. As for Daza, he would die of complications from Graves' disease.

In 314, Emperor Constantine challenged Emperor Licinius militarily. 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, it was used as a pretext for war.

Constantine marched his Legions into Pannonia, which was Emperor Licinius' territory in present-day Croatia. The opposing Roman armies met on the plain between the rivers Save and Drave. The infantry fought a bloody draw, but Constantine positioned his cavalry

against Licinius' flank, breaking his ranks. Twenty thousand of Emperor Licinius' calvary were killed in the ensuing mêlée. By nightfall, Licinius and his cavalry fled under the cover of darkness.

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 pagan patron of the Roman Catholic 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' territory. Constantine followed that battle with another invasion in 323, this time pursuing the Goths into Thrace. So Licinius noted that Constantine had broken the treaty between them by using Thrace as a repository for Roman foes.

Now that he had prodded his rival to fight, Constantine wasted no time and went on the offensive. He invaded Thrace with an army comprised of battle-tested veterans. And now that he controlled the Balkans, supply lines were no longer an issue. 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 along the shores of the Hebrus River, a site well-suited to their purpose.

With both armies aligned in Roman formations, they glared at each other for several days as the Hebrus flowed between them. Licinius, however, was better positioned on higher ground, so 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.

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.

However, with personal egos outweighing the value of individual 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, to command of the Roman navy. His orders were to gain control of the Bosphorus Strait – the narrow waterway separating Thrace from Asia Minor. He was successful initially, although not in the Bosphorus. He had sailed into 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 because the Strait was too narrow to maneuver a large navy. So, the Licinian fleet withdrew to the eastern end of the Dardanelles / Hellespont. Concurrently, Crispus augmented his fleet with ships that sailed in from the Aegean Sea.

The opposing navies would face off again near Gallipoli. As the battle raged, so did the seas. A storm blew most of Licinius' ships into the shore, wrecking all but four of them. As a result, Constantine could now safely cross the Bosphorus into Bithynia. And with his navy destroyed, Licinius left Byzantium and repositioned his army at Chrysopolis, along the Asiatic shore of the Strait.

This brings us to 18 September 324 CE 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 to be 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 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 reversed 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 worshiped Mithras, a Persian, Hindu, Chinese, Greek, and Roman solar deity. The god's name means "Covenant," making it a clever counterfeit. According to ancient mythology, Mithras was the son of the Sun, born of a virgin known as the "Mother of God." Therefore, Mithraism's Trinity explains why there were three golden suns on Constantine's war banner.

Salvation through 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 1st 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' line and it buckled. According to the historian Zosimus: "There was great slaughter at Chysopolis," affirming that it was indeed a religious spectacle. More than twenty-five thousand

Romans died on this day. But Licinius escaped, gathering thirty thousand troops around him at Nicomedia.

In what appeared to be a brief moment of sanity, Constantine's sister, who was Licinius' wife, convinced her husband to surrender. Then, responding to her tears and pleas for mercy, Constantine vowed to spare the life of his brother-in-law. But once his sister was out of earshot, he ordered his execution, breaking his vow. He justified the hanging by accusing Licinius of treason – which is an odd charge to pin on an Emperor defending his empire. A year later, Constantine's nephew and Licinius' son, 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' cruelty – which is hypocritical 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. Then Constantine claimed that Licinius had ordered the execution of the wife and daughter of Emperor Diocletian. It was all propaganda, with the pot calling the kettle black. And with the dirty work done, Constantine turned Licinius' capital, Byzantium, into Constantinople – a shrine to his ego.

Christianity's newly minted apologists attempted to minimize concerns over Constantine's questionable behavior by besmirching the behavior of his predecessors. Their best argument in favor of the monstrous man who was using them for his own benefit was to say that other Romans had been worse. It was as if we were to consider Stalin good because Hitler was worse.

With the new religion itching to be integrated into Roman politics, Licinius was portrayed as anti-Christian. But this was not the case. Contemporary evidence demonstrates that he co-authored the Edict of Religious Tolerance in Milan which specifically exonerated Christianity. Licinius was far more aggressive than Constantine in reaffirming the rights of Christians in his half of the Empire. Licinius even orchestrated the affairs of the Church, establishing its 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' 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' legacy the same way he had treated Maxentius' 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 set the stage for the transformation of the Roman Empire into the Roman Church.

And quite the transition it was – from convicting and then murdering the Messiah and Son of God, torturing the Passover Lamb in the cruelest possible way – to revisionist history with Romans portrayed as the good guys advancing their incredible rendition of his reputation. Jews would play the role of Romans and be recast as the villains. And Romans would become the priests – having turned the fulfillment of God's sacrifice for the benefit of His people into a religion hell-bent on accusing and annihilating them.

The most monstrous thing these Romans would accomplish would be to upend everything Yahowah had said and done for Yisra'el. Satan had achieved a great

victory. He was now the Lord God, Holy Ghost, and Jesus Christ of the Roman Catholic Church.



Since we have now chronicled the lives and wars of the most influential Romans and have detailed the character flaws of men like Trajan, Caligula, Nero, Hadrian, and Constantine who shaped the empire and cultured its animosity toward God, His People, Land, Towrah, and Covenant, we will now move more quickly through Rome's flickering future. That is with one exception, that of Eusebius, which we will table until an appropriate time in another chapter.

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 seem to care that he was older and therefore the senior Augustus. So, in the war of the Constantines, Constantine II 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.

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 fellow 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.”

However, back on Earth, these same men would choose to fight again two years later in the Battle of Mons Seleucus. Constantius’ forces prevailed and Magnentius committed suicide. Now Roman Christians would be defending pagan Rome from invading pagans. The most ruthless killers would surely prove that their gods were most merciful.

A handful of years later, in the Battle of Reims in 356 CE, Caesar Julian the Apostate was defeated by the Alemanni. But the following year, the Alamanni tribal confederation lost a 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 Arabs 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 infected 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, Lydia, 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 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 for 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. It was among the last gasps 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 ensure 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' feet. He inaugurated the feudal system and imposed religious mandates that plagued the masses, robbing them of personal freedom.

Theodosius forced the Church and State's interpretation of Christianity on everyone, declaring that the Eastern Orthodox Church was the official State religion of the Roman Empire. It began an 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 – submit or cease to exist.

The imposed orthodoxy was Nicene (named after the Greek Goddess of Victory) – which is now the only accepted form of Christianity in the Roman Empire. Every Christian denomination in the world today, no matter if it is Roman Catholic, Eastern Orthodox, or Protestant, was conceived in Nicea in 325 CE. The bishops of the emerging Church convened the Council of Nicea on Constantine's orders to resolve the controversy of Arianism. The Arians recognized that the Messiah was conceived and was not Divine.

With the truth of Arianism disposed of, the religious zealots sought to remove Yahowah and His "Old Testament" from their religion and replace God and His Towrah with Iesous Christos and their New Testament.

To accomplish this less-than-divine duplicity, the Christian man-god had to be at least equal to the God he was replacing and, thus, "*homoousios* – the exact same essence and being," albeit completely disassociated from everything that the "old god" has said and done. These Roman clerics would turn their reincarnation of Dionysus into the totality of their god in concert with the "fullness of the godhead" notion that had been preposterously promoted by Paul.

It was so Roman of them. God not only became a man, he was so malleable, the Romans could remove him from his *Yahuwd* | Jewish roots and turn him into a Roman. He was easily controlled as well, always depicted as a baby in his mother's arms or nailed to a stake and suffering unto death. Then by usurping control over his alleged testimony, they could make him say whatever they wanted, whatever they needed to promote the greatest crime in human history.

The fact that the mother was modeled after Astarte, the Queen of Heaven and Mother of God in Babylon, was convenient because it made the ensuing religion easier to impose. Pagan Romans were already worshiping her. The image of a dead god on a stick (even altered as it was from the Roman form of crucifixion, which appeared more like a capital T so that the horizontal beam could be reused), served Roman interests. Nothing says submit or die more clearly than the world's most agonizing implement of torture.

With a little judicial editing, well actually a comprehensive rewrite and embellishment of the Gospels by Eusebius, the empire would hold the keys to heaven. The Beast was reborn as the Church.

However, as mentioned, there were men at the time who knew that this was nonsense. The Messiah Dowd was entirely human. The totality of Yahowah won't fit into a 3-D construct nor into the totality of our solar system. Rome's entire creative repurposing of pagan deities was insane.

The Pesach 'Ayil bore Dowd's *nepesh* | in a man's body, such that it could be sacrificed as the Passover Lamb and destroyed in accordance with the Towrah. Dowd's projected consciousness could then be laden with the former waywardness of the Covenant's children, with the

Set-Apart Spirit depositing our prior religiosity and politics in She'owl during UnYeasted Bread for our benefit.

However, to acknowledge the truth meant accepting the Towrah. By doing so, there could be no Jesus Christ, no Christians, no Christianity, no dead god on a stick, no Church, no Trinity, no Lord God, and no Roman Catholicism.

Therefore, at the Nicene Council, the emerging Roman Church chose to ignore the realization that Dowd was the Messiah and that he had come to fulfill Pesach. They had to upend his purpose because the Passover Lamb did not come for us to pay attention to him, for us to listen to him, for us to worship him, for us to pray to him, for anyone to turn him into a god, or to promote an anti-Semitic religion.

Those who place their faith in the misnomer, Jesus Christ, and who believe any of this Roman revisionism, have squandered their souls. Even those who focus on the Passover Lamb without recognizing who he was and why he was them, misconstrue what was being achieved.

The most outspoken advocate of the truth at the time was Arius – and even he was playing with half a deck. He cited Yahowah and Dowd's testimony to prove that, according to God and reason, the Son was not equivalent to the Father. But this truth had to be eradicated for the new religion to prosper in the anti-Semitic culture of Greece and Rome. As a result, those who agreed with Arian were labeled heretics and Iesous Christos became the "Lord God," entirely divine – with "the fullness of the godhead residing upon him bodily."

With Constantine imposing the edicts of the Nicene Council, the future of Christianity was settled politically and religiously. Any other form of the religion, even any other approach to God, was labeled heretical, such that those advocating it could be hunted down and tortured to death.

They would rewrite history to establish the uniform observance of the pagan celebration of Easter. Truth would be discarded to promulgate Canon Law and to degrade Yahowah's name and His Towrah. God's actual instructions and His Covenant would be outlawed to impose the resulting religion on Rome's subjects.

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 Nicene Council. The third materialized 55 years later under Theodosius when he imposed the resulting religion in 380 CE. 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.

There would be more meetings and decrees to be sure, but the world was profoundly punished during the Easter Nicene Council in 325 when Jesus Christ became the Christian god. It was pummeled again in 380 when the Trinitarian religion was imposed as the only acceptable 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 doling out the abuse. All non-Nicene 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 construct, unless, of course, they

could be converted into palaces for his lords or into 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 in northwestern Spain.

However, four years later when Gratian invited Theodosius to take command of the Illyrian army following Valens’ 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, as it does Constantine, neither were bastions 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, who was not alive at the time and, therefore, promoting hearsay, claimed the following of Theodosius: “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.”

With the imposition of Roman Catholicism and the transition from Empire to Church, from Emperor to Pope, predicated upon the edicts of these two horrendous individuals – Constantine and Theodosius – it is little wonder that it all turned out so badly. This deplorable 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' morbid existence that would influence the world for the next millennium. 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 additional contribution to Christendom included 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 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 monument became Emperor Constantius II Obelisk. The pagan symbol currently stands next to the Papal Palace in the Vatican. It is also covered from tip to base in the names and claims of false gods.

The most famous Roman Catholic obelisk, the one in the center of the Vatican, was brought from Egypt to Rome by Caligula. It reveals that there is no distinction between this evil Empire and its Church. One simply emerged out of the other.

Another issue that would loom large in Theodosius' 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 Flavius 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 – nor Rome's.

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 considered of 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 his 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, with the cross of Jesus going on before! Christ, the royal Master, leads against the foe; forward into battle, see his banner go!"

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.

Soon thereafter, the pagan aristocracy in Rome reinvented themselves as papal families providing decadent popes for the new Church. It all became Machiavellian.



We have arrived in the 5th century. It opens with the Battle of Pollentia in 402 CE. Stilicho, who was the son of a Vandal father, was serving as Consul on behalf of Theodosius' children, who were still too young to govern. He was assigned the task of subduing the disgruntled Visigoths. They were rebelling because Rome reneged on its promises.

Taking back what they felt they were due by force, they plundered the territory immediately adjacent to Constantinople. The empire was in such deplorable shape, the city bribed the Visigoths to stop robbing them. But that did not work, so the Visigoths, who were now Christians, devastated the Peloponnese and the Balkans.

After doing so, their leader, Alaric, tried negotiating with the Western Empire for status, as well as rations and supplies for his troops. But turnabout wasn't considered fair play, and he was rebuffed. The Roman government, which had imposed all manner of onerous deals on those they considered barbarians, thought it beneath them to make deals with barbarians.

Before his death, Emperor Theodosius had set these pieces into motion – essentially assuring Rome's demise. After all, with the Roman Church having risen like a Phoenix from its carcass, the empire was disposable.

Theodosius signed a treaty with the Visigoths, who at the time were the Empire's most formidable foe. Then he demeaned them, calling them rabble and, thus, serfs, even after allotting their king's vast territorial concessions. Soon thereafter, one of the enriched monarchs, the aforementioned, Alaric (meaning: Ruler of All), unified the Visigoths, becoming king of kings.

Then, desirous of learning the Roman ways in order to help his people survive them, Alaric accompanied Theodosius' army. He saw how the Romans willingly sacrificed the lives of his people in their battles, witnessing

the great slaughter of the Visigoths who were deployed in combat between the Eastern and Western Empires – seeing half of them 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, building upon the arrogance and subsequent 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. Blessed are the peacemakers, for they shall be called the children of god.

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. 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 medicine. 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 the Caspian Sea around the 1st century. They would

resume their westward migration in the 4th and 5th centuries, appearing north of the Black Sea in today's Ukraine around 370 CE.

The Huns crossed the Volga from there and attacked the Alans, whom they subjugated. From that point, the Huns began plundering Gothic settlements. Unsatisfied, the Mongolians would pursue the Visigoths, displacing native peoples who sought asylum in the Balkans and then in northern Italy. It was the domino effect, with people pushing into others, 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. It also allowed them to settle in the Pannonia Province, which the Huns used 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.

At this point, 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 Officium*. Complicating matters 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 the motive and means to sack Rome.

Collectively, they would hold the Romans accountable for the misery the empire had inflicted on them and upon so many others. After invading Italy, they would lay siege to the Eternal City in the autumn of 408 CE. With its 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 Roman Senate, which by this time had become the breeding ground for corrupt and self-indulgent popes, dispatched Pope Innocent to Ravenna to encourage the child Emperor Honorius to make a deal with the Goths. En route, Alaric intercepted him and 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.

With the request in hand, 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 Alaric's request, foolishly insulting him in the process 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 Militum* – 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, the man who would never live up to his name was shaking in his sandals, ready to surrender – that is until an army from the Eastern Empire arrived at his doorstep.

This 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 one of those involved, 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 the 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.

With the city of Rome in ashes, in 419 CE, a coalition of Suebi (Baltic Germans) allied with the remaining Imperial Roman forces to combat a confederation of Vandals (East Germans) and Alans (Iranians) in Leon, Spain. Thereafter, as if fighting over a corpse, in 432, Romans clashed with Romans when the Junior Magister Militum Flavius Aetius and the Senior Magister Militum Bonifacius were 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 Romans 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. However, due to the Christian influence, there was no longer any pretense of historical accuracy. Therefore, 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 along the Vit River, a tributary of 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. Moreover, he lost too many soldiers at the Battle of Utis to mount another campaign.

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. The Greeks supposed it was the gateway to Hades. But these skirmishes were just the lull before the storm.

In hopes of delaying the inevitable, Emperor Theodosius II, a junior Augustus, and Honorius' 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 the laws and edicts promulgated by Constantine's spiritual advisors, thereby creating the groundwork for Emperor Justinian's *Corpus*

Juris Civilis of the Eastern Orthodox Church. By this time, it 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 Mary “*Theotokos* – Mother of God” and those who rejected that title because God, as an eternal being, could not have been born. Nestorius’ compromise, a heresy later called Nestorianism, was initially supported by the emperor but opposed by Archbishop Cyril of Alexandria. At the request of Nestorius, 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 Heaven and Madonna of their Trinity.

Moving from religion to war, 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, predicting that one of the enemy leaders would be killed. Wanting Aetius 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, however, even by Roman standards. As a wealthy Senator and prominent aristocrat, he had been instrumental in the murders of General Flavius Aetius and Emperor Valentinian III. 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 Maximus placed a wager on a game that Maximus lost. Without his purse, Maximus left his royal ring as collateral, guaranteeing that he would pay the debt. But according to Roman lore, Valentinian III 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 counsel. 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' 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, all while respecting the pope's directives. They minimized their use of arson, torture, and murder, but not stealing or kidnapping. And who said that Christianity wasn't a positive influence?

Speaking of the Vandals, the English term "vandalism" is derived from this period, because the Vandals stripped away almost 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 of 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 fading empire.

Having been stripped of his title by Ricimer, Rome's emperor *de jour*, Aegidius decided to invade Italy. Meanwhile, the Visigoths saw this as 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 battle 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 skirmish of the 5th 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 6th century, claims, “The Saxons dipped red and savage tongue in the western ocean.”

The 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.”

Me thinks that they were not Israel, but me knows that their Lord was uninterested in their love.

Consulting a late 10th 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 was to develop mythical characters and then set them into the flow of their revisionist history. They sought to sensationalize the merits of their ancestors and promote unifying religious, political, and military propaganda. This speaks to how they created the false characterization of Dowd, 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 6th 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 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 once grand-appearing edifice for many months. Inside the crumbling relic, 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 Vigilius, who had fled to the safety of Syracuse, dispatched his fleet of ships to Rome but they were intercepted by the Goths. Meanwhile, the dwindling 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.

Somehow, with visions of carnage swirling in his head, Totila relented, ostensibly to pursue the Byzantine army through Apulia – the slender heel of the boot set between the Adriatic and Ionian Seas. 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 still 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 statements of Dany'el 7. By way of review, they reveal...

“In the first year of (*ba chad shanah la*) *Belsha'tsar* | the Lord Supports his Dictator (*Belsha'tsar*), the ruler of (*melek*) *Babel* | to Commingle and Confuse on behalf of the Lord (*Babel*), *Dany'el* | My God Judges, Vindicates, and Condemns (*Dany'el*) saw (*chazah*) a revealing vision (*chelem*) along with (*wa*) distinguishing

insights (*chazuw*) in his mind (*re'sh huw'*) while upon his bed (*'al mishkab huw'*).

Thereupon, during (*ba 'edayn*) the prophetic revelation (*chalam*), he was prompted to write a complete copy of (*kathab*) the things (*milah*) being communicated (*'amar*). (*Dany'el 7:1*)

Dany'el | God is My Means to Decide Between Vindication and Condemnation (*Dany'el*) responded (*'anah*) and said (*wa 'amar*), 'I am able to see (*hawah chazah*) the vision with my sensory perceptions (*ba chazuw 'anah*) during the night (*'im lyly*).'

And (*wa*), behold, right there (*'aruw*), four (*'arba'*) spirits (*ruwachy*) of the heavens (*shamayn*) were churning up (*guwah*) that which corresponds to the Great Sea (*la yam rab*). (*Dany'el 7:2*)

Then four (*wa 'arba'*) monstrous beasts, powerful and mighty creatures, lordly and militant (*chyuwah rab*) came up from and emerged to project the thinking and influence of (*salaq min*) the Sea (*yam*), evolving, changing, and transforming to frustrate while being progressively more defiant (*shannah*), one to another, each growing in opposition (*da' min da'*). (*Dany'el 7:3*)

The first in the series (*qadmay*) can be associated with (*ka*) a fierce and powerful lion (*'aryeh*), but with (*wa*) the wings (*gaph*) of (*dy*) an eagle (*nashar*) upon it (*la hy*).

I kept watching (*hawah chazah*) while (*'ad*) her wings were plucked off (*marat gaph hy*). So then (*wa*), she was lifted up and resurrected (*natsal*) from the earth (*min 'ara*).

Upon (*wa 'al*) two feet (*ragalyn*), like a man (*ka 'enash*), it arose and was established, becoming influential and powerful (*quwm*). Additionally (*wa*), the heart and mind, the desires and inclinations (*labab*), of

a mortal man ('enash) were given to it (yahab la hy').
(Dany'el 7:4)

So then, behold (wa 'aruw), another ('achoran) beast (chyuwah), a second one (tinyan), resembled (damah) a bear (la dob). On one side (wa la satar chad), it was fully developed (quwm). And (wa) there were three (telath) ribs ('ala') in its mouth (ba pum hy'), between her teeth (ben shen hy'). And (wa) therefore (ken), it was said of her ('amar la hy'), 'You have chosen to rise up (quwm) and devour ('akal) an abundance (sagyi') of human witnesses and potential heralds (basar).' (Dany'el 7:5)

At another point in time in this same sequence (ba danah 'atar), by remaining observant, I was able to witness (hawah chazah) the revelation (wa 'aruw) of another ('achoran), this one resembling (ka) a leopard (namar). And with it (wa la hy') were four wings ('arba' gaph), such as (dy) a bird (owp). They were on her back side ('al gab hy'). The beast (la cheywah) had four heads (wa 'arba' re'sh), and to it (la hy') was afforded (yahab) governmental dominion and the power to rule (wa shalatan). (Dany'el 7:6)

Following this sequence of events (ba danah 'atar), I remained observant (chazah hawah) regarding this revelation during a time of enfolding darkness (ba chazuw lyly). And behold (wa 'aruw), the fourth (raby'ay) monstrous beast (chyuwah) was the most fearsome and formidable, dreadful and frightening, respected only for being overtly oppressive, terrifying, and threatening (dachal), genuinely horrifying and appalling, terribly gruesome (wa 'eymatan), with (wa) an exceptionally powerful and preeminent military (yatyr taqyph).

It had (wa la hy') teeth comprised of iron (shen dy parzel la). Great multitudes, including the highly

populated and powerful (*rab*), it devoured and devastated (*'akal*), crushing the remainder (*wa daqaq wa sha'ar*) with its feet (*ba ragal hy'*) by trampling them down violently, celebrating while destroying them (*raphats*) under foot (*ba ragal*).

And so (*wa*), this one was different in its transformation and evolution (*hy' shanah*) from all of the other (*min kol*) beasts (*chywah*) which preceded it (*dy godam hy'*). Ten (*wa 'asar*) horns (*qeren*) were extended from her (*la hy'*).” (*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 (Portugal), 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 provided Dany'el with an amazing vision, and even tried to explain it to him. So, it's no surprise that he sought to understand and then share what he had witnessed. 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) **what was with the horns** (*ba qeren*) **and then, behold** (*wa 'aluw* – there while paying attention), **another and final** (*'achoran* – someone else and something different which appears in the end) **horn** (*qeren*), **a smaller one of lower status** (*za'eyr* – little and lowly, insignificant and worthless, one to be brought down and dissipate), **came up between them and among them** (*selaq ben 'inuwn* – grew out and ascended in their midst).

And three (*wa talat*) **among** (*min* – from) **the initial group of horns** (*qadmay qeren* – the previous horns) **were dehorned** (*'aqar* – were deprived of their horns, with them pulled out at their roots, cutting them off at the stump, and plucked up) **from before her** (*min qodam hy'* – from involvement in the previous relationship with the Beast).

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, of humankind) **in this unique horn** (*ba qeren da'*), **along with** (*wa*) **a mouth** (*pum*) **speaking powerfully and abundantly as if an esteemed rabbinical 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 important issues regarding the almighty).” (*Dany'el* / My God Judges, Vindicates, and Condemns / Daniel 7:8)

At this point, Dany'el was overwhelmed, confused, and agitated. The vision was frightening to be sure, but mostly appalling. How was it that humankind, with all of its potential, with all Yahowah had provided, could be this horrid? From Babylon to Persia, from Greece to Rome, and from the Empire to the Church, man continued to devolve, becoming progressively more duplicitous, destructive, and deadly.

Since we can read ahead in the text and see that the identity of the *Chywah* | Beasts are disclosed, and with the

benefit of history, this progression from bad to worse is readily discernible. But even with further elaboration, we have far less data from which to ascertain the names of the ten horns which emerged from the Beasts of Imperial Rome and the Roman Catholic Church as presented in Dany’el 7:7 – which is why we tabled the subject.

And now, we find ourselves scratching our heads along with Dany’el as to the identity of the final horn, the *Za’eyr* | Lowly and Little One with human characteristics that is predicted to arise from among the undisclosed ten nations. All we know at this reading is that they will not only evolve out of the Roman Empire and the Roman Church, but that they will do great harm to the Land and perhaps the world.

The fact that this infamous and verbose ruler will take down three of the ten nations is intriguing, but also left unspecified. Adding to the intrigue is the realization that the rise of the one leader, the ten nations, and the demise of three of them will be Last Days events, not past days – so we do not have the luxury of history as our guide.

Further, while considerably more information regarding all of this will be provided as we move from Dany’el 7 through the 8th, 9th, 10th, and 11th chapters, we are explicitly told in the 12th chapter that an accurate explanation of the last 3½ years will not be forthcoming until we are nearly in the throes of them. And even then, there will be very few who understand, although they will enlighten many as we approach Yahowah’s return.



Indeed, in the concluding chapter of Dany’el, we are told that something marvelous happens in the midst of something equally horrific. The Last Days will be a

tumultuous time. And so, before we attempt an explanation, even before we have been afforded all of the details which will soon be forthcoming, let's consider what God revealed to Dany'el in the 12th and final chapter.

It is here we discover that “*wa ha sakal* – one or two with insight, along with those who are discerning with the capacity to understand, will learn based upon what will be taught.” Then: “*zahar* – they will become prominent, obtaining a high status, being respected among heavenly beings, shining brightly while enlightening.” This is because they will be “*ka zohar* – like light, brilliant and intense, glowing while teaching and admonishing, enlightening and warning.”

The scope and nature of these informative heralds, and likely also those who will benefit from them and join them, will be “*ha raqya*’ – a big deal, as rock solid as it is expansive, so enormously important that its merits are comparable to the entirety of the universe.”

As a result: “*wa tsadaq ha rab* – the numerous and valued individuals who are right will be vindicated” becoming “*ka ha kowkab* – like stars, heavenly and powerful, brilliant luminaries” “*la 'owlam wa 'ad* – forevermore as restored and eternal witnesses.” That is quite a promise, but also one which comes with a sobering reminder – a great deal is at stake, and it is important that we do our part to capitalize upon this opportunity.

So, with the fate of humankind and with your soul hanging in the balance, here is the concluding chapter of Dany'el for your consideration...

“And so at that time (*wa ba ha 'eth ha hy*'), *Myka'el* | One Who is Truthful and Right About God (*Myka'el* – Who is Correct About the Almighty, Who Validates these Connections with God; from a compound of *my* – who is *ky*, *ka*, and *ken* – verifying these associations, connections, and comparisons to be correct and truthful, even emphatic

and certain regarding of *'el* – Almighty God), **who is representing the king** (*sar* – the one serving the anointed leader by focusing on his family and their relationship as an authorized and designated individual), **will have an important role in nourishing the growth and promoting** (*ha gadowl* – will be applicable and vociferous, even intense, using amplification to empower, distinguishing himself by magnifying) **your family's children** (*'al ben 'am 'atah* – on behalf of the people and their children), **taking a stand, present and accountable** (*'amad* – standing up, never bowed, appointed and supported (qal participle)).

Then there will be (*wa hayah* – so there will exist (qal perfect)) **a Time** (*'eth* – a period) **of Trouble** (*tsarah* – of confinement, anguish, and distress, of competition in the relationship, of tribulation and affliction, of adversity and of the adversary, of being opposed and then constrained), **beyond which has ever existed** (*'asher lo' hayah*) **from a gentile nation** (*min hayah gowy* – occurring as a result of gentiles, people other than Yisra'elites) **prior to this time** (*'ad ha 'eth ha hy'*).

And (*wa*) **during this period** (*ba ha 'eth ha hy'*), **your people** (*'am 'atah* – your family) **will be saved, everyone rescued from harm's way and delivered** (*malat kol* – all will be spared and liberated (nifal imperfect)) **who is found** (*ha matsa'* – who is discovered) **written** (*kathab* – inscribed and engraved, recorded and listed in writing) **in the book** (*ba ha sepher* – within the written record).” (*Dany'el* 12:1)

There are thirteen references to *Myka'el* in the Towrah, Prophets, and Psalms, ten of which address ordinary individuals from long ago. The three depictions which apply to this particular individual are found only in *Dany'el* – with the other two appearing in the 10th chapter. Therefore, what we know of him, his identity and purpose, is explained here.

The most overriding clue to the nature of this individual is the recognition that *Myka'el* | One Who is Truthful and Right About God is a descriptive title rather than a name each of the three times that it is presented. It is a compound of several Hebrew words, beginning with *my*, which is an interrogatory, asking us if we know “who” is being addressed.

This is followed by a contraction of *ky*, *ka*, and/or *ken*. If *ky*, then it means “indeed,” speaking of someone who is “certain, sure, and truthful” and who is “emphatic and reasonable.” If *ka*, then this individual has a propensity to make the kind of “comparisons and associations” needed to understand. And if *ken*, then his claims about Yahowah are “verifiable and correct, truthful and certain.”

Myka'el concludes with *'el* which is Yahowah’s title, meaning Almighty God. Therefore, *Myka'el* asks those seeking to understand: who, indeed, is confident and truthful, emphatic and reasonable about God, consistently and definitively making the kind of comparisons and associations needed to verify that he is correct, even certain, about God. Or more succinctly – *Myka'el* | Who is Truthful and Right About God.

As we would expect from such an individual, especially as we approach Dowd’s return to defend and lead his people, *Myka'el* is *sar* | representing the king. He is *sar* | serving the anointed leader by focusing on his family and their relationship with God. As such, he is *sar* | clearly designated, overtly authorized, and resolutely empowered.

Few things are more important than recognizing that Dowd is the Son of God, our Shepherd and the Lamb, the King of Kings, and the returning Messiah. This realization not only nullifies the aspirations of Progressives, Judaism, Christianity, and Islam, it presents the ultimate Yahuwd calling his people home. This is the essential truth

documented throughout *Yada Yahowah* and, in particular, in *Coming Home*.

Next, we are told that Myka’el will *ha gadowl* | play an important role in nourishing the growth of, while promoting, “‘*al ben ‘am ‘atah* – your family’s children.” This means that he will *gadowl* | intensely and vociferously distinguish himself through amplification to empower the prophet’s people – a.k.a., Jews.

Further, not only will Myka’el ‘*amad* | be appointed and supported while taking a stand on behalf of the Chosen People, he will begin immediately prior to ‘*Eth Tsarah* | the Time of Trouble. And so that there is no mistaking the timing as our own, we were told that the resulting *tsarah* | confinement and adversity will be as a result of gowym and their nations being more overtly hostile toward Jews and Israel than at any time in history – worse than Assyria, Babylon, Greece, Rome, the Church, Muslims, or Nazis.

And if that was not enough to correctly identify *Myka’el* | One Who is Truthful and Right About God and place him *ba ha ‘eth ha hy’* | in this specific period, his contribution to Yahowah’s Family will be to *matsa’* | find and then share *kathab* | what is written *ba ha sepher* | in the book such that Yahuwdym are *malat* | rescued from harm’s way and delivered unto Yahowah.

Recognizing that this realization regarding Myka’el destroys the credibility of Judaism (because he is right about God), Christianity, and Islam (both for the same reason), let’s be thorough in our analysis. When Myka’el is initially introduced, it is in Dany’el 10:13, where he is ‘*echad ha sar ha ri’shown*. ‘*Echad* means that Myka’el is either “a certain one of” or “the one and only” in his stated role. He is either “the first” or “the foremost on this particular occasion.”

As the *ha sar*, he is “the leading representative of the king” – at least pursuant to this particular mission on

Dowd's behalf. As a *sar*, he is "authorized, empowered, and capable," so he "will prevail" even "when challenged."

Ha ri'shown reveals that he is "the primary and foremost" and, thus, "the principal person" serving in this capacity. He is likely the "first" to do so. *Ri'shown* reveals that he would have "began" conveying this particular message "before" anyone else.

Therefore, Myka'el is first and foremost, one of the leading representatives of the king, a certain individual who was among the first authorized and empowered to serve in this capacity – which is to explain what we are reading here in Dany'el.

This is further affirmed in Dany'el 10:14, which is in Myka'el's voice and reads, "Now I have come to provide you with an understanding of what will happen to your people in the end of days, because the revelation pertains to that time."

The second of three references to the Myka'el who was responsible for explaining Dany'el's vision is found in the 21st and concluding statement of the 10th chapter. There, we learn that his role was *nagad* | conspicuously reported to us by *ha rashuwm* | having been inscribed *ba katab* | in writing in the book *'emeth* | which is trustworthy, enduring, and reliable. It also reveals that he was and will be *lo' echad chazaq* | uniquely contentious and very intense, even overpowering in pursuit of the restoration of God's people. And once again in this pronouncement, Myka'el is a *sar* | leading representative of the king and his family.

It is mistakenly assumed that *Myka'el* is the name of an archangel – but such nonsense comes from the book of Jude in the New Testament where there is a mythical "dispute" between "Michael, the archangel," and "the Devil" over the "body of Moses" "durst not bring against him a railing accusation." Let me assure even those who

venerate gravesites – the prophet’s words matter, while his body was irrelevant, devil be damned, durst or not.

Mal’ak do not *sar* | represent kings. Moreover, there is no record of anyone named *Myka’el* writing anything which would *gadowl* | have promoted the growth of Yahowah’s Family. In particular, while *mal’ak* have speaking roles, they are seldom vociferous, they do not rely upon amplification, nor is it their role to magnify anyone. And as we will discover in due time, Gabry’el isn’t a *mal’ak* either. He is, instead, the greatest of the men of God.

Therefore, *Myka’el* is descriptive of a person who validates and verifies the status of our relationship with the Almighty. He will be present and accountable, appointed and supported prior to Yisra’el’s descent into the Time of Trouble. So, unless someone arrives on the scene and uses their translations and insights to compose something comparable to the 35 volumes of *Yada Yahowah* within the next few years, you are reading the results of *Myka’el*’s service to Yahowah and Yisra’el by doing his best to represent Dowd as our returning king. But more than this, *Myka’el*’s role is to explain *Dany’el*’s vision so that we understand it before it is too late.

As bad as Rome and Roman Catholicism have been, what is about to unfold will be worse. In the annals of human history, considering the blight of nations, even the bitterness of the *gowy*, nothing has ever existed which can compare to the *‘Eth Tsarah* | Period of Anguish, Adversity, and the Adversary.

All we have read has built up to this point. The confounding confusion of Babylon and the Bible was horrific as it metastasized through Persia, Greece, Rome, and Christianity, but it will become ever more vicious and deadly because the worst is yet to come.

Fortunately, it is during this Time of Trouble that God's people will be saved. And those who are rescued will find their names scribed in the book of life.

“And many important and infamous individuals (*wa rab* – numerous people, an undisclosed but significant quantity) **of those who are asleep** (*min yashen* – from those in an altered state of consciousness) **in the dust of the earth** (*‘adamah ‘aphar* – of the natural elements of the material realm) **will be awakened** (*qyts* – will be roused (hifil imperfect)), **some of these** (*‘eleh*) **to the restoration of life everlasting** (*la chay ‘owlam* – to be restored and invigorated, growing forevermore) **and others** (*wa ‘eleh*) **to eternal** (*‘owlam* – perpetual and everlasting) **scorn and shame, insults and reproach, accusations and censure** (*cherpah* – disgrace and contempt, the dishonor of a diminished status) **for having been abhorrent and appalling** (*dera’own* – for goading people in a repulsive and loathsome manner, prodding them as animals).” (*Dany’el* 12:2)

After the arrival of Myka’el and his uplifting and enlightening message on behalf of the Covenant Family, after the Time of Trouble, and even after Yahowah has redeemed His people, rescuing those written in His book from harm’s way, God will deal with the most important and infamous souls – those who were right and those who were wrong – among those who have passed away prior to His return. Those who are awakened will be headed to one of two outcomes – *Shamaym* or *She’owl*. Those who read the Book and who have found the means to restore their souls in the Book will live forevermore with the Author of the Book.

However, those who sought to change the Book, discard the Book, or write their own book will be awakened to *cherpah wa dera’own* | contempt and censure for having been so abhorrent in the goading of others. And while this will serve as the reward for the Covenant’s children and the

punishment for those who have harassed them, the vast preponderance of people will not be awakened for either of these eventualities – only the most influential and infamous, either good or bad. We know this because Yahowah specified that *rab* | many of status or renown will be awakened, not *kol* | all.

“Therefore, the circumspect with insight, who are discerning, demonstrating the capacity to understand (*wa ha sakal* – the one who is intelligent, properly instructed, and successful, with desire to be observant so as to comprehend, who will learn based upon what will be taught) **will become prominent, obtaining a high status, being respected among heavenly beings, shining brightly while enlightening and admonishing** (*zahar* – they will teach and warn, they will brilliantly persuade and dissuade (hifil imperfect)), **similar to the light** (*ka zohar* – like the brilliant and intense glowing of a guide, directing and cautioning, educating and alerting) **of the expansive universe** (*ha raqya*’ – of the heavens, a big deal, as rock solid as it is enormously important, with merit comparable to the entirety of spacetime), **such that they will be greatly valued for the numerous worthy individuals who will be vindicated for being right** (*wa tsadaq ha rab* – there are many who will be correct and thus acquitted) **becoming like stars** (*ka ha kowkab* – similar to heavenly and akin to powerful and brilliant luminaries) **as eternal and restoring witnesses forevermore** (*la ‘owlam wa ‘ad*).” (*Dany’el* 12:3)

There is much to be done, much to learn and teach. God’s people will grow in understanding, and they will enlighten and admonish others.

Ultimately, all of Yahowah’s Covenant children will become like our Father. We will be transformed into light and, thus, become immortal, perfected, and greatly empowered. The remnant who survives to greet our Father upon His return will be bright, well-educated, and alert.

And, therefore, the expansiveness of the universe will be our playground. These are the benefits of being right.

This known, there is more to this prophetic declaration. The *ha sakal* | insightful are masculine plural, suggesting that Yahowah is speaking of His two witnesses. They will pack a punch, wielding words wisely. And they will be the most prominent people in the world at this time. Their role will be to enlighten those who choose the Covenant while admonishing those who oppose God's Family.

'ElYah and Myka'el will have become spiritual beings, and thus upon their return, they will appear as light. And while you would not think that there is much a couple of sarcastic and judgmental fellows could do to impress the heavenly host, these guys are going to have friends in high places. Not only is their witness going to be appreciated and valued by the chosen on Earth, it will resonate in heaven too.

Also encouraging, as a result of their witness, many Yahuwdym will come home, returning to Yahowah. They will be vindicated for having been right, enriched and empowered by the eternal and restoring witness of God's word.

Dany'el's work as our scribe is now over. There will be a long intermission and then the work of the witnesses will commence. And among their roles will be to leave the religious without excuse, so that, when they are judged, they will have no one to blame but themselves.

“As for you, Dany'el (*wa 'atah Dany'el* – and so for the one whose God is his means to decide between vindication and condemnation), **seal up this testimony, making the message secure while precluding access to the meaning hidden within the words** (*satam ha dabarym* – exclude access, closing off the message so that it is protected) **and place a stamp and signature on the book**

(*wa chatam ha sepher* – affix a seal, fastening the written message inside the scroll) **until before the time of the restoring witnesses runs out** (*‘ad ‘eth qets* – during the concluding period for the witnesses).

Many, and notably rabbis and others who are infamous and exalted (*rab* – numerous), **will wander about aimlessly, rowing up a waterfall** (*shuwth* – roaming around randomly, accomplishing nothing while rowing against the current (polel imperfect)), **even with access to information which leads to understanding** (*wa ha da’ath* – even as learning the truth is made readily available) **becoming more prevalent** (*rabah* – increasing in quantity and quality (qal imperfect)).” (*Dany’el* 12:4)

This realization is one of the reasons we turned to *Dany’el* 12 prior to analyzing the symbols presented in the 7th chapter. An accurate assessment of the events being foretold, even identifying the names of the people and nations, will not occur until Yahowah determines it to be appropriate to disclose.

As I share these thoughts with you in the late summer months of 2022, with just 11 years left until Yahowah’s return, and only 7½ years prior to the commencement of the Time of Troubles. I am hopeful that we are close enough to both that we will prevail in unraveling the mystery of who will be doing what to whom and when. But if not, we will do our best to set the stage – to present Yahowah’s prophetic witness as clearly, correctly, and completely as possible.

I am particularly fond of the concluding statement: *rab shuwth wa rabah ha da’ath* | many, and notably rabbis as well as others who are infamous and exalted, will wander aimlessly while foolishly attempting to row up a waterfall, doing so at a time when access to quality information which leads to understanding is becoming more prevalent and pervasive. If nothing else comes of these translations

of Dany’el, we have made understanding easier, sharing what we have learned freely and abundantly at www.YadaYah.com. And what we miss, the witnesses will be sure to provide.

“Then I, Dany’el (*wa ‘any Dany’el* – because I know that my God is judgmental, I), **looked** (*ra’ah* – I continued to be observant), **and behold** (*wa hineh* – paying attention), **the two others in the end** (*shanyym ‘acher*) **were present, appointed and accounted for, supported while taking a stand** (*‘amad* – assigned and sustained (qal participle masculine plural)). **One individual** (*‘echad* – a single and unique man) **was now present here** (*henah* – therein and thereby, hither and hereto) **as the means to channel speech, conveying the message** (*la saphah ha ya’or* – as lips which flow at the brink and as the language of the stream).

And the other person (*wa ‘echad* – a single individual) **was simultaneously present close by** (*henah* – now nearby) **as a conduit for words, with verbally expressive lips flowing with language** (*la saphah ha ya’or* – as the means to channel speech, conveying the message).” (*Dany’el* 12:5)

When viewed within the context of what we have just read, and from the perspective provided by Zakaryah and Mal’aky, these are the two witnesses – ‘ElYah and the one described as Myka’el. They are communicating Yahowah’s message to all who will listen. Their presence here in Dany’el 12:5 serves to further underscore the realization that they are the ones being described in the glowing and enlightening commentary found in Dany’el 12:3 and 12:4.

As witnesses, they are conduits for Yahowah’s message. God’s *Towrah* | Source of Guidance and Teaching Flows through them.

“Then (wa) he said (‘amar – he asked (qal imperfect third-person masculine singular)) **to the individual** (*la ha ‘iysh*) **of linen garments** (*ha bad*) **who, for the benefit of the relationship** (‘asher), **was from the dimension above and beyond** (*min ma’al* – out of the higher place) **the source of the waters of the stream** (*la maym ha ya’or*), **‘How long will this restoring witness be until** (‘ad *matay*) **the end** (*qets* – the conclusion and limit) **of these distinguishing and intensely wonderful explanations and astounding communication of things that would otherwise be difficult to understand** (*ha pele’* – of these amazing things, extraordinary occurrences, and miraculous signs)?” (Dany’el 12:6)

Should we be curious as to who asked this question, those present at the time would have been Dany’el, Gabry’el (who we will learn is a pseudonym for Dowd), ‘Elyah, and Yada’, now referred to as Myka’el. One of these three individuals asked the fourth – the one in *bad* | linen from *ma’al* | greater dimensions how much time was remaining. And since everyone but Dany’el would have known the answer, this is being asked and answered for our benefit.

The more interesting question is the identity of the man in linen who had come from a higher dimension and who was clearly above the witnesses and the *mal’ak* in status. And based upon what we learned when reviewing the prophecies pertaining to Kipurym, there is no question that he is Dowd, the returning Messiah and King. He is not only the one who will be ending the Time of Trouble and delivering his people, he is dressed in linen for a reason. Dowd will be serving as the High Priest on Yowm Kipurym, preparing the Mercy Seat for Yisra’el’s reconciliation. As such, his pants, sash, and headwrap will be linen. This is a lesson we learned when translating Zakaryah for the *Mow’ed* | Appointments volume of *Yada Yahowah*.

Dowd's appearance also explains why Myka'el was depicted as *sar* | representing the anointed king while serving his family. Dowd is the King, and we are heralding his return.

This pronouncement indicates that the witnesses will be able to explain the events foretold here in Dany'el and throughout the prophets. So, whatever we may miss today will be resolved soon enough.

Speaking of Dowd...

“Then I listened to (*wa shama'*) the individual (*'eth ha 'iysh*) clothed in linen (*lebuwsh bad*) who, for the benefit of the relationship (*'asher*), was from the dimension above and beyond (*min ma'al* – out of the higher place) the source of the waters of the stream (*la maym ha ya'or*).

He raised (*wa ruwm* – he lifted up) his right hand (*yamyn huw'*) and his left (*samo'l huw'*) toward the heavens (*'el ha shamaym*). And then he made a solemn promise (*wa shaba'* – he swore an oath based upon seven) in conjunction with the One who lives forever (*ba chay ha 'owlam* – through the One who restores life forevermore) that there will be to draw near (*ky' la* – on behalf of actually approaching) *Mow'ed Mow'edym* | **Three Years of Restoring Witnesses to the Appointments (*Mow'ed Mow'edym* – three complete iterations of the continued testimony for the eternal meeting times; from *mow* – this pertains to and *'ed* – the eternal and restoring witness, everlasting testimony, and enduring evidence) **and in the midst of another** (*wa chatsy* – in the middle), **then accordingly** (*wa ka*), **the separating** (*naphats* – the breaking and dividing, even shattering (*piel* infinitive)) **of the hand and outreach** (*yad* – the arm, ability, and influence) **of the set-apart people** (*'am qodesh* – of the family which is distinct and separated, uncommon and unique, special) **will be over** (*kalah* – will**

cease, be finished, and completed (piel infinitive)). **All of these things** (*kol 'eleh*) **will come to fruition** (*kalah* – will be fulfilled (qal imperfect jussive)).” (*Dany’el* 12:7)

Since this story began in the *Gan ‘Eden* 6,000 years ago, Yahowah has chosen to engage through individuals, whether they be ‘Adam and Chawah, Noach and his family, ‘Abraham and Sarah, or the greatest among us, Moseh and Dowd. On this day, and forevermore, Yahowah has chosen to communicate through His favorite son and our eternal Shepherd. So, the returning Messiah and King is making a solemn promise based upon the formula of $6 + 1 = 7$ and in concert with God.

It may sound odd to our ears that Dowd is referring to Yahowah as *Chay ha ‘Owlam* | the One Who Lives Forever and Who Restores Life Forevermore. But it has been 2,500 years since Yahowah last spoke to His people and nearly 3,500 since they last acknowledged His presence in their midst.

‘Eth is the Hebrew word for “time,” not *Mow’ed*, which is among the most important titles in the Towrah. Therefore, Dowd is being quite specific. He is announcing that the events being discussed here will play out over *Mow’ed Mow’edym* | three full cycles of the seven annual meetings and then conclude in the midst of the fourth iteration.

He is revealing that the beginning of this timeline, with the arrival of the witnesses, leading to his return will both occur during one of the *Mow’ed*. Otherwise, there would be no reason to reference this exceptionally important title. And this being the case, the two most important are *Chag Matsah*, which includes *Pesach*, and *Yowm Kipurym* | the Day of Reconciliations leading to *Sukah* | Camping Out with God. Dowd has and will play the starring role in all of these.

If, therefore, the two witnesses arrive on *Pesach* | Passover in year 5,997 Yah, which I have concluded is April 17th, 2030, then the Time of Trouble must conclude in the midst of the annual cycle of Miqra'ey in year 6,000 Yah, which is 2033. Since Chag Matsah is an integrated celebration, Dowd's return with Yah would have to be no earlier than Taruw'ah nor later than Sukah, such that logic dictates that it will be on Kipurym, making October 2nd at sunset in 2033 the last possible moment.

The statement made by the man in white affirms something I surmised years ago – the Time of Ya'aqob's Troubles will be divided into two 3½ year periods. While things will become increasingly difficult for Israel and for Jews between starting in May of 2026, comprising a 7-year period of oppression for Israel, the worst will be concentrated toward the end. And this means that the fulfillment of the Shabuw'ah Harvest will be at the commencement of the Time of Ya'aqob's Troubles in May 2026 while the Taruw'ah Gleaning will transpire upon its conclusion, making it September 23rd and 24th of 2033 – which is what we surmised by studying Yasha'yah 17 and 18.

While we would have expected Dowd to reveal that it *kalah* | will all be over, with every promise fulfilled, only a warrior would say that the hands of the people will no longer be separated or shattered. A sword cannot be lifted nor a shield raised with a broken hand. And in a broader sense, the *yad* represents a person's or nation's outreach and influence, and we know that Yisra'el's will no longer be constrained. Yahowah and His people will no longer be *naphats* | separated, as He and His Covenant Family will walk through eternity hand in hand.

Considering what is revealed next, we must approach all of this with the utmost respect and appropriate humility.

“And I listened (*wa ‘any shama’*), **but I did not understand** (*wa lo’ byn* – I was unable to comprehend, failing to make the necessary connections to distinguish and discern the lesson).

So I said (*wa ‘amar*), **‘Dear sir** (*‘adown ‘any* – my upright one), **what is the end result of these things** (*mah ‘acharyth ‘eleh* – how does this all conclude at the end for the remnant of the descendants during the last days)?” (*Dany’el* 12:8)

He said (*wa ‘amar*), **‘Go, choosing to walk through life** (*halak* – decide of your own initiative to go on with the conduct of your life (qal imperative)), ***Dany’el* | My God is Judgmental** (*Dany’el* – God is My Means to Decide between Vindication and Condemnation).

These words (*ha dabarym* – these statements, pronouncements, declarations, and message) **are sealed up** (*satam* – are off limits, closed up and hidden, inaccessible and unknowable (qal participle)), **enclosed, signed, and stamped** (*wa chatham* – affixed with a seal to prevent being prematurely or inappropriately opened) **until the time of the final witness** (*‘ad ‘eth* – for the time just prior to eternity) **at the very end** (*qets* – at the completion of time during the last days).” (*Dany’el* 12:9)

It is okay. We do not have to know everything to benefit from what Yahowah has provided. *Dany’el* passed away without understanding what he had seen.

This is important for us for two reasons. First, we ought not be dogmatic and pretend to be know-it-alls. Even Moseh wasn’t perfect – nor was Dowd, not by a long shot. We need to know and understand the elements of Yahowah’s plan which are essential, but not everything is life or death. Our relationship with God is not going to suffer if we struggle in trying to determine the names of each horn, for example.

Second, we must come to grips with the reality that there are things that Yahowah does not want openly disclosed. He does not want everything laid out on a silver platter such that even the religious can figure it out. We may or may not answer every riddle in this prophetic puzzle, and yet, we will have fun trying.

In twenty-two years of translating and analyzing, I've seen many things, but never the rarest of the stems – the hitpael – deployed with successive verbs. It is uncommon because it reveals that those being purged of religion and politics are being perfected expressly because they have avoided being misled or influenced by either of humankind's most controlling influences...

“Many (*rab* – numerous and important individuals, an undisclosed but significant quantity of worthy people) **will be purged of prevailing influences and cleansed as a result of choosing to examine religious and political constraints** (*barar* – will be cleansed (hitpael imperfect)), **independently purified as a result of avoiding societal pressures** (*wa laban* – becoming white and spotless by taking personal responsibility for their lives (hitpael imperfect)) **and, thus, they will be refined, benefiting from having been tested and proven right** (*wa tsaraph* – they will be examined and shown to be valuable (nifal imperfect)).

However (*wa*), **of those who will be condemned for acting inappropriately, perpetrating religious and political crimes** (*rasa' rasa'* – those who are wrong, who are guilty, and who will be punished for being evil (hifil perfect)), **none of them will understand** (*wa lo' byn kol* – all of them will remain clueless, totally incapable of making the connections needed to be perceptive and comprehend much of anything (qal imperfect)).

And yet (*wa*), **the ones with insight who are discerning, demonstrating the capacity to be observant**

and circumspect (*ha sakal* – the prudent who closely examine and diligently explore the evidence, showing discipline in their reasoning (hifil participle)) **will understand** (*byn* – will make the proper associations and necessary connections to learn and then teach (qal imperfect)).” (*Dany’el* 12:10)

The fulcrum upon which a soul’s fate pivots downward is religion for most and politics for many. Those who embrace either are ineligible for Shamaym and disqualified from the Beryth.

The conditions of the Covenant are clear. We must walk away from a reliance on human institutions, disassociating from the *babel* | confusing commingling present within religious and political cultures. It is only then that we are permitted to walk to Yahowah and be perfected. And those who are right in this regard, who pass the open-book test, receive the benefits of the Covenant.

While this is a rewarding time for Yahowah’s Family, it is also Judgment Day for those who have led others astray. Religious and political leaders will be tried and convicted for their crimes against man and God.

There are many things of which I am certain. And one of those is that there is no hope for the overtly religious or political. They will remain clueless, even when given access to the truth. Their faith in what they have chosen to believe has rendered them impervious to evidence and reason. Do not waste your breath with them. You cannot help them. They will not listen to God, and so you will not do any better.

We can read the concluding statement of *Dany’el* 12:10 in two different ways. The first is that *sakal* | being observant and circumspect, demonstrating the desire to diligently explore the evidence and then reason our way to understanding represents the means to life eternal. The second is that God is challenging us, saying that if we go

about our study in the proper manner, we will understand even the most challenging prophecies.

That said, since no one has put all of these pieces together to reveal the big picture, *sakal* has been in short supply. And to be fair, considering the source of this challenge – Dowd – he is likely the smartest person who ever lived. And he had the distinct advantage of being Yahowah’s most prolific prophet. What may have come easy for him will not be as effortless for the rest of us. But fortunately, we do not have to be as wise as our shepherd to be among his sheep.

“And from the time (*wa min ‘eth*) the continuity (*ha tamyd* – the continuance and unceasing regularity) is abolished by overwhelming ferocity and force (*suwr* – is changed and rejected in such a manner that a failure to comply is fatal at this moment in time (hofal perfect)) and the devastating and appalling (*wa la shamem* – the desolating and damning) abomination (*shiquwts* – vile religious filth associated with a false god) is appointed (*nathan* – is assigned and brought forth (qal infinitive)), there will be 1,290 days (*yowmym ‘eleph me’ahym wa thesha’* – days one thousand two hundred and ninety).” (*Dany’el* 12:11)

Dowd has provided a number of definitive clues. First, Yahowah’s Mow’ed will be outlawed – abolished with severe prejudice. The hofal stem affirms that someone – and likely the Towrahless One – will compel a change of dates, such that observing the Miqra’ey will become a matter of eternal life and mortal death. Since Ezekiel provides insights into Satan’s intent, he is going to corrupt Pesach and then replace every other Miqra’ey with rituals of his own – including the Feast of the Beast, Do Nothing Day, No Moon Day, and Ignorance Day.

Either Satan or his Advocate will announce that he is God. He will demand to be worshiped at the exclusion of

Yahowah – whom he will condemn and supplant. An appalling abomination, indeed.

Since the Towrah's path to God through the Mow'ed Miqra'ey is being universally rejected, even abolished, by the Towrahless One, we can be assured that the Appalling Abomination will not be occurring during Chag Matsah. However, there is another date of interest. April 4th in 2030 is the first day of 'Abyb, the first month of the year. And it is exactly 1,290 days from the 1st of 'Abyb to the conclusion of Sukah in 2033, which occurs on Tishri 22 | October 15th.

An argument can also be made that 'Abyb 1, 5997 Yah – the date which sets the Mow'ed Mow'edym countdown in motion – begins the previous day, Wednesday, April 3rd at sunset. And while the renewing sliver of light will cover less than one percent of the moon's surface and be obscured by the competing light of the setting sun on the 3rd, if that is the 1st of 'Abyb, then 1,290 days takes us to the beginning of the 8th day of Sukah. And since the 8th day represents eternity, the trials which follow will determine who has earned an enduring stay in She'owl.

We might expect Satan to use this date because it follows the pattern he has established. His approach is to change the things of God, counterfeiting and corrupting them for his purpose, rather than invent something creative on his own initiative. Recognizing this, the Appalling Abomination could represent Satan's grand arrival, in which he sets himself up in Jerusalem as the Supreme Ruler of either Israel or the world. It could also represent Satan's coming-out party, where he declares that he is God Almighty. If so, there would be no more appropriate time for this new era to begin than on 'Abyb 1, New Year's Day.

Affirming these possibilities and others, in Ezekiel, which serves as Satan's autobiography and playbook, we will discover in Volume 3 of *Babel* that just one of

Yahowah's seven Mow'edym will be observed by the Adversary – *Pesach* – and it is corrupted beyond recognition. *Chag Matsah* is otherwise ignored because un-yeasted bread is relegated to an ingredient. In place of Yahowah's Miqra'ey, the Lord of Babel substitutes the Feast of the Beast where Dowd and his Witnesses are on the menu. The faithful are told that they will be eating their flesh and drinking their blood – which Dowd, no doubt, will find sufficiently irritating and insulting to call it an abomination. Satan then institutes Ignorance Day, Do Nothing Day, and No Moon Day – the last of which would correspond with 'Abyb 1, 5997 Yah.

Recognizing the fact that there are exactly 1,290 days from either April 3rd or 4th, 2030 to the commencement or conclusion of the eighth day of Sukah, October 14th or 15th, 2033, the fit is compelling to demark either Satan's arrival as King Dowd's | David's replacement, the Lord's contention that he is God, the initial celebration of the Feast of the Beast, or even a celebration of a special combination of No Moon and Ignorance Day. He will then mandate his corruption of Passover 14 days thereafter and then proceed to impose his calendar thereafter.

It is nonetheless possible that the concluding date could be Dowd's Yowm Kipurym return with Yahowah on Tishri 10 | October 2nd, 2033. If so, it would mean that the Appalling Abomination will occur on Saturday, March 23rd, 2030 – a day which currently has no significance other than it is a Shabat. Either way, the timing is intriguing because in both scenarios, the Appalling Abomination will be occurring just prior to Chag Matsah and the arrival of the two witnesses on Pesach in 5997 Yah | 2030. This, thereby, explains why a banner is going to be elevated by God showing the consequence of this change.

Thinking out loud and sharing my thoughts, there is also the possibility that Satan Incarnate will change the Shabat so that it aligns with the moon. This notion is

expressed in the spurious Book of Enoch and suggested in Ezekiel. In that case, 'Abyb 1, April 3rd or 4th in 2030, would become Satan's Sabbath.

Only one problem remains, and it is found in the next statement where 1,335 days are referenced. We are not expressly told why 45 days have been added, but the clues have been laid out all around us. So, I think the answer is apparent.

With there being exactly 1,290 days, and with the symbolism so appropriate for the beginning and concluding dates of 'Abyb 1 and the 7th or 8th day of Sukah in years 5997 and 6000 Yah, the answer may be staring us in the face. The addition of 45 days, from 1,290 to 1,335, may depict 40 and 5 days following Sukah's eighth day in year 6000 Yah. Forty represents the time of testing throughout the Towrah and Prophets and five is the number of confusion, a designation assigned to the era of political and religious control over Yisra'el and Yahuwdym. Man (6) without God (1) = 5. Therefore, there will be 5 days of trials for the 5 most infamous and corrupting men who ever lived followed by 40 days when the less offensive religious and political players will be judged.

As for the Evil Five on Yahowah's Wall of Shame, consider Paul, 'Akiba, Hadrian, Maimonides, and Muhammad. The contenders, should there be tandem trials each day, might pair up as follows: Paul and Muhammad, 'Akiba and Maimonides, Titus and Hadrian, followed by Hitler and Stalin, with a full day reserved for Roman emperors and Catholic popes as the Beast is broken.

Satan will want to usher in his reign as God on New Year's Day and Yahowah will want to complete His Sukah celebration with His family after His Kipurym return. The business of judgment will wait. And as He has always done, Yahowah will assign the responsibility of eliciting retribution and recompense to those He deems fit – likely

the two witnesses with teams of *mal'ak* | messengers at the ready. This is precisely what we have been reading about.

Therefore, with the Appalling Abomination occurring on 'Abyb 1, 5997 Yah – New Year's Day – the Time of Trouble will run 1,290 days from April 3rd or 4th, 2030 to the commencement or conclusion of Chag Sukah on October 14th or 15th, 2033, in year 6000 Yah. Then the five and forty days of trials will commence with the Witnesses presiding.

“Blessed and delighted (*'ashry* – we are thrilled, enjoying every moment; from *'asher* – to receive the benefits of the relationship and *'any* – we or me (plural)) **are those who continue in this state and who remain confident and certain** (*ha chakah* – are those who anticipate and expect this outcome to occur by adhering to that which can be trusted, longing for it to transpire (piel participle)), **continuing in close contact for the arrival** (*wa naga'* – reaching the point (hifil imperfect)) **of 1,335 days** (*la yowmym 'eleph shalosh me'owah shalosh wa chamesh*).” (*Dany'el* 12:12)

In *chamesh* | five, we find a telling insight. It is closely related to *chamets* | the embittering fungus of yeast which is cruel and oppressive – Yahowah's favorite symbol for the pervasive corruption associated with religion and politics. It is *chamets* which must be removed for us to live with Yah. And that is why those abounding in *chamets* | yeast are enduring the five days of trials for the worst of men followed by 40 days when the less offensive religious and political actors will be judged at the end of the age.

For God's Covenant Family, these are the best of times. For the religious and political, the patriotic and conspiratorial, it is their prelude to hell. And there will be 45 days of trials to set the record right.

There is a subtle reminder here of something we learned in previous volumes. Yahowah is serious about

recompense and retribution – about righting wrongs, holding the guilty accountable, and providing justice and a sense of closure for the victims along life’s way. This suggests that God’s witnesses will not be alone executing judgment. Yahowah’s Covenant Family and those who were abused by the worst of humankind will be in attendance. Although, those who were unfairly stricken will rest in peace knowing that those who tormented them are being held accountable, their souls will not survive to enter forevermore. Only those who were right, who continued to be assured of their relationship with the Almighty, will continue to be blessed and delighted.

I cannot help but smile knowing that my personal journey and work with Yahowah will conclude where it began, with *‘asher*. This is the word which was errantly translated in every English Bible I consulted some 21 years ago when trying to make sense of the prophecy in 2 Shamuw’el 7. *‘Asher* is the first word I would attempt to translate from the Hebrew text. And now, on the cusp of retirement, it defines forevermore with friends and family – many of whom will have journeyed along with me.

Like so many of us...

“Of your own freewill, choose to journey through life, traveling (*wa ‘atah halak* – you should go (qal imperative)) **to the final destination** (*la ha qets* – to the finish line, right to the very end, pushing the boundaries and the limits).

Then you will find spiritual rest, settling down and relaxing (*wa nuwach* – you will find repose and be permitted a vacation in your retirement (qal imperfect)), **allowed to be present and always remain** (*wa ‘amad* – appointed and sustained, empowered and supported, standing up and enduring (qal imperfect)) **in your allotted place** (*la gowral ‘atah* – as your inheritance and share of what is being offered) **at the end of days** (*la qets ha*

yowmym).” (*Dany’el / My God is Judgmental / Daniel 12:13*)

The reason Dany’el wrote this down was for our edification. If this message was just for him, God’s word would have been sufficient. Therefore, we should all live our lives to the fullest extent, pushing the boundaries, so that, when we reach the final destination, there are no regrets. It is why I have been devoted to translating and explaining Yahowah’s Towrah and *Naby’* to the best of my ability as God has equipped me to complete this mission for His people. And there are now many at my side, walking with purpose, fulfilling their roles in Yahowah’s Family and for the benefit of Yisra’el.

We will have all eternity to rest, relax, and reflect upon all that was accomplished during the time it mattered for those whose lives will have been restored. Let’s push ahead, test our limits, and cross the finish line with smiles on our faces and our heads held high.

Before we return to the 7th chapter of Dany’el and consider the events which are foretold, let’s reconsider what we have just read...

“And so at that time (*wa ba ha ‘eth ha hy*’), *Myka’el* | the one who validates this association with God, verifying these connections to the Almighty (*Myka’el*), who is the representative of the anointed king while serving the leader’s family (*sar*), will have an important role in nourishing the growth while promoting through amplification to empower (*ha gadawl*) your family’s children (*‘al ben ‘am ‘atah*), taking a stand, present and accountable, appointed and supported (*‘amad*).

Then there will be (*wa hayah*) a Time (*‘eth*) of Trouble (*tsarah*), beyond which has ever existed (*‘asher lo’ hayah*) from a gentile nation (*min hayah gowy*) prior to this time (*‘ad ha ‘eth ha hy*’).

And (wa) during this period (ba ha 'eth ha hy'), your people ('am 'atah) will be saved, everyone rescued from harm's way and delivered (malat kol) who is found (ha matsa') written (kathab) in the book (ba ha sepher). (Dany'el 12:1)

And many important and infamous individuals (wa rab) of those who are asleep in an altered state of consciousness (min yashen) in the dust of the earth ('adamah 'aphar) will be awakened (qyts), some of these ('eleh) to the restoration of life everlasting, growing forevermore (la chay 'owlam) and others (wa 'eleh) to eternal ('owlam) scorn and shame, insults and reproach, accusations and censure (cherpah) for having been abhorrent and appalling in goading others in a repulsive and loathsome manner (dera'own). (Dany'el 12:2)

Therefore, the circumspect with insight, those who are intelligent and properly instructed, discerning and discriminating, demonstrating the capacity to understand (wa ha sakal) will become prominent, obtaining a high status, being respected among heavenly beings, shining brightly while enlightening and admonishing (zahar), similar to the light (ka zohar) of the expansive universe (ha raqya'), such that they will be greatly valued for the numerous worthy individuals who will be vindicated for being right (wa tsadaq ha rab), becoming like stars (ka ha kowkab) as eternal and restoring witnesses forevermore (la 'owlam wa 'ad). (Dany'el 12:3)

As for you, Dany'el (wa 'atah Dany'el), seal up this testimony, making the message secure while precluding access to the meaning hidden within the words (satam ha dabarym) and place a stamp and signature on the book (wa chatam ha sepher) until before the time of the restoring witnesses runs out ('ad 'eth qets).

Many, and notably rabbis and others who are infamous and exalted (*rab*), will wander about aimlessly, rowing up a waterfall, accomplishing nothing and getting nowhere (*shuwth*), even with access to information which leads to understanding (*wa ha da'ath*) becoming more prevalent (*rabah*). (*Dany'el* 12:4)

Then I, *Dany'el* | knowing that my God is judgmental (*wa 'any Dany'el*), looked (*ra'ah*), and behold (*wa hineh*), the two others in the end (*shanyam 'acher*) were present, appointed and accounted for, supported while taking a stand (*'amad*). One individual (*'echad*) was now present here (*henah*) as the means to channel speech, conveying the message (*la saphah ha ya'or*). And the other person (*wa 'echad*) was simultaneously present close by (*henah*) as a conduit for words, with verbally expressive lips flowing with language (*la saphah ha ya'or*). (*Dany'el* 12:5)

Then (*wa*) he said (*'amar*) to the individual (*la ha 'iysh*) of linen garments (*ha bad*) who, for the benefit of the relationship (*'asher*), was from the dimension above and beyond (*min ma'al*) the source of the waters of the stream (*la maym ha ya'or*), 'How long will this restoring witness be until (*'ad matay*) the end (*qets*) of these distinguishing and intensely wonderful explanations and astounding communication of things that would otherwise be difficult to understand (*ha pele*)'? (*Dany'el* 12:6)

Then I listened to (*wa shama'*) the individual (*'eth ha 'iysh*) clothed in linen (*lebuwsh bad*) who, for the benefit of the relationship (*'asher*), was from the dimension above and beyond (*min ma'al*) the source of the waters of the stream (*la maym ha ya'or*).

He raised (*wa ruwm*) his right hand (*yamyn huw'*) and his left (*samo'l huw'*) toward the heavens (*'el ha*

shamaym). And then he made a solemn promise, swearing an oath based upon seven (*wa shaba'*) in conjunction with the One who lives forever and restores life forevermore (*ba chay ha 'owlam*) that there will be to draw near (*ky' la*) **Mow'ed Mow'edym | Three Years of Restoring Witnesses to the Appointments** (*Mow'ed Mow'edym*) and in the midst of another (*wa chatsy*), then accordingly (*wa ka*), the separating (*naphats*) of the hand and outreach (*yad*) of the set-apart people (*'am qodesh*) will be over (*kalah*). All of these things (*kol 'eleh*) will come to fruition (*kalah*). (*Dany'el 12:7*)

And I listened (*wa 'any shama'*), but I did not understand (*wa lo' byn*). So, I said (*wa 'amar*), 'Dear sir (*'adown 'any*), what is the end result of these things (*mah 'acharyth 'eleh*)?' (*Dany'el 12:8*)

He said (*wa 'amar*), 'Go, choosing to continue to conduct your life (*halak*), *Dany'el* | because My God is Judgmental (*Dany'el*). These words (*ha dabarym*) are sealed up (*satam*), enclosed, signed, and stamped (*wa chatham*) until the time of the final witness (*'ad 'eth*) at the very end during the last days (*qets*).' (*Dany'el 12:9*)

Many (*rab*) will be purged of prevailing influences and cleansed as a result of choosing to examine religious and political constraints (*barar*), independently purified as a result of avoiding societal pressures (*wa laban*), and they will be refined, benefiting from having been tested and proven right (*wa tsaraph*).

However (*wa*), of those who will be condemned for acting inappropriately, perpetrating religious and political crimes (*rasa' rasa'*), none of them will understand, remaining clueless, unable to make the connections needed to comprehend much of anything (*wa lo' byn kol*).

And yet (*wa*), the ones with insight who are discerning, demonstrating the capacity to be observant

and circumspect (*ha sakal*) **will understand** (*byn*).
(*Dany'el* 12:10)

And from the time (*wa min 'eth*) **the continuity, the unceasing continuance** (*ha tamyd*) **is abolished by overwhelming ferocity and force** (*suwr*) **and the devastating and appalling, even damning** (*wa la shamem*) **abomination** (*shiquwts*) **is appointed** (*nathan*), **there will be 1,290 days** (*yowmym 'eleph me'ahym wa thesha*'). (*Dany'el* 12:11)

Blessed and delighted (*'ashry*) **are those who continue in this state and who remain confident and certain** (*ha chakah*), **continuing in close contact through the arrival** (*wa naga*') **of 1,335 days** (*la yowmym 'eleph shalosh me'owah shalosh wa chamesh*). (*Dany'el* 12:12)

Of your own freewill, choose to journey through life, traveling (*wa 'atah halak*) **to the final destination, to the finish line, right to the very end, pushing the boundaries and the limits** (*la ha qets*).

Then you will find spiritual rest, settling down and relaxing during your retirement (*wa nuwach*), **allowed to be present and always remain** (*wa 'amad*) **in your allotted place as your inheritance** (*la gowral 'atah*) **at the end of days** (*la qets ha yowmym*).” (*Dany'el* / My God is Judgmental / Daniel 12:13)



Since there is so much more to learn regarding the identity of the horns growing out of Imperial and Catholic Rome, let's contemplate the possibilities while trying not to get too far ahead of God's story. If you recall, in the 7th chapter of *Dany'el* we read...

“After this, following this sequence of events (*ba danah 'atar*), **I remained observant** (*chazah hawah*)

regarding this revelation during a time of enfolding darkness (*ba chazuw lyly*). And behold (*wa 'aruw*), the fourth (*raby'ay*) monstrous beast (*chywah*) was the most fearsome and formidable, dreadful and frightening, respected only for being overtly oppressive, terrifying, and threatening (*dachal*), genuinely horrifying and appalling, terribly gruesome (*wa 'eymatan*), with (*wa*) an exceptionally powerful and preeminent military (*yatyr taqyph*).

It had (*wa la hy'*) teeth comprised of iron (*shen dy parzel la*). Great multitudes, including the highly populated and powerful (*rab*), it devoured and devastated (*'akal*), crushing the remainder (*wa daqaq wa sha'ar*) with its feet (*ba ragal hy'*) by trampling them down violently, celebrating while destroying them (*raphats*) under foot (*ba ragal*).

And so (*wa*), this one was different in its transformation and evolution (*hy' shanah*) from all of the other (*min kol*) beasts (*chywah*) which preceded it (*dy qodam hy'*). Ten (*wa 'asar*) horns (*qeren*) were extended from her (*la hy'*). (*Dany'el 7:7*)

I was thinking about, trying to understand (*hawah sakal*) what was with the horns (*ba qeren*) 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 (*selaq ben 'inuwn*).

And three (*wa talat*) among (*min*) the initial group of horns (*qadmay qeren*) were dehorned (*'aqar*) from before her (*min qodam hy'*).

Then behold (*wa 'aluw*), eyes (*'ayn*), like the eyes of a human (*ka 'ayn 'enash*) in this unique horn (*ba qeren da'*), along with (*wa*) a mouth (*pum*) speaking powerfully and abundantly as an esteemed rabbinical authority (*malal rab*). (*Dany'el 7:8*)

I caught myself laughing because Sha'awl, the founder of the Christian religion and the author and inspiration behind the faith's "New Testament," chose the Roman name "Paulos" which means "lowly and little." Paul, therefore, serves as the archetype for the Towrahless One whose most appalling act will be the abomination of imposing the Lord as God.

While the 7th chapter, unlike the 12th, was written in Aramaic, Yahowah uses *'achoran* to address the "last" days leading up to and during the Time of Troubles. Therefore, this final horn emerges long after the fall of the Roman Empire – although not its Church.

In Hebrew, the same word, *qeren*, speaks of power, influence, and therefore kingdoms and institutions. Horns were initially used as crowns for kings and leading clerics. As an example, the Horns of Ammon symbolize Alexander the Great's claim that he was the son of the Egyptian god Ammon.

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 Imperial Rome and the Holy Roman Empire, we are immediately drawn to nations which were once part of both. The most important ten would include: Italy, Spain, France, England, Germany, Austria / Hungary, Romania, what was once Yugoslavia, Greece, and Turkey. As for the Lowly and Little Horn and the three emerging nations, let's begin by considering the candidates. In doing so, we are drawn to the plethora of nations emerging from the troubled Balkan region that gave the Romans so much trouble.

Moreover, as we shall learn in the following chapters, the emerging confederacy is every bit as much Greek geographically as it will be a legacy of Rome religiously. And with this in mind, we have to find the intersection of

empires – recognizing that Yahowah is addressing the Macedonian Empire which grew southeast of Greece.

As for Greece, which Rome conquered, the modern nation became sovereign and independent when it seceded from the Ottoman Empire in 1828 and was officially recognized in 1830. And yet, there are portions of the Macedonian realm which 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).

The Romans called ancient Helena “Macedonia” in tribute to Alexander the Great. This region included the entire Greek Peninsula, all of present-day Macedonia (recently renamed the Republic of North Macedonia), and most of Albania, in addition to the western Aegean Islands.

While it may be superfluous, in the 2nd and 3rd 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 North Macedonia, and southwestern Bulgaria), Epirus (extreme northwestern Greece), Thrace (southeastern Bulgaria and extreme northwestern Turkey), Sparta (southeastern 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 North Macedonia. Albania was established after the collapse of the Ottoman Empire in Europe following the Balkan Wars, declaring its independence in 1913 as the Principality of Albania. It became the Albanian Republic in 1925, the Albanian Kingdom in 1928, then shifted to the People’s Republic of Albania by 1946, before returning to the Republic of Albania in 1991. While it is no doubt small,

and clearly searching for its own identity, it is nonetheless part of NATO, suggesting that it isn't as insignificant as it is confusing. 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 North 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 nominal Gross Domestic Product is just \$12 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.

While things are changing rapidly, Macedonia was rejected by the European Union although accepted by NATO. Interestingly enough, its flag and national anthem pay tribute to the sun, Satan's principal guise. The population provides an interesting blend of Socialist Humanists, Eastern Orthodox Christians, and fundamentalist Muslims – which will likely mirror the mindset and heritage of the Towrahless One.

Additionally, based upon the references to *gowy* | gentile and *yam* | sea, this Beast will be a Gentile. So, it is pertinent to note that there are less than 200 Jews residing in North Macedonia today.

In compliance with the prophecy, North 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 easy and perhaps larger prey.

Even a cursory economic evaluation of annual national deficits and cumulative debt demonstrates 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 and its economy is in shambles. Therefore, as worldwide recessions turn into depressions, Turkey might readily join such an alliance – in fact, I'd bet on it.

In Dany'el 8:9, after revealing that the Terror of the Time of Trouble will come out of the place from which Alexander descended upon the world, Macedonia, we discover that his influence will expand southward and eastward toward the Promised Land. That is a perfect fit for Greece and Turkey – but could also include Italy if its economy continues to freefall.

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 and that is already the case with Hezbollah in Lebanon.

If you are looking for the Towrahless One, misidentified by Christians as the “Antichrist,” the prophetic evidence reveals that you'll find this uniquely duplicitous and verbose statesman among Macedonian politicians. And based on the “lowly and little” reference, I suspect he will be a Christian, at least on his mother's side, a devotee of the Eastern Orthodox Church and a product of a Socialist Secular education. He will be an anti-Semite and Muslim sympathizer – perhaps even having a Muslim father. 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 an economic confederacy – perhaps during the Great Reset – especially as the world maneuvers in reaction to the fall of the Syrian government and the threat of world war.

And of course, the planet is already in upheaval. The draconian reaction by governments to the Covid-19 virus, depriving the masses of liberty and livelihood, destroyed the world's economies. Taunting Russia to invade Ukraine, and then arming the resistance while imposing sanctions has further bankrupted the world, creating runaway inflation while leaving nations energy starved and hungry. It also pushed Russia, China, and Iran together – an alliance that will be menacing for the world and especially Israel. Making matters worse, droughts and floods are devastating entire populations, leaving many homeless and restless.

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 pronouncement should be associated with the previous one.

“I continued to watch (*hawah chazah* – I kept focused and observant) **while** (*‘ad* – until and as) **those thrones** (*dy karse* – 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.



From Bad to Worse...

As we continue to make our way through the seventh, eighth, and ninth chapters of *Dany'el* / Daniel, we are confronted with a profoundly important 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 tomorrow was born in Babylon. It was nurtured in Rome. It lives in its Church.

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

In the midst of His vivid portrayal of the horrid nature of world history and then of the emergence of the Towrahless One, God reveals His nature by comparison. His appearance is designed to show that He is wholly opposed to what we are witnessing. He wants us 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 as I looked (*chazah hawah*) for the Source of the enduring witness and restoring testimony (*'ad dy*), there were positions of power and seats of honor (*karse'* – there were thrones) placed all around (*ramah*), and the

Ancient of Days (*'athyq yowmym* – the One honored as God from before time, the most respected and enduring, used in Aramaic as a divine title) **sat down** (*yatib* – He established Himself in His position of supreme authority).

His clothing (*lebuwsh huw'* – His garments) **appeared like** (*ka*) **brilliant white snow** (*talag chuw'r* – bright and radiant). **And the hair on His head** (*wa sa'ar re'sh huw'*) **was like** (*ka*) **pure and perfect lamb's wool** (*nage' 'amar*).

His throne (*karse' huw'* – His seat of honor and authority) **was ablaze with fire** (*shabyb dy nuwr* – flaming brilliantly, glowing warmly, and radiant as if pure energy). **Its rotating structure** (*galgal huw'* – its wheel or spinning implement) **was gloriously glowing with radiant energy** (*nuwr dalaq* – was ablaze).” (*Dany'el* / God is My Means to Judge / Daniel 7:9)

While searching for the enduring witness and restoring testimony, there were many positions of power and seats of honor, all placed around Yahowah. This affirms that Yahowah's appreciation for His prophets, and particularly for Moseh and Dowd, will be ongoing. God likes to share credit and reward those who have earned it by listening to Him and doing as He has asked.

Of additional 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 *Yarden* | Jordan and enter the Promised Land. 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 to come out** (*napaq* – it emerges and flows out) **from His presence** (*min qodam huw'*).

Three thousand (*'alap 'alapym* – countless multitudes) **as brilliant as the sun are attentive around Him** (*shamash huw'* – focus upon Him as if stars).

Thirty thousand (*wa ribow ribowym*) **living judgmentally** (*dyn yathab* – who were encouraged to execute good judgment) **stood up and were established** (*quwm* – rose up to endure, coming forth to exist) **before Him** (*qodam huw'*).

And so (*wa*), **the books of the Teacher** (*saphar* – the archives and records of the Instructor including a complete accounting) **were opened** (*phatach* – were unfurled).” (*Dany'el* / God Judges and Vindicates / Daniel 7:10)

If these enumerations are of *mal'ak*, then this information isn't particularly helpful. It really does not matter how many spiritual implements Yahowah has at His disposal. The answer has always been a sufficient number to achieve the desired results here on Earth, throughout the universe, and in Heaven.

I am a beneficiary of the *mal'ak* and would not be here today without them. I would have been murdered long ago by an enraged Muslim, so I am enormously grateful for their service. There is even the possibility that some of the insights provided to the Choter from the seven Spirits of Yahowah are conveyed by *mal'ak*.

Mal'ak are powerful and eternal spiritual beings, able to transition from Heaven to Earth, and thus travel through

dimensions. They know Yahowah and His Towrah. And while all of that is wonderful, *mal'ak* are God's responsibility, not ours. They respond to His directions and do His bidding. We have no control over them and gain nothing by knowing how many exist or how brilliant they may be.

These numbers and depictions, however, take on an entirely different dimension if they are illustrative of souls. Are we being told that three thousand individuals will appear as brilliant as the sun in Yahowah's presence? Will thirty thousand arise and be established around Him? Is their willingness to exercise good judgment, correctly assessing what they see and hear, the reason that they are in this privileged position?

And if souls, we are not told whether this is the final count of the Covenant Family or if this is just the number of those attending to Yah at this time – although I would suspect the former. And if these luminaries are all redeemed souls, why is there an apparent distinction, with ten percent of the attendees described more brilliantly than the others?

While these are interesting questions to contemplate, there isn't much of anything in the seventh dimension which we are capable of understanding from our perspective in a 3D existence. So other than generalities and parameters, the principal takeaway is that God's children will become energy-based beings akin to light in the spiritual realm. The tens of thousands who are afforded this opportunity will be granted access as a result of being judgmental – a trait we will take with us. And during eternity, we will continue to learn and grow, with Yahowah serving as our Instructor. It is fun to imagine how amazing it will be to learn from the Creator of the universe and Author of life.

We won't even have to remember to bring our books to class. Yahowah has promised to write His *Towrah* | Guidance inside of us, making His Guidance part of the fabric of our lives.

This comparison between good and bad highlights why it is important that we understand why God despises Rome. He does not want us to support or be misled by 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 countless of them.

And since Rome lives on through the Church, it remains a menace. To thwart its ambitions and save souls, we are being encouraged to follow God's lead and expose and condemn the Roman Catholic and Eastern Orthodox Church – something that cannot be accomplished without accurate information – which is why we are providing it.

Also, since the final Beast and his schemes will be predicated on Rome, to understand him and them, we must examine and consider what came before. According to Yahowah, there has been an evolution of evil, of humanity getting worse, not better, as institutions grow and become larger over time. We see God's disdain for collectivization and civilizations as a relatively small city-state in Babylon was overwhelmed by Persia. This Mesopotamian Empire was then dwarfed by the scope of the Macedonian conquests. And then Greece was swallowed by Rome, with the former nation remaining a small part of Imperial Rome which spread out to the far corners of the known world. Its death, however, gave rise to the most popular and expansive institution in human history, with the Roman Catholic and Eastern Orthodox Churches trampling the world underfoot. Bigger is not better from God's perspective. One right-minded soul is better than the Earth's full complement of nations and institutions.

Said another way, while it is possible for an individual to be good or bad, right or wrong, this range of attitudes and thinking, behaviors and expressions, ceases to exist as humans coalesce into groups, such as gangs, cults, conspiracy groups, political parties, religious institutions, or nations.

Babylon, Persia, Greece, Rome, and the Catholic Church have epitomized the worst of humanity, but they are not alone. Even in the New World, isolated from the cruelty of civilizations, the Inca, Maya, Aztecs, and Polynesians were savage, as were the Chinese and Japanese. Even in the transition from political to religious, the Persians and Romans became more anti-Semitic and oppressive than Muslims and Christians.

Dany’el reported...

“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 that afterward** (*ba ‘adayn min* – because then later, making a comparison and then contrast) **the voice** (*qal*) **of the Horn** (*dy qeren* – associated with the political, religious, and societal leader, the bonehead and knucklehead) **was speaking of a great many things, issuing important decrees while exalting these edicts and affairs** (*milah rab malal* – was uttering many pronouncements, making vociferous declarations with big words and an impressive vocabulary).

I kept watching until I came to realize (*hawah chazah ‘ad*) **that the monstrous Beast** (*chywah*) **was slain** (*dy qatal* – he was executed and put to death).

So, the body (*wa gashem* – this human being and animal), **having been executed, perished** (*‘abad* – was destroyed), **and** (*wa*) **it was imparted** (*hy’ yahab* – it was entrusted) **to** (*la*) **the fire to be burned** (*yaqedah ‘esha* – the flames as an offering made by fire, consumed in the conflagration). (*Dany’el* 7:11)

With the remainder (*wa sha'ar* – so with the rest) **of the beasts** (*chYWah*), **their governmental control and ability to rule** (*shaletan himow* – their power, authority, sovereignty, and dominion) **were taken away and repealed** (*'adah* – were passed over, ceased and were annulled, removed and deposed).

But then (*wa*) **an extension of life** (*'arkah ba chay* – a prolongation and continuation of living) **was extended to them** (*yahab la hown* – was given to them) **for** (*'ad* – up to) **a period of a little more than one season** (*zaman wa 'idan* – a relatively short duration of time, somewhat beyond one season, an appointed time and even as much as a year period; from *'ed* and *'ada* – a set period in which filthy rags and stained garments are taken away, removed, and deposed).” (*Dany'el* / My God Judges, Vindicates, and Condemns / Daniel 7:12)

This is an abrupt change of scene, from God in Heaven to Hell on Earth. The Lowly and Little Horn is doing his Paul impersonation with a lot of, “But I say....” And what he will convey is appalling, an abomination to Yahowah and His People. We can expect him to reiterate Paul’s pathetic appeal, condemning the Towrah, Covenant, and Meeting Times, albeit with a twist. He won’t just disparage them, he will outlaw them. And rather than hiding behind a morbid characterization of *Iesou Christou* | Jesus Christ, he will demand to be worshiped as a god, as the Lord God Almighty.

That will not sit well with the political conservatives or religious fundamentalists. So, someone is going to get irritable and kill him, whether that turns out to be a hit squad serving a world leader seeking revenge for having been betrayed by him or by a religious zealot. A Muslim, lashing out on behalf of Allah may end up killing him.

The Towrahless One’s body will die, but not his soul or spirit. Both will be judged and condemned, then

incarcerated in She'owl. But oh what a funeral his will be, greatly surpassing the audience and pomp and ridiculousness of dragging Queen Elizabeth's corpse through the brier patch of England and Scotland.

In conflict with Revelation, there is no suggestion here of a bodily resurrection. In fact, quite the opposite. In pagan fashion, his body will be incinerated in a grand bonfire, offered up as a sacrificial offering.

What continues, albeit briefly, is the existence of the nations which fell under the Towrahless One's control. They will lose their autonomy, but they will continue to exist in some diminished capacity for a relatively short period of time – considerably less than two years and perhaps only through the late spring and summer months of 2033.

This considered, there is the possibility, even likelihood, that the spirit of Satan inhabiting the Horn will dispose of the pretense of human form and come right out in the open, exposing himself in his natural state. What better than for the Adversary's spirit to rise out of the fire, glowing and glorious for all the world to see. As a result, his claim to be God would instantly become vastly more credible.

On the other side of this story, this and many other discrepancies between the Prophets and Revelation impel us to consider the value of the prophetic book tacked precariously onto the end of the other spurious Greek accounts. Based upon the text, I think it started out as an essay, as someone's research project on what would occur during the Last Days. They had read through Daniel, Isaiah, Jeremiah, Zechariah, and Malachi, then embellished the accounts to make for a more tantalizing story. While the writer's professions were true when accurately paraphrasing the prophets, every point of divergence shows it to be spurious. And frankly, the Book of Revelation does

not pass either of the tests for authenticity as Moseh presented them in *Dabarym* / Deuteronomy and Yahowah asked us to use to determine whether or not He inspired the prophet.



We are now moving into a subsequent revelation. This one was presented to the prophet's subconscious, as he was asleep at the time. It is a curious thing that he was experiencing the explanation during an altered state of awareness. It seems to suggest that this may be Yahowah's way of providing the answers we would need to unravel this puzzle without giving too much away.

"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) **the things associated with the supernatural revelation** (*ba chazuw* – the revelation communicating truth through sensory perceptions) **during the night during the darkness** (*lyly 'a* – when there was no light).

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) **clouds** (*'anan* – a visible mass of condensed water vapor or mist; from *'anan* – to make an appearance) **from the heavens** (*shamayn* – of the sky above and even toward the spiritual realm), **the likes** (*ka* – corresponding with and similar to) **of the Son of Man** (*bar 'enash* – a son who is human) **arrived in this place** (*'athah hawah* – was revealed, made known, and was brought here).

And meanwhile (*wa 'ad* – so then the Eternal and Restoring Witness), **he came to reach out to** (*mata'* – he

came into the presence of) **the Ancient of Days** (*‘athyq yowmym* – the One honored as God from before time, the most respected and enduring, used in Aramaic as a divine title). **He drew near and was present before Him** (*wa qodam huw’ qareb huw’* – he asserted himself in His presence).” (*Dany’el* / God is My Means to Decide between Vindication and Condemnation / Daniel 7:13)

This speaks of Dowd’s return. As a human being, he is the Son of Man but unique because Yahowah also refers to the Anointed Messiah and King as His son. He is arriving from Heaven, which is where he has been these past 3,000 years.

Dowd is not coming alone. He will be accompanied by Yahowah, asserting himself in His presence. He is everything the Towrahless One isn’t and, thereby, represents the antidote for the Plague of Death.

“And to him (*wa la huw’* – so regarding his approach) **was given** (*yahab* – was bestowed and entrusted) **dominion** (*shalatan* – power, authorization, and capability, authority over the government), **honor** (*wa yaqar* – esteem, dignity, great value, and an especially high status), **and sovereignty** (*wa malkuw* – authorized royal reign, the kingdom).

The entire family, including every ethnicity (*wa kol ‘am ‘umah* – all people of all races) **and language** (*wa lishan* – linguistic form of communication, tongue, and dialect), **will serve alongside him** (*la huw’ palach* – will respect and honor him, laboring and serving along with him).

His dominion and sovereignty (*shalatan huw’* – his right to lead and rule) **is an everlasting** (*‘owlam* – is an eternal and never-ending) **authorization and authority** (*shalatan* – empowerment and protective shield) **which shall not be taken away** (*dy la’ ‘adah* – which will never cease, be annulled, or repealed).

His kingdom and kingship (*malkuw huw'* – his sovereign authority and reign) **will never wane** (*dy la' chabal* – will never be harmed, perish, or cease to exist).” (*Dany'el* / God Judges and Vindicates / Daniel 7:14)

This dream was short and sweet. Dany'el witnessed what we have seen throughout the testimony of the prophets. Dowd is not only returning with Yahowah, the universe will be his to shepherd forevermore.

God's Covenant Family regardless of ethnicity or language will be working alongside our eternal guide and leader. It will be a great privilege to serve with Yahowah's Beloved.

But you will notice, Dowd's name was not mentioned. We are left to determine who this is, just as we will be left to ascertain the identity of the *Geber 'El* | Greatest of God's Men as we progress into the next chapter.

Throughout this prophecy, God is holding His cards close to His chest, revealing enough for us to eventually figure it out without giving too much away – at least too soon. And here is a perfect example of Yahowah telling us how this is all going to end leading to a new beginning without spoiling the story.



While this vision ends well, portions of the next revelation are horrific. It would have been unsettling for Dany'el. He was a captive, living in the heart of the initial Beast. Human history would be red in tooth and claw.

“The Spirit associated with me (*ruwach 'anah*), **She was troubled and pained** (*karah* – She was grieved, distressed, and anxious, sorrowful (with the itpeel perfect in Aramaic, the Spirit is grieving independently of Dany'el)).

As for me, Dany’el (‘*anah Dany’el*), **inside of me** (*bagaw nidnah* – concealed internally as if a sheath for a sword), **the revelations** (*chazuw* – the appearance of the visions) **in my mind** (*re’sh ‘anah* – my head) **were disturbing and troubling to me** (*bahal ‘anah* – were frightening, initially terrifying me, alarming and dismaying to me).” (*Dany’el* / My God is Judgmental / Daniel 7:15)

Those who are commissioned by Yahowah in the manner of a prophet are guided by the presence of the *Ruwach Qodesh* | Set-Apart Spirit. Even as the Choter, the seven Spirits of Yahowah are ever-present.

In this declaration, we find that our Spiritual Mother was grieved by what she saw happening to Her people. Having participated in the creation of the universe and conception of life, She knew that this was not Yahowah’s intent. Mankind had made a mess of things, and it was only getting worse. Our future was painful to watch. Apart from the Witnesses and Dowd’s return with Yahowah, there wasn’t much to cheer about.

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 their begotten son – Dowd.

The Spirit is *qodesh* | set apart, meaning that She is a part of Yahowah set apart from Him to serve us. Likewise, the son, Dowd, is also *qodesh* | distinct and uncommon, different from others, especially as the only man to be a *Ra’ah* | Shepherd, *Mashyach* | Anointed Messiah, *Melek* | King, *Ben ‘Elohyim* | Son of God, *Tsemach* | Branch, *Zarowa’* | Strong and Protective Arm, *Naby’* | Prophet, *Qodesh* | Set Apart, and *Bakowr* | Firstborn of the Covenant.

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 messengers, hoping that he will be able to explain what he has seen...

“I approached (*qareb 'al* – I asserted myself and came up to) **a particular individual from** (*chad min* – the first one of) **those standing by** (*quwm* – those set up and established), **requesting** (*ba'ah* – asking for and seeking) **a true and accurate assessment** (*wa yatsyb* – clarity and certainty, a valid affirmation of the meaning) **from him** (*min huw'*) **regarding all of this** (*'al kol danah*).

And he explained it to me (*wa 'amar la 'anah*), **providing an interpretation** (*wa pashar* – the meaning) **of these things** (*milah* – of these matters, rationally elucidating the words), **making them known to me so that I would understand** (*yada' 'anah* – clarifying the meaning to me so that I would be informed and could explain).” (*Dany'el* / My God Judges, Vindicates, and Condemns / Daniel 7:16)

It is possible, indeed likely, that the person elucidating Dany'el was depicted in the verb, *yada'*. I say this because it will become ever more apparent that he is part of this story.

Typically, the prophet explains what he has witnessed and then adds his response if appropriate. It is uncommon for a prophet to grope for answers. However, this revelation was broad in scope and complex in its transitions – so an accommodation was being made in this case. Yahowah wanted us to be able to figure it out, but He did not want to be so matter-of-fact that explanations would be available sooner than He intended.

On issues fundamental to our relationship with Him, Yahowah is a brilliant, consistent, and thorough

communicator. When we *shamar towrah* | closely examine His guidance and carefully consider His teaching, we move readily from knowing to understanding.

And typically, Yahowah's praise and criticisms are directed toward Yisra'el – the people the prophets knew best. Should they be confused, a quick check in the mirror would straighten most things out. But this story was about the Babylonians, Persians, Greeks, Romans, and Catholics.

“These powerful beasts (*'ilyn chywah rab* – these massive monsters), **which are four in number, represent four** (*dy 'inuwn 'arba' 'arba'*) **governments and their leaders** (*melekyn* – kings, heads of state, counselors and advisors), **which will arise** (*quwm* – which will come into existence, be established, and rise up) **from the Earth** (*min 'ara* – out of the world).” (*Dany'el* / God is My Means to Decide between Vindication and Condemnation / Daniel 7:17)

Thank you, Captain Obvious. The *Chywah* | Beasts are *melekyn* | governments and their leaders. And prior to the last of the four transitioning from Empire to Church and then spawning infamous leaders and nations, there were four: Babylon, Persia, Greece, and Rome.

Had this been written in Hebrew, the distinction between *'erets* | land and then either *tebel* | world, *'adamah* | ground, or *yam* | sea might have provided some additional direction. However, in Aramaic as *'ara*, it can mean “earth, world, inhabited places, ground, nation, country, or even universe.”

That said, they are destined to fail. These empires and their leaders are mortal and transient, especially when compared to the Children of the Covenant.

“However (*wa*), **the Set-Apart Ones** (*qadysh* – the uniquely separated and distinct ones, those who are uncommon and thus not religious or political) **of the Most**

High (*'elyown* – of God, the Almighty and Uppermost) **will receive the honor and distinction, even the gift** (*qabal* – they will be royalty) **of the kingdom and of sovereign power** (*malkuw* – of reigning as kings and becoming royalty, with dignity and dominion).

And they will inherit and possess (*wa chasan* – they will receive a transfer of ownership and benefit from reigning and ruling with royal authority, overcoming to occupy while accepting possession, being empowered and enriched by) **the kingdom and reign as kings and queens** (*malkuw* – becoming royalty, with dignity and dominion, having sovereign power and authority) **throughout eternity, advancing as a result of the restoring witness forevermore** (*'ad 'alam wa 'ad 'alam 'alam*).” (*Dany'el* / God Judges and Vindicates / Daniel 7:18)

It has always been intuitively evident that the Children of the Covenant are royalty, inheriting everything our Heavenly Father has to offer. As the Creator of the universe and Author of life, in addition to being God Almighty, the rewards are empowering and enriching, to say the least. But here, Yahowah is revealing that, as His sons and daughters, we become kings and queens. We become co-regents over the universe. This also means that Dowd as our king is king of the world.

Therefore, while these monstrous beasts may seem impressive, they are nothing compared to a single Covenant member. They will be less than the dust on our shoes.

For further clarification, Yahowah revealed the identity of His *Qadowsh* | Set-Apart in His *Towrah* | Teaching. In *Shemowth* / Names / Exodus 19:1-6, we find God specifically addressing *ha beyth Ya'aqob* | **the family of Ya'aqob** and *ha ben Yisra'el* | **the Children who Engage and Endure with God**, and He said...

“During the third month (*ba ha chodesh ha shalyshy*) of withdrawing (*la yatsa*) the Children of Yisra’el (*beny Yisra’el*) away from (*min*) the realm of religious and political oppression (*‘erets mitsraym*), in that day (*ba ha yowm ha zeh*), they entered into (*bow*) the place the word is pondered (*midbar*) of Syny | the Sign held by My Hand (*Syny*). (*Shemowth* 19:1)

They set out, moving on (*wa nasa*) from *Raphydym* | Being Comforted and Supported (*min Raphydym*) and they came to the place to consider the word (*wa bow*’ *midbar*) of Syny | for the Sign Given to My Children by My Hand (*Syny*).

Then they camped out (*wa chanah*) to contemplate the word (*ba ha midbar*). There, Yisra’el set up a campsite (*wa chanah sham Yisra’el*) before (*neged*) the mountain (*ha har*) (*Shemowth* 19:2) while *Moseh* | the One who Draws Out (*wa Mosheh*) ascended unto (*‘alah ‘el*) the Almighty (*ha ‘elohym*).

Then (*wa*) Yahowah (*YaHoWaH*) called out to him, inviting and welcoming him (*qara*’ *‘el huw*) from the mountain (*min ha har*), saying (*‘amar*), ‘This is what you should say (*koh ‘amar*) to the Family of Ya’aqob (*la beyth Ya’aqob*). Tell the Children of Yisra’el (*wa*), (*Shemowth* 19:3) “You, yourselves, have witnessed (*‘atem ra’ah*) what, for the benefit of the relationship (*‘asher*), I did to (*‘asah la*) *Mitsraym* | the tyrants within the Crucibles of Political and Religious Oppression (*Mitsraym*) and how I lifted you up (*wa nasa*’ *‘eth ‘atem*) upon the wings of eagles (*‘al kanaph nesher*) and I brought you to Myself (*wa bow*’ *‘eth ‘atem ‘el ‘any*). (*Shemowth* 19:4)

And so now (*wa ‘atah*), if (*‘im*) you genuinely, consistently, and demonstrably listen to (*shama*’ *shama*) My voice (*ba qowl ‘any*) and (*wa*) closely examine and carefully consider (*shamar*) that which is

associated with ('eth) My *Beryth* | Family-Oriented Covenant Agreement (*Beyth 'any*), then (*wa*) you will be (*hayah*) able to approach Me and be with Me (*la 'any*) as a highly valued, set-apart, protected, and treasured commodity (*sagulah*), distinct and separated from (*min*) all other people (*kol ha 'am*) even though (*ky*) the entire Earth (*kol ha 'erets*) is Mine (*la 'any*). (*Shemowth* 19:5)

Then you, yourselves, shall actually and continually exist as (*wa 'atem hayah*) a realm of ministerial messengers and counselors (*mamlakah kohen*), and a people of different ethnicities (*wa gowy*) who are *Qadowsh* | Set Apart (*qadowsh*).

These are ('*el-eh*) the words and statements (*ha dabar*) which, to show the way to the benefits of the relationship ('*asher*), you should continually speak to (*dabar 'el*) *Yisra'el* | the Children who Engage and Endure with God (*beny Yisra'el*).””” (*Shemowth* / Names / Exodus 19:6)

The Set Apart represent the Covenant's Children. Initially, they were almost exclusively the descendants of Ya'aqob and, thus, Yisra'elites. Today, there are Gowy included in their number. So let there be no mistake, the *qadysh* in Aramaic and *qadowsh* in Hebrew are neither "saints," "Christians," nor "Haredim" but, instead, Ya'aqob's extended family, children who have chosen to engage and endure with God. This becomes possible by listening to Yahowah's voice and by closely examining and carefully considering the terms and conditions of His Covenant. As Yahowah's children, we are immortal and perfected 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 Covenant's Children will survive them, the rise and fall of infamous individuals, maniacal

nations, and evil institutions is a meaningful discussion because of the carnage they will leave behind. They not only shaped the human experience, their religions, militaries, and politics ravaged the Chosen People.

“Then, therefore (*‘adayn*), I wanted (*tsabah* – I desired) to be certain (*la yatsab*) regarding (*‘al*) the fourth (*raby’ay*) monstrous beast (*chywah*) which was different in the way it changed (*dy hawah shanah* – was in another class and then transformed) from all of the others (*min kol kol*). It was awesomely formidable and exceedingly terrifying (*yatyr dachal* – it was exceptionally dreadful and extraordinarily terrorizing, invoking both respect and fear similar to a venomous, creepy, and threatening snake).

Its teeth (*shen hy’*) were akin to iron (*dy parzel* – appear invincible) and its claws (*wa taphar hy’* – nails which are instruments of destruction) were of bronze (*dy nachash* – comprised of a composite reddish metal) as it devoured (*‘akal* – as it devastated and consumed) and crushed (*daqaq* – and smashed, shattering and pulverizing) the rest (*sha’ar* – the remainder) by violently trampling (*raphas* – destroying and ruining) with its feet (*ba ragal* – in its footsteps).” (*Dany’el* / God is My Means to Judge / Daniel 7:19)

Rome and its Church would be as Yahowah foretold, Yisra’el’s most formidable and terrifying foe. They would prey on Yahuwdym with iron teeth and bronze claws, devouring God’s people. As for the rest of the world, they would trample them underfoot as well, imposing its religion as the most vicious, covetous, and deadly force the world would ever see.

Rome and its Church shared much in common with Babylon – while also being markedly different. 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.

By contrast, Romans were copy artists; while Babylon was the birthplace of religion, Rome cleverly modified and then institutionalized the Grecian interpretation of Babylon's lies, while the Church distributed the resulting deception around the world. One was deadly for a short time in a reasonably small place, while Rome conquered the Mediterranean and oppressed most of Europe. The subjugation spread worldwide under the crushing force of Roman Catholicism. They would even admit the scope of their crime. "Catholic," from the Latin *catholicus* and Greek *katholikos*, meaning "universal." Therefore, Babylon deceived and damned millions, and Rome billions.

Also different, and most important of all, Babylon was crushed by the Persians, the Persians were conquered by the Greeks, and the Greeks were defeated by the Romans. But there was no fifth Beast because Rome did not die but, instead, evolved into the Roman Catholic Church. And even then, there would be other transformations as the Holy Roman Empire briefly became the Third Reich, only to then evolve from war-torn Europe into the European Union.

"And also (*wa*) concerning ('al) were the ten horns (*'ashar qeren*) which were on its head (*dy ba re'sh hy*' – which were among the foremost contemplated and perceived from the beginning).

And then there was another in the end (*wa 'achoran* – then also a different one that came later following that time) which grew such that it was lifted up (*dy salaq* – which came up and got carried away with its thoughts and ambitions).

Three (*talath*) would be reverent, submit, and then fall (*naphal* – they would become obligated and submit,

even prostrating themselves as inferior) **before it** (*min qadam hy'*), **to this horn that had eyes and a mouth** (*wa qeren diken wa'ayn la hy' wa pum*). **He spoke profusely** (*malal rab* – he conversed powerfully, using many big words in long speeches).

And (wa) by appearances (*chazuw*), **it was greater** (*hy' rab* – it was more powerful and far-reaching, claiming a higher status) **than those in league with it and the others of its kind** (*min chabrah hy'* – than those who were charmed to join with it).” (*Dany'el* / God Judges and Vindicates / Daniel 7:20)

It is a curious thing. Judea was bludgeoned by Rome's Legions for two centuries. Even after the destruction of their nation, the Yisra'elites would be persecuted by Roman politicians and terrorized by her Church for millennia. But Imperial Rome and the Roman Catholic Church would spawn something worse still: ten nations would arise out of this Beast to torment Yahuwdym again during the Time of Trouble.

Yahowah only speaks of Gowym when Gentiles are influencing Yisra'elites. Otherwise, He is uninterested in Middle Eastern and European politics, wars, and religions. Therefore, not only are Rome and Roman Catholicism to be seen as vicious monsters, the ten nations emerging from them are to be seen as exceedingly evil. But worst of all is the man who emerges to wage war against Yahowah, His Towrah, Yahuwdym, and Yisra'el. As for the anti-Semitic top ten emerging from Imperial Rome and the Holy Roman Empire, we have considered: Italy, Spain (and Portugal), France, England, Germany, Austria / Hungary, Romania, what was once Yugoslavia, Greece, and Turkey.

If the 10 nations emerge out of Imperial Rome and those Christianized by the reign of Theodosius, when the Empire became the Church, we would include: **Italy, Spain, Gaul** (France), **Britain, Pannoniae** (Austria /

Hungary), **Moesiae** (the 8 countries carved out of Yugoslavia), **Thrace** (Bulgaria and Romania), **Asia Minor** (Turkey), **Syria**, and **Egypt**. Germany has now been excluded because it was not under Roman control. Also, the strip of land was so thin along the Mediterranean Coast of Northern Africa, that it cannot be ascribed to a country either.

Using this historical portrait painted at the time the political Beast metastasized into a religious Monster, we are well on our way to identifying the 10 horns on the Beast's head. Based on what we have and will learn, I remain convinced that the Towrahless One will be a Macedonian, a Lowly and Little nation emerging from Yugoslavia and the Balkans. His latter-day trinity of tiny tyrants may include Kosovo, Serbia, and Montenegro, but the jury is still out on this one.

However, one thing is abundantly clear: the powerful horn foretold to arise during the last days is a person who will emerge from what was Imperial Rome and its Beastly Church. He not only has eyes to see what he covets but, also, a mouth to articulate his ambitions. A politician by trade, he will be renowned for his soaring oratory. We should expect him to rise in prominence between 2027 and 2030. As duplicitous as the spirit possessing him, he will c~harm many into leaguings with him, hastening his demise and theirs.

This is our future – all of which will play out between now and the fall of 2033. This world leader will be among the most menacing and deceitful individuals in human history.

There has been a prophetic preoccupation among Christians to name the misnomer they refer to as the “Antichrist” – a title which does not even appear in Revelation. For centuries, the Church has demonstrated its overt anti-Semitism by claiming that he will be a Jew,

while Dany'el consistently portrays the Towrahless One as being of Roman descent. Recently, Evangelicals have errantly speculated that he is Barak Obama (perhaps because he was Black and had a Muslim father) or even the recently deceased Gorbachev (as a result of his birthmark). There are even those who claim it is Vladimir Putin. But alas, they are all wrong. Further, the Devil's Advocate will not be anti-Christ or opposed to Christianity as they imagine. In fact, his rhetoric will be very similar to that found in Paul's letters and within the Gospels Sha'uwl inspired.

Based on what we have read, the name and identity of the Towrahless One are irrelevant. What matters is his agenda, which is to outlaw Yahowah, the Towrah, and the Mow'ed while annihilating Yahuwdym and proclaiming that he is God. His Appalling Abomination will not be as a result of him claiming to be a god as was the case with the Romans but *the* one and only God. And it is likely that he will attempt to impose his world order in Jerusalem.

The effort invested in trying to ascertain which social climbing Macedonian politician fits this bogus bill would be much better directed toward conveying Yahowah's name and the message of His Towrah and Naby' to Yahuwdym. So long as they are equipped to come home to Yahowah, nothing else matters.

So why all the fuss about the Beasts here in Dany'el you may wonder? The answer is the same as it is with all prophecy. Through it, Yahowah proves that He is God and that He inspired the resulting witness. In a world of lies and liars, we can confidently trust and rely upon what Yahowah has proven to be accurate. This means we can learn from His prophetic revelations, capitalizing upon the prolific teaching and guidance recorded within them.

There are still other reasons for this sweeping presentation of history beginning with Babylon and

concluding within a decade of this writing. As a good Father, Yahowah wants His children prepared to face whatever is headed their way. Had they trusted Him, they would have known that the institutionalizing of religion and its integration into politics, militarism, and the caste system in Babylon would haunt them as these things migrated through Persia and Greece into Imperial and Catholic Rome – into Christianity and Judaism.

Had they paid attention, Yahuwdym would have been forewarned to avoid conflict with Rome. They would have stopped Christianity from emerging by exposing and condemning Paul and the false claims made of *ha Mashyach* | the Messiah, Dowd. And even now, they would be on the lookout for the 10 nations who will soon turn against them. Then, should they listen to Yah, they will be immune to the taunts and threats of the Towrahless One.

Lastly, time is running out. This is evil's last hurrah. Yahowah has long been aware that His people's backs are going to have to be pushed up against the wall with threats of another Holocaust before He is going to garner their attention. The religious and political are so distant and defiant, He needs to break through their shrill voices to call the remainder of His people home before it is too late.

“I continued looking (*hawah chazah* – I remained observant and kept focused so that I might see and perceive, then realize and understand), **and this particular horn** (*wa qeren diken*) **was engaged in war** (*'abad qarab* – she (as in the *chywah* | beast) carried out battles and fought, even profited from and celebrated the conflict, drawing near and approaching) **against** (*'im* – in proximity to) **the Set-Apart Ones** (*qadysh* – the separated and special, the uncommon and unique, the distinct and neither religious nor political).

And it prevailed over them (*wa yakil la himow* – and she (the *chywah* | beast) overpowered and overwhelmed

them, subduing them) (*Dany'el* 7:21) **until the restoring witness** ('*ad* – up to the point of the eternal testimony, which is why) **the Ancient of Days** (*dy 'athyq yowmym* – of the One honored as God from before time, the most respected and enduring, used in Aramaic as a divine title) **arrived** ('*athah* – came).

Then He offered and delivered judgment and justice (*wa dyn yahab* – He bestowed and granted, ascribed and permitted that which is right) **to the Set-Apart Ones** (*la qadysh* – to those who were separated and special, for the uncommon and unique, the distinct and, thus, neither religious nor political) **of the Most High** ('*elyown* – the Almighty).

And at the specific appointed time (*wa zaman* – the set and established point in the appropriate season), **He approached and reached out** (*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) **could inherit** (*chasan* – could exercise royal authority) **sovereignty and kingship** (*malkuw* – the kingdom and right to reign, the realm and dominion).” (*Dany'el* / God is My Means to Decide between Vindication and Condemnation / Daniel 7:22)

Beasts would evolve from city-states to empires, from empires to the church, from the church into a league of nations, and out of those countries one extraordinarily evil individual would emerge. The resolutely anti-Semitic Devil's Advocate and Towrahless One will be as his predecessor and wage war on God's Chosen People. He will initiate it, profit from it, and celebrate it – but not alone because he will be directing the affairs of the Beast. We know this because, rather than 'he' would engage in war, the text reads 'she will approach to combat' the Set Apart.

And since *qeren* | horn is masculine, the reference to third-person feminine singular is addressing the *chywah* | beast.

Therefore, more than just one man, he is leading a federation which includes Italy, Spain, Gaul / France, Britain, Pannoniae / Austria & Hungary, Moesiae / Macedonia, Kosovo, Serbia, and Montenegro, Albania, Bosnia and Herzegovina, & Croatia, Thrace / Bulgaria & Romania, Asia Minor / Turkey, Syria, and Egypt. His foes will be those aligned with Yahowah. But this is not to suggest that he won't inspire more Muslims, Christians, and Communists to join him. He will likely appeal to Progressives and Conspiratorialists too, due to his overt anti-Semitism. So, the war he brings against the Chosen People will include people worldwide.

While we are told that he and his league of nations will bring war to Yisra'el, and that his onslaught will overpower and oppress God's people, we also know that the forces he inspires will continue to prevail until Yahowah returns. And that makes this either the lone battle or final battle of the Time of Trouble.

Depending upon the way we translate *'ad*, the prophet is reporting upon Yahowah's arrival or the Third Coming of Dowd as the restoring witness – and likely both. Then immediately thereafter, there will be justice for Yisra'el. Judgment will ensue, reaffirming our interpretation of the 40 plus 5 days of trials commencing upon the completion of Sukah.

There will be recompense. Those who have abused Yahuwdym will be held accountable.

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 Yirma'yah.

Also, while *malkuw* can be rendered “kingdom,” its primary connotations speak of “sovereignty and kingship,” of being “granted the right to reign within the realm.” And this distinction is important because, while the kingdom belongs to Dowd, we are being afforded free rein, the opportunity to be co-regents, and thus freewill.

“Therefore (*ken* – it follows and can be reasonably deduced), **he said** (*‘amar*), **‘the fourth** (*raby’ay*) **beast** (*chywah* – awesome and terrifying monster) **represents the fourth empire** (*raby’ay malkuw hawah*) **to arise** (*hawah*) **in the world** (*ba ‘ara*’).

It will be different, especially in its evolution and transformation as it changes from (*dy shanah min*) **all the other sovereign powers** (*kol malkuw*).

It will devour, devastating (*wa ‘akal* – it will consume, feeding upon and corrupting) **the entire world** (*kol ‘ara*’), **trampling it down and destroying it** (*wa duwsh hy*’ – treading upon and ruining it) **while crushing it** (*daqaq hy*’ – breaking and smashing it to pieces, pulverizing it).” (*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 Promised 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 the extreme northern portion of Algeria, Tunisia, and Libya into the northwestern third of modern Egypt. It included most 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 but very little beyond – largely because the Germanic tribes liked to fight almost as much as the Romans.

So while that's much larger than Babylonia or Persia, it's about the present size of the United States. Unlike the Roman Catholic Church, Imperial Rome was not worldwide. And although 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 be destructive on this scale, Yahowah's messenger had to be describing the monster which would emerge from Imperial Rome to devastate the entire world. And for that, there is but one candidate: Christianity generally and the Roman Catholic and Eastern Orthodox Church specifically.

Yahowah was, of course, correct, because there is no other instance in world history that an empire the scale of Rome would evolve into something different rather than die. Moreover, the Roman Catholic Church is the only organization which has tread not only upon the entire world but vehemently so against Jews.

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

“Regarding the ten horns (*wa qeren 'asar*), out of this empire (*min hy' malkuw* – from this sovereign power),

the leaders of ten governments (*'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 rise up and take his stand** (*quwm* – he will arise, establishing himself) **at the end after them** (*'achary hown* – much later, during the last and final days).

And he (*wa huw'*) **will be different** (*shanah* – will be frustrating while evolving) **from the previous ones** (*min qadmay* – from the initial and earlier ones).

So then (*wa*), **three leaders and their nations** (*tahath melek* – three government rulers) **will be humbled, losing status by being subdued** (*shaphal* – lowering the status of in relation to himself, thereby subduing).” (*Dany'el* / God Judges and Vindicates / Daniel 7:24)

This is yet another affirmation. Out of the Roman and Holy Roman Empires, nations will arise. Then in the end, the Torahless One will emerge from among them. And as an individual rather than a large established nation, as a man, he will be different. Opposing Yahowah, His Towrah, Covenant, Invitations, and His people will be his secondary mission, because first and foremost, he will seek sufficient power and influence that he can pursue his ambition to be worshiped as God. And not surprisingly, the Devil's Advocate will belittle those who promoted him.

Getting down to business while following in Paul's footsteps, we read...

“And he will speak, issuing decisions, decrees, and commands (*wa milah* – he will talk about his endeavors, ambitions, and affairs) **in conflict with and in opposition to** (*la tsad* – against while approximating and laid beside, even adjacent to) **the Most High** (*'ilay* – the Almighty).

His way of speaking and proclamations (*malal* – pronouncements and content, his public declarations) **will**

wear down and torment, even oppress and persecute (*balah* – will demean and degrade, harass and afflict) **the Set Apart** (*wa la qadysh*) **of the Almighty** (*'elyown*).

Then he will aspire to change, attempting to alter (*wa sabar la shanah* – he will intend to transform) **the set times for the meetings** (*zaman* – the season and occurrence of the established appointments) **along with the written and codified prescriptions** (*wa dath* – the edicts, statutes, and decrees, even Law; either an Aramaic reference to the Towrah or an indication that the Towrahless One will refer to it as the Law in an attempt to devalue it).

They will be controlled and influenced by him, as they are claimed under his authority (*wa yahab ba yad huw'* – acting on his own initiative, and respecting only himself, these things will be entrusted to him (hitpa'el imperfect paragogicum third-person masculine plural)) **up to 3½ years** (*'ad 'idan wa 'idanyn wa palag 'idan* – for a time, times, and half a time [corrected to reflect 4QDan from the DSS]).” (*Dany'el* / God Judges and Vindicates / Daniel 7:25)

This begins with what may be an unexpected twist for many, albeit not for those who understand Satan's style. The Devil, like his Apostle Paul, prevails through clever counterfeits rather than creative ingenuity. A counterfeit is worthless, even illegal, and yet, the best efforts of crooks are remarkably similar to the genuine article making the bogus bill appear valuable. In this way, while the Towrahless One's decrees will be in conflict with and in opposition to Yahowah's *Towrah* | Guidance, they will be laid beside the truth, forming an effective ruse.

This was Paul's ploy throughout his letters, recognizing that, by misappropriating and misconstruing the word of God, the resulting lies are made to appear

divine. After all, the Towrahless One wants people the world over to believe that he is God.

As a result, expect religious edicts similar to Christianity, where Divine strokes are out of focus and context, repositioned, truncated, and elongated. Don't expect Islam, where nothing is similar.

This will be a surprise to many because 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. And that is why the Lord is the god of religion.

There is also an overture here to Replacement Theology. Rather than celebrating the Towrah, Covenant, and Mow'ed while uplifting Yahowah's name and people, the Towrahless One will be doing the opposite. He will degrade and disparage the things of God while persecuting His people. So, this is reading more and more like the Christian New Testament.

Paul's letters besmirch the Towrah and demean those who observe it. He spoke so damningly of Yahuwdym in his epistles, they have been persecuted by the Christian Church. Likewise, Paul seeks to nullify all of Yahowah's meeting times, vilifying the seven Invitations and the Shabat. And so, with Yahowah's Appointed Times discounted, Christians had no issue replacing them with pagan alternatives.

In this same way, the Towrahless One of the Time of Trouble will go beyond what Paul began – actually outlawing what the Plague of Death demeaned. Therefore, the religion that was born out of a disdain for the Towrah will die deprived of it.

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 Ezra and Daniel.”

This known, since Dany’el was aware of the title, and could have written Towrah in Aramaic, I suspect that there is a reason behind the use of *dath*. Just as Paul attacked Yahowah’s Towrah by referring to it as *nomos* and *nomos* in Greek, Dany’el is conveying the terminology the Towrahless One will deploy when denouncing God’s Guidance.

So once again, we have been told that the Adversary will be just like his famed Apostle Paul. He will not only be in opposition to the Towrah and its Appointed Times to Meet with God, outlawing them, he will harass Yahowah’s Set-Apart Ones, just as Paul attacked Dowd’s people. 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.

The concluding part of this statement, “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 beginning with Pesach, Matsah, and Bikuwrym in 2030.

Therefore, 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 6,000-year human experience outside of the protection of the Garden is drawing to a close, and Yahowah wants everyone still living on Earth to decide if they want to ally with the Lord 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 again very soon.

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 should they prefer the options endorsed by the Adversary. This referendum on life, however, cannot linger forever. Just as 'Adam and Chawah could not come and go from the *Gan '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. Therefore, God has to be assured that every living soul has made their final decision.

“However (wa), he will sit in judgment (dyn yatib – he will live condemned, inhabiting the place of the judged, because the issue will be settled justly).**”**

His authorization and ability to rule (wa shalatan huw' – his government, authority, and dominion, his power and mastery) will be taken away, repealed and annulled ('adah – will cease as he is removed and deposed), eradicated (la shamad – terminated) and perishing (wa la 'abad – deprived and done away with) to the end of time ('ad sowpha' – until the furthestmost boundary in space and time).” (*Dany'el / My God is Judgmental / Daniel 7:26*)

The man who sought to judge and condemn Yahowah, His Towrah, *Miqra'ey*, *Beryth*, and 'am will be judged and

condemned himself. He will not only sit in judgment, but he will also be condemned to endure an eternity with the similarly judged.

As we have previously deduced, there is every indication that Yahowah will delegate the administration of justice, allowing those He deems fit to judge those who are unfit.

Let's be clear: the Towrahless One will not be annihilated after he is deposed. He will not be so fortunate. It is instead his claim to power, his desire to be seen as God, and his attacks on the Towrah, Mow'ed, and Yahuwdym which will end, never to be revisited.

The Beast and his associates 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 his and other religious, political, economic, and militaristic designs 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. It will be populated by the mortals who have chosen to be with Yahowah during the Last Days.

“Then sovereignty (*wa malkuw* – the right to reign unchallenged, express oneself, make decisions, and do as one pleases) **and empowerment along with a plethora of rights** (*wa shalatan* – authorization, dominion, and kingship), **including the highest status and an increase in magnitude** (*wa rabuw* – tremendous enrichment and comprehensive influence, increasing capability and power) **will be for those who will reign** (*dy malkuw* – of the kings and queens and their sovereignty) **under the entirety** (*tachath kol*) **of the heavens** (*shamayn* – of the universe and spiritual realm). **This will be given** (*yahab* – will be

imparted and entrusted) **to a family** (*'am* – to a people) **Set Apart** (*qadysh* – the uniquely separated and uncommon) **of the Most High** (*'elyown* – of the Almighty).

His kingdom and sovereign power (*malkuw* – his realm and his reign) **will be an everlasting and eternal right to lead** (*malkuw 'alam* – is a continually enduring sovereign realm).

And all (*wa kol*) **of those who are empowered and authorized** (*shalatan* – of the sovereign) **will approach and serve with him** (*la huw' palach* – they will draw near and show respect by cleaving to him) **while listening** (*wa shama'*).” (*Dany'el* / God is My Means to Judge / Daniel 7:27)

This is a depiction of the Millennial Shabat, the one-thousand-year celebration of Sukah where we as God's children get to camp out with our Father. At this moment, everyone on Earth will be part of the Covenant. And yet, within 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 from whom they are descended. Gentiles will populate the rest of the Earth, all of which will be perfect.

As we commence our lives in happily-ever-after, we will all be sovereign in the sense that we will control our agenda and be at liberty to express our freewill, empowered and authorized to do as we please. We will also be

tremendously enhanced and empowered, transitioning from limited and devolving 3D physical beings to energy-based, and spiritual beings expanding our horizons in seven dimensions. These are gifts of the Covenant and our inheritance as Yahowah's Children.

It would be natural to presuppose that it is His kingdom in the sense of being the Almighty's, but that is not Yahowah's intent. He has chosen to reestablish Dowd, His son and our Messiah and Shepherd, King of Kings. And so, Dowd will be our eternal leader and guide.

Since it is a big job, and since Yahowah does not want anyone to work alone, we will be encouraged and rewarded for serving alongside Yahowah's Beloved. The best way to accomplish this will be to listen to him. Throughout time, only one – Moseh – has rivaled Dowd's ability to lead and teach.

“Here, at this time, along with the eternal and restoring witness (*‘ad kah* – now at this time in the testimony), **was the conclusion** (*sowph* – was the end) **of this communication** (*dymilah* – of this characterization of the word, this matter and affair).

As for me (*‘anah*), ***Dany’el* | God is My Means to Decide between Vindication and Condemnation** (*Dany’el* – God Judges and Vindicates), **when I thought about everything, contemplating and reasoning to the greatest extent possible** (*sagyi’ rayown ‘anah* – I focused intently, using all my cognitive capabilities and logic), **it alarmed and dismayed me** (*bahal ‘anah* – it was overwhelming and frightening, anguishing me).

My countenance changed (*wa zyw ‘anah shanah* – my attitude, which is normally positive and bright, was now different) **while I judged these things for myself and preserved them in my mind and heart** (*‘al ‘anah wa milah ba leb ‘anah natar* – because I was in a quandary, unsure how I should proceed beyond remaining observant

and judgmental).” (*Dany’el* / My God Judges, Vindicates, and Condemns / Daniel 7:28)

Even here we can learn an applicable lesson. Dany’el did not go off half-cocked proclaiming what he had seen. Since he did not understand it, there was no benefit in sharing it. And he was positioned to be a prophet, not to proselytize.

Believers feel the need to promote their religion, acquiring converts, because of its growing popularity and acceptance is the only way to validate their faith. When evidence and reason are counter to one’s beliefs, disbelievers must be replaced with believers for the religion to survive.

Yahowah’s approach is just the opposite. He routinely tells us to be different, to be set apart and uncommon, which is to be anti-religious and apolitical. Rather than something being validated based on its popularity, common acceptance demonstrates that the many have veered away from the truth.

The reason Towrah means “Teaching” is that Yahowah is providing instruction, equipping those who are eager to listen to engage in His Beryth through the Miqra’ey. Our verification of Yahowah’s existence is derived from *shamar* | closely examining and carefully considering His prophetic testimony. The path to God is internal, in our minds and hearts, exercising our *neshamah* | conscience as we use Yahowah’s words as the map to the Promised Land.

The proper process is to be perceptive in order to know. Second, we should think rationally and judgmentally to understand. Third, everyone is best served when we share what we have learned in the most effective manner.

Not only learn before teaching, but learn when, where, how, and with whom to teach. Read the written testimony of Yahowah, contemplate its meaning, then, once the message is understood, share those conclusions in writing. Use the spoken word to draw the listener's attention to the written word. Moreover, use your words to direct the open-minded and receptive to Yahowah's words.

Do not evangelize. There is no reason to throw Yah's pearls before swine. There was no one around Dany'el who would have benefited from knowing any of this. The Babylonians were not going to accept this affront to their religion and politics. Proclaiming this would only have made them angry. Moreover, it would be centuries before Yahuwdym would benefit.

If you, like Dany'el, neither understand nor have access to an appropriate audience, then keep what you are learning to yourself. Use the knowledge to grow in your relationship with Yahowah and to prepare yourself to share should the opportunity arise.

Truly, this portrayal of future history was dismaying, even anguishing. With each collective breath, large political empires and religious institutions were becoming progressively untenable and unsalvageable. Civilizations, by virtue of their ability to influence and control the human experience, were steadily draining the potential for good out of people.

Based upon what he had seen Babylon, Persia, Greece, Imperial Rome, and Roman Catholicism become, and what he had heard the Towrahless One say, Dany'el was in a quandary, unsure how to proceed beyond remaining observant and judgmental – so he kept these blights on human history to himself. It would be for us to know and share at this moment in time.

We have been transported through time to see the world unravel and then be restored by God in the end. And

as part of the book's transition from Dany'el being described to him actually speaking, we find the greatest of mortal men descending from Heave to explain it all to us...

“In the first year of (*ba chad shanah la*) *Belsha'tsar* | the Lord Supports his Dictator (*Belsha'tsar*), the ruler of (*melek*) *Babel* | to Commingle and Confuse on behalf of the Lord (*Babel*), *Dany'el* | My God Judges, Vindicates, and Condemns (*Dany'el*) saw (*chazah*) a revealing vision (*chelem*) along with (*wa*) distinguishing insights (*chazuw*) in his mind (*re'sh huw'*) while upon his bed (*'al mishkab huw'*).

Thereupon, during (*ba 'edayn*) the prophetic revelation (*chalam*), he was prompted to write a complete copy of (*kathab*) the things (*milah*) being communicated (*'amar*). (*Dany'el* 7:1)

***Dany'el* | God is My Means to Decide Between Vindication and Condemnation (*Dany'el*) responded (*'anah*) and said (*wa 'amar*), ‘I am able to see (*hawah chazah*) the vision with my sensory perceptions (*ba chazuw 'anah*) during the night (*'im lyly*).’**

And (*wa*), behold, right there (*'aruw*), four (*'arba'*) spirits (*ruwachy*) of the heavens (*shamayn*) were churning up (*guwah*) that which corresponds to the Great Sea (*la yam rab*). (*Dany'el* 7:2)

Then four (*wa 'arba'*) monstrous beasts, powerful and mighty creatures, lordly and militant (*chyuwah rab*) came up from and emerged to project the thinking and influence of (*salaq min*) the Sea (*yam*), evolving, changing, and transforming to frustrate while being progressively more defiant (*shanah*), one to another, each growing in opposition (*da' min da'*). (*Dany'el* 7:3)

The first in the series (*qadmay*) can be associated with (*ka*) a fierce and powerful lion (*'aryeh*), but with

(wa) the wings (gaph) of (dy) an eagle (nashar) upon it (la hy').

I kept watching (hawah chazah) while ('ad) her wings were plucked off (marat gaph hy'). So then (wa), she was lifted up and resurrected (natsal) from the earth (min 'ara').

Upon (wa 'al) two feet (ragalyn), like a man (ka 'enash), it arose and was established, becoming influential and powerful (quwm). Additionally (wa), the heart and mind, the desires and inclinations (labab), of a mortal man ('enash) were given to it (yahab la hy'). (Dany'el 7:4)

So then, behold (wa 'aruw), another ('achoran) beast (chyuwah), a second one (tinyan), resembled (damah) a bear (la dob). On one side (wa la satar chad), it was fully developed (quwm). And (wa) there were three (telath) ribs ('ala') in its mouth (ba pum hy'), between her teeth (ben shen hy'). And (wa) therefore (ken), it was said of her ('amar la hy'), 'You have chosen to rise up (quwm) and devour ('akal) an abundance (sagyi') of human witnesses and potential heralds (basar).' (Dany'el 7:5)

At another point in time in this same sequence (ba danah 'atar), by remaining observant, I was able to witness (hawah chazah) the revelation (wa 'aruw) of another ('achoran), this one resembling (ka) a leopard (namar). And with it (wa la hy') were four wings ('arba' gaph), such as (dy) a bird (owp). They were on her back side ('al gab hy'). The beast (la cheywah) had four heads (wa 'arba' re'sh), and to it (la hy') was afforded (yahab) governmental dominion and the power to rule (wa shalatan). (Dany'el 7:6)

Following this sequence of events (ba danah 'atar), I remained observant (chazah hawah) regarding this revelation during a time of enfolding darkness (ba

chazuw lyly). And behold (*wa 'aruw*), the fourth (*raby'ay*) monstrous beast (*chywah*) was the most fearsome and formidable, dreadful and frightening, respected only for being overtly oppressive, terrifying, and threatening (*dachal*), genuinely horrifying and appalling, terribly gruesome (*wa 'eymatan*), with (*wa*) an exceptionally powerful and preeminent military (*yatyr taqyph*).

It had (*wa la hy'*) teeth comprised of iron (*shen dy parzel la*). Great multitudes, including the highly populated and powerful (*rab*), it devoured and devastated (*'akal*), crushing the remainder (*wa daqaq wa sha'ar*) with its feet (*ba ragal hy'*) by trampling them down violently, celebrating while destroying them (*raphats*) under foot (*ba ragal*).

And so (*wa*), this one was different in its transformation and evolution (*hy' shanah*) from all of the other (*min kol*) beasts (*chywah*) which preceded it (*dy qodam hy'*). Ten (*wa 'asar*) horns (*qeren*) were extended from her (*la hy'*). (*Dany'el 7:7*)

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

And three (*wa talat*) among (*min*) the initial group of horns (*qadmay qeren*) were dehorned (*'aqar*) from before her (*min qodam hy'*).

Then I noticed (*wa 'aluw*) the eyes (*'ayn*) were like the eyes of a human (*ka 'ayn 'enash*) in this unique horn (*ba qeren da'*), along with (*wa*) a mouth (*pum*) speaking powerfully and abundantly as if an esteemed authority (*malal rab*). (*Dany'el 7:8*)

Then as I looked (*chazah hawah*) for the Source of the enduring witness and restoring testimony ('*ad dy*), there were positions of power and seats of honor (*karse'*) placed all around (*ramah*), and the Ancient of Days ('*athyq yowmym*) sat down (*yatib*).

His clothing (*lebuwsh huw'* – His garments) appeared like (*ka*) brilliant white snow (*talag chuwr*). And the hair on His head (*wa sa'ar re'sh huw'*) was similar to (*ka*) pure and perfect lamb's wool (*naqe' amar*).

His throne (*karse' huw'*) was ablaze with fire (*shabyb dy nuwr*). Its rotating structure (*galgal huw'*) was gloriously glowing with radiant energy (*nuwr dalaq*). (*Dany'el 7:9*) A stream (*nahar*) comprised of radiant energy and light (*dy nuwr*) flows forth (*nagad*). And (*wa*) it appears to come out (*napaq*) from His presence (*min godam huw'*).

Three thousand ('*alap 'alapym*) as brilliant as the sun are attentive around Him (*shamash huw'*). Thirty thousand (*wa ribow ribowym*) living judgmentally (*dyn yathab*) stood up and were established (*quwm*) before Him (*godam huw'*). And so (*wa*), the books of the Teacher (*saphar*) were opened (*phatach*). (*Dany'el 7:10*)

I continued to be observant (*hawah chazah*) in that afterward (*ba 'adayn min*) the voice (*qal*) of the Horn (*dy qeren*) was speaking of a great many things, issuing important decrees while exalting these edicts and affairs (*milah rab malal*).

I kept watching until I came to realize (*hawah chazah 'ad*) that the monstrous Beast (*chywah*) was slain (*dy qatal*). So, the body (*wa gashem*), having been executed, perished and was destroyed ('*abad*). It was imparted (*wa hy' yahab*) to (*la*) the fire to be burned (*yaqedah 'esha'*). (*Dany'el 7:11*)

With the remainder (*wa sha'ar*) **of the beasts** (*chywah*), **their governmental control and ability to rule** (*shaletan himow*) **were taken away and repealed** (*'adah*). **But then** (*wa*) **an extension of life** (*'arkah ba chay*) **was extended to them** (*yahab la hown*) **for** (*'ad*) **a period of a little more than one season** (*zaman wa 'idan*). (*Dany'el 7:12*)

I continued to closely examine and carefully consider (*hawah chazah*) **the things associated with the supernatural revelation** (*ba chazuw*) **during the night and time of darkness** (*lyly 'a*). **Then behold** (*wa 'aruw*): **accompanied by** (*'im*) **clouds** (*'anan*) **from the heavens** (*shamayn*), **the likes** (*ka*) **of the Son of Man** (*bar 'enash*) **arrived in this place** (*'athah hawah*).

And meanwhile (*wa 'ad*), **he came to reach out to** (*mata'*) **the Ancient of Days** (*'athyq yowmym*). **He drew near and was present before Him** (*wa qodam huw' qareb huw'*). (*Dany'el 7:13*)

And to him (*wa la huw'*) **was given** (*yahab*) **dominion** (*shalatan*), **honor** (*wa yaqar*), **and sovereignty** (*wa malkuw*).

The entire family, including every ethnicity (*wa kol 'am 'umah*) **and language** (*wa lishan*), **will serve alongside him** (*la huw' palach*). **His dominion, and sovereignty** (*shalatan huw'*) **is an everlasting** (*'owlam*) **authorization and authority** (*shalatan*) **which shall not be taken away** (*dy la' 'adah*). **His kingdom and kingship** (*malkuw huw'*) **will never wane** (*dy la' chabal*). (*Dany'el 7:14*)

The Spirit associated with me (*ruwach 'anah*), **She was troubled and pained** (*karah*). **As for me, Dany'el** (*'anah Dany'el*), **inside of me** (*ba gaw nidnah*), **the revelations** (*chazuw*) **in my mind** (*re'sh 'anah*) **were disturbing to me** (*bahal 'anah*). (*Dany'el 7:15*)

I approached (*qareb 'al*) a particular individual from (*chad min*) those standing by (*quwm*), requesting (*ba'ah*) a true and accurate assessment (*wa yatsyb*) from him (*min huw'*) regarding all of this (*'al kol danah*). And he explained it to me (*wa 'amar la 'anah*), providing an interpretation (*wa pashar*) of these things (*milah*), making them known to me so that I would understand (*yada' 'anah*). (*Dany'el* 7:16)

'These powerful beasts (*'ilyn chywah rab*), which are four in number, represent four (*dy 'inuwn 'arba' 'arba'*) governments and their leaders (*melekyn*), which will arise (*quwm*) from the Earth (*min 'ara'*). (*Dany'el* 7:17)

However (*wa*), the Set-Apart Ones (*qadysh*) of the Most High (*'elyown*) will receive the honor and distinction, even the gift (*qabal*) of the kingdom and of sovereign power (*malkuw*). And they will inherit and possess (*wa chasan*) the kingdom and reign as kings and queens (*malkuw*) throughout eternity, advancing as a result of the restoring witness forevermore (*'ad 'alam wa 'ad 'alam 'alam*). (*Dany'el* 7:18)

Then, therefore (*'adayn*), I wanted (*tsabah*) to be certain (*la yatsab*) regarding (*'al*) the fourth (*raby'ay*) monstrous beast (*chywah*) which was different in the way it changed (*dy hawah shanah*) from all of the others (*min kol kol*). It was awesomely formidable and exceedingly terrifying (*yatyr dachal*).

Its teeth (*shen hy'*) were akin to iron (*dy parzel*) and its claws (*wa taphar hy'*) were of bronze (*dy nachash*) as it devoured (*'akal*) and crushed (*daqaq*) the rest (*sha'ar*) by violently trampling (*raphas*) with its feet (*ba ragal*). (*Dany'el* 7:19)

And also (*wa*) concerning (*'al*) were the ten horns (*'ashar qeren*) which were on its head (*dy ba re'sh hy'*).

And then there was another in the end (*wa 'achoran*) **which grew such that it was lifted up** (*dy salaq*).

Three (*talath*) **would be reverent, submit, and then fall** (*naphal*) **before it** (*min qadam hy'*), **to this horn that had eyes and a mouth** (*wa qeren diken wa'ayn la hy' wa pum*). **He spoke profusely** (*malal rab*).

And (*wa*) **by appearances** (*chazuw*), **it was greater** (*hy' rab*) **than those in league with it and the others of its kind** (*min chabrah hy'*). (*Dany'el 7:20*)

I continued looking (*hawah chazah*), **and this particular horn** (*wa qeren diken*) **was engaged in war** (*'abad qarab*) **against** (*'im*) **the Set-Apart Ones** (*qadysh*). **And it prevailed over them** (*wa yakil la himow*) (*Dany'el 7:21*) **until the restoring witness** (*'ad*) **the Ancient of Days** (*dy 'athyq yowmym*) **arrived** (*'athah*).

Then judgment and justice (*wa dyn*) **He offered and delivered by entrusting** (*yahab*) **to the Set-Apart Ones** (*la qadysh*) **of the Most High** (*'elyown*).

And at the specific appointed time (*wa zaman*), **He approached and reached out** (*matsa'*) **so that** (*wa*) **the Set-Apart Ones** (*qadysh*) **could inherit** (*chasan*) **sovereignty and kingship** (*malkuw*). (*Dany'el 7:22*)

Therefore (*ken*), **he said** (*'amar*), **'the fourth** (*raby'ay*) **beast** (*chywah*) **represents the fourth empire** (*raby'ay malkuw hawah*) **to arise** (*hawah*) **in the world** (*ba 'ara'*).

It will be different, especially in its evolution and transformation as it changes from (*dy shanah min*) **all the other sovereign powers** (*kol malkuw*). **It will devour, devastating** (*wa 'akal*) **the entire world** (*kol 'ara'*), **trampling it down and destroying it** (*wa duwsh hy'*) **while crushing it** (*daqaq hy'*). (*Dany'el / God Judges and Vindicates / Daniel 7:23*)

Regarding the ten horns (*wa qeren 'asar*), out of this empire (*min hy' malkuw*), the leaders of ten governments (*'asar melek*) will arise (*quwm*). And then much later, another (*wa 'achoran*) will rise up and take its stand (*quwm*) at the end after them (*'achary hown*). And he (*wa huw'*) will be different (*shanah*) from the previous ones (*min qadmay*).

So then (*wa*), three leaders and their nations (*tahath melek*) will be humbled, losing status by being subdued (*shaphal*). (*Dany'el 7:24*)

And he will speak, issuing decisions, decrees, and commands (*wa milah*) in conflict with and in opposition to (*la tsad*) the Most High (*'ilay*).

His way of speaking and proclamations (*malal*) will wear down and torment, even oppress and persecute (*balah*) the Set Apart (*wa la qadysh*) of the Almighty (*'elyown*). Then he will aspire to change, attempting to alter (*wa sabar la shanah*) the set times for the meetings (*zaman*) along with the written and codified prescriptions (*wa dath*).

They will be influenced by him, as they are claimed under his authority (*wa yahab ba yad huw'*) for up to 3½ years (*'ad 'idan wa 'idanyn wa palag 'idan*). (*Dany'el 7:25*)

However (*wa*), he will sit in judgment (*dyn yatib*). His authorization and ability to rule (*wa shalatan huw'*) will be taken away, repealed and annulled (*'adah*), eradicated (*la shamad*) and perishing (*wa la 'abad*) to the end of time (*'ad sowpha'*). (*Dany'el 7:26*)

Then sovereignty (*wa malkuw*) and empowerment along with a plethora of rights (*wa shalatan*), including the highest status and an increase in magnitude (*wa rabuw*) will be for those who will reign (*dy malkuw*) under the entirety (*tachath kol*) of the heavens

(*shamayn*). **This will be given** (*yahab*) **to a family** (*'am*) **Set Apart** (*qadysh*) **of the Most High** (*'elyown*).

His kingdom and sovereign power (*malkuw*) **will be an everlasting and eternal right to lead** (*malkuw 'alam*). **And all** (*wa kol*) **of those who are empowered and authorized** (*shalatan*) **will approach and serve with him** (*la huw' palach*) **while listening** (*wa shama'.*)' (*Dany'el 7:27*)

Here, at this time, along with the eternal and restoring witness (*'ad kah*), **was the conclusion** (*sowph*) **of this communication** (*dy milah*).

As for me (*'anah*), *Dany'el* | **God is My Means to Decide between Vindication and Condemnation** (*Dany'el*), **when I thought about everything, contemplating and reasoning to the greatest extent possible** (*sagyi' rayown 'anah*), **it alarmed and dismayed me** (*bahal 'anah*). **My countenance changed** (*wa zyw 'anah shanah*) **while I judged these things for myself and preserved them in my mind and heart because I was in a quandary, unsure how I should proceed beyond remaining observant and judgmental** (*'al 'anah wa milah ba leb 'anah natar*).” (*Dany'el / My God Judges, Vindicates, and Condemns / Daniel 7:28*)

✠✠✠

Impersonating God...

Opening the 8th chapter, we have returned to the warm embrace of our constant companion throughout our long voyage of discovery. Dany’el is now communicating to us in Hebrew, making our study more productive. And also, from this point forward, he has dispensed with the narrator and is reporting what he is seeing and hearing in first person.

Throughout the 8th chapter, future history is being revealed by explaining what has now occurred in our past. History repeats itself because far too few learn its lessons. We will not make that same mistake.

And as with the previous chapter, the imagery will 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 shanah shalowsh*) of the reign of (*la malkuwth* – in the rule of) **Bel’sha’tsar (*Bel’sha’tsar* – Bel (the Lord) Protects the King, commonly transliterated Belshazzar, last king of the Neo-Babylonian Empire, 556-539 BCE), **the ruler** (*ha melek* – highest governing authority), **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).**

I (‘any), **Dany’el** | **My God is Judgmental** (*Dany’el* – My God Judges, Vindicates, and Condemns), **had it**

shown to me (*ha ra'ah 'el 'any* – had it revealed to me) **after** (*'achar*) **the previous one** (*ba ha tachilah* – the start of the first time).” (*Dany'el / God is My Means to Decide between Vindication and Condemnation / Daniel 8:1*)

It is now 553 BCE. Dany'el is still a prisoner in Babylon, although, as a result of his superior knowledge and intellect, he is an advisor to Bel'sha'tsar, a conniving, money-grubbing, and murderous usurper.

By this time, however, he knew that Babel's days were numbered. The demise was imminent of the extravagantly adorned city-state which had institutionalized religion and integrated it into the culture and politics of the realm, not unlike the Catholic Church or even Judaism in Israel today. Although in its death, this maggot adorned in butterfly wings would spawn a stream of evil that would flow well beyond the banks of the Great River. The political and religious metamorphoses would transpire over 900 years, with the most diabolical of monsters evolving out of Babel's hideous shadow.

As we have noted, in Dany'el's case, he was principally a reporter. He could not fathom what he had seen. It would be left to us, nearly 2,600 years later, to interpret the images he had observed.

On this occasion, Dany'el isn't retiring for the evening, lying on his bed at night, seeing the revelation in his head. He has been taken to the scene of the action and is an eyewitness.

“And (*wa*) **while I was viewing the revelation** (*ra'ah ba ha chazown* – I paid attention and realized from viewing), **it came to exist** (*wa ba hayah* – it happened) **as I was looking** (*ba ra'ah* – when I was being shown) **that I was in** (*wa 'any ba*) **the citadel** (*ha byrah* – the fortified capitol, palace, castle, temple, or fort) **of Shuwshan** (*ba Shuwshan* – exalted lily or lotus flower, the blue color of a large Egyptian water lily which covered the walls

throughout Babel; transliterated Susa, capital of Elam in modern southwest Iran; from *suws* – to exult), **which is in** (*‘asher ba*) **the Province** (*ha madynah* – the administrative district) **of ‘Eylam** (*‘Eylam* – to conceal, set 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 the 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 revelation** (*ba ha chazown* – within the visual communication regarding the future, providing the perceptive) **at the waterway** (*‘al ‘uwbal* – the canal or gateway to the river) **of ‘Uwlay** (*‘Uwlay* – of those led astray by foolishness; from *‘ewyl* – one who ignorantly and irrationally mocks others when he, himself, is the problem).” (*Dany’el* / My God Judges, Condemns, and Vindicates / Daniel 8:2)

‘Eylam is not well-known today. Referred to as Haltamti by those who lived within the region, it was acknowledged in Sumerian, Akkadian, and Hebrew texts as ‘Eylam, identifying it with the name of Shem’s eldest son who is said to have settled there. Its history spans more than two millennia from 3200 to 539 BCE.

The community grew as a 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 to sun deities and carved statues of the Queen of Heaven replete with fish and serpents. At their zenith, the ‘Eylamites successfully raided Babylonia and reconstructed elaborate temples and palaces. Ultimately, the ‘Eylamites became like the Romans 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 his victory, the victor described the citadel: “Susa, the great holy city, abode of their Gods, seat of their mysteries, I conquered. I entered its palaces, I opened their treasures 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.” These fellows were nothing if not militant, covetous, and braggadocious.

‘Eylam was subsequently assimilated into the Assyrian Empire, ultimately conquered by the Medians, and integrated into the Median Kingdom.

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 will actually detail 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, Calanus was more than twice Alexander’s age, but that did not stop him from also being the General’s favored yoga instructor and conversationalist.

However, Calanus 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* | Daniel was witnessing in this place, it is helpful to know that God 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 'any – my gaze) and I was observant (ra'ah – I looked around, viewing the vision), and behold (wa hineh – while paying attention), a large Ram ('ayl rahab – a powerful leader, a formative ruler, or important governor, someone who shepherds a substantial flock; from 'ayil – male lamb, upright pillar, doorpost, and leader and 'uwl – contemptuous, prominent, and wealthy [corrected to reflect 4QDan]), one ('echad) standing in front of the stream ('amad la paneh ha 'uwbah).

And upon him were (wa la huw') 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 more self-exalting and power-craving (gaboah – was more conceited, arrogant, and amoral) than the other (min ha seny).

And the more arrogant and domineering one (wa ha qaboah – the loftiest, most haughty and conceited one, the more self-exalting, self-serving, and self-assured, the more power-hungry higher-ranking) ascended ('alah – was lifted up out of) the former at the end (ba ha

‘acharown – from the previous one subsequently in the last days).” (*Dany’el* / My God is Judgmental / 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 compared to Persia under Cyrus the Great. The famed Persian would go on to profoundly influence the known world. Fitting with the prophecy, few characters have been as arrogant and domineering as Cyrus. He would say of himself: “I am Cyrus, king of the world.” Nose in the heavens, he claimed: “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 magnanimous heart of one who loves Babylon.” (The Cyrus Cylinder, 539 BCE, Babylon)

The Persian military was one of the most effective. They were especially adept horsemen, swordsmen, and archers, justifying the use of “*nagah* – piercing and goring” in the next statement. Even the depiction of Cyrus as an *‘ayl* | ram seems appropriate because he was a powerful leader, a man who viewed himself as the shepherd of both his people and Yahuwdym. Compared to most, he was upright, prominent, and wealthy. And he served to open the door to Yisra’el’s return.

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. He would rule over Turkey and most of Macedonia on the northern rim of the Great Sea.

“I saw (*ra’ah*), accordingly (*‘eth*), the Ram (*ha ‘ayl*) – the leader and ruler, a male lamb and upright pillar, the

doorway back home, both prominent and wealthy) **attacking by goring** (*nagah* – engaging in battle, piercing and destroying, pushing) **westward** (*yam* – toward the sea), **northward** (*wa tsaphown* – seeking treasure), **also to the south** (*wa negeb* – into parched land).

And there was not any beast that could withstand (*wa kol chayah lo' 'amad* – no living being could stand in) **his presence** (*la paneh huw'*).

None were spared (*wa 'ayn natsal*) **from his influence** (*min yad huw'* – from his hand, power, and control).

So he acted (*wa 'asah* – it engaged and did) **as he pleased** (*ka ratsown huw'* – 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 is My Means to Judge / Daniel 8:4*)

In the Towrah, sheep follow Yahowah’s shepherds while goats are typically cast into a bad lot and often represent an independent and rebellious, headstrong and aggressive attitude. And while Cyrus was belligerent and full of himself, at Yahowah’s request, he was generous toward the Yisra’elites – especially Yahuwdym who were held captive in Babylon. Of them, he would continue to record on The Cyrus Cylinder, “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.”

Perhaps the ignorant and irrational Progressives, who, in forums such as the United Nations, are wont to deny any association between Jews and Judea or the Temple Mount, ceding it to the Muslims who would not even exist for another 1,200 years, should consider Cyrus’ history of this place. I assume they can read.

After reading this, it becomes rather obvious why Yahowah anointed Cyrus. This gentile served a purpose, becoming the means to liberate God’s people and fund the rebuilding of Yahowah’s House. And as it turned out, unlike most Jews, Cyrus listened to Yahowah and then did as God had requested. There are similar examples among the Chosen People – although they are few and far between.

“And so, as I began to consider and process this (*wa ‘any hayah byn* – as I strove to make the connections needed to understand), **then behold** (*wa hineh* – take note and pay attention), **a young and independent crowned Goat** (*tsaphyr* – a chattering and chirping offshoot who leaves early seeking glory as a bearded and agile male goat wearing a crown to depict his royal lineage) **who was headstrong and imposing** (*ha ‘ez* – who was stubborn and well-fortified, consistently prevailing by using the same tactics, prideful and unwilling to change) **coming** (*bow’* – arriving) **from the west** (*min ha ma ‘arab* – from a place of mixing and joining together, of early enlightenment and subsequent darkness; from *mah* – to consider the implications of *‘arab* – to commingle and ally, to grow dark after having been bright, pledging fellowship or adversity) **before** (*‘al*) **the presence** (*paneh*) **of the entire region** (*kol ha ‘erets*) **and, yet, not making contact with or striking** (*wa ‘ayn naga’* – without touching or plaguing, leveling or destroying) **the Land** (*ba ha ‘erets*).

And the young crowned Goat seeking adventure and glory (*wa ha tsaphyr* – so the chattering and chirping offshoot who left home early seeking to be admired, this bearded yet agile male goat with his crown as a sign of honor and status) **had a prominent and conspicuous horn** (*qeren chazuwth* – distinguishing object denoting his power along with an affinity for seers and prophets) **between his eyes** (*byn ‘ayn* – affecting his vision and understanding).” (*Dany’el* / My God Judges, Vindicates, and Condemns / Daniel 8:5)

At the conclusion of this prophecy, Yahowah will reveal that this ‘ez | headstrong and imposing, well-fortified and tactically consistent *tsaphyr* | young and agile crowned Goat seeking adventure and glory would be 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 Syria and Egypt, Alexander had more influence on the development of Judaism than any other Gentile. As evidence of this, four hundred years after Alexander ravaged Gaza, and marched through Judea without opposition in 332 BCE, Josephus, one of Judaism’s three most acclaimed voices (along with Rabbi Akiba and Maimonides), told the following story. It was, no doubt, designed to curry favor with those he had abandoned, weaving this fanciful tale to promote the myth that the great general paid homage to the high priests of Judaism. Therefore, four centuries after the fact, the traitor wrote...

“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 revered 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."

While Gaza was pummeled and Judea was not, this conversation never took place. It is standard religious rhetoric, whereby the faithful justify their beliefs and honor their leaders through the endorsements of others.

Now a Roman citizen, Flavius Josephus was a quick study, turning history into propaganda...

"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)

All this shows is how desperate Jewish leaders became when attempting to justify their exalted positions, their religious laws, and the pervasive Greek influence in Judaism, especially Kabbalah. The Jewish Encyclopedia acknowledges “All the accounts which the Talmud and *Midrash* give concerning Alexander the Macedonian are of a legendary character.”

What is remarkable, however, is that in 553 BCE, before Greece had risen on the world stage, and 200 years before Alexander was born, Dany’el described the Macedonian general using a fitting array of terms. Alexander would come to Shuwshan from the West. He was very young, just 20 years old in 336 BCE when he became king and set off seeking adventure and glory. He was headstrong and imposing, well-fortified and consistent, relying upon his phalanx through it all. He was an imposing figure, among the most prominent in history. And there is no doubt he sought fame and fortune, naming more than 70 cities after himself and then glorifying himself as a god. Even the references to each Beast spawning and influencing the next ring true with Alexander who, in the final years of his life, became so Persian his Greek troops nearly abandoned him.

But at this moment, Alexander was obsessed with his white whale – Darius III – King of Persia...

“Then (wa) he came (bow’) up to (‘ad) the Ram (ha ‘ayl – the leader and ruler, a male lamb and central pillar, the doorway back home who was both prominent and wealthy) possessing (ba’al – the owner and master who controls, Ba’al, the Lord of) the two horns (ha qerenym – of status and might, of being in elevated positions) which (‘asher) I had seen (ra’ah) standing (‘amad) before the

presence of (*la paneh*) **the waterway** (*ha 'uwbal* – canal or stream).

And he chased (*wa ruwts* – he ran hurriedly) **after him** (*'al huw'*) **with a vengeance and in hot pursuit** (*ba chemah* – antagonistically enraged, in great hostility and fury) **while demonstrating resourceful cunning and talent** (*koah* – in strength and power, showing off his superior capability).” (*Dany'el* / God is My Means to Decide between Vindication and Condemnation / Daniel 8:6)

This depicts the Goat chasing after the Ram, revealing that the Macedonians would be the aggressor, pursuing the Persians in this battle – as was the case. Alexander would come after Darius with a vengeance, staying in hot pursuit. And yet, all the while it was obvious that the young Macedonian was more talented and resourceful, having never lost a battle.

But also keep in mind, the Persians were resolutely pagan. While Darius and his priests promoted a wide array of false gods, they were principally devoted to the mythology of *Bel* | the Lord.

For a considerable time, the Persians had menaced the Greeks, taking the battle to them, beating them badly and consistently. They would fight in the midst of the Greek peninsula. And so, there was some lingering animosity.

“And I witnessed him (*wa ra'ah huw'* – I saw him) **approaching and making contact with** (*naga' 'etsel*) **the Ram** (*ha 'ayl* – the leader and ruler, the male lamb and central pillar, the doorway back home who was both prominent and wealthy).

He was embittered and obsessed with him (*wa marar 'el huw'* – he was anguished by him and angry with him, indeed furious). **Therefore, he lashed out at the Ram** (*wa nakah 'eth ha 'ayl* – he struck the leader,

defeating and destroying the central pillar of his people), **breaking** (*wa shabar 'eth* – he shattered) **both of his horns** (*shanaym qeren huw'*).

And with the Ram (*wa ba ha 'ayl*), **there was insufficient capability, power, and resources** (*lo' hayah koach* – there was a lack of strength, might, and vigor) **to withstand his presence** (*la 'amad la paneh huw'*) **so** (*wa*) **he was overthrown and humbled as he brought him down** (*wa shalak huw'* – he toppled him, throwing him down) **to earth** (*'erets* – to the ground).

He was trampled and tread upon by him as the aggressor (*wa ramas huw'* – he was bent upon destroying him) **so there was no way to spare or rescue** (*wa lo' hayah natsal* – it was not possible to deliver or liberate) **the Ram** (*la ha 'ayil ha 'ayl* – the leader and ruler, the male lamb and central pillar, the doorway back home who was both prominent and wealthy) **from his influence and ability** (*min yad huw'* – from his hand).” (*Dany'el* / My God is Judgmental / 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 *Nynowah* | 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 in a moment, suffice it to say for now that Alexander had spent the previous year transitioning from warrior to savage, losing all sense of civility while besieging Tyre and Gaza. Then in Egypt, he positioned himself as the Master of the Universe and the living incarnation of Amun.

Darius, on the other hand, just wanted to be left alone. He offered Alexander his kingdom and his treasure to return his kidnapped family and stop pursuing him.

Replying to one of the king's 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, having given peace a chance, Darius was now building an army of over fifty thousand warriors, with some claiming twice that many soldiers. It is said that half of his troops were on horseback. By comparison, there were forty thousand Greek infantry and seven thousand cavalry.

However, be cautioned. As we have discovered with the Roman 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 into the hundreds of thousands.

Outnumbering his foe by a little or a lot, on his home turf, and 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 who said that the battle had already been won.

The fact is, Darius' 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's troops had followed him through Macedon, Corinth, Thrace, and Thessalonica, then Tyre and Gaza. They were battle-tested. By comparison, Darius deployed inferior 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 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 which was under the command of the aforementioned Parmenion. But rather than reinforcing his general, Alexander moved in the other direction, toward his right flank, hoping to open up a gap in Darius' 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 right. They prevailed by maneuvering their chariots away from the ground that had been previously prepared, rendering them ineffective. Then as Darius countered Alexander's move, his cavalry routed the Greek horsemen in the vicinity of the Macedon general. The more cavalry Alexander engaged, the less favorable the outcome. This is because the Scythian horses were better protected, and their riders were

accomplished horsemen. And yet somehow, the Greek auxiliary forces drove the Persians out of their ranks. Then during their retreat, the Greeks pursued and slaughtered the fleeing Persians.

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. In response, 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.

Upon returning to camp, the Greeks found Darius' troops attempting to rob it of provisions and valuables. This was fortuitous for Alexander because, with Darius' soldiers distracted, it evened the odds, allowing for the rescue of Parmenion's 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, which included 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 then own. All of Persia and Babylon were now Alexander's for the taking.

I have a sense of what comes next. Immediately after leading a successful IPO, and raising hundreds of millions for my growing business, I told a reporter, "We are never more vulnerable than we are at the moment of our greatest achievement." My expression was offered out of a sober assessment of history and appraisal of personal responsibility. I was aware that, while there are those like

Alexander who are known for their extraordinary accomplishments, there are far better men and women pursuing a much more beneficial agenda who simply are not as lucky. In business and in war, the combatants make hundreds of decisions each day, and only one needs to be wrong to have everything come crashing down. And we are never quite as circumspect or careful when so many are singing our praises.

Alexander had accomplished his goal, killing his white whale. But then what? He tried debauchery and licentiousness, and apparently, he wasn't very good at either. He drank himself into a stupor and even when sober compelled his men to worship him as a god. Believing he was immortal and no longer subject to human constraints, he discovered that neither was true.

Now surrounded by the swampy waters of Mesopotamia where mosquitoes breed, he contracted malaria. It is something with which I am also familiar. His symptoms mimicked mine. As the disease caused his internal cells to rupture, his fever rose and the pain became utterly debilitating over two-weeks' time. It is an excruciatingly miserable way to die, which he would at 32 years of age in 323 BCE.

God not only predicted as much, He asked a man who had experienced both of these imposters to share the results with you...

“The great young and stubborn crowned Goat seeking adventure, supremacy, and glory (*wa tsaphyr ha 'ez* – the chattering and chirping offshoot who left home early seeking to be admired, this prideful and bearded yet agile male goat with his crown as a sign of honor and status who was exceptionally prideful and yet capable) **was empowered, exalted, and enriched as he glorified himself and became exceptionally boastful** (*gadal* – he triumphed and was called great, growing considerably in

prestige) **exceeding** (*'ad* – beyond) **the greatest extent thought possible** (*me'od* – the highest point on the scale, vehemently and excessively).

But when he was the strongest and at the time when his empire was enormous (*wa ka 'atsam huw'* – at the peak of his power and following his greatest accomplishment), **the great Horn** (*ha gadowl ha qeren* – this intense, important, and distinguished) **was broken, the membranes of his body rupturing** (*shabar* – he was internally destroyed, shattered and crushed, suffering physical harm).

Then four (*wa 'arba'*) **conspicuously appeared** (*chasuwth* – became prominent consistent with the prophecy), **rising up** (*'alah* – ascending) **in its place** (*tachath hy'* – succeeding it by rising up from beneath the horn), **extending toward** (*la*) **the four winds** (*'arba' ruwach*) **of the sky** (*shamaym*).” (*Dany'el* / God is My Means to Judge / Daniel 8:8)

Upon Alexander's death, his top four generals divided his empire and ruled in his place. History played out exactly as God revealed. And since this prophecy was conveyed 200 years prior to these events playing out in the lives of Babylonians, Persians, and Greeks, this presentation serves to affirm that we can rely upon those which were foretold to guide us through our future.

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 shanah shalowsh*) **of the reign of the ruler** (*la malkuwth ha melek*) **Bel'sha'tsar** | **the Lord Protects the King** (*Bel'sha'tsar*), **a communication** (*dabar*) **appeared** (*ra'ah*) **to me** (*'el 'any*). **I** (*'any*), **Dany'el** | **My God is Judgmental** (*Dany'el*), **had it shown to me** (*ha ra'ah 'el 'any*) **after** (*'achar*) **the previous one** (*ba ha tachilah*). (*Dany'el* 8:1)

While I was viewing the revelation (*wa 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 fortified capitol** (*ha byrah*) **of Shuwshan** (*ba Shuwshan*), **which is in** (*'asher ba*) **the Province** (*ha madynah*) **of 'Eylam** (*'Eylam*). **And I noticed** (*wa ra'ah*) **that I was** (*wa 'any hayah*) **in the revelation** (*ba ha chazown*) **at the waterway** (*'al 'uwbal*) **of 'Uwlay | to be led astray by foolishness rather than accept responsibility** (*'Uwlay*). (*Dany'el 8:2*)

As I lifted up (*wa nasa '*) **my eyes** (*'ayn 'any*) **and was observant** (*ra'ah*), **behold there was** (*wa hineh*) **a large Ram** (*'ayl rahab*), **one** (*'echad*) **standing in front of the waterway** (*'amad la paneh ha 'uwbal*). **And upon him were** (*wa la huw'*) **two horns** (*tsemed qerenym*). **These horns** (*wa ha qerenym*) **were high, haughty, and conceited** (*gaboah*). **But the one** (*wa ha 'echad*) **was more self-exalting and power-craving** (*gaboah*) **than the others** (*min ha seny*).

The more arrogant and domineering one (*wa ha qaboah*) **ascended and rose above** (*'alah*) **the former in the end** (*ba ha 'acharown*). (*Dany'el 8:3*)

I saw (*ra'ah*) **the Ram** (*ha 'ayl*) **attacking by goring** (*nagah*) **westward** (*yam*), **northward** (*wa tsaphown*), **also to the south** (*wa negeb*). **There was not any beast that could withstand** (*wa kol chayah lo' 'amad*) **his presence** (*la paneh huw'*). **None were spared** (*wa 'ayn natsal*) **from his influence** (*min yad huw'*). **So, he acted** (*wa 'asah*) **as he pleased** (*ka ratsown huw'*). **And he was exalted and became great** (*wa gadal*). (*Dany'el 8:4*)

So as I began to consider and process this (*wa 'any hayah byn*), **then behold** (*wa hineh*), **a young and independent crowned Goat** (*tsaphyr*) **who was headstrong and imposing** (*ha 'ez*) **was coming** (*bow*) **from the west** (*min ha ma'arab*). **Yet even upon** (*'al*) **the**

presence (*paneḥ*) of the entire region (*kol ha 'erets*), he did not make contact with or strike (*wa 'ayn naga'*) the Land (*ba ha 'erets*).

This young, crowned Goat seeking adventure and glory (*wa ha tsaphyr*) had a prominent and conspicuous horn (*qeren chazuwth*) between his eyes (*byn 'ayn*). (*Dany'el* 8:5) He came (*bow'*) up to (*'ad*) the Ram (*ha 'ayl*) possessing (*ba'al*) the two horns (*ha qerenym*) which (*'asher*) I had seen (*ra'ah*) standing (*'amad*) before the presence of (*la paneḥ*) the waterway (*ha 'uwbal*). And he chased (*wa ruwts*) after him (*'al huw'*) with a vengeance (*ba chemah*) while demonstrating resourcefulness and cunning (*koah*). (*Dany'el* 8:6)

I witnessed him (*wa ra'ah huw'*) approaching and making contact with (*naga' 'etsel*) the Ram (*ha 'ayl*). He was embittered and obsessed with him (*wa marar 'el huw'*). Therefore, he lashed out at the Ram (*wa nakah 'eth ha 'ayl*), breaking (*wa shabar 'eth*) both of his horns (*shanaym qeren huw'*).

Pursuant to the Ram (*wa ba ha 'ayl*), there was insufficient capability, power, or resources (*lo' hayah koach*) to withstand his presence (*la 'amad la paneḥ huw'*). So (*wa*), he was overthrown and humbled as he brought him down (*wa shalak huw'*) to earth (*'erets*). He trampled and tread upon by him as the aggressor (*wa ramas huw'*) so there was no way to spare or rescue (*wa lo' hayah natsal*) the Ram (*la ha 'ayil ha 'ayl*) from his influence or ability (*min yad huw'*). (*Dany'el* 8:7)

The great young and stubborn crowned Goat seeking adventure, supremacy, and glory (*wa tsaphyr ha 'ez*) was empowered, exalted, and enriched as he glorified himself and became exceptionally boastful (*gadal*), exceeding the greatest extent thought possible (*'ad me'od*).

But when he was the strongest and at the time when his empire was enormous (*wa ka ‘atsam huw’*), **the great Horn** (*ha gadowl ha qeren*) **was broken and the membranes of his body ruptured** (*shabar*).

Then four (*wa ‘arba’*) **conspicuously appeared** (*chasuwth*), **rising up** (*‘alah – ascending*) **in its place** (*tachath hy’*), **extending toward** (*la*) **the four winds** (*‘arba’ ruwach*) **of the sky** (*shamaym*).” (*Dany’el / God is My Means to Judge / Daniel 8:8*)



As we did in the midst of the previous revelation, out of the ashes of history long ago, we find ourselves confronted with our immediate future. The Beast of the Time of Trouble will emerge out of this story. 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.

“Then out of one of them (*wa min ha ‘echad min hem* – so from the singular and unique among them and because of each one of them), **he came forth** (*yatsa’* – he came out and was withdrawn, emerging) **as one horn / a solitary individual ruler** (*qeren ‘echad – a single empowered political and religious leader*) **from the lowly and little** (*min tsa’yr* – out of the insignificant, the youngest and smallest).

And it grew great, magnifying itself (*wa gadal* – and it (the horn / authority and influence) became boastful, powerful, and important, promoting itself) **with arrogant and braggadocious speeches to those who remain** (*yeter* – by claiming to be better, greater, and vastly superior

among those left behind, abundantly and excessively wealthy but a complete moral failure, seen as outstanding among a remnant) **toward the south** (*'el ha negeb* – to the parched), **to the east** (*wa 'el ha mizrach* – toward the rising sun), **and toward the most desirable and beautiful** (*wa 'el ha tsaby* – the attractive, highly valued, and glorified, even the most highly decorated and adorned; may serve as a metaphor for Yisra'el).” (*Dany'el* / My God Judges, Vindicates, and Condemns / Daniel 8:9)

The reason Yahowah reveals that Satan's boasts regarding himself exceed the claims of other *tsaba'* is that the Devil emerged from their ranks. But he is not content to be counted among the *mal'ak* because he wants to rise above God Almighty.

Based upon the specific wording in this revelation, it seems certain that the Towrahless One will emerge from the world Alexander the Great conquered and, specifically, out of the region governed by one of his four Diadochi. These include Seleuci | **Persia** (covering Israel, Syria, the Caucasus, and Mesopotamia), Lysimachi | **Thracia** and **Turkey**, Cassandri | **Macedonia** and **Greece**, and Ptolemaei | **Egypt**.

And since God was explicit in the preceding chapter, revealing that he would emerge from Imperial and Catholic Rome, we are looking for common territory. If you recall, the ten horns of Imperial Rome include: **Italy**, **Spain**, **Gaul** (France), **Britain**, **Pannoniae** (Austria / Hungary), **Moesiae** (the 8 countries carved out of Yugoslavia), **Thrace** (Bulgaria and Romania), **Asia Minor** (Turkey), **Syria**, and **Egypt**.

The points of intersection, therefore, include: North Macedonia, Greece, Bulgaria, Romania, Turkey, Syria, and Egypt. However, we must refine this list by excluding any large, significant, or old nation, eliminating Greece, Bulgaria (founded in the 7th century), Romania (6th largest

European country and freed from the Ottoman Empire in 1878), Turkey, Syria, and Egypt.

This only leaves one candidate when passed through the Roman, Greek, and *tsa'yr* | young and insignificant, lowly and little filters. It is becoming increasingly obvious that we are on target expecting the Towrahless One of the Time of Trouble to arise out of North Macedonia. And he will be trouble, indeed.

There is yet another hint in the reference to *tsa'yr* because “Lowly and Little” is not only what Yahowah calls *Sha'uwel* | Paul, it is the actual meaning of the Roman name he selected for himself. This is relevant because fully two-thirds of North Macedonia’s 2.1 million population are Orthodox Christians. The remaining inhabitants are Muslims.

Should the Towrahless One have been, as I have suspected for some time, educated at a Progressive and Elitist university such as Harvard, Yale, Princeton, Oxford, or Cambridge, to name a few, and have been born of a Muslim father to a Christian mother, then he will bring the full assemblage of anti-Semitism against God’s people. This is especially true since North Macedonia is riddled with anti-Semitic conspiracy theories, upon which the Towrahless One is certain to capitalize – as did Stalin and Hitler. While clearly not the one, Barack Obama, shares many of these traits.

As we consider his aims *‘el ha negeb* | toward the south, we find Greece and Egypt – both of which are teetering on economic collapse. *‘El ha mizrach* | to the east would include Bulgaria, Turkey, Cyprus, Syria, and Lebanon – all of which are on the cusp of insolvency. And of course, it is hard to miss the *‘el ha mizrach* | toward the rising sun reference emblazoned so prominently upon the flag of North Macedonia.

Since his ambition, like Satan's, is to be worshiped as the Lord God, and not just as another pretending to be a god, he will turn his sights *'el ha tsaby* | toward the most highly valued place on Earth – Jerusalem. And he will one-up Hadrian while there.

A mere mortal, following in the footsteps of Paul, similarly demon-possessed, equally braggadocious and duplicitous, the Towrahless One will emerge as a nobody, too young and insignificant to be noticed initially. However, he will be a master at self-promotion, *gadal* | magnifying and promoting himself. He will tell those who remain that he is the answer, *yeter* | vastly superior and abundantly enriching. And sadly, many of those *yeter* | left behind following the Taruw'ah Gleaning will believe him as he impoverishes and defrauds them. In this way, he will sound somewhat similar to current politicians.

While it does not seem plausible, even with Satan's full endorsement and empowerment, and even as the world's most sublime orator, that a North Macedonian could assert dominion over Greece, Turkey, or Egypt, the Devil's Advocate might prevail by proposing a confederacy of Eastern Mediterranean States. And as for Bulgaria, Cypress, Lebanon, and Syria serving as stepping stones to Israel, accepting their debt may be sufficient to league with them.

No matter the footsteps, the world will soon be tread upon by another Paul and Muhammad, another Titus and Hadrian, another Constantine and Theodosius, yet another Stalin and Hitler – all blended into one miserable individual.

While we have already considered Alexander's final battle, 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 the young Goat on this day, who 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.

Classmates at the time included 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 Thrace and he left his son in charge of Macedon as his regent. During Philip's absence, the heir apparent had the opportunity to prove his mettle when the Thracians revolted. He successfully exiled them, colonizing their territory with Greeks while founding the first of seventy cities bearing his name – 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 Bosphorus 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 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. However, while en route to Athens, the Athenians voted to league with Thebes against Macedon. The battle for control of the Peloponnese commenced in Chaeroneia, just two days' 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. Rather than fighting, however, Sparta negotiated a Hellenic Alliance in Corinth whereby they agreed to name Philip *Hegemon* | Supreme Allied Commander because the stated purpose of the League of Corinth was to attack the Persian Empire.

Their sights were set but there were some glitches on the way to war. Back in Pella, Philip married Cleopatra Eurydice, 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' 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 150,000 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.

Illyria was also Hellenistic, which made them unreliable – as likely to be allied with fellow Greeks as they were 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 intervening conflict or conquest, the Goat in Dany'el's prophecy was now age twenty. Just two years after his strategic retreat, he scampered back to the fold and to his father in Macedonia.

But all was not well. This was not Camelot. The Persian governor of Caria, Pixodarus, 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, she had Alexander propose to the blushing bride, hoping that he would marry her before his brother could consummate the affair. Getting wind of this, Philip squashed their wedding plans, simultaneously exiling almost 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 account of the coup, the most rational explanation is that it was inspired by Olympias and Alexander. The lone report of this 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' companions, the lover felt scorned and shamed. So, Pausanias began publicly insulting his rival for the king's affections. Embarrassed, Attalus' companion committed suicide, enraging the general who had Pausanias raped. This made Pausanias the perfect patsy – one Olympias and Alexander played to their advantage. But whatever the motivation, dead men would tell no tales. Moments after Philip's assassination, 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. Then in the manner of the Greeks, and later Romans, 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. Perhaps, they served as Nero's inspiration.

Alexander spared Arrhidaeus because he was mentally disabled as a result of being poisoned by Olympias. But he did not spare General Attalus, because he had insulted him. So Attalus was 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. With his newly inherited empire crumbling, Alexander rode off to war. He led three thousand Macedonian cavalry to Thessaly which was located in central Greece along the shores of the Aegean.

Finding the Thessalian army stretched out 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 toward 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 dearly departed daddy. Thereafter, Athens pleaded for peace.

Alexander's next move was north. In 335 BCE, he marched into Thrace, which is present-day Bulgaria and Romania. There, he defeated the Thracian forces just north of the Macedonian border.

The agile Goat, now on the move, would fight the Triballi and Getae next, defeating them in the Balkans along the Danube. This would have put the Arrogant One

a hundred miles north of Macedonia. It would be as far in that direction that he would venture away from home. From there, Alexander roamed west, returning to Illyria, bordering the Aegean Sea north of Greece. Once he defeated his previously hospitable host, the young general turned toward the rising sun. His expedition in Illyria was as far west as Alexander would ever travel. With the northern and western frontier of Macedon secure, his every move would be south and east.

Immediately thereafter, Alexander sought to suppress yet another Greek rebellion, this one perpetrated by Thebes and, to a lesser degree, by Athens. The Goat 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 repeatedly. Fear was always the Macedon's preferred tactic.

With Greece secure, Alexander set off in pursuit of his ultimate prize – his white whale – Darius. He would cross Hellespont (known as the Dardanelles today) in 334 BCE with just shy of fifty thousand soldiers aboard one hundred twenty ships. His army was comprised mostly of men from Macedon and other Greek city-states. Although a significant number of mercenaries and feudally conscripted men and boys from Thrace, Paionia, and Illyria were included among his warriors.

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. His initial contact against an actual foe that could return his volley occurred at Granicus, near the site of ancient Troy. The battle would be waged in the shadows of the *Iliad* and on the Aegean Sea just south of the Dardanelles. Alexander was portraying the leading character in Homer's story.

This battle was notable for many 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 to save him. As I have shared, good fortune is often the difference between fame and ignominy.

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 troops 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, successfully besieging and capturing Halicarnassus. From there, he proceeded further south, securing the Aegean coast of Persia. This course of action cut the kingdom off from Aegean and Mediterranean ports and, thus, from resupply. Equally important, it negated the value of the vastly superior Persian fleet.

Now traveling due east along the southern Turkish coast in what was Asia Minor, Alexander was able to convince the academic city of Termessos to surrender without a fight. Thereafter, in the ancient Phrygian capital of Gordium, the Goat demonstrated his cunning,

“resolving” the heretofore unsolvable Gordian Knot. It would burnish his legend. However, in reality, Alexander made no attempt to solve the puzzle. Rather than unravel it, all he did was hack the knot apart with his sword.

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, he 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 far 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.

In response, Persian horsemen 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.

However, rather than pursuing and finishing off his rival, Alexander returned to rescue the 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' wife, his daughters, one of which he "married," his mother, and the Persian war chest with untold riches. Distraught, Darius immediately offered Alexander a treaty which would have ceded the territory the Persians had already lost to the Goats along with 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, the self-proclaimed king of Asia built a causeway that enabled his army to breach the city's fortifications. In the process, the Goats squandered so much time seeking the treasure of the city, they were bankrupt by the time his troops could loot them. Frustrated, Alexander 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. He would sell them off in chains as if they were his property.

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.

The Goat proceeded to take Syria and Phoenicia next. 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, the Egyptians hailed Alexander as the “Master of the Universe.” He was proclaimed: “Son of Amun.” So thrilled was he with his new identity, Alexander promoted the myth for the remainder of his life. The Goat was a god, the son of Ammon. He even adorned himself with horns as a symbol of his divinity, while minting coins which portrayed the killer and enslaver of men as a god.

Leaving Egypt in 331 BCE, the murderous Goat scampered 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 Yahowah's prophecy commenced in Susa, that is where Alexander headed after vanquishing his adversary. It is in

Susa that the Goat, who insisted that he was a god, captured sufficient treasure – billions in today's dollars – to justify Yahowah's prophetic reference to his wealth.

But it wasn't enough. Alexander raced to Persepolis, where he allowed his troops to loot the city while he luxuriated in the Palace of Xerxes. Once again, he would count 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 his reluctant foe. So, the Goat chased the Ram 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.

Since he was now Darius' successor, the Macedonian general gave his rival a regal and royal funeral. He did so to make the coward look heroic, thereby magnifying his own accomplishment. And there was the matter of Darius' daughters, wife, and mother, all of whom were now part of the Goat's flock.

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, naming them "Alexandria," including Kandahar, Afghanistan.

Stubborn to a fault, and overly fixated on imposing his will on others, the fleeting moments of Alexander's life were spent chasing his foe over the mountains and through

the valleys of Parthia and Scythia – traversing the inhospitable realms to no avail. He neither conquered the region nor confronted his new rival.

Ultimately, Bessus was betrayed in 329 BCE by the Spitamenes, a nomadic militia, who handed him over to Ptolemy for execution. This was evidently unsatisfactory for Alexander. Rather than thanking the Spitamenes, he attacked them, along with their allies, the Scythians. He would defeat both, fighting meaningless battles throughout Uzbekistan, Tajikistan, Kyrgyzstan, and Kazakhstan. In the end, the Goat pinned down twelve hundred nomads and migrants whom he either killed or enslaved.

Impressed with himself, he began using 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.

Alexander then turned on his own. He executed one of his senior officers for failing to disclose a potential conspiracy. He even murdered the general's father to preclude him from seeking revenge. Then he assassinated the man who saved his life during his first encounter with the Persians near ancient Troy. Evidently, Cleitus the Black did not believe that Alexander was God.

Murdering his own men grew wearisome, and so the Goat kicked up his heels and locked horns with his final foe. Alexander wanted to conquer India. He began by demanding that the chieftains of Gandhara in today's Pakistan 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. After days of bloody fighting, he moved on to the Fort of Massaga, where he 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 limpy, the Goat scuffled one final time. He fought against King Porus of the Hindu Paurava Kingdom in the Punjab. The only reason was that Porus was in the way. Moving him rather than simply going around would prove costly. Alexander lost more men confronting the Hindu Paurava 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 to lone combat. But when Alexander took the bait and charged, the Goat fell off his horse in the ensuing duel. Then cheating the intent, the Macedon's bodyguards intervened, rescuing their fallen leader while capturing Porus. Thereupon, the Pakistanis surrendered in the middle of a battlefield of twenty-four thousand dead and dying combatants. Both of Porus' sons were killed that day and nine thousand men were captured and enslaved.

Alexander would rename several cities in the region after himself, but then uncharacteristically sharing the glory, he named one after his horse, Bucephalus. Yet another was bequeathed as "Nicaea," naming it after the Greek Goddess 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 Nicæan Creed.

Weary of the carnage, and 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 insurrection. Ultimately, the war-weary troops 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 army in the Gedrosian Desert in southern Iran before returning to 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 appointed Persians in their place. When the Greeks begged for his forgiveness, the King of Kings proposed a drunken orgy where Macedonian men were coupled with Persian women.

Thereafter, Alexander returned 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, insisting that everyone join him in mourning, as if anyone else cared that his boyfriend was no longer available.

Leaving Susa for Babylon broken-hearted, Alexander began envisioning new conquests. Unaware that there was nothing there but sand, Arabia was high on his list. Perhaps it would be immersion therapy for his men. Since they had 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. The Goat would die in Nebuchadnezzar's Palace at thirty-two years of age. But dead was not forgotten. This murderous egomaniac would not leave this world unscathed. He had established Greek colonists which disseminated his worldview, his philosophy, tactics, politics, and religion, leaving a legacy.



As we move deeper into what Dany'el was shown, we are confronted with something Yahowah revealed in the midst of His preeminent declaration regarding Satan. That presentation in *Yasha'yah* / Isaiah 14, when compared to what we are about to read here in *Dany'el* / Daniel 8, affirms that this Horn, the Beast that grew within Babylon and guided Persia, that inspired the Greeks and was personified in Rome, becoming the heart and soul of the Christian Church, its god, is none other than Satan. This realization regarding the Towrahless One is so essential to understanding his nature, purpose, and identity, we will turn to *Yasha'yah* 14 and allow the great prophet to explain it to us.

The spirit now manifested in this monstrous Beast, like Alexander whose legacy he guided, exalted himself above the Most High. Also consistent with what we were told in *Yasha'yah*, Heylel ben Shachar does not fall alone but takes a considerable number of the heavenly host with him.

“And it boasted as it grew (*wa gadal* – it was exalted and insolent, exceedingly arrogant, it was promoted, praised, and powerful, magnified and elevated) **well beyond** (*'ad* – well past the point of) **the host of spiritual envoys coming forth from** (*tsaba'* – vast array of implements and messengers serving in; from *tsaba'* – to go forth, willing to battle on behalf of and serve) **the heavenly realm** (*ha shamaym* – the abode of God).

Then it brought down (*wa naphal* – it cast out of a higher place to a diminished position, causing the fall (hifil imperfect)) **to the Earth** (*'erets* – to the material realm) **some of the host of the spiritual realm** (*min ha tsaba'* – of the vast array of envoys and messengers deployed by God) **in addition to some of the brightest and most powerful** (*wa min ha kowkab* – as well as the stars of the darkness, the illuminated heavenly powers along with the luminaries in the highest and loftiest places).

And it was the aggressor among them (*wa ramas hem* – it was in ongoing control of them, trampling them down).” (*Dany’el* / My God is Judgmental / Daniel 8:10)

No mortal man will ever have autonomy over Yahowah’s *tsaba’* | vast array of spiritual implements. Therefore, the Beast who caused these *mal’ak* to fall is Satan – the worst of them. Recognizing this, our search for the identity of the individual who will be possessed by Satan pales in comparison to knowing the nature of the spirit possessing him. And for that, we will turn to *Yasha’yah* / Isaiah 14 in a moment.

There we will also find a reference to *kowkab* | those considered stars in this time of darkness, the seemingly best and brightest, the most illustrious and empowered. They too will *naphal* | be cast out and brought down. Satan will not go quietly into the night.

Most English 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 not only that spiritual beings are comprised of light, we have long used stars as a metaphor to describe the best and brightest among us, the most famous and influential.

The reason Yahowah is revealing this to us at this time is because the Towrahless One does not operate alone. As was the case with Alexander and then Rome, Paul and his Church, these Beasts are aided and abetted by Satan and his fellow mutineers. Their rhetoric and deeds are inspired by the demons that possessed and embodied them.

Before we go back in time to understand what lies before us, I’d like to share a couple of additional thoughts. The reason Yahowah has described the Beast’s legacy of institutionalized religion beginning in Babylon, and then explained how it was used to inspire the leaders governing what would evolve from it, is so that we would appreciate

how Satan expresses himself in the psyche of those who lead nations. The vestige of horrible behavior we chronicled in the life of Alexander and then Rome demonstrates why we are best served to forego religion and politics, patriotism and militarism. The history of these Beasts is the story of civilization, the consequence of man pursuing Satan's agenda.

Second, many, if not most, of the leaders we have chronicled sought to be worshiped as if they were gods. And so, in the murderous deeds and egocentric ambitions of these men, we find a microcosm of Satan's persona and cravings.

In two men in particular, Paul and Muhammad, we come face-to-face with the Towrahless One. They were admittedly demon-possessed, and devoted their lives to advancing the Beast's agenda, confusing billions. They helped shape the portrait God is providing of the Devil's Advocate.

The Goat was also an exemplar of the Beast. He proclaimed himself the "Son of Amun," the "King of Kings," and "Master of the Universe." He was an absolute dictator who sought to control the world through force. Those who sought 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 condescending ego.

"And up until the eternal and restoring witness of (*wa 'ad* – up to the point of, to the same extent as) **the empowered leader** (*sar* – the ruler who will reign, govern, and lead (a reference to Dowd in 2 Shamuw'el 7) and also the representative of the king), **he will be exalted and glorified, honored and considered greater than** (*gadal* –

he will seek status and acclaim, growing ever more insolent and arrogant over) **the spiritual implements** (*ha tsaba'* – the vast array of heavenly envoys and God's messengers who serve).

Then because of him (*wa min huw'*), **the unceasing continuity** (*ha tamyd* – the uninterrupted succession) **will be lifted up and exalted** (*ruwm* – it will be demonstrably and irrevocably elevated (hofal perfect)).

And he will forcibly overthrow (*wa shalak* – he will cast off and throw away (hofal perfect)) **the site** (*makown* – the location, foundation, place, and basis) **of his sanctuary, shrine, and temple** (*miqdash huw'* – his sacred and holy place).” (*Dany'el* / God is My Means to Judge / Daniel 8:11)

This is a challenging statement to translate because *'ad* can mean many things and there are exceedingly good and bad *sar*. And yet, that's the easiest part of the pronouncement to render once the identity of the *sar* is properly established.

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. Moreover, the letters, Ayn Dalet, convey “eternal and forever,” “up to and until,” along with “enduring testimony and restoring 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.

In this context, and based upon the previous statement, Satan is at the peak of his power. His veneration as the world's greatest leader, even as God, will continue up to a point. And the terminus of Satan's glorification will coincide with Dowd's return with Yahowah. But since Yahowah is not a *sar*, the restoring witness who will bring

order back to Earth is our Messiah and King, the Beloved Shepherd, Prophet, and Poet – *Dowd* | David.

Therefore, God is revealing that the spirit of Satan within the Towrahless One will be esteemed by the preponderance of people. To a greater extent than Germans venerated Hitler, he will be glorified and worshiped because he will be perceived to be the ultimate warrior, peacemaker, and God. His status among men and his acclaim among nations will be unbridled and unrestrained up to this moment.

As we progress into the second statement, we are confronted with three additional challenges. *Min* can be translated as “out of and from” or “as a result of and because.” *Tamyd* is properly defined as “continual and consistent.” It speaks of that which has “ongoing continuity and will continue uninterrupted in the proper succession of events.” And while it is used in conjunction with Yahowah’s uplifting offerings and sacrifices, they are only implied by context.

However, in this case, those references do not exist. Therefore, it would be inappropriate to extrapolate to the extent of English Bible translations. They render *tamyd* as if “the continuation of the offerings and sacrifices” will be “taken away.” This not only implies that sacrifices will have resumed, which will not be the case, but it also takes our attention away from Yahowah’s Miqra’ey, which the Towrahless One, along with Christians, Muslims, and Jews, has long since disavowed.

As an interesting aside, rabbis and pastors alike are all atwitter over finding and sacrificing red heifers in accordance with the discussion in *Bamidbar* / Numbers 19. But they don't know that the Red Heifer is a man or that he willingly offers his life on Taruw’ah to restore the mortal remnant of Yisra’el before Yahowah’s arrival. Fact is, they don't know what Taruw'ah represents, much less the

Towrah from which this prescription for living is made on behalf of the Adulterous Woman and resolving the Waters of Merybah in Numbers 5 and 20.

And that brings us to the problem with *ruwm*. It is an “uplifting” verb. To *ruwm* is to “raise up and lift up, to honor and exalt.” We do not find a negative implication such as “to take away or remove” until we are well down the line in definitions. In fact, it might be safe to say that “remove” would not even exist as the 10th definition of *ruwm* in lexicons if it were not to justify its use in this statement.

Adding to the intrigue, there are two relational stems associated with *ruwm*. These include the common *hifil*, where the subject causes the object to participate as if a secondary subject, and the exceedingly rare *hofal*, where the subject is compelled to force the object to comply with the action of the verb. Moreover, *ruwm* was scribed in third-person masculine singular. This means that both “it” or “he” are acceptable since *tamyd* is masculine singular.

These things known, when we rely upon the primary definitions of each word, Dany’el wrote...

“And up until the eternal and restoring witness of (*wa ‘ad*) [Dowd] the empowered leader who will govern and reign (*sar*), he [the Towrahless Horn] will be exalted and glorified, honored and considered greater than, growing ever more insolent and arrogant as he seeks status and acclaim over (*gadal*) the spiritual implements (*ha tsaba*).”

Then because of him [Dowd] (*wa min huw*’), the unceasing continuity and uninterrupted succession [of Yahowah’s Mow’ed] (*ha tamyd*) will be irrevocably and demonstrably lifted up and exalted (*ruwm*).”

This known, I’m at a loss to explain why the *King James Version*, the *New American Standard Bible*, and the

New Living Translation proposed that *wa min huw' ha tamyd ruwm* somehow conveys: “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.”

This brings us to the third and final sentence within this prophetic pronouncement foretelling Dowd’s triumph over Satan. In it, we must deal with *shalak* | to throw away in the hofal stem while also determining whose shrine will be overthrown. Having previously ascertained that the *sar* will be Dowd and that he will be deposing the Towrahless One, it follows that the Messiah will *shalak* | forcibly overthrow the Shrine to Satan which has been a scar upon the Temple Mount.

Not only is it implied here in Dany’el, but it is also reasonable to conclude that the location of Satan’s Shrine will coincide with the site of Allah’s trophy – the Dome of the Rock. To be worshiped as God, Satan will want his temple to tower over the site of Yahowah’s Home. And therefore, the concluding statement reads...“**And he [Dowd] will forcibly cast off and throw away** (*wa shalak*) **the foundation and basis** (*makown*) **of his [the Horn’s] sanctuary, shrine, and temple** (*miqdash huw’*).”

I do not mean to wear you out with these explanations but, instead, to equip you to conduct your own analysis. It is important for you to know that there are often many options available to us and, therefore, different renderings are permissible. And in this case, the word patterns are deliberately challenging so that these prophecies would remain unsolved over the centuries.

And speaking of perplexing, it does not get any easier with this next statement. Among the challenges, Dany’el does not state to whom the *tsaba’* will be given, although I think it is to an eternity in She’owl. This interpretation is possible because *tamyd* does not describe what is

specifically everlasting. While it could refer to Yahowah, His Towrah, the Beryth, or the Mow'ed, the implication here is that these wayward *mal'ak* | spiritual messengers are doomed to a *tamyd* | eternity apart from God because they revolted against His restoring witness. If so, *tamyd* is serving as a double entendre.

Also challenging, all three verbs were scribed in the third-person feminine singular, even though every noun, including *tsaba'* and *tamyd*, is masculine. From this, I have deduced that the initial use of “she” pertains to the misguided *ruwach* | spirits who comprise the fallen *tsaba'*, recognizing that, while *tsaba'* is collectively masculine, *ruwach* is individually feminine.

As a result of the Satanically led spiritual rebellion, Yahowah will send His *Ruwach Qodesh* | Set-Apart Spirit to the Land of Yisra'el to set the record straight. Then, just as She once did with Dowd's *nepesh* | soul, delivering it to *She'owl* | Hell during *Matsah* | UnYeasted Bread, the *Ruwach Qodesh* will be escorting this sorry assemblage of *tsaba'* to a *tamyd* | eternity away from God.

Therefore, while Dowd will be the man, he will be effective and succeed because of the Spirit. In this light, here is the next riddle to unravel...

“However, a host of spiritual implements (*wa tsaba'* – a vast array of envoys and messengers now engaged in the battle) **will be given away (*nathan* – she will cause herself to be offered, brought, bestowed, and placed elsewhere (nifal imperfect – the host will have done this to itself with ongoing consequences throughout time)) **over** (*'al* – because of their opposition to) **having revolted against** (*ba pesha'* – through this clear defiance of authority, this punishable rebellion which is offensive and out of step with what is appropriate) **that which is perpetual and continuous, everlasting and unceasing****

(*ha tamyd* – to that which is enduring and constant, continuing into perpetuity with regularity).

Therefore, this will direct Her to come forth with (*wa shalak* – so this will put into motion with great intensity, initiating and setting forth a great adventure whereby She will come forth with (hifil imperfect)) **that which is trustworthy and reliable** (*'emeth* – that which is honest and true, dependable and verifiable, firmly established and enduring, upholding and right) **to the Land** (*'erets* – to the Earth in the material realm).

And She will act, engage (*wa 'asah* – She will do what is required to profit from and celebrate (qal perfect)), **and succeed, accomplishing what She strives to achieve** (*wa tsalach* – She will be empowering and effective, obtaining a prosperous and beneficial conclusion (hifil perfect)).” (*Dany'el* / My God Judges, Vindicates, and Condemns / Daniel 8:12)

This begins with a warning to the *mal'ak* | spiritual messengers who were part of Yahowah's *tsaba'* | vast array of heavenly implements. As a result of having used the nifal stem and imperfect conjugation, we know that they will have earned their one-way trip into an eternity separated from God.

Therefore, after *shalak 'emeth* | setting the record straight on Earth, righting all that has gone wrong, the *Ruwach Qodesh* will *'asah tsalach* | act decisively, accomplishing what needs to be done forthrightly – hauling *ha Satan* | the Adversary and the demonic *tsaba'* into She'owl.

Hylel ben Shachar, as he is introduced to us in Yasha'yah 14, will have lured the rebellious *tsaba'* away by misappropriating and twisting the only instructions they would have known up to this point in their eternal existence. To appreciate Satan's approach, we must go back in time and read how he seduced Chawah. It is the

same ploy Paul deployed in the Christian New Testament and that rabbis like Akiba and Maimonides have used to author the Talmud and *Mishnah*. It is the approach Yahowah delineated throughout *Yasha'yah* | Isaiah, explaining it to us with the expectation that we would use the resulting insights to avoid satanic entanglements – i.e., religion and politics, patriotism and conspiracy, militarism and the caste system.

With Satan, nothing changes. There is no originality or creativity. The superficial embellishments differentiating Muslims from Mormons, Jews from Christians, and Babylonian Polytheists from Roman Catholics are explained by the Chawah Effect. After Satan misquoted something Yahowah had conveyed, Chawah took the poisonous bait and ran with it, adding her own interpretations and enhancements. And in both cases, with Satan and Chawah, the intent was to invert reality and elevate the created such that people and *mal'ak* were perceived as gods.

But why? God is on record offering us everything we could possibly desire. He has provided the means to perfect us and make us immortal. He has promised to adopt us, enriching, empowering, and enlightening us to the extent that we become infinitely superior to any and every god mankind has ever conceived.

As the Covenant's children, we will inherit the material and spiritual realms – which is everything that exists, and then for good measure, Yahowah will teach us how to create a new universe of our own making. That is all there is and more. So, even if it were possible for us to become divine, and it is not, nothing would be gained by becoming a rival god.

Furthermore, we should be more careful in our wishes. Being God is the most difficult job in the universe. And it is largely disappointing and draining as a result of His

creation continually disavowing Him – even worshiping human constructs instead of engaging in a familial relationship.

Satan, to his credit, has been very good at being bad. Up to this point, very few have chosen Yahowah over Satan. While not as obvious or as important, the outcome is even worse among Gentiles. As a consequence of rebelling, Satan and his fallen cadre of demons, once cast out of the abode of God and down to earth, have successfully misled humankind into worshiping them as if they were gods. And as we know, their penalty for doing this will be eternal incarceration.

Driving this point home, Satan misleads through *babel* | confounding people by intermixing truth and deception and commingling religion and politics. He prevails through misappropriating, misconstruing, and misquoting the Towrah and Prophets, twisting and perverting God's message to serve his agenda. Rather than conjuring up an original paradigm, he uses half-truths and counterfeits. Satan's methodology is similar to an Escher print, with an infinite metamorphosis twisting reality to pervert our perspective. Right becomes left, and up is down, as reality is spun around and inverted with clever reproductions of familiar patterns.

The Adversary's favorite medium is religion, although he is surprisingly effective in academia, philosophy, conspiracy, patriotism, politics, restrictive economic schemes, and within the military. His most vocal advocates up to this point have been Paul and Muhammad, Titus and Hadrian, Akiba and Maimonides, Constantine and Theodosius and, more recently, Marx and Huxley, Hitler and Stalin. Satan's minions are summoned by the titles of pope and prime minister, rabbi and imam, pastor and priest.

In this next pronouncement, the '*echad qadowsh* | one of the Set Apart, represents a member of Yahowah's

Covenant family who is appalled by what he is witnessing. Then by comparison, the *Palmowny* is Dowd, the one we are most convinced is markedly different, illustrious and notable, ready to intercede and execute justice. The most prolific of the prophets is, after all, the one who had appeared and spoken previously.

The first individual is playing a supportive role, here to help everyone willing to listen to Yahowah and Dowd understand what will happen, when, and why it will occur. In this context, the witness, knowing the answer, is asking Dowd to share how long he is going to allow the Satanic Beast to stupefy the world regarding his nature and purpose – especially regarding his role as the Son of God and Messiah, the Shepherd and the Lamb.

The witness wants those who are being tormented by this appalling cast of characters to know that their ordeal will be resolved. However, since we jumped ahead and considered Dowd's answer as it is presented in the 12th chapter of Dany'el, we realize that the Time of Trouble commences on the 1st of 'Abyb in 2030 and concludes during Kipurym and Sukah in year 6000 Yah – making the answer 3½ years in total.

As we have now come to expect, the following translation differs substantially from those found in English Bibles. Most fail to distinguish between '*echad qadowsh* | one of the set apart and the *Palimony* which, as we know, designates the one, singular, and specific individual who is uniquely set apart. They are wont to infer that a "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.” Therefore, I’ve chosen to render it in accordance with its etymology.

There is also a material difference between the way the KJV, NASB, NLT, and JPS render *qadowsh*. While the word in its various forms (*qadash* is the verbal root and *qodesh* is a noun) means to be “set apart, separated and special, uncommon and distinct,” theologians prefer to convey it using religious terms such as “saints” or “sanctuary.” This is a critical mistake because there are very few things as important to our relationship with God than understanding the implications of being *qodesh* | set apart. When we are *qodesh*, we are separated from the norm, which means that we are not religious, political, or conspiratorial. We are *qodesh* | separated from mankind’s musings and then set apart unto Yahowah – special and distinct.

However, when this instructive term is set on its head and inverted, becoming religious, with renderings such as “saint” or “sanctuary,” the faithful remain mired in the quicksand of religious toxicity. If we want to be like Dowd and empowered by the *Ruwach Qodesh* | Set-Apart Spirit, we need to know what the words God is using actually mean.

“And then I chose to listen and heard (*wa shama’* – of my own freewill, I decided to listen to (qal imperfect paragogic he cohortative – genuinely and literally, passionately and continually, choosing to hear)) **one who was Set Apart** (*‘echad qadowsh* – the first of the prepared and separated, special and distinctly devoted ones) **who was speaking** (*dabar* – who was communicating using words and language (piel participle masculine singular – the object is influenced by the dramatic and impassioned nature of the message being conveyed by this individual)).

The Set-Apart one (*‘echad qadowsh* – the first of the prepared and separated, special and distinctly devoted

ones) **said** (‘*amar* – he asked and expressed (qal imperfect – speaking in a matter of fact and consistent manner)) **to the Palmowny | Distinguished and Certain One** (*la ha Palmowny* – to the one I am most convinced is markedly different, illustrious and notable, to the one ready to intercede and execute justice; from *palah* – to be distinct, separated, distinguished, and wonderfully marked out and set apart and *palal* – to intervene and be judgmental, ‘*own* – all things pertaining to, and ‘*any* – my) **who will demonstrably bring this about through his words** (*ha dabar* – who had and would speak about what was required to make this happen (piel participle singular masculine)), **‘How long** (*matay* – for what duration of time) **is the restoring witness** (‘*ad* – until) **of the revelation** (*chazown* – the communication from God which allows us to be perceptive and intelligent), **regarding that which is perpetual and continuous** (*ha tamyd* – of that which is enduring and constant, continuing into perpetuity with regularity), **and also** (*wa*) **the revolting defiance of authority** (*ha pesha’* – this punishable religious and political rebellion which is offensive and out of step with what is appropriate, this pervasive transgression and revolution), **which is devastating and desolating** (*shamem* – which is destructive and appalling, ravaging (qal participle)) **to that which has been given to** (*nathan* – to that offered and bestowed to (qal infinitive)) **the Set Apart** (*wa qodesh* – those who are separated and uncommon), **which the cadre of spiritual implements** (*wa tsaba’* – the host of militarized envoys) **has trampled** (*mirmas* – tread upon while moving about in a creepy serpentine manner)?” (*Dany’el* / God Judges and Vindicates / Daniel 8:13)

The reason for mentioning this unique witness is to encourage Yahuwdym to listen in as he explains Dowd’s role in bringing this religious and political rebellion to a fitting conclusion. He is part of the Covenant family, set apart unto Yahowah, acting as a herald to call God’s people

home in advance of their Messiah's return. And since Dany'el is listening to what will occur, both 'Elyah and Yada are available to explain Dowd's prophetic testimony.

What follows is a complicated question because it is contemplating two related things. The first portion ponders how long the witnesses conveying Yahowah's restoring testimony will be available to expound upon this and other prophetic revelations. There is now precious little time remaining before the final decision regarding Yahowah must be made by His people, and heretofore, there has been a genuine dearth of cogent explanations.

This question specifically pertains to the *tamyd*, which includes a wide array of essential concepts. Yahowah, His *Towrah*, *Beryth*, *Miqra'ey*, and *'Erets* are all *tamyd* | everlasting and they are *qodesh* | set apart. We will be celebrating and enjoying them forevermore. Furthermore, Dowd's reign as King of Kings will commence at the conclusion of this time and will endure uninterrupted. And as we noted previously, the penalty the demonic *mal'ak* will pay for betraying God and His people will be eternal incarceration in She'owl.

While it is true that the duration of the witnesses coincides with *ha pesha'* | the revolting defiance of authority of this religious and political rebellion which will *shamem* | devastate *nathan qodesh* | that which has been given to the set apart, the witness here was singular. Therefore, I think what will be *mirmas* | trampled is the *qodesh 'erets wa 'am* | the Promised Land and Chosen People. This being so, the Witness who is currently speaking to Yisra'el about this prophecy is revealing when Satan's Advocate will reaffirm and then impose the Two-State Solution on Israel. This narrowing of the nation at the waist between Gaza and what is errantly referred to as the "occupied territories of the West Bank," will make Israel vulnerable and indefensible. So, while the Devil's Advocate will rise to international prominence based upon

his role in brokering this deal, it will immediately trigger war – with millions of combatants flooding into what remains of Israel, trampling God’s land and people underfoot. Their hope will be to turn the Two-State Solution into the Final Solution to what they view as the Jewish Problem.

If I am correct with this analysis, it will not be for another few years that the Satan Incarnate will substitute his Sabbath and Meeting Times for Yahowah’s. So now, appearing to affirm these conclusions, Dowd provides us with a third timeline...

“And he said to me (*wa ‘amar ‘el ‘any*), ‘For the duration of (*‘ad*) 2,300 (*‘eleph wa shalosh me’ah*) ensuing periods of darkness in the evening (*‘ereb* – nights of noxious foreigners, including Arabians and the gloom resulting from weaving many threads together) with the dawn of a new day, the time of enlightenment to reflect and be contemplative in the morning (*boqer* – times of increasing light, new tomorrows to consider what can be observed at the end of darkness).

Then the Set Apart (*wa qodesh*) will be vindicated as right (*tsadaq* – will be acquitted for being correct).”
(*Dany’el* / God Judges and Vindicates / Daniel 8:14)

Dowd had been asked, **“How long (*matay*) is the restoring witness (*‘ad*) of the prophetic revelation (*chazown*) regarding that which is perpetual and continuous (*ha tamyd*), and also (*wa*) the revolting defiance of authority (*ha pesha’*) which is devastating and desolating (*shamem*) to that which has been given to (*nathan*) the set apart (*wa qodesh*) which the cadre of spiritual implements (*wa tsaba’*) has trampled (*mirmas*)?”**

If we were to count evenings and mornings as separate as the response indicates, his answer was 1,150 days, or exactly 39 lunar months. This represents approximately 38

calendar months as we observe them. However, if it is fully 2,300 days, then the answer was 78 lunar months, or just over 6 years and 3 months on a current calendar.

If we are to calculate backward 2,300 days from the seventh day of Sukkah in 2033, when everything is made right again on behalf of the set apart, while the trampling of Yahowah's eternal and set-apart land and people commenced on October 7, 2023, things will get even worse beginning in 2026 then take a nasty turn during the late spring early summer in 2027, perhaps even around Easter Sunday. It will be a black communion as the Church observes its Last Supper.

No doubt, the Towrahless One will sell his plan to diminish the size of Israel for promises of peace to Christians and the Church as the Easter Accords. As for Muslims, they will not care the title, so long as they are allowed to plunder Jews.

The moment this occurs, everything is set into motion. Those who survive will witness the rise of Satan to international prominence, the beginning of the Time of Ya'aqob's Troubles, a flooding of Islamic jihadists into the land and ensuing terror, the fulfillment of Shabuw'ah, the return of the Witnesses, and the Great Abomination whereby all things *Qodesh* | Set Apart and important to Yahowah are replaced with Satan's preferences.

Should we consider the other option, however, by referencing evenings and mornings, Dowd's timeline could be reduced by 1,150 days. When we travel back in time 1,150 days from Dowd's return during Yowm Kipurym on October 2nd, 2033, it means that the assault on either the Land, People, or Mow'ed will begin on May Day, the 1st day of the 5th month in 2030 – just weeks after the Witnesses arrive.

In this, the far less likely case, the Towrahless One will usurp what has become Europe's most important secular

holiday – even though it has religious roots. May Day is celebrated across the European Union between the spring and summer equinox to commemorate the rise of Socialist Secular Humanism and the liberation of workers. In an ode to ‘Asherah, and now the “Blessed Virgin Mary,” secular and sectarian celebrants dance around the Maypole. They also toss flowers to commemorate the Roman Floralia.

Maiouma has been celebrated by the Romans since the 2nd century. The religious holiday was initiated by Emperor Commodus to commend the Mysteries of Dionysus and Aphrodite. Not one to miss out on an opportunity to syncretize a pagan observance to gain broader acceptance, May Day has become a time to venerate the “Virgin Mary,” Christendom’s reincarnation of ‘Asherah.

Unfortunately for Christians, their translations tie this timing to the restoration of the Temple, but that is not what the words, themselves, reveal. *Qodesh* means “set apart” and *tsadaq* means “right, and thus vindicated.” Further, it’s the land and people of Yisra’el that are being trampled.

The Beast is going to baffle the religious and political. He will sound and act like one of them. They will find his rhetoric appealing and his edicts inviting. And so that you and yours are not similarly confused, here is Yahowah’s advice on the subject...

“In the third year (*ba shanah shalowsh*) of the reign of the ruler (*la malkuwth ha melek*) *Bel’sha’tsar* | the Lord Protects the King (*Bel’sha’tsar*), a communication (*dabar*) appeared (*ra’ah*) to me (*‘el ‘any*). I (*‘any*), *Dany’el* | My God is Judgmental (*Dany’el*), had it shown to me (*ha ra’ah ‘el ‘any*) after (*‘achar*) the previous one (*ba ha tachilah*). (*Dany’el* 8:1)

While I was viewing the revelation (*wa 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 fortified capitol (*ha byrah*) of Shuwshan (*ba Shuwshan*), which is in

(*‘asher ba*) **the Province** (*ha madynah*) of **‘Eylam** (*‘Eylam*). And I noticed (*wa ra’ah*) that I was (*wa ‘any hayah*) in the revelation (*ba ha chazown*) at the waterway (*‘al ‘uwbal*) of **‘Uwlay** | of those led astray by foolishness rather than accept responsibility (*‘Uwlay*). (*Dany’el 8:2*)

As I lifted up (*wa nasa’*) my eyes (*‘ayn ‘any*) and was observant (*ra’ah*), behold, there was (*wa hineh*) a large Ram (*‘ayl rahab*), one (*‘echad*) standing in front of the waterway (*‘amad la paneh ha ‘uwbal*). And upon him were (*wa la huw’*) two horns (*tsemed qerenym*). These horns (*wa ha qerenym*) were high, haughty, and conceited (*gaboah*). But the one (*wa ha ‘echad*) was more self-exalting and power-craving (*gaboah*) than the others (*min ha seny*).

The more arrogant and domineering one (*wa ha qaboah*) ascended and rose above (*‘alah*) the former in the end (*ba ha ‘acharown*). (*Dany’el 8:3*)

I saw (*ra’ah*) the Ram (*ha ‘ayl*) attacking by goring (*nagah*) westward (*yam*), northward (*wa tsaphown*), also to the south (*wa negeb*). There was not any beast who could withstand (*wa kol chayah lo’ ‘amad*) his presence (*la paneh huw’*). None were spared (*wa ‘ayn natsal*) from his influence (*min yad huw’*). So, he acted (*wa ‘asah*) as he pleased (*ka ratsown huw’*). And he was exalted and became great (*wa gadal*). (*Dany’el 8:4*)

So, as I began to consider and process this (*wa ‘any hayah byn*). Then behold (*wa hineh*), a young and independent crowned Goat (*tsaphyr*) who was headstrong and imposing (*ha ‘ez*) was coming (*bow’*) from the west (*min ha ma’arab*). Yet even upon (*‘al*) the presence (*paneh*) of the entire region (*kol ha ‘erets*), he did not make contact with or strike (*wa ‘ayn naga’*) the Land (*ba ha ‘erets*).

This young crowned Goat seeking adventure and glory (*wa ha tsaphyr*) **had a prominent and conspicuous horn** (*qeren chazuwth*) **between his eyes** (*byn 'ayn*). (*Dany'el 8:5*) **He came** (*bow'*) **up to** (*'ad*) **the Ram** (*ha 'ayl*) **possessing** (*ba'al*) **the two horns** (*ha qerenym*) **which** (*'asher*) **I had seen** (*ra'ah*) **standing** (*'amad*) **before the presence of** (*la paneh*) **the waterway** (*ha 'uwbal*). **And he chased** (*wa ruwts*) **after him** (*'al huw'*) **with a vengeance** (*ba chemah*) **while demonstrating resourcefulness and cunning** (*koah*). (*Dany'el 8:6*)

I witnessed him (*wa ra'ah huw'*) **approaching and making contact with** (*naga' 'etsel*) **the Ram** (*ha 'ayl*). **He was embittered and obsessed with him** (*wa marar 'el huw'*). **Therefore, he lashed out at the Ram** (*wa nakah 'eth ha 'ayl*), **breaking** (*wa shabar 'eth*) **both of his horns** (*shanaym qeren huw'*).

Pursuant to the Ram (*wa ba ha 'ayl*), **there was insufficient capability, power, or resources** (*lo' hayah koach*) **to withstand his presence** (*la 'amad la paneh huw'*). **So** (*wa*), **he was overthrown and humbled as he brought him down** (*wa shalak huw'*) **to earth** (*'erets*). **He trampled and trod upon him as the aggressor** (*wa ramas huw'*) **so there was no way to spare or rescue** (*wa lo' hayah natsal*) **the Ram** (*la ha 'ayil ha 'ayl*) **from his influence or ability** (*min yad huw'*). (*Dany'el 8:7*)

The great young and stubborn crowned Goat seeking adventure, supremacy, and glory (*wa tsaphyr ha 'ez*) **was empowered, exalted, and enriched as he glorified himself and became exceptionally boastful** (*gadal*) **beyond the greatest extent thought possible** (*'ad me'od*).

But when he was the strongest and at the time when his empire was the vastest (*wa ka 'atsam huw'*), **the great Horn** (*ha gadowl ha qeren*) **was broken, and the membranes of his body ruptured** (*shabar*).

Then four (*wa 'arba'*) **conspicuously appeared** (*chasuwth*), **rising up** (*'alah* – ascending) **in its place** (*tachath hy*), **extending toward** (*la*) **the four winds** (*'arba' ruwach*) **of the sky** (*shamaym*). (*Dany'el 8:8*)

Then out of one of them (*wa min ha 'echad min hem*), **he came forth** (*yatsa'*) **as one Horn / a solitary individual ruler** (*qeren 'echad*) **from the least significant, the youngest and smallest** (*min tsa'yr*).

And it grew great, magnifying itself (*wa gadal*) **with arrogant and braggadocious speeches to those who remain** (*yeter*) **toward the south** (*'el ha negeb*), **to the east** (*wa 'el ha mizrach*), **and toward the most desirable and beautiful** (*wa 'el ha tsaby*). (*Dany'el 8:9*)

And it boasted as it grew insolent (*wa gadal*), **well beyond** (*'ad*) **the host of spiritual envoys coming forth from** (*tsaba'*) **the heavenly realm** (*ha shamaym*).

Then it brought down (*wa naphal*) **to the Earth** (*'erets*) **some of the host of the spiritual realm** (*min ha tsaba'*) **in addition to some of the brightest and most powerful** (*wa min ha kowkab*). **It was the aggressor among them** (*wa ramas hem*). (*Dany'el 8:10*)

And up until the eternal and restoring witness of (*wa 'ad*) **the empowered leader who will govern and reign** (*sar*), **he will be exalted and glorified, honored and considered great, growing ever more arrogant as he seeks status and acclaim over** (*gadal*) **the spiritual implements** (*ha tsaba'*).

Then because of him (*wa min huw'*), **the unceasing continuity and uninterrupted succession** (*ha tamyd*) **will be irrevocably and demonstrably lifted up and exalted** (*ruwm*). (*Dany'el 8:11*)

However, a host of spiritual implements (*wa tsaba'*) **will be given away** (*nathan*) **over** (*'al*) **having revolted**

against (*ba pesha'*) that which is perpetual and continuous, everlasting and unceasing (*ha tamyd*).

Therefore, this will direct Her to come forth with (*wa shalak*) that which is trustworthy and reliable (*'emeth*) to the Land (*'erets*). And She will act, engage (*wa 'asah*), and succeed, accomplishing what She strives to achieve (*wa tsalach*). (*Dany'el* 8:12)

Then I chose to listen to (*wa shama'*) someone who was Set Apart (*'echad qadowsh*) speaking (*dabar*). The Set-Apart one (*'echad qadowsh*) said (*'amar*) to the Palmowny | Distinguished One who is illustrious and who will intercede (*la ha Palmowny*) by demonstrably bringing this about through his words (*ha dabar*), 'How long (*matay*) is the restoring witness (*'ad*) of the prophetic revelation (*chazown*), regarding that which is perpetual and continuous (*ha tamyd*), and also (*wa*) the revolting defiance of authority (*ha pesha'*), which is devastating and desolating (*shamem*) to that which has been given to (*nathan*) the Set Apart (*wa qodesh*), which the cadre of spiritual implements (*wa tsaba'*) has trampled (*mirmas*)?' (*Dany'el* 8:13)

And he said to me (*wa 'amar 'el 'any*), 'For the duration of (*'ad*) 2,300 (*'eleph wa shalosh me'ah*) ensuing periods of darkness in the evening (*'ereb*) with the dawn of a new day, the time of enlightenment to reflect and be contemplative in the morning (*boqer*). Then the Set Apart (*wa qodesh*) will be vindicated as right (*tsadaq*).'" (*Dany'el* / God Judges and Vindicates / Daniel 8:14)



I would like to honor a promise made not long ago. The most comprehensive explanation of what we have just

read regarding Satan's ambition and methodology is presented in *Yasha'yah* / Isaiah 14. Two hundred years prior to Dany'el's prophecy, God revealed the connection between Satan and *Babel* | Babylon which provides us with the history and future of this Beast. Few things are as vital to understanding Satan and appreciating his involvement in religion as capitalizing upon what you are about to read.

In that the Adversary is opposed to Yahowah's great love, Yisra'el, God's assessment of Satan begins by putting all of this into perspective.

“By contrast (*ky*), Yahowah (*Yahowah*) will show compassion and love (*racham*) toward (*'eth*) Ya'aqob (*Ya'aqob*). He will once again choose (*wa bachar 'owd*) to be with (*ba*) Yisra'el (*Yisra'el*). Furthermore (*wa*), He will restore them within (*nuwach hem ba*) their own Land (*'adamah hem*).” (*Yasha'yah* 14:1)

Yahowah is setting the stage for His return to reconcile His relationship with Yisra'el. This occasion is so important that there is a parallel account of this day in *Yirma'yah* / Jeremiah 31. Both prophecies are slated to be fulfilled in the Promised Land on behalf of the Chosen People during the Last Days.

God loves *Yahuwdym* | Jews – and that will never change, irrespective of the spurious and anti-Semitic rhetoric of the New Testament and Quran. His preference is so extreme in this regard that the Gowym who have persecuted His people will enter the Millennial Kingdom as their servants.

“Foreigners from different cultural groups estranged from Yisra'el (*wa ha ger*) will be indentured to them (*lawah 'al hem*) because (*wa*) they will be assigned to (*saphach 'al*) the house (*beyth*) of Ya'aqob (*Ya'aqob*). (*Yasha'yah* 14:1)

Then (wa) many within the family ('am rab) will take them (laqach hem) and bring them (wa bow' hem) to their region and ('erets wa) to their dwelling places ('el maqowm hem). The house (wa beyth) of Yisra'el (Yisra'el) will take possession of them (nachal hem) upon ('al) Yahowah's (Yahowah) earth ('adamah) as (la) bond servants and slaves ('ebed) and as (wa la) maids (shiphchah).

So it will come to be that (wa hayah) those who had been their captives (la shabah hem) will take them as prisoners (shabah), and (wa) they will rule over (radah) those who had oppressed them (nagas hem)." (Yasha'yah 14:2)

While this may sound arcane to modern ears, and perhaps even cruel, consider what happens when those who deliberately abuse innocent people are forgiven. Then contemplate what these individuals were doing when they were captured and where they will be going for having sought to eradicate God's people. For them, this is actually a reprieve, one which reveals God's sense of justice and His love for His people.

It also sets this prophecy into the future and the end of time as we know it because this has not previously occurred. And that is interesting because one of the constant themes of anti-Semitic conspiracies is accusing Jews of seeking to control and enslave gentiles. Throughout history, it has been gentiles who have routinely done this to God's people.

Mark your calendars for sunset on October 2nd, 2033 when Yahowah is returning to restore His relationship with Yahuwdym. Neither the religious nor the political will ever torment them again.

"It will come to pass (wa hayah), in that day (ba yowm), Yahowah (Yahowah) will restore you and provide a favorable, restful, spiritual alliance (nuwach).

He will remove you from the pain and suffering associated with your anguishing works-oriented religious worship (*la 'atah min 'otseb 'atah*) as well as from your turmoil and trepidation (*wa min rogez 'atah*), especially from (*wa min*) the unyielding and cruel (*ha qasheh*) religious practices and required labor (*'abodah*) in which (*'asher*) they forced you to serve (*'abad ba 'atah*).” (*Yasha'yah 14:3*)

With the date set, the dividing lines drawn, the outcome certain, we are afforded the means to be on the right side when all of this comes crashing down upon a world in turmoil.

“In that day (*wa ba ha yowm*), you should lift up (*nasa'*) this particular *Mashal* | Comparative Word Picture and Proverb which illustrates an ethical point to provide guidance and build character while equipping you to exercise good judgment (*ha Mashal ha zeh*) against (*'al*) the one who reigned over and influenced (*melek*) *Babel* | the Confounding Confusion of Commingling which occurred in Babylon with the Lord and through the Bible (*Babel*).

And you may ask (*wa 'amar*) how it is in the midst of these extraordinary circumstances that (*'ek*) the onslaught of the systematic and boisterous promotion of mistaken beliefs (*madhebah*) will subside and cease so as to observe the Shabat (*shabat*)?

Yet in this way, even in the midst of this (*'ek*), the exploitation, manipulation, and corruption, as well as the overt desire to control and tax (*nagas*), will be abated (*shabat*).” (*Yasha'yah 14:4*)

The best way to avert the onslaught of religious corruption which has streamed out of Babylon over the years is to lift up Yahowah's testimony. By reading what Yasha'yah and others have written, we are properly guided

and equipped to exercise good judgment about how Satan uses religion to promote mistaken beliefs.

Babel is about confusing the faithful by intermixing truth and lies throughout the Bible – all with the Lord’s blessing. This is the birthplace of institutionalized religion and where gods and kings became inseparable. It is from Babel that Yahowah asked ‘Abraham to walk away before engaging in the Covenant, making this a prerequisite for being part of God’s eternal family. And it is from Babel that God’s people are asked to leave before He returns – demonstrating that its religious ways are still afflicting them.

“Yahowah (*Yahowah*) will break (*shabar*) the staff and club of religious and political oppression (*mateh*) – these proverbial quotes and edicts used by rulers to control people and nations (*shebet mashal*) which are invalid and incorrect (*rasha*’). (*Yasha’yah* 14:5)

He will strike down and destroy (*nakah*) these people (*‘am*) in righteous indignation (*ba ‘ebrah*) with unfailing (*bilthy sarah*) affliction and plagues (*makah*). As gentiles, they sought to subdue and control, ruling over and governing by imposing their authority and trampling down freewill to dominate the nations (*radah gowym*), grievously (*‘aph*) and systematically depriving people of their rights while persecuting them (*murdap*) without restraint (*bely*).” (*Yasha’yah* 14:6)

Holding people accountable for the mortal harm they have inflicted upon others is the only way to be moral, just, and compassionate. Loving parents protect their families. Any other response would be unconscionable.

As a result of doing the right thing...

“The entire (*kol*) Earth (*‘erets*) will be a home at rest spiritually (*nuwach*), at peace and reconciled (*shaqat*), restored, liberated, and bursting forth

(patsach) in song, shouting for joy (rinah).” (Yasha ’yah 14:7)

This is *Sukah!* For the first time since Yahowah and ‘Adam camped out in the Garden together six thousand years ago, God will call Earth home. We will explore the planet together, learn from one another, and sing uplifting songs. The Earth is now at rest, enjoying a thousand-year Shabat.

This is the story of the Covenant, but there will be those who are excluded...

“*She’owl* | Hell and *Sha’uwl* | Paul (*She’owl*), as the least desirable and most depressing alternative (*min tachath*), are anxious in anticipation, indeed, excited (*rogez*) to summon and meet you, announcing your arrival (*la ‘atah la qara’ bow’ ‘atah*).

They have been alerted and are aroused to crush (*‘uwr la ‘atah*) all of the departed souls (*kol repha ’ym*) of those who have been leaders and rulers (*‘atuwd*) of the Earth (*‘erets*).

The leaders of every nation and institution, the most powerful and important individuals influencing every society religiously, militarily, and politically (*kol melek*) of the gentiles and nations (*gowym*) have established (*quwm*) their thrones and positions of power (*min kise’ hem*).” (Yasha ’yah 14:9)

The soul of every world leader, whether they claimed religious, political, or military authority, is either currently incarcerated in *She’owl* or headed in that direction. And that makes this among the most polarizing statements presented by God.

This not only affirms that *Sha’uwl* | Paul lied when he wrote that all governments were established by God and should be obeyed in his overture to the Romans, it unravels the entire fabric of human history.

There is no getting around this, no reprieve for Babylon, Persia, Greece, Rome, or the Church. Their leaders are all going to *She'owl* | Hell. All means “all,” that is all, all means.

Every world leader headed to *She'owl* to meet *Sha'uwl*, the man who was paramount in establishing the union between religion and politics, and who lied regarding God's position on these things, is to be despised. And should you question this conclusion, read what Paul wrote in the 13th chapter of Romans.

Those who tried to upend the natural order of things, venerating creation over the Creator, will not find their diminished status and new accommodations to their liking. But given their preference for altering reality, perhaps they will redecorate Hell.

The inmates were overheard chatting with one another regarding this turn of events...

“All of them (*kol hem*) will respond (‘*anah*) and say to you (*wa ‘amar ‘el ‘atah*), ‘Have you also become weak and afflicted, riddled with anxiety (*gam ‘atah chalah*), similar to us (*ka ‘anachnuw ‘el ‘anachnuw*), becoming like the proverb (*mashal*)?” (*Yasha’yah* 14:10)

Welcome to Hell... But what makes this especially unnerving is that the inmates are questioning Satan.

“Your arrogance, unwarranted status, and desire to rise above others, your lack of morality, propensity to blow smoke, and agitating self-glorification (*ga’own ‘atah*) have brought you down (*yarad*) to *She'owl* and to *Sha'uwl* (*She'owl* / *Sha'uwl*).

And at the boisterous and disquieting sound (*wa ha hemyah*) of your disgraceful and foolish implements (*nebel ‘atah*), maggots (*rimah*) will be spread out as a bed (*yatsa’*) and (*wa*) worms (*towle’ah*) shall become your covers (*makaseh ‘atah*).” (*Yasha’yah* 14:11)

While this is an apt depiction of religious and political leaders, worms and maggots are metaphors for decomposition. This known, the message here is that Satan is bringing a pack of loudmouthed demons along with him to Hell.

We have arrived at the place we had anticipated. Out of Heaven, through Babylon, and now among Gentiles, we are introduced to Hylel ben Shachar – more commonly known as Satan. He has been cast out of the spiritual realm for having estranged souls and spirits from God by lording over them such that they bow down in submission to him.

In that every nuance we can glean from this depiction is vital to our understanding, we will capitalize on the benefits of amplification henceforth...

“This is the extent and circumstances behind why (*‘ek* – this is the degree and explains how) **you have fallen and have been cast down** (*naphal* – you have gone from a higher position to a lower one as a result of your contempt, allotted to the earth below, falling prostrate in worship for having failed, banished from the association as part of a miscarriage (*qal perfect*)) **from** (*min*) **the spiritual realm of Heaven** (*ha shamaym*) **Hylel ben Shachar | Flashy and Arrogant Spawn of Darkness** (*Hylel ben Shachar* – Brightly Shining Son of Artifice, flashy, swarthy, and boastful dawn of a new age where the truth is concealed, an early light-bearing child of the east with overtly zealous desires, conjuring and shimmering son of blackness using artifice, trickery, and illusions, ostentatious show of light predisposed to mislead and make others appear foolish as a descendant of a black and gloomy place in the east predicated upon the rising sun, crescent moon, and morning star, more commonly known as Lucifer; from *halal* – to shine, to be flashy, to boast, and to arrogantly seek praise, slanderous, insane, foolish, and furious, *ben* – son, child, and offspring, and *shachar* – early on to seek to cloud over and obscure in darkness during the

dawn of a new day, relying on trickery and magic, artifice and illusions).

Having disassociated, you are cut down and cast away (*gada'* – for having estranged many, you have been felled and have fallen, cut off for what has been done, ultimately silenced while subjected to enormous pressures, sent down (nifal perfect – having severed others from God over a finite period, Satan will suffer the effect of being cast down for a while then be entirely disassociated)) **to the Earth** (*la ha 'erets*) **for having overpowered and conquered through religious and political prostrations, thereby lording** (*chalash* – for having overcome, controlling by depriving many of the capacity to avoid dying, disabling the weakened who bow down) **over** (*'al* – among, before, and in association with) **people, and specifically Gentiles, their nations and institutions** (*gowym* – foreign and estranged ethnic, religious, and geopolitical groups apart from Yisra'el, pagan peoples acting as if they were animals, the walking dead; from *gawah* – arrogantly exalting humans, especially their flesh and bones, while pridefully lifting up those who have turned their backs and are walking away, the corpse and carcass of the dead).” (*Yasha'yah* 14:12)

Yahowah is revealing the *'ek* | circumstances behind why *ha Satan* | the Adversary was cast out of Heaven and down to Earth. In the initial verb, we discover that the Devil was not only *naphal* | cast out and banished, he was *naphal* | diminished and put into an inferior position. His association with God is over.

Mankind's exposure, however, to the Arrogant Son of Darkness was just beginning as his name implies. *Hylel* is to be flashy and boastful, things God is not. It is to foolishly seek praise – something that God disdains and which lies at the heart of Satan's problem. In addition, *halal* is to be slanderous, insane, foolish, and furious – unbecoming traits even for the Adversary.

The reason Yahowah never asks us to praise or worship Him is because doing so would degrade God while foreclosing on the familial relationship He desires. A superior being who would create an inferior lifeform to worship him, would come across as narcissistic and pathetic. Bowing down to loved ones destroys the volition and reciprocity needed to develop a mutually enjoyable and beneficial relationship.

The desire to be worshiped, as reflected within Hylel's name, is one of many things which differentiate Satan from Yahowah. This is the disparity between religion and relationship. It is also manifest in the distinction between lord and father.

Ben Shachar | the Spawn of Darkness is an unappealing moniker, which is why Satan's preference is to be known as the Lord. In this name, we find the Devil using trickery and magic, artifice and illusions, to conjure a false impression. During this *shachar* | dawning of a new age, he will seek to conceal his jealous desires and ultimate destination – the darkness of a black hole. *Shachar* | has arisen out of the east, ascending from Babylon to plague the civilized world. All the while, he will be worshiped under the guise of the rising sun, a crescent moon, and a morning star – symbols which permeate the Babylonian, Persian, Greek, and Roman religions, Astrology, Christianity, Islam, and Judaism.

Hylel ben Shachar is a Hellish name. And by analyzing it, we know why the Devil prefers to be called the Lord, God, HaShem, Jesus Christ, and Allah. As *ha Satan* | the Adversary, he isn't going to fool anyone into worshiping him as God, which is why he goes to great lengths to disparage the Satanic title he despises.

Now that we know who he is, this is what Satan has done. He disassociated himself from God, which is the reason he was cast down. For having *gada'* | estranged

souls and spirits from the Almighty, his fate is to be silenced under the enormous pressures of the Black Hole which will serve as his eternal prison.

In the nifal perfect, *gada'* reveals that, as a result of having severed others from God over a finite period of time, Satan will be cast down and then be disassociated in the place of eternal estrangement. So Yahowah has differentiated habitats. God lives in *Shamaym* | the Spiritual Realm of Heaven. Hylel ben Shachar's current abode is *'erets* | the Earth – although, as we have seen, there is a timeshare arranged for him in She'owl.

According to Yahowah, Satan is guilty of having *chalash 'al gowym* | overpowered and conquered through religious and political prostrations, thereby lording over people, particularly Gentiles, their nations and institutions. To *chalash* is to control others, depriving them of the capacity to live. The *chalash* are disabled and weakened as a result of bowing down in submission.

The Devil's playground has been among the *gowym* | those foreign to Yisra'el and estranged ethnically, religiously, and geopolitically from Yahuwdym. As pagan people, they have acted as if they were animals, many as zombies, as the walking dead.

Recognizing that *gowy* is from *gawah*, we discover that these people tend to arrogantly exalt humans, especially the flesh and bones of the dearly departed. In *gawah* we also find them pridefully lifting up those who have turned their backs on and are walking away from God. Other synonyms include corpse and carcass, which bode poorly when set against the desire to live forever.

While this is particularly bad news for Gentiles, recognizing that Satan is hanging out in their midst, integrated into their governments and institutions, it is about to get far worse. Satan isn't lurking in the shadows, maneuvering behind the scenes, or hanging out waiting for

the next séance. Come to find out, the Devil has positioned himself as their god.

“Because (*wa* – and) **you** (*‘atah*), **yourself**, **said** (*‘amar* – you claimed and declared, expressed in words and intended (qal perfect)) **in your judgment and based upon your inclinations** (*ba lebab ‘atah* – from your perspective and reflecting your ambitions, in your thinking you have taken to heart and are resolved and determined based upon your desires; from *labab* – to ravish, overwhelm, and overpower, even the intelligence to encourage an emotional response), **‘I will ascend, rise up, and be continuously exalted** (*‘alah* – I will rise above and be lifted up, I will be presented as superior and worshiped, even seen as a deity (qal imperfect)) **in the spiritual realm of heaven** (*ha shamaym* – among the stars in the sky and the abode of God), **over and above** (*min ma ‘al* – ascending upward beyond, greater than, as the highest part of, and because of) **the stars, the most luminous in the highest places, and the best and brightest** (*la kowkab* – the heavenly powers and great luminaries which are worshiped) **of God** (*‘el* – of the Almighty).

I will lift up and exalt, increasing (*ruwm* – I will place on high, elevating and magnifying in defiance (hifil imperfect)) **my throne** (*kise’ ‘any* – my seat of power and honor, my place to influence and rule by expressing my authority; from *kasah* – to conceal one’s true identity, hiding the information needed to understand, covering over and clothing oneself in a way which is misleading).

I will establish and inhabit a dwelling place (*wa yashab* – I will approach and settle upon, abiding and remaining, creating a place for people to meet (qal imperfect)) **on the Mount of the Eternal Witness to the Restoring Appointments** (*ba har mow’ed* – in conjunction with the mountains and ridgeline of the designated and authorized times to meet for the celebratory feasts and continuing testimony, to gather together and

observe the agreement; from *mow* – this pertains to and ‘*ed* – the eternal and restoring witness, everlasting testimony, and enduring evidence, and *ya’ad* – to appoint and designate, to set and fix, to gather for a betrothal ceremony) **in association with (*ba*) the distant boundaries, from the depths below to the summit above** (*yarekah* – the remote border and extent of the space, the furthest extremities; from *yarek* – base of generative and procreative power) **to be concealed among that which is treasured in the north** (*tsaphown* – the left-hand side when facing east; from *tsaphan* – to lurk and hide one’s actual value from discovery). (*Yasha’yah* 14:13)

I will ascend and be continuously exalted, presented as superior to and be worshiped (‘*alah* – I will rise above and be lifted up (qal imperfect)) **above** (‘*al* – over) **the heights** (*bamah* – elevated places of worship, the lofty shrines and cultic platforms of pagan religious devotion) **of the clouds** (‘*ab* – of obscuring phenomenon which conceals heavenly objects from view and of that which projects beyond that which has been established).

I will on my own initiative make myself appear as if I were (*damah* – I will do whatever is necessary to be considered as, correspond to, and be the equivalent of, I will consistently resemble and be comparable to, such that on an ongoing basis I will be seen in the likeness of (hitpael imperfect – without support, assistance, or interference, on my own initiative and based solely on my ability and actions, I intend to tell a story such that I continually imply that I am)) **the Most High** (*la’elyown* – I am all things pertaining to the uppermost, the very approach of the one true God, the supreme being, greater and higher than the Almighty, rising above even God; from ‘*el* – God, ‘*alah* – to rise above, ‘*own* – all things pertaining to, and ‘*any* – I am).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 14:14)

This candid declaration may be among the most revealing and relevant statements ever made. It explains how Satan operates and where we should expect to find him – which is impersonating God – and thus the object of religious devotion.

What we have just read is the opposite of what mankind has been led to believe. Satan has been consistently taking the initiative to be worshiped as if he were God. He does not want to be perceived as the Adversary.

This being true, the god of religion is Satan. He is the Lord, Jesus Christ, Allah, and HaShem. Churches, mosques, and synagogues have been erected in his honor and for his glorification. And in them, he gets to rail against the Satanic moniker he despises, further confusing his target audience.

In context, Satan has been cast out of Heaven and is headed to Hell for having estranged individuals from God and for having lorded over the world's political and religious institutions. This means that Hylel ben Shachar has been judged and convicted of doing what he intended. Accordingly, Satan has succeeded in his determination to rise above the spiritual realm. He is now seen living beyond the stars, as greater than the brightest and most luminous of God's creation.

This occurred long ago. The Adversary's throne is exalted. It is the altar in the sanctuaries of the religious. While his true identity is concealed behind all of the misleading religious imagery, it is nonetheless Satan who rules over them.

To be seen as God, Satan must act like God, which is why we find him fixated on the Mount of the Eternal Witness, which is why his grand plans for it are boorishly depicted in the closing chapters of Ezekiel. Should he be

allowed his way, his imposing temple would level Mount Moriah and bury the entire city of Jerusalem.

And as Dowd's Adversary, Satan is the religious alternative to Pesach, Matsah, and Bikuwrym. Up until the end, he will not care what flavor of faith a person believes, what name they ascribe to him, or what holidays they substitute, so long as they are invalid. This, however, changes on the 1st of 'Abyb, 5997 Yah | April 3rd or 4th, 2030 at sunset when the masks are removed. Then, Satan will claim to be Yahowah.

For Satan to be seen as God, everything which would otherwise lead the observant individual to Yahowah must be obfuscated beneath a lie. This means he prevails when Allah and Jesus are associated with the Temple Mount. But for Satan to win, for him to be perceived as God, he must press the boundaries, from high to low and around the world. Therefore, his goal is to become the god of heaven and hell, so that perhaps, he might affect a different outcome than continually play what will ultimately be a losing hand.

As for that which is treasured to the north of Jerusalem, we find Europe and Rome and, thus, the Catholic Church and its Vatican – the most pervasive Beast. We also find Damascus, which was the seat of power during the Golden Years of Islam. Then, there is the Ukraine and the emergence of Hasidic Judaism. And let us not forget, Berlin was the home of the Third Reich, the birthplace of the Final Solution, and the land of the Holocaust. And when we look north, what before our wandering eyes should appear but Macedonia and the rise of the Towrahless One.

The second to last line is subtle but interesting. Yahowah had to obscure His brilliance in a cloud during the *Yatsa'* | Exodus to keep from incinerating His people. But Satan isn't so bright and will dispense with the clouds.

He will be lifted up as a meteor set within the walls of the Ka'aba or as a god on a stick, obscured only by religious imagery.

The concluding pronouncement is among the least appreciated and understood anywhere in the prophets. Satan has been tried and convicted for having made himself appear as if he were God.

He would betray, lie, and kill, doing whatever was necessary to perpetrate the greatest fraud of all time. For most of humanity, Satan is their god. He has played humankind for fools. He has told a story, and the faithful believed him over God who inspired these words.

We know that Satan achieved his ambition because Yahowah has already passed judgment. He had a long run. Some 6,000 years after deceiving Chawah into believing that she could be like God if she would defy God, Satan will make his final debut as if he were God during the Time of Troubles. He will be eliciting mankind's devotion between years 5997 and 6000 Yah. But alas, for the Evil One, upon Yahowah's return, there will be no bit players. The role of false god will have been written out of the script.

“**Surely** (*'ak* – indeed, as a matter of emphasis, immediately after the conclusion of an upcoming and subsequent period of time) **to** (*'el* – toward, in the direction of, and into) ***She'owl* | Hell** (*She'owl* – place of exile, abandonment, punishment, and questioning, the abode of no return, the void; from *sha'al* – to question and to be questioned, to beg and to be given what has been requested and is required, indistinguishable from *Sha'uwl*, the failed king Saul and false prophet Paul), **you are being forced down** (*yarad* – you are brought, compelled and having no say in the matter, descending not of your own accord (hofal imperfect – *Hylel ben Shachar* is being acted upon, is devoid of freewill, and is compelled by force to descend

just as the object, She'owl, is obligated to receive him forevermore)) **to** ('el – unto and toward) **the remote depths** (*yarekah* – the distant border of space and time, to the far extremity and the innermost recesses) **of the prison** (*bowr* – of the dungeon of depression, the hole; from *buwr* – to make clear, to declare, explain, and to be given proof).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 14:15)

No one will have ever fallen so far. From the heights of Heaven to the innermost recesses of Hell, he became the most popular, praised, and worshiped being in history. No one has amassed more devotees or followers. Countless religious edifices have been erected in his honor. Thousands of armies have marched to his cadence. And hundreds of governments have sworn an oath of allegiance to him. His influence is unsurpassed. His scriptures have sculpted our world. And in the end, people have chosen him over Yahowah by a million or more to one.

She'owl is a prison designed to incarcerate spiritual beings comprised of light. It is remote and depressing, a dark dungeon from which there will be no escape. The closest analog to She'owl is a Black Hole, a place where light is trapped forever and never escapes.

Satan will be unmasked, and his luminosity will be dimmed, then extinguished. The spirit who sought to be God will be recast as the Adversary. She'owl will be his eternal home...

“Those who look at you (*ra'ah 'atah 'el 'atah* – those who see you and those who are shown who you are) **will stare** (*shagah* – will look intently, observing closely so as to become better informed (hifil imperfect)) **in your direction** ('el 'atah – at you), **trying to understand** (*byn* – seeking to make the connections needed to comprehend, apprehending the information to consider (hitpoel imperfect)) **how this individual** (*zeh ha 'ysh*) **caused the**

Earth to tremble, astonished, agitated, and angry (*ragaz ha 'erets* – shook up, provoked, and anguished the material realm, creating instability and turmoil, invoking fear (hifil participle)), **by invoking fear within** (*ra'ash* – by creating discord and rattling, creating commotion and chaos, thereby ruining and destroying) **empires and governments** (*mamlakah* – kingdoms and geopolitical realms, world leaders, those who claim the authority to rule). (*Yasha'yah* 14:16)

How (*ha* – why) **was the world** (*tebel* – was the planet, the expanse of the Earth, the habitats of humankind) **caused to be** (*ha sym* – set to be and made (qal perfect participle)) **a lifeless place without the word** (*midbar* – a barren wasteland and uninhabited wilderness where the declaration and promises are not considered; a compound of *mah* – to seek answers by asking who, what, where, why, when, and how questions about *dabar* – the word)?

Its cities (*'iyir huw'* – its inhabitants, villages, and towns, its shrines and temples, its anguished and anxious, and even its male asses) **he left in ruins** (*haras* – he caused the downfall and demolished (qal perfect)). **His captives** (*'asyr huw'* – those bound to him, his prisoners, those who are tied and obligated to him and who have sworn an oath to him; from *'asar* – to be imprisoned and bound as a result of one's vows, allegiances, and obligations) **he never released to go** (*lo' pathach* – he did not free, nor even respond by providing an opening to return (qal perfect)) **home** (*beyth* – the family).” (*Yasha'yah* 14:17)

Even equipped with God's testimony, it is hard to imagine how Satan's spirit, possessing a man this obviously disingenuous and self-serving, this wrong, could take the world by storm. And yet, even after bringing the planet to its knees – literally – the eyewitnesses will not apprehend what has happened to desolate the Earth.

By possessing the Lowly and Little Horn known as the Towrahless One, Hylel ben Shachar will become the kind of god people have become accustomed to believing, worshiping, and fearing. In the image of a man, he will be like Ba'al, Asherah, and Tammuz, Zeus, Athena, and Dionysus, Jupiter, Venus, and Bacchus, especially like Jesus Christ. Moreover, the Christian Jesus and the Islamic Allah are indistinguishable from their apostle and messenger, the alter ego of Paul and Muhammad. Mix in a little Nero, Caligula, and Hadrian, some Akiba, Rashbi, and Maimonides, Hitler, Stalin, and Mao, add a demonic dash of the Devil, and you will have your Towrahless One.

Like the three more recent examples, the Devil's Advocate will be a terrorist, using fear to agitate and anguish. He will create discord and chaos while claiming to be the great unifier. But in the end, everything he touches will be left in ruins.

While God is only interested in His people and in those who are harassing them, Satan is presented destroying the *tebel* | world – turning the planet into a lifeless realm where nothing survives his caustic influence. He will sway governments around the globe, invoking fear across geopolitical boundaries.

While Babylon, Persia, Greece, and Rome subjugated great swaths of real estate, it wasn't until the Beast metastasized from Imperial Rome to Roman Catholicism that the entire planet was plagued by its totalitarianism, anti-Semitism, and persecution. So based upon what was revealed here in Yasha'yah and in Dany'el, addressing the same individual and timing, the Lowly and Little Horn will draw authority from the Roman Catholic Church and from the European Union. The Towrahless One, while an actual person, will be demon-possessed well beyond what the world witnessed in Paul or Muhammad, Stalin or Hitler. Satan will wear him like a skin.

Moreover, while this will be a worldwide phenomenon, the final Beast will set his sights on Israel, Judea, Jerusalem, the Temple Mount, Jews, and their God, Yahowah, His Towrah, Miqra'ey, and Beryth. And his influence will be catastrophic. If not constrained by God, the planet would become lifeless – a barren and uninhabited wilderness. For this to occur, and be his responsibility, there must be a world war, one which ends in a nuclear holocaust. And we are getting closer every day in the Ukraine and Iran.

Even though he will go down in flames and be exposed as the great deceiver, there will be no release for the spirits and souls who will have foolishly pledged their allegiance to him. There will be no going back, no begging for forgiveness, and no changing sides at the eleventh hour. This is to say that, as we near the end, everyone will be seen as friend or foe, with Yahowah or against Him.

With everything in ruins, there will be no going home for those who have chosen poorly. And that is why we are working diligently now to encourage Yahuwdaym to answer Yahowah's final offer to return before it is too late.

“Each of (*kol* – all of) the rulers (*melek* – the leaders, the heads of government, the political, social, religious, and military authority figures) of the gentiles and their nations (*gowym* – of the ethnicities distinct and estranged from Yisra'el, the geopolitical associations of people who act on their animal and religious instincts), all of them (*kol hem*), have been laid to rest (*shakab* – are horizontal, laying down) glorified and honored (*kabowd* – attributed status and surrounded by their possessions), each individual (*'ysh*) in his own household (*ba beyth huw'* – within his own family lineage).” (*Yasha'yah* 14:18)

Nations have built elaborate tombs, with some like America erecting shrines, to their fallen leaders. *Mitsrayim* | Egypt set the standard for this rite of passage. But no

matter the size of the memorial, even if as massive as a great pyramid, the former Head of State is dead. And that is the point.

Sadly, the most crazed today when it comes to venerating their deceased are none other than the masters of religious malfeasance – rabbis. They orchestrate great pilgrimages each year to honor those who deceived them – even if it requires risking their constituents’ lives by sending them off to a war zone. Stupid is as stupid does. They even wear black outfits to observe the anniversary of their funerals.

Speaking to the god of religion, Hylel ben Shachar, and likely also to those who leagued with him, Yahowah says...

“You (*wa ‘atah*), yourself, will be forcibly cast out (*shalak* – you will be thrown out in compulsory fashion, and with no say in the matter hurled away (*hofal* perfect – the rejection will be intense and obligatory at this moment)) from (*min*) your death and grave (*qeber ‘atah* – your sepulcher, burial, tomb, and the specter of dying) like (*ka* – similar to and in the manner of) a loathed and rejected (*ta’ab* – an abhorred and despised, vile and repulsive, abominable and desecrated) offshoot (*netser* – secondary or tertiary branch, shoot, scion, stick, graft, implant, or twig), clothed, wearing (*labuwsh* – adorned and covered with) the slain and slaughtered (*harag* – those intentionally murdered and viciously killed), those pierced (*ta’an* – those struck and thrust through) by war, cut and severed by the sword (*chereb* – severed by that inscribed in the place the Towrah was revealed), descending (*yarad* – bowing down prostrate while going down) to (*‘el* – toward) the depressed prison (*bowr* – the hole, dungeon, shaft, and pit) akin to (*ka* – like) a corpse (*peger* – a carcass, a dead corporeal body or lifeless idol) which is rejected (*buws* – kicked out and forbidden).”
(*Yasha’yah* 14:19)

With this statement, Yahowah is reinforcing the fact that He is not going to forgive and forget. The Adversary and his religious, political, and military accomplices are seen as so vile, even the Earth will reject them, spewing their bodies out of the ground. They will not be granted a reprieve in death but will instead be sent off to an eternity in She'owl.

As we consider Yah's next pronouncement regarding Satan's fate, and that of the multitudes he beguiled, God is revealing that Hylel ben Shachar will precede his followers to their demise. Therefore, based upon what we have read in Dany'el, while the Witnesses will be assigned the responsibility of judging and convicting the worst of men over the course of 5 and 40 days, holding them accountable, Yahowah will quickly and personally dispense with Satan. Yes, they will all be headed to the same place, just not at the same time.

“You will not be joined at the same time (*lo' yachad* – you will not be united immediately) **by them** (*'eth hem*) **in burial** (*ba qabuwrah* – where the dead are interned) **because** (*ky* – for the reason that) **you have corrupted and destroyed** (*shachath* – you have perverted, sullied, spoiled, and ruined, confounded and devastated, turning it into a slime pit, a putrid swamp of decay, a cesspool for the decomposing) **your world** (*'erets 'atah* – your land, region, and realm).

Your compatriots and followers (*'am 'atah* – your people and nations, your countries and armies), **you have intentionally slaughtered and viciously slain** (*hereg* – you have murdered).

The offspring (*zera'* – descendants and progenies, children and posterity) **of evil** (*ra'a* – of deliberately misleading and harmful shepherds, of displeasing and noxious individuals, of the injurious and wrong) **will never be invited nor called out, remaining unwelcome** (*lo'*

qara' – will not be received or acknowledged, encountered or mentioned) **for all eternity** (*la 'owlam* – forevermore, for an unlimited duration of time).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 14:20)

Once again, Satan stands convicted and condemned, which means that throughout the millennia he has convinced the religious that he was God. And by the time this nightmarish scenario ends, billions of souls will have paid the ultimate price. They will have succumbed as a result of not recognizing that they were being played for fools. The god that Christians, Jews, and Muslims believed would save them, condemned them.

Zera' | seed speaks of many even when reported in the singular form. And in this case, the offspring of what Satan has sown by impersonating God will eternally preclude the religious from entering Heaven. Those beguiled by the Lord will remain *persona non grata* relative to the Covenant, permanently estranged from Yahowah. And based upon this warning in *Yasha'yah* | Isaiah, the most widely published and recognized of all prophets, while there are many to blame, those headed to Hell are without excuse.

The myth that God wants to save everyone has been shattered. Moreover, we now know that *She'owl* | Hell will be a very crowded, popular, and overtly religious experience.

We came to this prophecy to better understand the parallel presentation in *Dany'el*. And clearly, *Yasha'yah* has delivered. We have seen that Satan inspired the religious appeal of *Babel* / Babylon abetting the Confusing Intermixing within the Lord's Bible which would be passed on through Persia, Greece, Rome, and her Church. *Hylel ben Shachar* | the Flashy Spawn of Darkness has prevailed

when he should have failed. And while he has preyed upon
humanity's ignorance, there is a cure.

—

The End is Near...

We have been regaled with essential insights into our past and have been introduced to what will be a troublesome time. We have expanded our horizons, being among the first to explore the parallel prophetic proclamations in Dany’el 8 and Yasha’yah 14, providing us with unparalleled understanding regarding the identity and methodology of the final Beast. His Babylonian origins and Roman Catholic associations have been explained such that we have met the enemy, and he is the god the religious are worshiping.

This serves to explain the greatest of all anomalies – why Yahowah is appreciated by as few as one in a million, while false gods are venerated by billions. Anticipating more favorable results, our mission is to press on, deeper into the prophecy, celebrating the realization that with additional understanding will come greater recognition and acceptance of Yahowah.

No doubt frustrated, and yet undaunted, God is ready to expand upon what has been previously shared. But first, His team will properly position the players, presenting the men who will serve throughout this perilous time.

In this regard, I was initially perplexed by Dany’el’s propensity to describe the setting and witnesses in considerable detail prior to conveying the various segments of these somewhat repetitive visions. Additionally, I did not see the point of him continually expressing a desire to

understand, especially when he was repeatedly told that this revelation would remain well beyond his grasp.

And yet, now that we are deeper into the process, I've come to realize that the individuals who have been called to explain what he was shown are essential to the story because they play important roles during the culmination of these events. Also, while the settings are mostly irrelevant, their names speak volumes.

By design, Dany'el would not be able to comprehend any of this. However, the methodology Yahowah wanted us to deploy to unravel the revelation is found within the expressed terminology. In other words, we are told how we should go about processing the clues which have been provided to explain what is going to occur.

However, with religious translations and interpretations having misled almost everyone regarding the nature of these witnesses, presenting them as if they were “angels” when the text reads “men,” theologians have looked past Myka'el and Gabry'el in pursuit of identifying the Ram, Goat, Horns, and other Beasts. The world has remained unaware that these are actually titles describing men – one as great as they come and the other, his herald. Gabry'el and Myka'el were used to accurately describe these individuals without prematurely disclosing their identities.

As we explore the next four statements, these conclusions will become evident – with the last being particularly telling. Moreover, we will discover that *bynah* | discernment describes our methodology in unraveling these mysteries, which is to make the connections necessary to deduce relevant insights and understand.

And as I have shared, and Dany'el has painstakingly portrayed, those speaking to him are men who are especially relevant at this time, with one being exceptional. *Myka'el* | One Who is Truthful and Right About God is

Yahowah's herald and one of the two final witnesses. He will be portrayed as a *gerber* | assertive and assured, bold and confrontational man while proclaiming Gabry'el's arrival. And what we are about to have reaffirmed is that *Gabry'el* | God's Most Confident, Capable, Courageous, and Combative Individual is the greatest among us.

Should you be wondering, there is a reason that Dowd's name was withheld and replaced by this title. It was not for Dany'el, or anyone until today, to know. Naming him, rather than describing him, would have given too much away – especially considering what he will reveal in the 9th chapter. It is there we will discover for the first time that Dowd, as the Messiah, was announcing that he would come twice more, once to fulfill Pesach, Matsah, and Bikuwrym, and then again after being heralded during Taruw'ah, on Kipurym to enjoy Sukah.

The implications of what I've just shared are profound. They undermine, even obliterate, the foundational claims of Judaism, Christianity, and Islam – especially with Jesus' miraculous birth allegedly heralded by Gabriel who is also credited with revealing the entirety of the Quran. The Messiah is known, and he has been here twice before. The first three Mow'ed have been fulfilled, and it was not by the mythical misnomer Jesus Christ.

When we recognize God's cast of characters, we know who to trust and who to avoid. So, without further ado, this is Yahowah's ongoing story as reported by *Dany'el* | Daniel who is serving as a witness...

“While I, Dany'el, was seeing and considering (*wa hayah ba ra'ah 'any Dany'el* – then it came to be while I was being shown that My God is Judgmental, vindicating and condemning, and as I observed) **the revelation** (*'eth ha chazown* – the prophetic communication), **I desired and sought** (*wa baqas* – I wanted to be responsible, to inquire about, investigate, and seek out (piel imperfect

paragoric)) **insights and understanding** (*bynah* – discernment derived from making perceptive connections between the things which have been observed while exercising good judgment regarding what has been revealed leading to comprehension, thereby enabling systematic analysis and proper responses to life situations).

Then, behold (*wa hineh* – look closely, paying especially close attention), **present and standing before me** (*‘amad la neged* ‘*any* – taking a stand as a counterpart for me to approach, nearby to accuse some and sustain others) **was someone who appeared like** (*ka mara’ah* – someone whose appearance was consistent with; from *mah* – to ponder the implications of *ra’ah* – seeing, inspecting, perceiving, and observing) **a confident and courageous man** (*geber* – an especially capable and confrontational individual of character who confirms the message, a human being who is strengthened, enabled, and empowered to prevail, and who is an authorized and aggressive defender of God’s people; from *gabar* – overwhelmingly confident and assured, exceptionally capable, constantly confirming, and always prevailing, strengthened and empowered). (*Dany’el* 8:15)

I heard the voice (*wa shama’ qowl* – I listened to the sound of verbal communication) **of this man** (*‘adam* – of the descendant of ‘Adam and, thus, human being) **providing understanding by making connections associated with** (*bayn* – bringing it all together to reveal rational insights which lead to discernment and good judgment) **‘Uwlay | My Enriching Adventure** (*‘Uwlay* – my empowering choice; from *‘uwl* – to be prominent by being empowered and enriched, *‘ow* – the preferred choice, *‘any* – I am, and *‘uwlay* – an initial adventure).

He called out to and invited (*wa qara’* – he summoned and welcomed) **Gabry’el | I Am God’s Most Confident and Capable, Courageous and Combative Man** (*wa Gabry’el* – the Almighty’s exceptionally

proficient and powerful defender, an exemplar of character who confirms the truth; a compound of 'any – I am a *geber* / *gibowr* – particularly strong and resolute human being, a capable and authorized individual, an aggressive and confrontational person, a fighter, defender, and protector who prevails with 'el – Almighty God; from *gabar* – exceptionally proficient, absolutely assured, resolutely corroborative, tremendously powerful and great).

Then he said (*wa 'amar* – and he (the *geber* | confident man) requested), **'Explain the relationships which lead to understanding this revelation** (*byn la halaz 'eth ha mar'eh* – provide the insights and connections to comprehend this vision).' (*Dany'el* 8:16)

So, he arrived (*wa bow'* – he (*Gabry'el*) came), **positioning himself right beside me** (*'omed 'etsel 'any*).

But when he approached (*wa ba bow' huw'* – so when he arrived), **I was overwhelmed** (*ba'ath* – I was startled and surprised, anxious and trembling). **And so, I chose to fall on my face** (*wa naphal 'al panah 'any* – I wanted to drop down, diminishing my presence (*qal imperfect cohortative*)).

Then he said to me (*wa 'amar 'el 'any* – he (*Gabry'el*) spoke regarding me), **'Descendant of 'Adam** (*ben 'adam* – child of man), **you should choose to use your ability to make the necessary connections to understand, learning how to closely examine and carefully consider the evidence while being discerning** (*byn* – of your own volition, be especially observant and discriminating, deriving wisdom and insights through intelligent associations, then choose to study and teach in this manner) **because, indeed** (*ky* – surely and as a matter of emphasis, it is truthful, correct, and certain), **the prophetic revelation** (*ha chazown* – the communication from God) **is for the end of time** (*la 'eth qets* – is for things which will occur near the completion of this period).' (*Dany'el* 8:17)

So, when he was speaking with me (*wa ba dabar huw' 'im 'any* – while he was sharing his words with me (piel infinitive)), **I fell into a deep sleep** (*radam* – I lost awareness of my surroundings and situation (nifal perfect – Dany'el was responsible for falling asleep and was affected by his unconscious state at this time)) **while my face was on the ground** (*'al paneh 'any 'erets*).

And yet, he continued to reach out through me (*wa naga' ba 'any* – he made contact with me, striking and slapping me (qal imperfect)) **such that he propped me up and caused me to be upright** (*wa 'amad 'any* – he encouraged and assisted me so that I could be present and accounted for in the future (hifil imperfect – he enabled Dany'el to be more like him, functioning as an understudy, participating in the ongoing process of taking a stand)), **upon my assigned post** (*'al 'omed 'any* – with me in the proper position). (*Dany'el* 8:18)

He said (*wa 'amar*), **'Pay close attention to me** (*hineh 'any* – behold, be alert and observant because of who I am).

Yada will make this known so that you will be understood (*yada' 'atah* – Yada will be made aware of your prognostication, then be shown what needs to be revealed regarding you, engaging to become familiar with and acknowledge your discovery, comprehending then explaining what you have observed, realizing what you have revealed and then making it more broadly known (hifil participle masculine singular – Yada' will engage on behalf of Dany'el's revelation in a demonstrable and active pursuit of knowledge)).

As the final witness to the eternal testimony regarding the restoring appointments of the Mow'ed (*ky la Mow'ed qets* – indeed, as a witness to the last Mow'ed | Appointed Meeting in the end, explaining the concluding designated meeting of the scheduled assemblies to gather

together and celebrate the agreement; from *mow* – this pertains to ‘*ed* – the eternal and restoring witness, everlasting testimony, and enduring evidence), **he will literally and without hesitation or interruption convey** (*hayah* – he will constantly and literally make available (qal imperfect third-person masculine singular)) **the way to receive the benefits of the relationship** (‘*eth ‘asher* – revealing the proper and narrow path to walk to get the greatest enjoyment out of life) **in the distant future, during the last days, on behalf of the indignant remnant** (*ba ‘acharyth ha za’am* – at the end of time, when most everyone is enraged, and on behalf of the final, displeasing, denounced, and defiant descendants).” (*Dany’el* / My God Judges, Condemns, and Vindicates / Daniel 8:19)

Celebrating Taruw’ah in 2022, 21 years after Yahowah asked me to work with Him during this Mow’ed in 2001, and four years prior to the Shabuw’ah Harvest of Covenant souls in 2026, I found myself having an out-of-body experience while contemplating the implications. I am being shown doing as Yasha’yah foretold, serving as the voice revealing what Dowd has done while telling the world to prepare for his return. But more than this, I am speaking to Dany’el seven years from now even though the conversation was recorded nearly 2,600 years ago. And we are discussing what I’m doing at this very moment. Time is like putty in Yahowah’s hands.

While that is a lot to wrap one’s head around, it pales in comparison to the realization that Dowd, the Son of God and Messiah, the Prophet and King, the Shepherd and the Lamb, is *Gabry’el* | God’s Most Confident and Capable, Courageous and Confrontational Man. On the occasion of his return, he is addressing what the remnant of Yisra’el must know to survive. Well actually, Dowd is doing what effective leaders must do when there are bigger battles to be fought. He is delegating, telling his *sar* | representative to inform Dany’el and his future audience what is going to

occur so that they are prepared. There is a reason kings have heralds.

Since this is surprising, let's be as clear as the title allows. *Gabry'el* was introduced by a *geber* because Dowd is God's ultimate *geber* / *gibowr* | a confident and capable man. Therefore, since a *geber*, by definition, cannot be a *mal'ak* | 'angel,' it is incumbent upon us to properly identify the individual being described as God's most competent, courageous, capable, combative, and confrontational person – someone who knows what is happening and whose arrival is slated for this moment.

Anyone who has read these books and studied the prophets recognizes the man being called *Gabry'el*. It is so obvious that it is hard to fathom how everyone has missed the point of this story.

In the end, and working with God, there will be two witnesses serving as heralds for the greatest of kings. On the opposing side, there will be countless millions of delusional religious fanatics, disingenuous political aspirants, and crazed conspiratorialists – all serving the Beast. It's hardly a fair fight – but nonetheless they try. And while Team Satan will make a mess of things, after killing one another to the point of extinction, Yahowah has scheduled His version of the Great Reset.

As you have no doubt noticed, I was so caught up in this positioning of characters, and the explanations of their purpose, that I was unwilling to interrupt the flow to provide commentary. The fact is, the preceding five statements are related and inseparable.

Leading off with *bynah* | insights and understanding derived by making perceptive connections, the prophecy provides the process we must deploy to transition from knowing what was revealed to actually understanding it. With this as the object of our quest, we are introduced to a *geber*, a man who was '*amad la neged* | present at this time

and place and who was resolved to discern the meaning of the revelation.

As a *geber*, this gentleman is depicted as courageous and capable. While human, he has been strengthened by God to prevail. He is confrontational and combative – characteristics which clearly appeal to Yahowah.

This *geber* is a *qowl* | vocal ‘*adam* | man to whom it would be wise to *shama*’ | listen. His stated purpose is to *bayn* | provide understanding. He will do so by making appropriate connections and by being discriminating and discerning, favoring judgment over unfounded opinions.

Based upon the location, we know that ‘*uwlay* | the adventure he has undertaken has been mentally stimulating and enriching. The choices he is advocating are empowering and enlightening. He is speaking, of course, of the journey he has pursued by exploring Yahowah’s Towrah and Prophets.

The *geber* is shown doing something no one considered prior to the *Yada Yahowah* series and these translations. He *qara*’ | is the lone voice calling out to welcome someone exceptional – *Gabry’el* | God’s Most Acclaimed Leader.

The lesser *geber* is prepared to tell the great *gibowr*’s entire story. It begins when a shepherd boy was chosen and anointed 3,000 years ago. He would grow to become a great prophet and king, unite Yisra’el and build Yaruwshalaim. And it was during this time that the Messiah earned the greatest accolade possible when he was called the *Bakowr* | Firstborn *Ben ‘Elohyim* | Son of God.

One thousand years thereafter, and now nearly 2,000 years ago, for sound reasons, the Son of God and Messiah volunteered to serve as the Pesach ‘Ayil. He fulfilled Matsah and Bikuwrym in year 4000 Yah – following the precise timeline he, himself, will soon reveal. After

allowing Rome to brutalize him as the Passover Lamb, Dowd sacrificed his mortal body, releasing his soul so that it could carry our guilt into She'owl on Matsah and he left it there. Then on Bikuwrym, as the first rays of light streaked past the summit of Mowryah, Dowd's soul, now united with the Spirit, became the Firstborn Son of Almighty God and returned to Shamaym.

While heroic and benevolent, that was not the end of Dowd's story. Soon he will return with Yahowah on Kipurym. After anointing the Mercy Seat of the Ark of the Covenant, Dowd will do what he did so successfully as king – vanquishing Yisra'el's enemies. The King of Kings will then reign righteously and respected over the universe and forevermore. It's a laudable resume.

As a compound of *geber* / *gibowr* and *'el*, *Gabry'el* | Gabriel denotes the arrival of our Messiah and King. He will, as the prophecy explains, return at this time to protect his people from a world at war. He is Yahowah's most formidable fighter, combative, capable, and aggressive, authorized and resolute man. In fact, in the next chapter, when Gabry'el is reintroduced, we are told that he is in the midst of draining the swamp of alligators – or more literally, he has been ridding the world of its militaries.

If you are wondering, since this is Dowd, why his name was not used, that question has been asked and answered. No one was supposed to know until now. And that is mostly because the realization that Dowd was speaking of himself in what is recorded in Daniel 9 is so profoundly important to God's people, it could not be shared until they were ready to hear it and it could be proven beyond any doubt – something that has now been achieved in Volume 3 of *Coming Home*.

Logically, the voice calling out and announcing Dowd's previous sacrifice and glorious return recognizes that the most qualified prophet to explain who is going to

do what to whom, why and when, is the one who has been assigned the responsibility of saving Yisra'el. So, he asks Dowd to *byn la halaz 'eth ha mar'eh* | to provide the insights and connections needed to understand this revelation. After all, the answers are found throughout his *Mizmowr* | Psalms – many of which pertain to his return during the last days.

In the *Mizmowr*, we discover that the Third Coming of Dowd will be “as God,” as “brilliant as the sun.” Therefore, as the glorious King of Yisra'el approached, Dany'el did a faceplant. In his own words, *ba'ath* | he was overwhelmed. And so, to preclude this from happening to you, when time permits, prepare for his arrival by reading *Coming Home*, volumes 1, 2, and 3.

Speaking to us, the Messiah said, **“Children of ‘Adam (*ben ‘adam*), you should choose to use your ability to make the necessary connections to understand, learning how to closely examine and carefully consider the evidence while being discerning (*byn*).”** Nothing is more enriching or enlightening.

Our Shepherd reminds us that this prophetic revelation is for the end of time – our time! It was not for Dany'el's time, which may be why he fell asleep in the middle of Dowd's declaration. It was not for him to know, but for us.

Dowd would, however, prop Dany'el up so that he would remain at his post, properly positioned in Babylon to document our future and Yahowah's return for his people. Then... **“He said (*wa ‘amar*), ‘Pay close attention to me and behold who I am (*hineh ‘any*).”**

Yada', as the final witness to the eternal testimony regarding the restoring appointments of the final *Mow'ed* (*ky la Mow'ed qets*), will make this known so that you will be understood (*yada' 'atah*). He will literally and consistently convey (*hayah*) the way to receive the benefits of the relationship (*'eth 'asher*),

doing so in the distant future, during the last days, on behalf of the indignant remnant (*ba ‘acharyth ha za’am*).”

The more we are attuned to *Gabry’el* | God’s Most Confident and Capable, Courageous and Confrontational Leader, the more we will be like him. And by following in Dowd’s footsteps, we will live productive lives, please our God, and endure forever at His side. When we listen to Dowd, we will bask in his brilliance and earn his respect – a noble idea since he was our savior and will be our king.

Should you be curious, other than in Dany’el 8 and 9, there is no mention of *Gabry’el* anywhere else in the Towrah, Prophets, and Psalms. The only other Hebrew book to speak of him is Enoch, where he plays a starring role alongside Michael. Unfortunately for the myth, Enoch is about as credible as Harry Potter and Bilbo Baggins.

Also, since *Gabry’el* is addressing the *gibowr* of ‘*el*, it is worth noting that he makes an appearance in Ezekiel. Upon Satan’s arrival in Jerusalem, the *gibowr*, and his two witnesses are featured on the menu and served during the Lord’s Feast of the Beast. The celebrants will be dining on their flesh and blood.

Since the erroneous projections of the titles Christ and Christian were derived from a misappropriation of Dany’el 9, we should not be surprised that an angel named Gabriel is said to have conveyed blessings upon “Mary.” This fanciful notion is responsible for the fables of the virgin birth, of a baby god being born, of Christmas, of visiting wise men from Babylon, and devotion to the Mother of God and Queen of Heaven. And so, now that we know that *Gabry’el* is a man, “Jesus” is suddenly nothing more than a myth dressed up to appear divine.

And speaking of myths, Luke took the bait and ran with it, having Gabriel meet with Zechariah, “John the Baptist’s” father, in addition to the “Virgin Mary.” It was

another desperate attempt to turn “Jesus” into the Christian god. The entire episode as recorded in the 1st chapter of Luke has less credibility than the *Odyssey*.

And while that is really bad for Christianity, the problem is considerably worse for Islam. In order to elicit some credibility for what is clearly the worst book ever written, Muhammad would claim that it was dictated in its entirety by Gabriel. Oops.

Mormons, the laughingstocks of Christendom, claim that Gabriel and Noah were one and the same, and that he was a prophet in addition to a seafaring captain. Worse, Michael, whom Joseph Smith often confused with ‘Adam, also met with him, teaching ‘Adam and Eve about Jesus Christ during their days in the Garden – even baptizing them.

Though they should have known better, the rabbis have a Gabriel problem too. He has a prominent role as an archangel throughout Kabbalah literature.

The association of Gabry’el with Dowd was obvious. And since *geber* is one of a handful of Hebrew words for man, Gabry’el cannot be an “angel.” Further, since *geber* is directly related to and defined similarly as *gibowr*, all one has to do to verify the connection with Dowd is read an accurate translation of *Yasha’yah* / Isaiah 9.



As we move further into this prophecy, we will learn more about the identity of the Ram and the Goat as well as their respective Horns. And while that is important, in that it reveals the evolution of evil, so long as we capitalize upon what we have just observed, the wiles of man will be kept at bay.

Although much of what has been revealed occurred long ago, the horrible history of Babylon, Persia, Greece, and Rome will be reprised, tormenting the world once again during the last days. And that makes everything we have learned about these Beasts relevant, with history poised to repeat itself.

With an eye to the past to envision our future, we read...

“The Ram (*ha ayl* – the leader of his flock, the dominant ruler; from *‘ayil* – male lamb, upright pillar, doorpost, and leader who is *‘uwl* – contemptuous, prominent, and wealthy) **which you saw** (*‘asher ra’ah* – that you observed) **acting like a Lord while possessing** (*ba’al* – the controlling owner of) **the two horns** (*ha qerenym* – the flashy hardheaded blowhards trumpeting their call to war) **are the kings** (*melek* – the rulers) **of Maday | Media** (*Maday* – Middle Land, a relatively small kingdom northwest of Persia, southwest of the Caspian Sea, and east of Assyria and Armenia) **and** (*wa*) **Paras | Persia** (*wa Paras* – Pure, located in today’s southwest Iran).” (*Dany’el* / My God Judges, Condemns, and Vindicates / Daniel 8:20)

Before we reflect upon Median and Persian history, keep in mind that this prophecy was witnessed by Dany’el in 553 BCE in Babylon. The Assyrians had been conquered by his captors 57 years earlier – which is why that former superpower wasn’t included in this prophecy.

As for the Medes, their kingdom was born out of the Assyrian defeat. And at this time, they were still a formidable influence within the region. However, 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 609 BCE, the first Median State was formed. Along with Babylonia and Lydia, Media briefly became a power

broker within Mesopotamia. It grew by annexing considerable territory, much of it coming as a result of its role in the capture of Nineveh.

As is often the case, Media couldn't handle prosperity. The kingdom was conquered in 550 BCE by Cyrus the Great, thereby establishing the Persian Achaemenid Empire. Interestingly, however, during their brief flirtation with fame and fortune, the Medes, like the Roman Legions nearly a millennium 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, and following the conquest of Egypt in 525 BCE, Persia stretched from the Indus Valley (running through today's India, Pakistan, and China) to Thrace (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. Cyrus controlled all of present-day 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 ruled over two million square miles and forty million people – nearly half of the world's population at the time.

Persia would be most noted for its antagonism toward the Greek city-states, its emancipation of Jewish slaves from Babylon, and 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.

As was the case with Rome incorporating Greek philosophy, architecture, and religion after conquering them, Babylonia would leave its imprint on Persia. The Persians absorbed a host of Babylonian customs, similar to the way the Persians later inspired the Greeks. As surely as Babylon was born anew in Persia, and Persian culture spread throughout Greece, Greece affected Rome as surely as Rome evolved into Christianity.

Remembering that this prophecy was revealed two hundred years before these events transpired, we find Yahowah identifying the Goat as Greece. And to tell its story, we must begin with the rise of Alexander the Great, circa 356 to 323 BCE.

“And the young and independent crowned Goat (*wa ha tsaphyr* – a chattering and chirping offshoot who leaves early seeking glory as a bearded and agile male goat wearing a crown to depict his royal lineage), **the shaggy-haired, tempestuous, and devilish male** (*ha sa'yr* – this demon-possessed satyr who stormed in and stormed away), **is the king** (*melek* – is the ruler of the government and kingdom) **of Yowan | Ionian Greece** (*Yowan* – Imbibe Wine, transliterated Ionian and, thus, Greece).” (*Dany'el* / God is My Means to Judge / Daniel 8:21)

The Assyrians referred to Greece as *Yowanu*, from which we get Ionians. Similarly, the Egyptians called Greece, *Yawana*. Greece was known to the Greeks as “Ἰωὼν – Ioean” and “Ελλάς – Ellas,” further affirming the identity of this nation and leader.

Yowan | Javan is the grandson of *Noach* | Noah through *Yapheth* | Japeth, and as such, he is initially listed in *Bare'syth* / Genesis 10:2. He is presented along with some

rather tawdry characters, including Gomer, Magog, Madai, Tubal, Meshech, and Tiras.

Yowan is associated with Greece in *Yasha'yah* / Isaiah 66:19. At the conclusion of the final chapter of the great prophet, Yahowah says that it is among the defiant nations which have remained unaware of His name and renown – and so history will end poorly for the Christians in Greece.

In *Zakaryah* / Zechariah 9, Yahowah is shown in direct opposition to *Yowan* | Greece. In context, the arrogant bastard children parading around as if they were “Palestinians” to rob Jews of their inheritance will be uprooted. This bloody abomination will be removed so that Yahowah can camp out with His son, Dowd, in their home. Yes, descendants of Tsyown and Yaruwshalaim rejoice because your oppressors are gone, and your rightful king is returning as your savior! And at this time, Yahuwdah and ‘Ephraym will rise up against the descendants of *Yowan* | Greece, and they will be the sword of the *gibowr* | mightiest of men – Dowd.

The ultimate demise of Greece is important to Yahowah because of the role the Greeks within Roman Byzantium played in the transition from the most tyrannical and destructive empire to the most anti-Semitic and damning religion. Call it recompense for Replacement Theology.

Now addressing how the death of Alexander led not to succession but, instead, to infighting among the generals who had served under him, we find yet another reference to this controversial man’s death...

“The great horn (*wa ha qeren ha gadowl* – and the most important leader), **which is positioned between** (*‘asher byn*) **its eyes** (*‘ayn huw’*), **was the initial and foremost** (*huw’ ha ri’shown*) **king** (*ha melek*) (*Dany’el* 8:21) **who suffered and died by the rupturing of internal membranes** (*wa ha shabar* – who was afflicted, broken,

and shattered, suffering physically while ceasing to exist; the same three letters can be vocalized *sheber* – crippling injury which destroys human tissues, creating fissures by fracturing, disfiguring, and breaking apart).

And then four arose and appointed themselves (*wa ‘amad ‘arba’* – four stood up, establishing themselves in charge) **in his place** (*tachath huw’* – instead of him after being under him (note: the pronoun is actually feminine because it is addressing the *qeren* – horn / leader)).

Four (*‘arba’*) **empires** (*malkuwth* – kingdoms, realms, and monarchical or dictatorial governments) **will be appointed** (*‘amad* – will be assigned) **from this gowy** (*min gowy* – out of this Gentile, his culture, religion, and nation) **but not with** (*wa lo’ ba*) **his authorization or power** (*koach huw’* – his authority, ability, qualifications, might, status, or influence).” (*Dany’el* / God is My Means to Decide between Vindication and Condemnation / 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 divided without his authorization 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.

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 claims to 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. He responded by ordering 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 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. As a result, 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.

Following this clerical advice likely killed Alexander. The religious route required navigating swampy terrain, where it is probable that Alexander contracted malaria, and if not that, then typhoid fever, both of which were common in the swamps surrounding Babylon. The evidence 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 a University of Maryland School of Medicine report published in 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 is intriguing— especially since he would have contracted this 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 victim’s 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.

While a person’s spleen is designed to destroy such infections, in the case of malaria, 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 with *Salmonella typhi* bacteria. 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, God's use of "*shabar* – injury caused by membranes rupturing and breaking apart" to describe the death of Alexander seems remarkably appropriate. And it is telling because, just as Christianity is rife with Babylonian influences, it was the priestly advice which led to the Goat's demise. He died prematurely because those serving the Lord in the Babylonian religion gave him deadly counsel. 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 Beastly Horn who will rise to lead mankind away from the Towrah.

This axis of evil is advanced in this next statement. But as we consider what follows, it is important to note that *ba 'acharyth* is most accurately translated as "in the end," although it can also be rendered as "afterward." The primary connotation would take us to our future with the Church falling under the dominion of the Towrahless One. The secondary definition would take us to 197 BCE when the Legions of the Roman Republic, under General Flamininus, defeated Philip V of Macedon.

Also intriguing, rather than stating that the four kingdoms claimed by Alexander's generals would end, *malkuwth hem* | their empire is singular while *hem* is plural.

Further, *ha pasha*’ | the Rebellious and Defiant Ones is plural while the verb, ‘*amad* | he will present himself, was written in the third-person masculine singular. The resulting *melek* | leader is also singular.

Considering these factors, and what follows, we would be wise to recognize that the transition among Beasts from Imperial Rome to Roman Catholicism occurred in Constantinople. Further, the Church’s authority will be usurped in the end by the Final Horn. And representing Satan and himself, he will manifest the duality we find in his/their title...

“Then in the end (*wa ba ‘acharyth* – during the last days), **as their empire** (*malkuwth hem* – as the realms over which they reigned) **is concluded** (*ka tamam* – is finished and ended), **the Rebellious and Defiant Ones** (*ha pasha*’ – the ones leading the revolt, those in opposition who hold a grudge against the ultimate authority, the transgressors (qal participle form following the definite article indicates that the verb is being used as a descriptive title)) **will arise and present himself** (‘*amad* – he will take a stand, take charge, and make accusations (qal imperfect third-person masculine singular)) **as the authorized embodiment of political, religious, and military power** (*melek* – the royal ruler, the head of the government, the ultimate and unchallenged authority) **with a fortified and empowered** (‘*az* – with a fierce and forceful) **presence** (*paneḥ* – appearance), **in addition to one who understands** (*wa byn* – along with one who distinguishes between right and wrong, truth and fiction, by making the proper connections to thoughtfully resolve (hifil participle masculine singular)) **riddles and enigmas, asking the hard questions needed to solve the most challenging mysteries and intriguing analogies** (*chydah* – wisely resolving the most perplexing ambiguities while taunting the sources of ignorance and intrigue (participle

substantive – verbal noun describing a person)).” (*Dany’el* / My God is Judgmental / Daniel 8:23)

By jumping from Alexander’s death, and the division of his empire, to its conclusion as it is caught up in the rise of the Defiant Ones, we are witnessing something not heretofore disclosed. Satan, as the final Beast, will claim the Church as his own. This should not be surprising since it is the world’s largest organization, and he has been its god since the beginning.

The empowerment of the fortified duality provides another affirmation that we were right to consider the parallel account of the Satanic Beast in *Yasha’yah* / Isaiah 14. As was the case with Paul and Muhammad, the extent of the demon possession will fundamentally change the world.

Also becoming prominent at this time and taking a stand is someone who finally solves this riddle. He will *byn* | distinguish the truth by finding the common denominators and by making reasoned associations. Further, he will *chydah* | resolve these riddles by asking the right questions. He will challenge conventional thinking to peel back the layers, ultimately exposing the picture as it was meant to be seen. And it sure sounds like he is going to channel his inner ‘Elyah while doing it, mocking and taunting those who have obscured reality and led God’s people astray.

As we approach this next installment of relevant information regarding the human incarnation of Satan, we find him either *’atsam* or *’etsem* depending upon how the three Hebrew letters are vocalized. *’Atsam* speaks of becoming “increasingly powerful and of gaining influence over vast numbers of places and people.” It depicts the “deployment of an enormously oppressive, crushing, and destructive force.” But it also conveys the idea of “closing people’s eyes so tightly that they are blinded and can no

longer see light.” ‘*Atsam* can even be used to convey “breaking bones.”

This is because ‘*etsem*, which is a noun rather than a verb, actually means “bones.” It is deployed to describe the “human skeleton and backbone.” ‘*Etsem* is found addressing the “essential essence of something which is vital to life.”

Beyond the rich palette of possibilities painted by the verb, ‘*atsam* / ‘*etsem*, *koach* also conveys a wide array of meanings. That which is *koach* has the “potential to exert an imposing force, to exercise vast authority, and to deploy massive resources and wealth.” The *koach* “shout loudly” and have the “capacity to perform miracles.”

The secondary connotations are tangentially related, and they are germane in the context of describing an adversarial Beast. A *koach* is an “unclean and cold-blooded animal” and, in particular, a “serpentine reptile.” It can depict anything from a “powerful crocodile with its forceful bite” to a “venomous snake with debilitating poison.” It can be used to describe a “monitor lizard” which kills by wounding and infecting its victim or a “chameleon” which changes its color to blend into its environment. Also relevant, *koach* is the root of *kachad*, which tells us that Satan wants to “conceal” his true identity and agenda, “keeping us from knowing” that he is the power behind the Beast – at least up to the point when the guises will be lifted. In this way, he can “destroy” the means to know God and “trash” the Towrah’s credibility, while “annihilating” as many souls as possible.

Each nuance of *koach* appears chosen to vividly describe one of the most anxiously expected and infamous figures in human history – albeit future history. With *koach* deployed twice in the next pronouncement, we are being encouraged to consider the full palette of potential meanings which is why it is better to convey too many of

these possibilities rather than too few. And in this regard, with this prophetic portrait of the Towrahless One, it is rather obvious that we were correct regarding our assessments concerning the timing of the previous statements.

“And this controlling authoritarian will become exceedingly powerful (*wa ‘atsam koach huw’* – he, as a creepy snake and chameleon, will exert considerable influence to crush his opposition and impose his authority over a vast area and countless people, with multitudes so blinded he is able to rob them of their essential nature and backbone, all while enriching and empowering himself and concealing his serpentine and reptilian, deadly and destructive nature, altering his appearance to conceal his identity for a while (qal perfect – he will actually possess this capacity but it will be short-lived)) **but not through his own ability or authority, his accomplishments or power** (*wa lo’ ba koach huw’* – but not of his own accord or qualifications, or by his resourcefulness and ingenuity, as he will conceal his relationship with the serpent, keeping the source of his might hidden).

He will be astonishingly corrupt and awesomely destructive while appearing miraculous, well beyond his own power (*wa pala’ shachath* – he will be extraordinarily perverted while marveling and astounding the unsuspecting, surpassing the norms of what seems humanly possible, even miraculous, albeit always ruinous and injurious to the point of annihilation and extermination (nifal participle hifil imperfect – he will be consistently destructive while continually corrupting as a result of the apparent power which is received and projected)).

He will succeed for a while, claiming to be victorious at this time by granting prosperity and pushing his agenda forward (*wa tsalach* – he will accomplish his goals and achieve the position and

influence he sought, appearing effective, progressing and prospering (hifil perfect third-person masculine singular)).

But his actions (*wa 'asah* – however what he engages in and does, what he affects, produces, and brings about (qal perfect third-person masculine singular)) **will corrupt and destroy, even annihilate and exterminate** (*wa shachath* – will pervert and astound, digging a deadly hole to cast off and bury (hifil perfect)) **great multitudes, including the strongest, most accomplished, and powerful** (*'atsuwm* – great throngs of people, countless individuals) **in addition to** (*wa*) **the set-apart people** (*'am qadowsh* – the most unique, special, and separated individuals and family members).” (*Dany’el* / My God Judges, Condemns, and Vindicates / Daniel 8:24)

We are in the last days, between 5993 and 6000 Yah, and prior to Kipurym in 2033. The *ha Pasha*’ | Rebellious One is ruling the world as the human incarnation of Satan – an individual so overwhelmingly demon-possessed that man and spirit will be inseparable and indistinguishable. He will be more authoritarian and powerful than the collective menace of Paul, Hadrian, and Muhammad, Stalin, Hitler, and Mao.

This Beast will briefly accomplish what has heretofore never been achievable – world domination. He will do so through subterfuge, with the epitome of evil pretending to be a force for good.

He will prevail through the pretense of prosperity – using copious amounts of worthless currency to build an economic house of cards as part of the Great Reset. He will capitalize upon people’s ignorance, selfishness, and greed, such that they become beholden to and dependent upon the Devil. And yet, with each handout, the recipients will be robbed of their independence, sense of personal responsibility, and integrity, becoming as worthless as the currency being used to bribe them into submission.

We should expect the Towrahless One to 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.

Also insightful, for a while, during his rise to power, the Defiant One will be a wolf in sheep's clothing. However, when he is ready to stop hiding behind Jesus Christ and Allah, he will declare himself the Lord God of all. And for most, it will be too late to protest. He will own most everyone by then.

While we are not told how powerful *mal'ak* can be, I have some personal experience to share which may be helpful. As a result of the 91st *Mizmowr* | Psalm, Yahowah has assigned His spiritual representatives to protect me, my home, and my family so that I can complete this mission. And that is no easy task because, after writing *Tea with Terrorists* and *God Damn Religion* and sharing my findings on many thousands of talk radio programs, I received countless death threats. And yet, I never cowered, hid, or ducked. Moreover, for the past five years, I've lived in hurricane alley in the central Caribbean. I have watched as storms were sheared, miraculously dissipated, or dramatically altered course and strengthened only after passing. And this follows what occurred with Hurricane Dorian, a Category 5 storm which, when I was living in Fort Lauderdale, made a 90-degree right turn right rather

than rip my home apart. Beyond this, according to *Yasha 'yah* | Isaiah, I have been afforded the counsel and encouragement of the seven most vital effects of Yahowah's Spirit, enabling an otherwise ordinary individual to understand prophecies such as this, translate His words, and share the resulting insights.

Therefore, while Yahowah's *mal'ak* are protective, *ha Satan's* are destructive. While the Spirit enlightens, enriches, and empowers, the demonic blinds, impoverishes, and subjugates. This means that they are capable of accomplishing what this prophecy projects.

God does not show off – He does not need to do so. Satan will. There will be signs and wonders to astound the unsuspecting. But, it will all end in the virtual annihilation of the human race. What extermination camps, natural disasters, and nuclear wars fail to achieve in depopulating the Earth, the preponderance of those who remain will be so corrupt God will put them out of their misery. When all of the killing is over, there will be thousands where there were once billions.

As we discovered in *Yasha 'yah* | Isaiah 14, Satan has successfully positioned himself as the god of the world's major religions, specifically those which have come to haunt the Chosen People – Judaism, Christianity, and Islam. As a unifier seeking acceptance, Satan will initially capitalize on the popularity of religion to confuse the masses, commingling Christianity with Islam.

Having promoted their founders, inspired their Scriptures, and even being worshiped as the spirit behind the resulting gods, this will then be insufficient for Satan. He will not share his glory with another god, even though he conceived many of them. He will rid the world of all competition and that includes false gods.

There are three ways Satan can play his hand. He will either claim to be Yahowah, continue on as the Lord, or he

will superimpose his given name, Hylel ben Shachar, over all others. Whichever way, what is certain is that he will continue to be averse to the derogatory and devaluing implications of *ha Satan* | the Adversary.

The inclusion of *'am qadowsh* at the end of this declaration reveals that God's people will not be immune from attack. Should they be Yisra'elites apart from the Covenant, it is sad but inevitable. It is consistent with other proclamations, whereby God tells us that two out of every three Yisra'elites will die during the Time of Troubles.

And if these are members of God's family, those born into the Covenant following the Shabuw'ah Harvest, then their anguish will be short-lived and quickly rectified. Also, 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 rob them of eternal life. And so, the only reason for assaulting them would be to silence their voices and testimony. This would then put the extended family, country, and people at greater risk.

Since every word Yahowah inspired to forewarn us is a lesson in and of itself, let's review them before we move on. Class begins with God telling us that *ha Satan* will impose his will over the world: *'atsam koach huw'* – this controlling authoritarian will become exceedingly powerful. He will exert considerable influence to crush his opposition and impose his authority over a vast area and countless people, with multitudes so blinded he is able to rob them of their essential nature and backbone. And he will enrich and empower himself while concealing his serpentine nature, altering his appearance until his toxicity has incapacitated his victims. And in the *qal* perfect, he will actually possess this capacity, but it will be short-lived.

The Rebellious Beast will be an amalgamation of spirit and man, the human incarnation of Satan, because: *lo' ba koach huw'* – it will not be through his own ability or

authority, neither by his accomplishments nor his power that he will prevail. They are called the Defiant Ones because it will not be of this man's own accord or qualifications, nor of his resourcefulness and ingenuity, that he will succeed. And initially, he will conceal his relationship with the serpent, keeping the source of his might hidden.

Smoke and mirrors will be the order of the day as we peer behind the curtain to witness the wizard manipulating the levers of promoting his illusions: *pala' shachath* – he will be astonishingly corrupt and awesomely destructive while appearing miraculous, performing well beyond the limits of his own power. He will be exceptionally perverted while marveling and astounding the unsuspecting. And yet, a comatose world will see him surpassing the norms of what seems humanly possible. Unfortunately, even his miracles will be ruinous and injurious to the point of complete annihilation and extermination.

As we have learned, Satan is successful in advancing his agenda: *tsalach* – he will succeed for a while, claiming to be victorious at this time and advancing his purpose by granting a transient illusion of prosperity while exacerbating the underlying problem. He will accomplish his goals and achieve the position and influence he sought – which is to rule the world and be seen as God. There will even be an apparition of prosperity – at least for the moment.

However, it will turn out poorly for those who trust and rely upon him because *'asah shachath* – everything he acts upon and engages in will be corrupting and destructive. What he affects and produces will be death on a massive scale. Those he does not exterminate, he will annihilate, digging holes to bury those he has astounded.

He will bring down: *'atsuwm* – great multitudes, including the strongest, most accomplished, and powerful.

He will also harass and threaten the *'am qadowsh* – set-apart people.

Staying on theme, Yahowah leaves us all without excuse. We have been forewarned.

“And by way of his cunning interpretations and explanations (*wa 'al sekel huw'* – so through his intelligence, crafty discretion, and clever principles), **he will become a powerful and influential force for deceit and deception, deliberately and successfully misleading and betraying** (*wa tsalach mirmah* – he will rush to prosper, even thrive by being treacherous and dishonest, providing a false impression along with a beguiling perspective, using subtility to delude and disillusion).

With his actions (*ba yad huw'* – through his hand, power, influence, and deeds) **and in his heart** (*wa ba lebab huw'* – according to his perceptions of himself, his motivations, inclinations, and judgment), **he will be exalted, considered important and praiseworthy** (*gadal* – he will claim an extraordinarily high status, he will triumph and be glorified, while promoting himself as great).

Dissatisfied and careless, without thought or compassion (*shalwah* – without any concern or emotion), **he will manipulate, corrupt, and destroy countless individuals** (*shachath rabym* – he will ravage and pervert the masses, destroying multitudes in a humiliating fashion, ensnaring, entrapping, and burying vast numbers of people (hifil imperfect)).

He will present himself as superior to and take a stand against (*wa 'al 'amad* – he will position and appoint himself above by making accusations against (qal imperfect)) **the Leader of Leaders and the King's representatives** (*sar sarym* – the representative to the King of Kings).

But in the end (*wa ba 'epesh* – however, since this cannot continue it will finally be brought to naught because), **his hand will be broken, and his influence will cease** (*yad shabar* – his actions will be curtailed).” (*Dany’el* / God is My Means to Judge / Daniel 8:25)

Satan is a paradox. While his title means Adversary, he is worshiped as if he were God. While he is intelligent, the religious and conspiratorial have him squandering his time manipulating the meaningless lives of those who are particularly stupid. He is light, albeit surrounded by darkness. He is immortal, and yet, no one is deadlier. Knowing the truth, he prefers to deal in deception.

Here, Yahowah reminds us that the Adversary is a brilliant strategist. He is crafty and cunning, served by his own clever interpretations and explanations. The average schmo, having been dumbed down by political jargon, religious rhetoric, tantalizing tweets, and conspiratorial theories, will have no chance against him. At a time with disinformation, errant reporting, Progressive nonsense, and academic, political, and religious indoctrination, he will outwit the world before his first cup of morning Joe. It is so bad that everyone who accuses their foes of serving Satan are actually worshiping him.

Hylel ben Shachar, embodied within a bellicose statesman and shrewd strategist, will rise in power and influence by being deceitful. He will deliberately and successfully mislead the masses, taking them further away from God by pretending to be God. Promising to save them, he will damn them. He will embroider evil in velvet threads. He will couch treachery as deliverance.

His every word and deed will be crafted to create a false impression designed to beguile and betray. His ambitions are known, unambiguously outlined by Yahowah through Yasha’yah and Dany’el – and yet, the

world will lap up his lies as if they were lemonade – up to the point that his toxins debilitate and kill them.

The great destroyer will claim to be the world's savior. The Adversary will present himself as God. He will lie and be believed. Promising freedom, he will oppress. While speaking of life, he will exterminate and annihilate friend and foe in an orgy of death.

But for Satan, even during his most glorious and goriest moment atop the world, it will not be sufficient or satisfying. Without empathy, concern, or compassion, he will destroy countless lives. It will be as if, by corrupting and curtailing human existence, Satan will prevail against God, taking away from Him that which He cherishes most.

Unfortunately for Satan, fortunately for Yahowah, God will have no affinity for most of those the Adversary perverts and destroys. So, it will not be until the Devil presents himself as superior to the Leader of Leaders and the King's representatives that it will all come crashing down upon him. Yahowah is protective of His beloved son and of those with the courage to represent the returning King.

In the end, it will be a referendum on Replacement Theology. Which God is real? Which people matter? Who is the Messiah and King? Whose universe is it anyway?

The answer for a depopulated world in rubble is that the Defiant One's hand will be broken, and his influence will cease. The *sar sarym* | Representative of the Greatest King he sought to rise above is returning to cast him down. In fact, since this is Dowd speaking to us, we have his word on it...

“And the vision (*wa mare'ah* – the sight, the ability to see, the clear patterns presented in a comprehensible manner) **of the ensuing period of darkness in the evening** (*ha 'ereb* – of the night of noxious foreigners, including

Arabians and the gloom resulting from weaving many threads together) **and of the dawn of a new day, a time of enlightenment to reflect and be contemplative** (*wa ha boqer* – the morning of increasing light, a new tomorrow to consider what can be observed at the end of darkness) **which, for the benefit of the relationship** (*‘asher* – to reveal the proper, narrow, restrictive, and correct path to walk to get the most out of life), **he has declared and promised** (*‘amar* – he has spoken about and proclaimed) **is reliable and true about him and you and it will be fulfilled** (*‘emeth huw’ wa ‘atah* – is trustworthy and dependable, honest, certain and enduring regarding him and you).

Seal by disguising (*satham* – choose to shut and conceal, making unrecognizable and indiscernible by camouflaging (qal imperative)) **the revelation** (*ha chazown* – the prophetic communication from God) **for a long time** (*ky la yowmym rabym* – for a great many days).” (*Dany’el* / My God Judges, Vindicates, and Condemns / Daniel 8:26)

The ensuing darkness would ooze out of Babylon, the land of integrated and institutionalized religion and governance. Its toxicity would be consumed by the Persians who swallowed them. And then it would be spread far and wide through war as the Macedon king imposed his will by brute force.

Then, interestingly enough, this rendition of the sweeping prophecy bypasses the lightless soul of Imperial Rome and her Church and transitions directly to the dark heart of the final Beast. By doing so, it reveals that the Defiant and Revolting Ones who terrorize the world in the Time of Trouble will emerge from Byzantium and the Eastern Orthodox Church.

This does not change the fact that Rome and its Church were monstrous, nor the realization that the previous

prophecies painted them as hideously destructive, repressive, and deadly, only that the Towrahless One will be Greek and, specifically, a member of the Macedonian Orthodox Church – an autocephalous derivative of the Eastern Orthodox Church. It also means that the ongoing darkness that consumed Europe and devoured Jews was every bit as much the fault of the Eastern Orthodox Church as it was of the Roman Catholic Church.

While there will be a long night of noxious foreign usurpers acting badly, a new day will dawn. The Light will return for the benefit of the relationship. And in the presence of light, there is no darkness. That is how and why the Revolting One will meet his demise.

History has unfolded just as the great prophet, Dowd, has foretold. And going forward, we are assured that he will be right about him and you. As a result of what we have learned, we will be safe from harm's way, unaffected by the events which will unfold, and be prepared to warn those willing to listen.

While Jews would have benefited from these insights as they dealt with the Babylonians, Persians, Greeks, Romans, and their Churches, they were so lost by this time that they would have been best served to have turned back to the Towrah and shelved the prophets until they were back on course. And so, it would not be until this day, on the cusp of Dowd's return with Yahowah that any of this would serve to direct or spare them.

Therefore, Dowd instructed Dany'el to disguise what he had seen such that the resulting imagery would be unrecognizable and indiscernible for a very long time. It would not be until the king's representative was equipped to solve the mystery that it would be known and understood.

Should you wonder why it is after 23 years and 35 books that I have finally sought to fulfill this mandate, the

answer is that there were more foundational things to cover, and I was not ready to embrace Dowd's three lives. Without understanding the motivation for him insisting that he be allowed to fulfill Chag Matsah, I would have failed.

Besides, coming to appreciate Yahowah's *Shem*, His *Towrah*, *Beryth*, *Miqra'ey*, *'Am*, and *Ben* all take precedence. Before one is prepared to translate and explain such enigmas, he or she must first become familiar with mankind's history, how empires and institutions have conspired to harass Jews, the consequence of religion, and the ambitions of Satan. We must approach Dany'el from the perspective of the *Towrah* and previous prophets. This revelation is not how the story begins, but how it ends – explaining how humanity managed to make such a mess of the place.

End times prophecy is alluring, indeed, tantalizing, such that it will entice an audience. But why draw someone in before you have something meaningful to offer? And the only thing worth offering is an accurate introduction to Yahowah along with the things which matter: His Guidance, Covenant, Invitations, People, and Son.

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 *Towrah*, Covenant, and Invitations. Yahowah's core message is substantially more vital than the benefit of recognizing the Adversary.

There is, however, an inference here worth considering. Most of what Dany'el saw dealt with the rise and fall of empires and institutions which are relatively easy for us to study and assess – particularly the Greeks,

Romans, and their Church. By contemplating the commonality among them and associating these affinities with the ambition of the Adversary, we discover why Yahowah has asked us to disassociate from religion and politics before engaging in the Covenant. By recognizing that which God says is bad for us and avoiding those things, we live longer and more fulfilling lives.

Today, as we approach the impending demise of the world as we know it, and near the Period of Trouble, there is very little time left to awaken a sufficient number of Yahuwdym to properly greet Yahowah and Dowd upon their return. I do not want Yisra'el to disappoint God, and the best way to ensure that this does not happen is to encourage God's people to listen before it is too late. Unraveling Dany'el after nearly 2,600 years may be sufficient to garner their undivided attention – especially when acknowledging that Dowd is speaking of himself throughout Dany'el 9 when addressing *ha Mashyach*.

With all of the lies swirling about the “Magog War,” “Armageddon,” the “Antichrist,” and the “Apocalypse,” even the myth of a “Third Temple,” among Christians and Conspiratorialists, such nonsense will drown out the truth to the degree that those who need it most won't listen. And now in retrospect, this assessment of *Dany'el* | Daniel would have been premature if I had not completed *'Azab* | Separation and its prophecies regarding Yahowah's long intermission away from His people. All good things in their time.

Between now and Yah's return, while the darkness will continue to be depressing, God's light remains available to those who seek Him. What we have witnessed and will experience is appalling, and yet, we are fast approaching the time of enlightenment.

Man apart from God is a miserable being, and the more men gather together, the worse they become. This is the story of civilization.

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.

“Then (wa), I (‘any), Dany’el (Dany’el – My God Judges, Condemns, and Vindicates), had experienced too much and grew faint (hayah wa chalah – I endured so much that I became grieved and afflicted) for days (yowmym).

Then, when (wa) I arose and stood up (quwm – as I was restored and reestablished), I engaged in and contributed to (wa ‘asah ‘eth – and I acted upon) the spiritual endeavors of the heavenly messenger (mala’kah – the service of the mal’ak; feminine of mal’ak – spiritual messenger and heavenly representative) of the Head of the Kingdom (ha melek – of the King and the Ultimate Authority).

But I was appalled (wa shamem – I was dismayed, discouraged, and horrified) by the vision (‘al ha mare’ah – as a result of the patterns and appearances in the revelation), even though I did not understand (wa ‘ayn byn – although I was unable to figure it out and comprehend how the various things I had seen all fit together).” (Dany’el / God is My Means to Decide between Vindication and Condemnation / Daniel 8:27)

Dany’el had seen more than he could endure, much less process and understand. And he was sickened by it all – as we should be as well. Alexander had been disgusting, a mass-murdering egomaniac and ruthless psychopath. And the Eastern Orthodox Church which would rise out of his legacy, like its Roman sister, had invented all manner of ways to torment God’s people. After a never-ending stream of abominable behavior, of blasphemous

deceptions, the worst was yet to come. Satan would embody a man, rule the world, bankrupt nations, kill billions, and claim to be God.

Dany'el didn't stay down and arose to resume the business at hand. And while there is the possibility that he simply got out of bed and did Belsha'tsar's bidding, that isn't the most accurate rendering of these words – particularly in this setting. *Mala'kah* addresses the work of the Spirit, something Dany'el would attend to in the next chapter – again with Dowd's assistance. And speaking of Dowd, there is every reason to suspect that he is the *Melek* the *Mala'kah* is serving.

Dany'el is unique among those privileged to see vision in that he did not understand what he was witnessing. This is largely due to the fact that he was not supposed to comprehend or explain these symbols. After all, he was a reporter, not a prophet. He was different than those who recognized what they were seeing and commented upon it – the likes of Moseh, Shamuw'el, Dowd, Yasha'yah, Howsha', Yirma'yah, Zakaryah, and others. Dany'el was in the worst possible place and the light was about to be shut off for a long time to come. It would be enough for him to witness and record what he would see next.



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* | the Lord Supports his Dictator (*Belsha'tsar*), the ruler of (*melek*) *Babel* | to Commingle and Confuse on behalf of the Lord (*Babel*), *Dany'el* | My God Judges, Vindicates, and Condemns (*Dany'el*) saw (*chazah*) a revealing vision (*chelem*) along with (*wa*) distinguishing

insights (*chazuw*) in his mind (*re'sh huw'*) while upon his bed (*'al mishkab huw'*).

Thereupon, during (*ba 'edayn*) the prophetic revelation (*chalam*), he was prompted to write a complete copy of (*kathab*) the things (*milah*) being communicated (*'amar*). (*Dany'el 7:1*)

Dany'el | God is My Means to Decide Between Vindication and Condemnation (*Dany'el*) responded (*'anah*) and said (*wa 'amar*), 'I am able to see (*hawah chazah*) the vision with my sensory perceptions (*ba chazuw 'anah*) during the night (*'im lyly*).'

And (*wa*), behold, right there (*'aruw*), four (*'arba'*) spirits (*ruwachy*) of the heavens (*shamayn*) were churning up (*guwah*) that which corresponds to the Great Sea (*la yam rab*). (*Dany'el 7:2*)

Then four (*wa 'arba'*) monstrous beasts, powerful and mighty creatures, lordly and militant (*chyuwah rab*) came up from and emerged to project the thinking and influence of (*salaq min*) the Sea (*yam*), evolving, changing, and transforming to frustrate while being progressively more defiant (*shannah*), one to another, each growing in opposition (*da' min da'*). (*Dany'el 7:3*)

The first in the series (*qadmay*) can be associated with (*ka*) a fierce and powerful lion (*'aryeh*), but with (*wa*) the wings (*gaph*) of (*dy*) an eagle (*nashar*) upon it (*la hy*).

I kept watching (*hawah chazah*) while (*'ad*) her wings were plucked off (*marat gaph hy*). So then (*wa*), she was lifted up and resurrected (*natsal*) from the earth (*min 'ara*).

Upon (*wa 'al*) two feet (*ragalyn*), like a man (*ka 'enash*), it arose and was established, becoming influential and powerful (*quwm*). Additionally (*wa*), the heart and mind, the desires and inclinations (*labab*), of

a mortal man ('enash) were given to it (yahab la hy').
(Dany'el 7:4)

So then, behold (wa 'aruw), another ('achoran) beast (chyuwah), a second one (tinyan), resembled (damah) a bear (la dob). On one side (wa la satar chad), it was fully developed (quwm). And (wa) there were three (telath) ribs ('ala') in its mouth (ba pum hy'), between her teeth (ben shen hy'). And (wa) therefore (ken), it was said of her ('amar la hy'), 'You have chosen to rise up (quwm) and devour ('akal) an abundance (sagyi') of human witnesses and potential heralds (basar).' (Dany'el 7:5)

At another point in time in this same sequence (ba danah 'atar), by remaining observant, I was able to witness (hawah chazah) the revelation (wa 'aruw) of another ('achoran), this one resembling (ka) a leopard (namar). And with it (wa la hy') were four wings ('arba' gaph), such as (dy) a bird (owp). They were on her back side ('al gab hy'). The beast (la cheywah) had four heads (wa 'arba' re'sh), and to it (la hy') was afforded (yahab) governmental dominion and the power to rule (wa shalatan). (Dany'el 7:6)

Following this sequence of events (ba danah 'atar), I remained observant (chazah hawah) regarding this revelation during a time of enfolding darkness (ba chazuw lyly). And behold (wa 'aruw), the fourth (raby'ay) monstrous beast (chyuwah) was the most fearsome and formidable, dreadful and frightening, respected only for being overtly oppressive, terrifying, and threatening (dachal), genuinely horrifying and appalling, terribly gruesome (wa 'eymatan), with (wa) an exceptionally powerful and preeminent military (yatyr taqyph).

It had (wa la hy') teeth comprised of iron (shen dy parzel la). Great multitudes, including the highly

populated and powerful (*rab*), it devoured and devastated (*'akal*), crushing the remainder (*wa daqaq wa sha'ar*) with its feet (*ba ragal hy'*) by trampling them down violently, celebrating while destroying them (*raphats*) under foot (*ba ragal*).

And so (*wa*), this one was different in its transformation and evolution (*hy' shanah*) from all of the other (*min kol*) beasts (*chywah*) which preceded it (*dy qodam hy'*). Ten (*wa 'asar*) horns (*qeren*) were extended from her (*la hy'*). (*Dany'el 7:7*)

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

And three (*wa talat*) among (*min*) the initial group of horns (*qadmay qeren*) were dehorned (*'aqar*) from before her (*min qodam hy'*).

Then I noticed (*wa 'aluw*) the eyes (*'ayn*) were like the eyes of a human (*ka 'ayn 'enash*) in this unique horn (*ba qeren da'*), along with (*wa*) a mouth (*pum*) speaking powerfully and abundantly as if an esteemed authority (*malal rab*). (*Dany'el 7:8*)

Then as I looked (*chazah hawah*) for the Source of the enduring witness and restoring testimony (*'ad dy*), there were positions of power and seats of honor (*karse'*) placed all around (*ramah*), and the Ancient of Days (*'athyq yowmym*) sat down (*yatib*).

His clothing (*lebuwsh huw'* – His garments) appeared like (*ka*) brilliant white snow (*talag chuwr*). And the hair on His head (*wa sa'ar re'sh huw'*) was similar to (*ka*) pure and perfect lamb's wool (*naqe' 'amar*).

His throne (*karse' huw'*) **was ablaze with fire** (*shabyb dy nuwr*). **Its rotating structure** (*galgal huw'*) **was gloriously glowing with radiant energy** (*nuwr dalaq*). (*Dany'el 7:9*) **A stream** (*nahar*) **comprised of radiant energy and light** (*dy nuwr*) **flows forth** (*nagad*). **And** (*wa*) **it appears to come out** (*napaq*) **from His presence** (*min qodam huw'*).

Three thousand (*'alap 'alapym*) **as brilliant as the sun are attentive around Him** (*shamash huw'*). **Thirty thousand** (*wa ribow ribowym*) **living judgmentally** (*dyn yathab*) **stood up and were established** (*quwm*) **before Him** (*qodam huw'*). **And so** (*wa*), **the books of the Teacher** (*saphar*) **were opened** (*phatach*). (*Dany'el 7:10*)

I continued to be observant (*hawah chazah*) **in that afterward** (*ba 'adayn min*) **the voice** (*qal*) **of the Horn** (*dy qeren*) **was speaking of a great many things, issuing important decrees while exalting these edicts and affairs** (*milah rab malal*).

I kept watching until I came to realize (*hawah chazah 'ad*) **that the monstrous Beast** (*chywah*) **was slain** (*dy qatal*). **So then, the body** (*wa gashem*), **having been executed, perished and was destroyed** (*'abad*). **It was imparted** (*wa hy' yahab*) **to** (*la*) **the fire to be burned** (*yaqedah 'esha'*). (*Dany'el 7:11*)

With the remainder (*wa sha'ar*) **of the beasts** (*chywah*), **their governmental control and ability to rule** (*shaletan himow*) **were taken away and repealed** (*'adah*). **But then** (*wa*) **an extension of life** (*'arkah ba chay*) **was extended to them** (*yahab la hown*) **for** (*'ad*) **a period of a little more than one season** (*zaman wa 'idan*). (*Dany'el 7:12*)

I continued to closely examine and carefully consider (*hawah chazah*) **the things associated with the supernatural revelation** (*ba chazuw*) **during the night and time of darkness** (*lyly 'a*). **Then behold** (*wa 'aruw*):

accompanied by ('im) clouds ('anan) from the heavens (shamayn), the likes (ka) of the Son of Man (bar 'enash) arrived in this place ('athah hawah).

And meanwhile (wa 'ad), he came to reach out to (mata') the Ancient of Days ('athyq yowmym). He drew near and was present before Him (wa qodam huw' qareb huw'). (Dany'el 7:13)

And to him (wa la huw') was given (yahab) dominion (shalatan), honor (wa yaqar), and sovereignty (wa malkuw).

The entire family, including every ethnicity (wa kol 'am 'umah) and language (wa lishan), will serve alongside him (la huw' palach). His dominion, and sovereignty (shalatan huw') is an everlasting ('owlam) authorization and authority (shalatan) which shall not be taken away (dy la' 'adah). His kingdom and kingship (malkuw huw') will never wane (dy la' chabal). (Dany'el 7:14)

The Spirit associated with me (ruwach 'anah), She was troubled and pained (karah). As for me, Dany'el ('anah Dany'el), inside of me (ba gaw nidnah), the revelations (chazuw) in my mind (re'sh 'anah) were disturbing to me (bahal 'anah). (Dany'el 7:15)

I approached (qareb 'al) a particular individual from (chad min) those standing by (quwm), requesting (ba'ah) a true and accurate assessment (wa yatsyb) from him (min huw') regarding all of this ('al kol danah). And he explained it to me (wa 'amar la 'anah), providing an interpretation (wa pashar) of these things (milah), making them known to me so that I would understand (yada' 'anah). (Dany'el 7:16)

'These powerful beasts ('ilyn chywah rab), which are four in number, represent four (dy 'inuwn 'arba' 'arba') governments and their leaders (melekyn), which

will arise (*quwm*) from the Earth (*min 'ara*'). (*Dany'el* 7:17)

However (*wa*), the Set-Apart Ones (*qadysh*) of the Most High (*'elyown*) will receive the honor and distinction, even the gift (*qabal*) of the kingdom and of sovereign power (*malkuw*). And they will inherit and possess (*wa chasan*) the kingdom and reign as kings and queens (*malkuw*) throughout eternity, advancing as a result of the restoring witness forevermore (*'ad 'alam wa 'ad 'alam 'alam*). (*Dany'el* 7:18)

Then, therefore (*'adayn*), I wanted (*tsabah*) to be certain (*la yatsab*) regarding (*'al*) the fourth (*raby'ay*) monstrous beast (*chywah*) which was different in the way it changed (*dy hawah shanah*) from all of the others (*min kol kol*). It was awesomely formidable and exceedingly terrifying (*yatyr dachal*).

Its teeth (*shen hy'*) were akin to iron (*dy parzel*) and its claws (*wa taphar hy'*) were of bronze (*dy nachash*) as it devoured (*'akal*) and crushed (*daqaq*) the rest (*sha'ar*) by violently trampling (*raphas*) with its feet (*ba ragal*). (*Dany'el* 7:19)

And also (*wa*) concerning (*'al*) were the ten horns (*'ashar qeren*) which were on its head (*dy ba re'sh hy'*). And then there was another in the end (*wa 'achoran*) which grew such that it was lifted up (*dy salaq*).

Three (*talath*) would be reverent, submit, and then fall (*naphal*) before it (*min qadam hy'*), to this horn that had eyes and a mouth (*wa qeren diken wa'ayn la hy' wa pum*). He spoke profusely (*malal rab*).

And (*wa*) by appearances (*chazuw*), it was greater (*hy' rab*) than those in league with it and the others of its kind (*min chabrah hy'*). (*Dany'el* 7:20)

I continued looking (*hawah chazah*), and this particular horn (*wa qeren diken*) was engaged in war

(*'abad qarab*) against (*'im*) the Set-Apart Ones (*qadysh*). And it prevailed over them (*wa yakil la himow*) (*Dany'el 7:21*) until the restoring witness (*'ad*) the Ancient of Days (*dy 'athyq yowmym*) arrived (*'athah*).

Then judgment and justice (*wa dyn*) He offered and delivered by entrusting (*yahab*) to the Set-Apart Ones (*la qadysh*) of the Most High (*'elyown*).

And at the specific appointed time (*wa zaman*), He approached and reached out (*matsa'*) so that (*wa*) the Set-Apart Ones (*qadysh*) could inherit (*chasan*) sovereignty and kingship (*malkuw*). (*Dany'el 7:22*)

Therefore (*ken*), he said (*'amar*), 'the fourth (*raby'ay*) beast (*chywah*) represents the fourth empire (*raby'ay malkuw hawah*) to arise (*hawah*) in the world (*ba 'ara*).

It will be different, especially in its evolution and transformation as it changes from (*dy shanah min*) all the other sovereign powers (*kol malkuw*). It will devour, devastating (*wa 'akal*) the entire world (*kol 'ara*), trampling it down and destroying it (*wa duwsh hy'*) while crushing it (*daqaq hy'*). (*Dany'el / God Judges and Vindicates / Daniel 7:23*)

Regarding the ten horns (*wa qeren 'asar*), out of this empire (*min hy' malkuw*), the leaders of ten governments (*'asar melek*) will arise (*quwm*). And then much later, another (*wa 'achoran*) will rise up and take its stand (*quwm*) at the end after them (*'achary hown*). And he (*wa huw'*) will be different (*shanah*) from the previous ones (*min qadmay*).

So then (*wa*), three leaders and their nations (*tahath melek*) will be humbled, losing status by being subdued (*shaphal*). (*Dany'el 7:24*)

And he will speak, issuing decisions, decrees, and commands (*wa milah*) in conflict with and in opposition to (*la tsad*) the Most High (*'ilay*).

His way of speaking and proclamations (*malal*) will wear down and torment, even oppress and persecute (*balah*) the Set Apart (*wa la qadysh*) of the Almighty (*'elyown*). Then he will aspire to change, attempting to alter (*wa sabar la shanah*) the set times for the meetings (*zaman*) along with the written and codified prescriptions (*wa dath*).

They will be influenced by him, as they are claimed under his authority (*wa yahab ba yad huw'*) for up to 3½ years (*'ad 'idan wa 'idanyn wa palag 'idan*). (*Dany'el* 7:25)

However (*wa*), he will sit in judgment (*dyn yatib*). His authorization and ability to rule (*wa shalatan huw'*) will be taken away, repealed and annulled (*'adah*), eradicated (*la shamad*) and perishing (*wa la 'abad*) to the end of time (*'ad sowpha'*). (*Dany'el* 7:26)

Then sovereignty (*wa malkuw*) and empowerment along with a plethora of rights (*wa shalatan*), including the highest status and an increase in magnitude (*wa rabuw*) will be for those who will reign (*dy malkuw*) under the entirety (*tachath kol*) of the heavens (*shamayn*). This will be given (*yahab*) to a family (*'am*) Set Apart (*qadysh*) of the Most High (*'elyown*).

His kingdom and sovereign power (*malkuw*) will be an everlasting and eternal right to lead (*malkuw 'alam*). And all (*wa kol*) of those who are empowered and authorized (*shalatan*) will approach and serve with him (*la huw' palach*) while listening (*wa shama'*). (*Dany'el* 7:27)

Here, at this time, along with the eternal and restoring witness (*'ad kah*), was the conclusion (*sowph*) of this communication (*dy milah*).

As for me (*'anah*), *Dany'el* | God is My Means to Decide between Vindication and Condemnation (*Dany'el*), when I thought about everything, contemplating and reasoning to the greatest extent possible (*sagyi' rayown 'anah*), it alarmed and dismayed me (*bahal 'anah*). My countenance changed (*wa zyw 'anah shanah*) while I judged these things for myself and preserved them in my mind and heart because I was in a quandary, unsure how I should proceed beyond remaining observant and judgmental (*'al 'anah wa milah ba leb 'anah natar*). (*Dany'el* 7:28)

In the third year (*ba shanah shalowsh*) of the reign of the ruler (*la malkuwth ha melek*) *Bel'sha'tsar* | the Lord Protects the King (*Bel'sha'tsar*), a communication (*dabar*) appeared (*ra'ah*) to me (*'el 'any*). I (*'any*), *Dany'el* | My God is Judgmental (*Dany'el*), had it shown to me (*ha ra'ah 'el 'any*) after (*'achar*) the previous one (*ba ha tachilah*). (*Dany'el* 8:1)

While I was viewing the prophetic revelation (*wa 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 fortified capitol (*ha byrah*) of Shuwshan (*ba Shuwshan*), which is in (*'asher ba*) the Province (*ha madynah*) of 'Eylam (*'Eylam*). And I noticed (*wa ra'ah*) that I was (*wa 'any hayah*) in the prophetic revelation (*ba ha chazown*) at the waterway (*'al 'uwbal*) of 'Uwlay | of those led astray by foolishness rather than accept responsibility (*'Uwlay*). (*Dany'el* 8:2)

As I lifted up (*wa nasa'*) my eyes (*'ayn 'any*) and was observant (*ra'ah*), behold there was (*wa hineh*) a large Ram (*'ayl rahab*), one (*'echad*) standing in front of the waterway (*'amad la paneh ha 'uwbal*). And upon him

were (*wa la huw*) **two horns** (*tsemed qerenym*). These horns (*wa ha qerenym*) were **high, haughty, and conceited** (*gaboah*). But the one (*wa ha 'echad*) was more **self-exalting and power craving** (*gaboah*) than the others (*min ha seny*).

The more arrogant and domineering one (*wa ha qaboah*) **ascended and rose above** (*'alah*) the former in the end (*ba ha 'acharown*). (*Dany'el 8:3*)

I saw (*ra'ah*) the **Ram** (*ha 'ayl*) **attacking by goring** (*nagah*) **westward** (*yam*), **northward** (*wa tsaphown*), also **to the south** (*wa negeb*). There was not any beast who could withstand (*wa kol chayah lo' 'amad*) his presence (*la paneh huw*). None were spared (*wa 'ayn natsal*) from his influence (*min yad huw*). So, he acted (*wa 'asah*) as he pleased (*ka ratsown huw*). And he was exalted and became great (*wa gadal*). (*Dany'el 8:4*)

So, as I began to consider and process this (*wa 'any hayah byn*). Then behold (*wa hineh*), a young and independent crowned Goat (*tsaphyr*) who was headstrong and imposing (*ha 'ez*) was coming (*bow*) from the west (*min ha ma'arab*). Yet even upon (*'al*) the presence (*paneh*) of the entire region (*kol ha 'erets*), he did not make contact with or strike (*wa 'ayn naga*) the Land (*ba ha 'erets*).

This young, crowned Goat seeking adventure and glory (*wa ha tsaphyr*) had a prominent and conspicuous horn (*qeren chazuwth*) between his eyes (*byn 'ayn*). (*Dany'el 8:5*) He came (*bow*) up to (*'ad*) the Ram (*ha 'ayl*) possessing (*ba'al*) the two horns (*ha qerenym*) which (*'asher*) I had seen (*ra'ah*) standing (*'amad*) before the presence of (*la paneh*) the waterway (*ha 'uwbal*). And he chased (*wa ruwts*) after him (*'al huw*) with a vengeance (*ba chemah*) while demonstrating resourcefulness and cunning (*koah*). (*Dany'el 8:6*)

I witnessed him (*wa ra'ah huw'*) **approaching and making contact with** (*naga' 'etsel*) **the Ram** (*ha 'ayl*). **He was embittered and obsessed with him** (*wa marar 'el huw'*). **Therefore, he lashed out at the Ram** (*wa nakah 'eth ha 'ayl*), **breaking** (*wa shabar 'eth*) **both of his horns** (*shanyaym qeren huw'*).

Pursuant to the Ram (*wa ba ha 'ayl*), **there was insufficient capability, power, or resources** (*lo' hayah koach*) **to withstand his presence** (*la 'amad la paneh huw'*). **So** (*wa*), **he was overthrown and humbled as he brought him down** (*wa shalak huw'*) **to earth** (*'erets*). **He trampled and trod upon him as the aggressor** (*wa ramas huw'*) **so there was no way to spare or rescue** (*wa lo' hayah natsal*) **the Ram** (*la ha 'ayil ha 'ayl*) **from his influence or ability** (*min yad huw'*). (*Dany'el 8:7*)

The great young and stubborn crowned Goat seeking adventure, supremacy, and glory (*wa tsaphyr ha 'ez*) **was empowered, exalted, and enriched as he glorified himself and became exceptionally boastful** (*gadal*) **beyond the greatest extent thought possible** (*'ad me'od*).

But when he was the strongest and at the time when his empire was the vastest (*wa ka 'atsam huw'*), **the great Horn** (*ha gadowl ha qeren*) **was broken, and the membranes of his body ruptured** (*shabar*).

Then four (*wa 'arba'*) **conspicuously appeared** (*chasuwth*), **rising up** (*'alah – ascending*) **in its place** (*tachath hy'*), **extending toward** (*la*) **the four winds** (*'arba' ruwach*) **of the sky** (*shamaym*). (*Dany'el 8:8*)

Then out of one of them (*wa min ha 'echad min hem*), **he came forth** (*yatsa'*) **as one Horn / a solitary individual ruler** (*qeren 'echad*) **from the least significant, the youngest and smallest** (*min tsa'yr*).

And it grew great, magnifying itself (wa gadal) with arrogant and braggadocious speeches to those who remain (yeter) toward the south ('el ha negeb), to the east (wa 'el ha mizrach), and toward the most desirable and beautiful (wa 'el ha tsaby). (Dany'el 8:9)

And it boasted as it grew insolent (wa gadal), well beyond ('ad) the host of spiritual envoys coming forth from (tsaba') the heavenly realm (ha shamaym).

Then it brought down (wa naphal) to the Earth ('erets) some of the host of the spiritual realm (min ha tsaba') in addition to some of the brightest and most powerful (wa min ha kowkab). It was the aggressor among them (wa ramas hem). (Dany'el 8:10)

And up until the eternal and restoring witness of (wa 'ad) the empowered leader who will govern and reign (sar), he will be exalted and glorified, honored and considered great, growing ever more arrogant as he seeks status and acclaim over (gadal) the spiritual implements (ha tsaba').

Then because of him (wa min huw'), the unceasing continuity and uninterrupted succession (ha tamyd) will be irrevocably and demonstrably lifted up and exalted (ruwm). (Dany'el 8:11)

However, a host of spiritual implements (wa tsaba') will be given away (nathan) over ('al) having revolted against (ba pesha') that which is perpetual and continuous, everlasting and unceasing (ha tamyd).

Therefore, this will direct Her to come forth with (wa shalak) that which is trustworthy and reliable ('emeth) to the Land ('erets). And She will act, engage (wa 'asah), and succeed, accomplishing what She strives to achieve (wa tsalach). (Dany'el 8:12)

Then I chose to listen to (wa shama') someone who was Set Apart ('echad qadowsh) speaking (dabar). The

Set-Apart one (*'echad qadowsh*) **said** (*'amar*) **to the Palmowny | Distinguished One** who is illustrious and who will intercede (*la ha Palmowny*) by demonstrably bringing this about through his words (*ha dabar*), 'How long (*matay*) is the restoring witness (*'ad*) of the prophetic revelation (*chazown*), regarding that which is perpetual and continuous (*ha tamyd*), and also (*wa*) the revolting defiance of authority (*ha pesha'*), which is devastating and desolating (*shamem*) to that which has been given to (*nathan*) the Set Apart (*wa qodesh*), which the cadre of spiritual implements (*wa tsaba'*) has trampled (*mirmas*)?' (*Dany'el 8:13*)

And he said to me (*wa 'amar 'el 'any*), 'For the duration of (*'ad*) 2,300 (*'eleph wa shalosh me'ah*) ensuing periods of darkness in the evening (*'ereb*) with the dawn of a new day, the time of enlightenment to reflect and be contemplative in the morning (*boqer*). Then the Set Apart (*wa qodesh*) will be vindicated as right (*tsadaq*).'*' (Dany'el 8:14)*

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*) insights and understanding (*bynah*).

Then, behold (*wa hineh*), present and standing before me (*'amad la neged 'any*) was someone who appeared like (*ka mara'ah*) a confident and courageous man (*geber*). (*Dany'el 8:15*)

I heard the voice (*wa shama' qowl*) of this man (*'adam*) providing understanding by making connections associated with (*bayn*) 'Uwlay | My Enriching Adventure (*'Uwlay*).

He called out to and invited (*wa qara'*) **Gabry'el | I Am God's Most Confident and Capable, Courageous and Combative Man** (*wa Gabry'el*).

Then he said (wa 'amar), 'Explain the relationships which lead to understanding this revelation (byn la halaz 'eth ha mar'eh).' (Dany'el 8:16)

So, he arrived (wa bow'), positioning himself right beside me ('omed 'etsel 'any). But when he approached (wa ba bow' huw'), I was overwhelmed (ba 'ath). And so, I chose to fall on my face (wa naphal 'al panah 'any).

Then he said to me (wa 'amar 'el 'any), 'Descendant of 'Adam (ben 'adam), you should choose to use your ability to make the necessary connections to understand, learning how to closely examine and carefully consider the evidence while being discerning (byn) because, indeed (ky), the prophetic revelation (ha chazown) is for the end of time (la 'eth qets).' (Dany'el 8:17)

So, when he was speaking with me (wa ba dabar huw' 'im 'any), I fell into a deep sleep (radam) while my face was on the ground ('al paneh 'any 'erets). And yet, he continued to reach out through me (wa naga' ba 'any) such that he propped me up and caused me to be upright (wa 'amad 'any), upon my assigned post ('al 'omed 'any). (Dany'el 8:18)

He said (wa 'amar), 'Pay close attention to me (hineh 'any). Yada', as the final witness to the eternal testimony regarding the restoring appointments of the final Mow'ed (ky la Mow'ed qets), will make this known so that you will be understood (yada' 'atah). He will literally and consistently convey (hayah) the way to receive the benefits of the relationship ('eth 'asher), doing so in the distant future, during the last days, on behalf of the indignant remnant (ba 'acharyth ha za'am). (Dany'el 8:19)

The Ram (ha ayl) which you saw ('asher ra'ah) acting like a Lord while possessing (ba'al) the two horns (ha qerenym) are the kings (melek) of Maday | Media

(*Maday*) and (*wa Paras* | *Persia* (*wa Paras*)). (*Dany'el* 8:20) And the young and independent crowned Goat (*wa ha tsaphyr*), the shaggy-haired, tempestuous, and devilish male (*ha sa'yr*), is the king (*melek*) of *Yowan* | *Ionian Greece* (*Yowan*). (*Dany'el* 8:21)

The great horn (*wa ha qeren ha gadowl*), which is positioned between (*'asher byn*) its eyes (*'ayn huw'*), was the initial and foremost (*huw' ha ri'shown*) king (*ha melek*) (*Dany'el* 8:21) who suffered and died by the rupturing of internal membranes (*wa ha shabar*).

And then four arose and appointed themselves (*wa 'amad 'arba'*) in his place (*tachath huw'*).

Four (*'arba'*) empires (*malkuwth*) will be appointed (*'amad*) from this gowy (*min gowy*) but not with (*wa lo' ba*) his authorization or power (*koach huw'*). (*Dany'el* 8:22)

Then in the end (*wa ba 'acharyth*), as their empire (*malkuwth hem*) is concluded (*ka tamam*), the Rebellious and Defiant Ones (*ha pasha'*) will arise and present themselves (*'amad*) as the authorized embodiment of political, religious, and military power (*melek*) with a fortified and empowered (*'az*) presence (*pane'h*), in addition to one who understands by making the proper connections to thoughtfully resolve (*wa byn*) riddles and enigmas, asking the hard questions needed to solve the most challenging mysteries and intriguing analogies (*chydah*). (*Dany'el* 8:23)

And this controlling authoritarian will become exceedingly powerful (*wa 'atsam koach huw'*) but not through his own ability or authority, his accomplishments or power (*wa lo' ba koach huw'*).

He will be astonishingly corrupt and awesomely destructive while appearing miraculous, well beyond his own power (*wa pala' shachath*).

He will succeed for a while, claiming to be victorious at this time by granting prosperity and pushing his agenda forward (*wa tsalach*). But his actions (*wa 'asah*) will corrupt and destroy, even annihilate and exterminate (*wa shachath*) great multitudes, including the strongest, most accomplished, and powerful (*'atsuwm*) in addition to (*wa*) the set-apart people (*'am qadowsh*). (*Dany'el* 8:24)

And by way of his cunning interpretations and explanations (*wa 'al sekel huw'*), he will become a powerful and influential force for deceit and deception, deliberately and successfully misleading and betraying (*wa tsalach mirmah*).

With his actions (*ba yad huw'*) and in his judgment (*wa ba lebab huw'*), he will be exalted, considered important and praiseworthy (*gadal*).

And yet, dissatisfied and careless, without thought or compassion (*shalwah*), he will manipulate, corrupt, and destroy countless individuals (*shachath rabym*).

He will present himself as superior to and take a stand against (*wa 'al 'amad*) the Leader of Leaders and the King's representatives (*sar sarym*). But in the end (*wa ba 'epesh*) his hand will be broken, and his influence will cease (*yad shabar*). (*Dany'el* 8:25)

And the vision (*wa mare'ah*) of the ensuing period of darkness in the evening of noxious foreigners (*ha 'ereb*) and of the dawn of a new day, a time of enlightenment to reflect and be contemplative (*wa ha boqer*) which, for the benefit of the relationship (*'asher*), he has declared and promised (*'amar*) is reliable and true about him and you and it will be fulfilled (*'emeth huw' wa 'atah*).

Seal by disguising (satham) the revelation (ha chazown) for a long time (ky la yowmym rabym).’ (Dany’el 8:26)

Then (wa), I (‘any), Dany’el (Dany’el), had experienced too much and grew faint (hayah wa chalah) for days (yowmym). But when (wa) I arose and stood up (quwm), I engaged in and contributed to (wa ‘asah ‘eth) the spiritual endeavors of the heavenly messenger (mala’kah) of the Head of the Kingdom (ha melek).

However, I was appalled (wa shamem) by the vision (‘al ha mare’ah), even though I did not understand (wa ‘ayn byn).” (Dany’el 8:27)

Dany’el would, indeed, return to his post and receive additional explanations of how the history of the world would proceed. And as has been the case in the past, the recording of this message allows us to stand with him so that we are properly prepared for what is to come.

While our assessment of Dany’el chapters 9, 10, and 11 will be forthcoming, since we have already translated Dany’el 12, here it is again for your consideration...

“And so at that time (wa ba ha ‘eth ha hy’), Myka’el | the one who validates this association with God, verifying these connections to the Almighty (Myka’el), who is the representative of the anointed king while serving the leader’s family (sar), will have an important role in nourishing the growth while promoting through amplification to empower (ha gadawl) your family’s children (‘al ben ‘am ‘atah), taking a stand, present and accountable, appointed and supported (‘amad).

Then there will be (wa hayah) a Time (‘eth) of Trouble (tsarah), beyond which has ever existed (‘asher lo’ hayah) from a gentile nation (min hayah gowy) prior to this time (‘ad ha ‘eth ha hy’).

And (wa) during this period (ba ha 'eth ha hy'), your people ('am 'atah) will be saved, everyone rescued from harm's way and delivered (malat kol) who is found (ha matsa') written (kathab) in the book (ba ha sepher). (Dany'el 12:1)

And many important and infamous individuals (wa rab) of those who are asleep in an altered state of consciousness (min yashen) in the dust of the earth ('adamah 'aphar) will be awakened (qyts), some of these ('eleh) to the restoration of life everlasting, growing forevermore (la chay 'owlam) and others (wa 'eleh) to eternal ('owlam) scorn and shame, insults and reproach, accusations and censure (cherpah) for having been abhorrent and appalling in goading others in a repulsive and loathsome manner (dera'own). (Dany'el 12:2)

Therefore, the circumspect with insight, those who are intelligent and properly instructed, discerning and discriminating, demonstrating the capacity to understand (wa ha sakal) will become prominent, obtaining a high status, being respected among heavenly beings, shining brightly while enlightening and admonishing (zahar), similar to the light (ka zohar) of the expansive universe (ha raqya'), such that they will be greatly valued for the numerous worthy individuals who will be vindicated for being right (wa tsadaq ha rab), becoming like stars (ka ha kowkab) as eternal and restoring witnesses forevermore (la 'owlam wa 'ad). (Dany'el 12:3)

As for you, Dany'el (wa 'atah Dany'el), seal up this testimony, making the message secure while precluding access to the meaning hidden within the words (satam ha dabarym). And place a stamp and signature on the book (wa chatam ha sepher) until just before the time of the restoring witnesses runs out ('ad 'eth qets).

Many, and notably rabbis and others who are infamous and exalted (*rab*), will wander about aimlessly, rowing up a waterfall, accomplishing nothing and getting nowhere (*shuwth*), even with access to this information which leads to understanding (*wa ha da'ath*) becoming more prevalent (*rabah*). (*Dany'el* 12:4)

Then I, *Dany'el* | knowing that my God is judgmental (*wa 'any Dany'el*), looked (*ra'ah*), and behold (*wa hineh*), the two others at the end (*shanyam 'acher*) were present, appointed and accounted for, supported while taking a stand (*'amad*). One individual (*'echad*) was now present here (*henah*) as the means to convey the message (*la saphah ha ya'or*). And the other person (*wa 'echad*) was simultaneously present close by (*henah*) with verbally expressive lips flowing with language (*la saphah ha ya'or*). (*Dany'el* 12:5)

Then (*wa*) he said (*'amar*) to the individual (*la ha 'iysh*) in linen garments (*ha bad*) who, for the benefit of the relationship (*'asher*), was from the dimension above and beyond (*min ma'al*) the source of the waters of the stream (*la maym ha ya'or*), 'How long will this restoring witness be until (*'ad matay*) the end (*qets*) of these marvelous explanations of things that would otherwise be difficult to understand (*ha pele*)'? (*Dany'el* 12:6)

Then I listened to (*wa shama*) the individual (*'eth ha 'iysh*) clothed in linen (*lebuwsh ha bad*) who, for the benefit of the relationship (*'asher*), was from the dimension above and beyond (*min ma'al*) the source of the waters being channeled (*la maym ha ya'or*).

He raised (*wa ruwm*) his right hand (*yamyn huw'*) and then his left (*samo'l huw'*) toward the heavens (*'el ha shamaym*). And he made a solemn promise, swearing an oath based upon seven (*wa shaba*) in conjunction with the One who lives forever and restores life

forevermore (*ba chay ha 'owlam*) that there will be (*ky' la*) **Mow'ed Mow'edym** | **Three Years of Restoring Witnesses to the Appointments** (*Mow'ed Mow'edym*) and, in the midst of another (*wa chatsy*), then (*wa ka*), the separating (*naphats*) of the hand and outreach (*yad*) of the set-apart people (*'am qodesh*) will be over (*kalah*). All of these things (*kol 'eleh*) will come to fruition (*kalah*). (*Dany'el 12:7*)

And I listened (*wa 'any shama*'), but I did not understand (*wa lo' byn*). So, I said (*wa 'amar*), 'Dear sir (*'adown 'any*), what is the end result of these things (*mah 'acharyth 'eleh*)?' (*Dany'el 12:8*)

He said (*wa 'amar*), 'Go, choosing to continue to conduct your life (*halak*), *Dany'el* | because My God is Judgmental (*Dany'el*). These words (*ha dabarym*) are sealed up (*satam*), enclosed, signed, and stamped (*wa chatham*) until the time of the final witness (*'ad 'eth*) at the very end during the last days (*qets*).'
(*Dany'el 12:9*)

Many (*rab*) will be purged of prevailing influences and cleansed as a result of choosing to examine religious and political constraints (*barar*), independently purified as a result of avoiding societal pressures (*wa laban*) and, thus, they will be refined, benefiting from having been tested and proven right (*wa tsaraph*).

However (*wa*), of those who will be condemned for acting inappropriately, perpetrating religious and political crimes (*rasa' rasa*'), none of them will understand, remaining clueless, unable to make the connections needed to comprehend much of anything (*wa lo' byn kol*).

And yet (*wa*), the ones with insight who are discerning, demonstrating the capacity to be observant and circumspect (*ha sakal*) will understand (*byn*). (*Dany'el 12:10*)

And from the time (*wa min 'eth*) the continuity, the unceasing continuance (*ha tamyd*) is abolished by overwhelming ferocity and force (*suwr*) and the devastating and appalling, even damning (*wa la shamem*) abomination (*shiquwts*) is appointed (*nathan*), there will be 1,290 days (*yowmym 'eleph me'ahym wa thesha'*). (*Dany'el* 12:11)

Blessed and delighted (*'ashry*) are those who continue in this state and who remain confident and certain (*ha chakah*), continuing in close contact through the arrival (*wa naga'*) of 1,335 days (*la yowmym 'eleph shalosh me'owah shalosh wa chamesh*). (*Dany'el* 12:12)

Of your own freewill, choose to journey through life, traveling (*wa 'atah halak*) to the final destination, to the finish line, right to the very end, pushing the boundaries and the limits (*la ha qets*).

Then you will find spiritual rest, settling down and relaxing during your retirement (*wa nuwach*), allowed to be present and always remain (*wa 'amad*) in your allotted place with your inheritance (*la gowral 'atah*) at the End of Days (*la qets ha yowmym*).” (*Dany'el* / My God is Judgmental / Daniel 12:13)

There is an old adage 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 now know what will transpire and why it will occur. The more closely we examined these beastly empires – from Babylon to Greece and from Rome to its Church – the more clearly our own future history emerged.

While the brightest and most glorious light in the universe awaits us, the Time of Trouble is going to be

exceedingly dark. The Earth will soon witness the worst man has to offer.



Going the Wrong Way...

A word's-eye view of human civilization, from Babylon to Persia, from Greece to Rome, and from their Churches to the Beast during the Time of Trouble has been foretold. And while there will be many more notes to this sad song, for humanity to fulfill our purpose, and reach our potential, there will be a stirring crescendo.

Such is the story of Dany'el 9. Yahowah would ask His most beloved and brilliant lyricist to present the circumstances surrounding his quiet arrival and stirring return. It is the most amazing story in all of human history. And although it was boldly proclaimed by Dowd and faithfully recorded in Daniel 9, the same text has been misappropriated to justify rise to the world's most popular religion – one that is based entirely on plundering Dowd and Yisra'el of what is rightfully theirs.

The implications of this prophecy are far-reaching, and they resonate throughout the topics we have pursued in our approach to Yahowah along the path He has provided. But more than this, the testimony found in Dany'el 9 destroys Judaism, Christianity, and Islam while identifying the beating heart of the Messiah.

The notion of there being a Christ vanishes without Daniel 9 predicting his arrival. There is no other prophecy which speaks of someone using *ha Mashyach* | the Messiah title arriving to redeem his people. Therefore, should the prophecy delivered by *Gabry'el* | God's Most Capable and

Courageous Man speak of another, then there is no justification for the anti-Semitic religion known as Christianity, for Christians, or the Roman Catholic Church. There can be no Jesus, making the Christian New Testament a fairytale – or from the Jewish perspective – a nightmare.

That is just the beginning because without Jesus Christ and Christianity, there is no Rabbi Akiba or Rabbinic Judaism to counter the demonization of Jews emanating from the emerging conspiracy. And when Gabry'el is properly identified, Islam is without its Quran which Muhammad attributed to him.

With so much at stake, the souls of God's people and the renunciation of the religions bent on replacing them, all hanging in the balance, we are going to translate and then contemplate this misunderstood prophecy which has been misconstrued to create the world's most popular religions.

There is no denying that up to this point, the Book of Daniel has been a troubling tome. There have been flashes of brilliance in what is otherwise a dark and twisted tale. It clearly suffers from the Babylonian Effect, in which *babel* | truth and lies are intermixed and commingled to confound and confuse. And to some degree, it continues. For example, the 9th chapter opens with several errors in fact. It claims to have been revealed in “the first year of Darius, the son of Xerxes, a descendant of Maday who ruled over the Chaldeans.” Unfortunately for *Dany'el's* | Daniel's credibility, Darius I was not king of Babylon but, instead, the fourth king of Persia. He did not kill Belshazzar, the last king of Babylon, to usurp his throne as Daniel had alleged in the 6th chapter. He was the son of Hystaspes, the satrap of Bactria, and not a Mede. It was Cyrus, the first king of Persia, who was from Maday. Xerxes was Darius' son not his father. Further, these undeniable errors in fact are not an anomaly because they permeate the book and are found in every chapter.

According to Moseh in *Dabarym* 18, a single mistake in a prophetic offering disqualifies the author, and Daniel made four in the opening stanza of his first sentence of the 9th chapter. Therefore, the Towrah observant must disavow Daniel as a prophet. Fortunately, he was visited by prophets with proven credentials, and we do not have to reject him as a witness to what they revealed.

What is surprising to many, Daniel is the only book in the Tanakh in which the person whose name appears on the cover isn't the one delivering the prophecies contained within it. In his case, he was visited by three men, the first of whom was *Gabry'el* | the Competent, Courageous, and Combative Man of God – better known as *Dowd* | David. The second person was unnamed, but all indications are that he was 'Elyah, commonly known as Elijah. The third individual to have met with Daniel was called *Myka'el* | the One Who is Truthful and Right About God. Like the first two, he didn't much like *Beltasha'tsar* | May the Lord Bel Protect the King, which was how Dany'el referred to himself. But unlike Dowd and 'Elyah, both of whom were prophets, Myka'el, who is Yada, served as a messenger while fulfilling his role heralding his King.

The prophecies Gabry'el / Dowd and 'Elyah revealed have been proven correct, and they are, therefore, worthy of our consideration. And fortunately, the second half of Daniel 9, which is where the aforementioned prophecy regarding the arrival of *ha Mashyach* appears, was conveyed by Dowd – the prophet, king, Messiah, and Son of God.

Recognizing that Yahuwdym were in Babylon because they had stopped listening to Yahowah, God would, nonetheless, come up with a way to speak to them. He did so by dispatching two of his best to orchestrate a concerto of harmonious prophecies. Among the most melodious of them is found in the lyrics we are about to review. Through these refrains, Dowd would explain over

the last forty Yowbel resolve the guilt of his people and reconcile their relationship with his Father.

Unfortunately, Yahuwdym would remain blind and deaf, woefully unaware of what Father and Son have done for them. We will not make that same mistake.

Yisra'el's collective ignorance remains unconscionable. Through His prophets, Yahowah announced who, what, why, when, and where, even how, He and His Son would do as He had promised. Quietly and then loudly, unpretentiously and then gloriously, He would arrange for His Son to arrive and return to Yaruwshalaim on Mount Mowryah on behalf of Yahuwdym – not once but twice. This message resonates throughout His *Towrah*, *Naby'*, *wa Mizmowr*. One would have to be deliberately ignorant, or just willfully recalcitrant, to miss the majesty of what has been accomplished. This is one of many reasons God despises the rabbis and Judaism (Christianity, Islam, and Progressives, too, but that is another matter) for concealing and corrupting the truth.

As we are aware, God offered His people the opportunity to calculate the exact day the process of fulfilling Chag Matsah would begin, revealing that 40 Yowbel after the Covenant was confirmed with 'Abraham, He would provide the Passover Lamb. He even identified the 'Ayil.

The means to restore the fractured Covenant relationship was ingenious and compassionate. At Dowd's request, and with Yahowah's consent, God's most Beloved redeemed his people during *Chag Matsah* in the *Yowbel* year of 4000 Yah. After his nondescript and bludgeoned body fulfilled the sacrifice as the *Pesach* 'Ayil, the *Ruwach Qodesh* escorted Dowd's *nepesh* to *She'owl*, burdened with Yisra'el's guilt, which he would deposit there. During *Matsah*, he would magnanimously endure the penalty of separation which would otherwise have befallen his

people. Then released from *She'owl*, Dowd would become as was foretold – the Firstborn of *Bikuwrym* – demonstrating the power of the *Beryth*.

As a result of what Father and Son have done, the Covenant's children are immortal and perfected, redeemed from the corruption of religious and political institutions. We are now prepared to enter our Father's home as His children. Even better, through the fulfillment of these *Mow'ed*, we are emancipated and enlightened, enriched and empowered during *Shabuw'ah* – uniquely capable of doing as God intended.

By serving as the *Pesach* Lamb, the physical body Dowd's soul had occupied was used to open the Door to God's Home, making us immortal. With his soul on its way to *She'owl*, the place of separation on *Matsah*, the pervasive fungus of religion would be expunged, making us appear perfect in God's eyes. Then on *Bikuwrym*, Dowd's soul and Yah's Spirit were reunited, providing a tangible demonstration of our potential for transformation from mere mortals to light in God's Covenant family.

Gabry'el, whom we now know is God's Son, our Messiah and King, *Dowd* | David, told *Dany'el* | Daniel when Yahowah would deploy his *nepesh* | consciousness to fulfill the first four *Migra'ey*. He also revealed when Father and Son would return to enable the promises associated with the final two *Mow'edym*. This prophecy provides us with a comprehensive perspective relative to Yahowah's timing. And that is why it is presented in this portrayal of future history. While mankind is engaged in its worst behavior, God planned to do something wonderful to save us from ourselves.

As a captive in the heart of the Beast, in the most corrupt place on earth, in the birthplace of institutionalized religion and its amalgamation into governance, in the very nation Yahowah asked 'Abraham to leave before he could

participate in the Covenant, in *Babel* | Babylon, Yahowah revealed a prediction which unlocks the mystery of time. It pinpoints the very date that Dowd, as the Messiah and Son of God, would arrive in Yaruwshalaim to honor the Towrah's promise. And it also foretells Yahowah's return with Dowd to reconcile His relationship with His estranged family.

Unfortunately, we begin with a sour note. As I have mentioned, Darius I was the fourth king of Persia seventeen years after Belshazzar's death. He was the son of Hystaspes, the satrap of Bactria, and became the spear bearer of Cyrus' son Cambyses II. Xerxes was actually Darius I's son, not his father. Further, while Xerxes would rule Persia from 485 to 465 BCE, and had a son named Darius, he was murdered by Artabanus so that Xerxes' third son, Arses, could claim the throne, ruling as Artaxerxes beginning in 464 BCE.

In addition, Cyrus was a descendant of Maday, as was the interloping Magi, Gaumata, but not Darius. But more on this in a moment. Here is the opening which caused us to rethink why this book was written as it was...

“In the first year of (*ba shanah* ‘*echad la*) Darius (*Daryawesh* – a Babylonian name implying that he was good), the son of (*ben*) Xerxes (*‘Ahashwerowsh* – proclaiming that he was a hero among rulers), a descendant of (*min zera*’ – from the seed of) Maday (*Maday* – a foreign name meaning Middle Land, encouraging us to *mah* – question whether it was *day* – sufficient in Hebrew), who (*‘asher*) reigned as king over (*malak* ‘*al malkuwth*) the Chaldeans (*Kasdim* – those who break the earth; a synonym for *Babel* | Babylon), (*Dany’el* 9:1) in the first year of his reign (*ba shanah* ‘*echad la malak huw*’), I (*‘any*), Dany’el (*Dany’el* – God Judges and Vindicates), by being perceptive and discriminating, came to understand (*byn* – through careful observation, separating fact from fiction, came to realize and

comprehend by making reasonable connections) **in** (*ba*) **the written scrolls** (*ha sepher* – the inscribed books) **that the number of years** (*misphar ha shanah* – the written accounting of the times of renewal) **which will transpire** (*‘asher hayah*) **in the Word** (*dabar*) **of Yahowah** (*Yahowah*) **to** (*‘el*) **the Prophet** (*naby*) **Yirma’yah** (*Yirma’yah* – Yah Uplifts) **for the destruction** (*la charbah* – for the depopulation) **of Yaruwshalaim** (*Yaruwshalaim* – the Source of Guidance regarding Reconciliation) **to be fulfilled and completed** (*la male’* – to be finished and satisfied) **was seventy years** (*shibi’ym shanah* – was based upon the promise of seven).” (*Dany’el* / My God Judges / Daniel 9:2)

Initially, I wanted to run from this, but we cannot. Darius was never king of Babylon. His is a Persian name because Darius I (the Great) ruled over Persia eight years and two kings following Cyrus the Great, who was actually the grandson of a Median king. Cyrus ruled from 550 to 530 BCE, conquering Babylon in 539 BCE.

On The Cyrus Cylinder, the king claims to have taken Babylon’s king, Nabonidus, Belshazzar’s father, prisoner. And that means that Belshazzar was still ruling over Babylon as his father’s co-regent upon Cyrus’ arrival. Therefore, Cyrus the Great is responsible for ending the reign of Belshazzar.

Cambyes II, Cyrus’ son, would follow in his father’s footsteps and rule from 530 to 522 BCE. While some say it was an accident and others an assassination, Cambyes died en route to Persia to suppress a rebellion attributed to his brother, Bardiya, but actually led by a Median Magi named Gaumata.

It didn’t last. Seven Persian noblemen, including Darius, murdered the Magi. And for reasons I shared previously, Darius won the ensuing contest and became king of Persia in 522 BCE.

Xerxes I was Darius' son, not his father. He was king from 485 to 465 BCE. He was particularly ruthless in his suppression of revolts in Egypt and Babylon before torching Athens.

Artaxerxes I followed after having his elder brother, another Darius, killed. He ruled from 464 to 424 BCE – facts that were apparent to Yahowah's prophets and instrumental to what follows.

Also interesting, when we realize that Darius' father wasn't a king, and by referring to Xerxes as 'Achashweowsh, the Book of Esther is brought into question, and with it, the basis of Purim.

Darius, Xerxes, and Cyrus are infamous. And so, it is obvious that reversing their relationship to one another was deliberate, God's way of telling us that we would have to reverse the order of Dany'el to understand it. Chapters 7, 8, and most of 9 are predictive of the rise of Judaism and Christianity, exemplified by the religiosity of Daniel throughout chapters 1 through 6.

Now as we enter the 9th chapter, with the exception of the historical reversal, Dany'el is conveying the rest of this message as I would, not as a prophet, but as one who studies them. And this realization that Daniel was a witness and not a prophet is the key to unraveling the Babylonian Effect – the consequence of confusing commingling fiction and fact.

As a participant in the events occurring within the environment in which he was enmeshed, he was stained by the stigma of his captors. He was *babel* | confused and confounded most of the time. However, as is the case with his reporting on Jeremiah, when it came to the prophets, Dany'el became a credible witness. He accurately communicated what they had written. And he was adept at determining what was relevant to his people at this place and time – correctly interpreting the prophet's intent.

Based upon what he read and heard, he adroitly positioned his people, showing them the reason God would act while revealing where they fit within His unfolding plan.

Therefore, with Daniel, we do not have to apply the test Moseh provided to determine whether or not a prophet was inspired to speak for Yahowah because Dany'el was not acting in the role of a *naby*' | prophet. He was a character lost in his own story turned witness who was visited by prophets, notably Dowd and 'Elyah – and their credentials are of the highest order.

Witnesses, unlike prophets, are not perfect. Their insights can only be as good as their interpretation and application of what actual prophets have revealed. For example, had Daniel discovered what we have learned, he would have appreciated the common denominator which unlocks the mystery of time: – *shaba*' | the promise of seven. There would be three 40-Yowbel epochs between 'Adam's expulsion from 'Eden in year 0 Yah (3968 BCE) and our return to the Garden in year 6000 Yah (2033 CE), followed by a 1,000-year celebration of Sukah. The intervening dates in years 2000 and 4000 Yah, 1968 BCE and 33 CE, would be distinguished by the confirmation of the Covenant with 'Abraham and Yahowah's commitment to delivering its prescribed benefits.

It is not as if any of this is hidden. The reason *Yahuwdym* | Jews were confined in Babylon was painstakingly portrayed in the 25th chapter of *Yirma'yah* | Jeremiah – which was written well in advance of their arrival. And therein, Yahowah plainly states how long they would remain...

“The Word (*ha dabar*) which, for the benefit of the relationship (‘*asher*), came to be present with (*hayah ‘al*) *Yirma'yah* | Yahowah Uplifts Me | Jeremiah (*Yirma'yah*) concerning all of the people (‘*al kol ‘am*) of *Yahuwdah* | Beloved of Yah | Judah (*Yahuwdah*)...during

the first year (*ha shanah ha re'shown*) **of Nabuwkadne'ttsar** | **Nebo Protects the Crown** | **Nebuchadnezzar** (*la Nabuwkadne'ttsar*), **king** (*melek*) **of Babel** | **Confounding Integration** | **Babylon** (*Babel*). (*Yirma'yah 25:1*)

Beneficially, to show the way to get the most out of life (*'asher*), **Yirma'yah** (*Yirma'yah*), **the prophet** (*ha naby'*), **spoke to** (*dabar*) **the entire family** (*'al kol 'am*) **of Yahuwdah** (*Yahuwdah*) **and to all of the inhabitants** (*wa 'el kol yashab*) **of Yaruwshalaim** | **Source of Guidance on Reconciliation** | **Jerusalem** (*Yaruwshalaim*), **saying** (*la 'amar*), (*Yirma'yah 25:2*)

'From the thirteenth year (*min shalowsh 'esreh shanah*) **of Yo'shyah** | **Yahowah Heals** (*Yo'shyah*), **son of 'Amown** | **Supportive** (*ben 'Amown*), **king of Yahuwdah** (*melek Yahuwdah*), **and to this day** (*wa 'ad ha yowm ha zeh*), **for twenty-three years** (*shalowsh wa 'esrym shanah*), **the Word** (*dabar*) **of Yahowah** (*Yahowah*) **has been with me** (*hayah la 'any*). **I have spoken** (*wa dabar*) **to you** (*'el 'atem*) **early on, repetitively, and persistently conveying the word** (*shakam wa dabar*), **but you have not listened** (*wa lo' shama'*). (*Yirma'yah 25:3*)

Yahowah (*Yahowah*) **has sent to you** (*wa shalach 'el 'atem*) **all of His associates and coworkers, the prophets** (*'el 'atem 'eth kol 'ebed huw' ha naby'*), **sending them from the beginning** (*shakam wa shalach*).

And yet, you have not listened (*wa lo' shama'*) **nor have you so much as extended your ear to hear** (*wa lo' natah 'eth 'ozen 'atem la shama'*) (*Yirma'yah 25:4*) **them saying** (*la 'amar*), **"Of your own initiative, please return now** (*shuwb na'*), **each individual** (*'iysh*) **from going the wrong way** (*min derek huw' ha ra'*) **and from your immoral and improper practices** (*wa min roa' 'atem*). **Then you can choose to live and remain** (*wa yashab*) **upon this ground** (*'al ha 'adamah*) **which, to enjoy the**

benefits of the relationship ('asher), Yahowah (Yahowah) has given to you (nathan la 'atem) and to your fathers (wa la 'aby 'atem) of old (la min 'owlam) as a restoring witness forevermore (wa 'ad 'owlam). (Yirma'yah 25:5)

Therefore (wa), you should not continually chase after ('al halak 'achar) other gods ('elohym 'acher), serving them (la 'abad hem), neither bowing down and worshiping them nor speaking for them (la chawah la hem). Do not habitually provoke and grieve Me (wa lo' ka'as 'eth 'any) with the product (ba ma'aseh) of your hands (yad 'atem). Then I will not distress you nor trouble you (wa lo' ra'a' la 'atem). (Yirma'yah 25:6)

However, you have not listened to Me (wa lo' shama' 'el 'any),” declares (na 'um) Yahowah (Yahowah), “so, therefore (la ma'an), you have provoked Me (ka'as 'any) with the work of your hands (ba ma'aseh yad 'atem), doing so to your own detriment, bringing misery upon yourselves (la ra' la 'atem).””” (Yirma'yah 25:7)

“And so, this entire Land (wa kol ha 'erets ha zo'th) will become (hayah) depopulated and deserted (la charbah), wasting away (la shamah). And because of what they have become (wa ha 'eleh 'eth), they will be reduced to servitude ('abad) by Gowy Melek Babel | the Gentile King of Confusion (gowy melek Babel) for seventy years (sheba' shanah).””” (Yirma'yah / Yahowah Lifts Me Up / Jeremiah 25:11)

The approach Dany'el took to understanding is actually much easier for us today. We have access to vastly superior tools, from interlinears and lexicons to dictionaries and internet searches. We also benefit from a much broader perspective, now aware of how many of these events played out in our distant past. And while the answer Dany'el sought was clearly articulated, we have a

lot less to work out. For him, it was all yet to occur, while for us, only the events of the Last Days remain.

The information at Dany'el's disposal may have included Dowd's eyewitness accounts of his fulfillment of the first four Mow'ed, especially as they are presented in Mizmowr 22 and 88, as well as marvelous portrayals of his return – as found in the 2nd and 89th Psalms. He could have used Howsha' and Shamuw'el as steppingstones, connecting the past with the future pursuant to Dowd and Yisra'el, just as we have done. And clearly, he should have been a student of the Towrah, which would have enabled him to connect the dots between the initiation of the Miqra'ey and their fulfillments as chronicled in Yasha'yah as well as in the aforementioned Yirma'yah.

Also, by contemplating the genealogies presented in the Towrah, combined with the history of the Yisra'elite kings, it is possible to ascertain when the exit from 'Eden occurred, when 'Abraham and Yahowah affirmed the Beryth, the timing of the *Yatsa'*, and when Dowd unified Yisra'el. From there, it is an easy extrapolation to years 4000 and 6000 Yah.

Using the information presented in this chapter by *Gabry'el* | God's Most Confident and Capable, Courageous and Combative Man, we can readily determine that the Pesach 'Ayil was scheduled to walk into Yaruwshalaim four days before Passover in year 4000 Yah, 33 CE. But why stop there in the process? This also means that 2033 coincides with year 6000 Yah, the time of Yahowah's return with Dowd. So, all one has to do to know the exact moment for these much-anticipated events is to consider the timing of *Pesach* and *Yowm Kipurym* in those years.

Looking back in time to 33 CE, Passover was observed beginning at sunset, Thursday, April 3rd on the Julian calendar. Dowd's return will, therefore, be on Sunday at sundown, 6:22 PM in Yaruwshalaim on the 2nd of October.

Five days later, we will celebrate the Millennial Shabat which will commence on a Shabat at sunset, Friday, October 7th, 2033.

The Islamic terrorist raid into Israel on October 7th, 2023 was the culminating date of the Time of *Ya'aqob's* | Israel's Trouble. Although this was just the start of the birth pangs, so you'll be ready and not surprised, I suspect the situation will deteriorate further as we approach the fall of 2026 and move into 2027. Then hard labor and painful contractions will commence prior to *Pesach* | Passover in 2030.

Based upon what we have already discerned from Dowd's revelations, as well as current events, the "Peace Accord" which catapults the Devil's Advocate to worldwide fame will be affirmed and Israel's situation will worsen during Easter Week in 2027. And then, the Great Abomination with Satan seeking to be worshiped as if he were God in Jerusalem will transpire three years thereafter, beginning 'Abyb 1, 5997 Yah (April 3rd, 2030 at sunset).

It appears as if Dany'el wanted to know what issues could be resolved and what battles were worth fighting. To find the answers, he would have to listen to God's prophets in the most Godless place on earth – observing His written Word. It is the same for us today in an equally hostile environment.

"I offered myself (*wa nathan 'eth paneh 'any* – I chose to give myself, placing my entire presence and persona (qal imperfect paragogic he cohortative)) **to the Almighty, my Lord and Upright One** (*'edon 'any ha 'elohym*), **to request** (*la baqash* – to search for and to secure, to be responsible in the procurement of information and in the diligence required to properly investigate) **either intervention and intercession through communication and contemplation or the desire to be set apart as discriminating** (*taphilah* – either mediation and reasoning

developed through the proper assessment if from *palal* – to intervene, meditate, and arbitrate, assess, reason, and contemplate, and *ta'ab* – to desire, or if from *palah* – to be set apart as special, unique, devoted, and uncommon) **while longing for a favorable outcome** (*wa tachanuwn* – desiring sympathy and compassion, mercy and kindness, longing to express genuine love; from *ta'ab* – to desire and *chanan* – forgiveness and empathy, loving and merciful generosity) **while abstaining from food in coarse common clothing** (*ba tsowm wa saq*) **and ashes** (*'epher* – as being insignificant and worthless).” (*Dany'el* / My God is Judgmental / Daniel 9:3)

The religious, by seizing upon the concluding portion of Dany'el's statement and removing it from its context, will claim that God favored this man because he fasted. But what the statement actually conveys is that Daniel was religious about his diet.

Also noteworthy, *taphilah* is the Hebrew word most often mistranslated as “prayer” – a concept which isn't found in the Towrah. God never instructs us to pray to Him. And therefore, prayer cannot be among the requirements for participation in the Covenant. Prayer is so irrelevant that there is no mention of it in the two tablets Yahowah carved with His own hand. God does not ask us to pray, and that is profound.

That said, as the exemplar of Rabbinic Judaism and Roman Christianity, Dany'el was likely praying. Even worse, he was addressing God using Satan's title, my Lord. It is as irritating as it is wrong. But it exists and is repeated to drive this point home – one Dowd will make on God's behalf.

What Yahowah wants is for us to observe and then respond, listen and then speak. This also means that Paul's “pray without ceasing” is in complete discord with Yahowah's instructions, as are the minions of Haredim

bobbing their heads against the Western Wall. Further, the “sinner’s prayer” promoted by evangelicals as the basis of one’s salvation isn’t endorsed by God. There is no Divine mandate for beginning or ending a meeting or meal with prayer.

In this context, the traditional concept of prayer is awkward. Dany’el would not have “*baqash* – sought and requested, searched for or secured” permission to pray. He prayed so often, he was religious about it. By contrast, however, had he been doing so, it would have been reasonable for Dany’el to seek God’s intervention while he was meditating upon His guidance.

This is not to say that we should not talk to God. ‘Adam did, as did Noach, ‘Abraham, Moseh, and Dowd, as well as all of the prophets. But each of them listened to God first.

The second most commonly translated word for “prayer” is *palal* – a term used in this next statement. And while it is found eight times in the Towrah, on each occasion the act was initiated by men without direction or comment from God.

Beyond this, it is actually more likely that *taphilah* | to be discriminating regarding the benefit of being set apart is a compound of *ta’ab* | to desire and *palah* | to be set apart as special and unique, distinct and devoted, distinguished and uncommon. This known, *palal* | to think before intervening is the opening verb in the prophet’s next statement...

“So I chose to assess the situation and contemplate the implications because I sought a way to intervene that could be justified (*wa palal* – I wanted to develop the proper understanding of the agreement through open communication before requesting assistance and asking for help, meditating before deciding or adjudicating, wanting to make a sound argument and a proper declaration,

cognizant of the circumstances and contingencies, all prior to intervening (hitpa'el imperfect paragogic he cohortative – independently, of my own recognizance, wholly disassociated from any religious or political influence, consistently aware of the ongoing implications, I chose as a matter of great importance to appreciate how future events would unfold before making any presumptions)) **concerning and approaching** (*la* – on behalf of and to draw near) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of 'elowah – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **my God** ('*elohym* 'any).

And I expressed my appreciation, acknowledging my familiarity with the attributing influential factors associated with knowing (*yadah* – I was thankful for the opportunity to know; from *yada'* – to know, recognize, acknowledge, and understand and *yad* – hand and influence).

I said (*wa* 'amar), **'I think that it is vital that You respond** ('*ana*' – in response please provide an answer; from *na'* – please and '*anah* – to reply and answer), **my Lord** ('*edon* 'any – my Pillar and Support), **the Almighty** (*ha* 'el), **regarding the immensely important, especially intense, and mighty man** (*ha gadawl* – of the most significant contributor and greatly magnified individual), **who is respected** (*wa ha yare'* – who is revered for his high status, authority and dignity) **for having closely examined and carefully considered** (*shamar* – for exploring and evaluating, observing and studying (qal participle)) **the Covenant** (*ha beryth* – the family-oriented relationship agreement), **and who demonstrates loyal love and devotion** (*wa ha chesed* – who shows affection for the relationship, granting favors, being kind, and providing benefits) **to those who appreciate and prefer him** (*la* 'achab huw' – for those who love and adore him, like and desire him), **as well as for those who approach by**

observing (*wa la shamar* – and for those who draw near by exploring and examining) **the instructive conditions pertaining to what He has offered and expects in return** (*mitswah huw'* – His authoritative directions and written instructions which comprise the precepts and terms of what He has established; from *my* – to consider the who, what, why, where, when, and how of *tsawah* – appointing and establishing, constituting the message, and enjoining by shouting out instructions and directions regarding what He has commissioned).” (*Dany’el* / God is My Means to Judge / Daniel 9:4)

I have witnessed it so many times that I’m glad to have this message reinforced. Going off half-cocked, ready to change the world with just enough information to be dangerous, is counterproductive. Moreover, even when we have invested the time required to be properly prepared, we have to know which battles are worth fighting and which are not. For example, there is no benefit in debating the religious or engaging with the overtly political. No amount of evidence or reason is going to change their beliefs, so just leave them alone.

We would all be wise to *palal* | rationally assess the situation and contemplate the implications to determine if intervention can be justified. And all the while, we should *yadah* | express our appreciation, thankful for the opportunity to know.

It is possible, perhaps likely, that Dany’el was singing praises to his Lord in this statement. But if so, why? God did not inspire His prophets to tell Him that He is wonderful. It is like saying that the sun is bright. It’s true, but what’s the point? If you want to demonstrate your appreciation, accept the conditions of the Covenant and attend the Miqra’ey.

For example, if you were to write that you think I’m praiseworthy for having provided these books, I’m going

to immediately deflect the accolade because I'm uncomfortable with it. But if you were to tell me that you met my son and that you were impressed by his character and intellect, as well as his decision to become a member of the Covenant, I'd be thrilled. The same is true with our Heavenly Father and His son.

I embraced this approach to Father and Son in the way I translated *gadowl* and rendered it as if Dany'el was speaking of Gabry'el, who we know is Dowd. I am confident that Yahowah would be much happier with us when acknowledging His great love. Moreover, the 9th chapter is all about the Messiah. And now that we know what Dowd has done for us in this regard, it is particularly important for us to appreciate his gift of life.

It was, indeed, vital that Yahowah respond to the fallen state of His people if there was going to be an opportunity for reconciliation. And by having read Yirma'yah, Yasha'yah, and the Mizmowr, Dany'el would have known, as do we, that the means to restore the *Beryth* | Covenant would be through *ha gadowl* | the immensely important, especially intense, courageous, capable, and combative man who *ha yare'* | is the one who should be respected and admired for having *chesed* | demonstrated his love and devotion to his people, those who *la 'achab huw'* | would come to appreciate and prefer him for what he would accomplish. Through this *gadowl* – the Messiah Dowd – the *shamar* | observant would be reconciled by *mitswah huw'* | the instructive conditions pertaining to what he as offered and expects in return.

Rendering *gadowl* in this way is consistent with Yasha'yah 9, which takes precedence over Dany'el 9. While both men recorded prophetic events, one was a prophet and the other was not. It is like comparing Haggai with Moseh. Moreover, Dowd was a student of the Towrah and its *Beryth* and, thus, observed what Yahowah created.

As God will demonstrate, Dowd is the exemplar of the Covenant and the man we should respect as our Messiah, the Shepherd and Lamb, as well as our most deserving King. Dowd, whose name means “Beloved,” also embodies the devotion to the relationship Yahowah cherishes. So, whether he knew it or not, he had written a marvelous introduction for Gabry’el’s arrival later within this chapter, setting us up to properly consider what his announcement was intended to accomplish.

Although, I suspect that this is giving Dany’el too much credit. By representing the ill effects of Judaism, he was clearly unique and must be approached differently. We have read things from him that those who know Yahowah would not say. If this was directed toward God, then the lavish praise is as inappropriate as was his admiration of Babylonian kings.

The fact remains, until this chapter, and only after seeing it repeatedly used in Yirma’yah, Dany’el had not mentioned Yahowah’s name. He inappropriately referred to God as “my Lord.” He is alone in using the titles, Myka’el and Gabry’el. He is more preoccupied with his personal situation than the actual prophets who wrote and spoke from Yisra’el.

Until this admission, where he read the answer, he did not comprehend anything he had seen. His is the only book which was partially written in another language, in his case, Aramaic. Rather than being a prophet, Dany’el was visited by them. And that was not until the debacle of Daniel chapters 1 through 6 where an unidentified narrator wrote inappropriate things about him. Nevertheless, when the prophets arrive beginning in Daniel 7 through 12, and what they have revealed is evaluated using the Dabarym tests for authenticity, they prevail.

Even when we resolve the politicized religiosity of the first six chapters of Dany’el, explaining that they foretell

the rise of Judaism and Christianity, there is still the problem of the pervasive use of symbols. They would forestall understanding for nearly 2,600 years. And so, with metaphors deployed to depict despots and empires, rotten leaders and institutions, we would be wise to interpret the lion's den and furnace, sackcloth and ashes, and potentially being a eunuch similarly.

As for what follows, Dany'el's reporting was correct. This problem was pervasive and deliberate. Acting in the role of a witness, after having read this in Yirma'yah, Yasha'yah, Howsha', and throughout Dowd's Mizmowr, he was appropriately applying their message to his people, telling them what they needed to hear...

"We have missed the way (*chata'* – we have erred and forfeited the opportunity) **and we are guilty of perverse corruptions and distortions** (*'awah* – of twisting and perverting). **We have violated the standard** (*wa rasa'* – we are especially evil, wicked, and unjust, immoral, unethical, inconsiderate, and invalid) **because** (*wa*) **we have rebelled** (*marad* – we have resisted and opposed this advice).

We have turned away from (*wa suwr min* – we have rejected and removed) **the terms and conditions of Your relationship agreement** (*mitswah 'atah* – what You are offering and expecting in return) **and also from** (*wa min*) **Your means to make informed and rational decisions regarding the way to justly resolve disputes** (*mishpat 'atah* – to exercise good judgment about You).'" (*Dany'el / My God is Judgmental / Daniel 9:5*)

We..., we..., we..., we..., and We..., indeed. Daniel was one of them – as corrupt and guilty as any of them, as all of them. He was them. And that is the message of the first six chapters and the lingering effect of them.

Dowd, errantly known to most as David, wrote the definitive text on how to properly observe the Towrah in

his 119th *Mizmowr* | Psalm. Throughout his lyrics, he drew our attention to the “*mitswah* – terms and conditions of the relationship” and the “*mishpat* – means used to resolve disputes.” It is, therefore, apparent that Dany’el was familiar with Gabry’el’s song – although he had not applied its message. He and others miss the way to God by neglecting the *mitswah* and *mishpat*, the terms of the *Beryth* accepted by deciding to attend the *Mow’ed Miqra’ey*.

As it relates to the *mitswah* which lead to the *mishpat*, there are five conditions which must be accepted to enter our Heavenly Father’s home. First, we must walk away from politics and religion, from patriotism and conspiracy, as well as from societal customs and traditions – from *babel* – the corruptions born and bred in Babylon. That is what “*chata’ awah* – missing the way as a result of corruptions and distortions” is communicating in this self-assessment. Dany’el recognized the importance of doing so but he had not yet taken this vital step to the extent necessary for him to have served as an actual prophet.

Should you protest this assessment and claim that God would not use a man whose beliefs, testimony, and deeds were opposed to Him, think again. He specifically said that He was using Nebuchadnezzar and that He anointed Cyrus to do as they have done – and both men have earned a trip to *She’owl* | Hell. Yahowah created evil, and He uses it as He must as a filter for freewill.

Second, we must come to trust and rely upon Yahowah. This necessitates knowing Him and coming to understand what He is offering – both of which can only be achieved by observing His Towrah. And neither of which is possible prior to walking away from religion and politics.

Third, Yahowah asks us to walk to Him and become perfected. This process is facilitated by our response to His *Mow’ed Miqra’ey* – the seven-step path which begins with

Pesach and ends with *Sukah*. This is the basis of our *mishpat* | decision on the means Father and Son deployed to resolve religious corruption.

Fourth, we are instructed to *shamar beryth*: to focus on the terms and conditions of the Covenant. Therefore, our participation is facilitated by closely examining and carefully considering the Towrah because it is the only place that these “*mitswah* – terms of the relationship” are delineated. And, of course, this brings us back to the Son because he wrote the definitive text on how to properly observe the Guidance his Father was providing in the 119th *Mizmowr* / Psalm.

And fifth, to be included within the Covenant, as parents, we are encouraged to circumcise our sons, showing our commitment to fulfill our most important mission in life. Our Heavenly Father wants us to raise our children to become His children.

Sadly, the religious seldom accept the *Towrah* | Teaching. They prefer the deceptive and self-serving witness of religious and political men. Echoing the sentiments of Yahowah and His prophets, Dany’el admits that he was also part of the problem...

“We have not listened to (*wa lo’ shama’ ‘el*) Your coworkers (*‘ebed ‘atah* – Your associates and servants), the prophets (*ha naby’*), who, to show the way to receive the benefits of the relationship (*‘asher*), communicated the Word (*dabar*) in Your name (*ba shem ‘atah*) to our leaders (*melek ‘anachnuw* – to our clerics and kings), to our societal, military, and economic elite (*sar ‘anachnuw* – to our highest-ranking rulers and their subordinates), to our forefathers (*‘ab ‘anachnuw*), and also to all (*wa ‘el kol*) the people (*‘am*) of the Land (*ha ‘erets* – of the region and Earth).” (*Dany’el* / My God Judges, Condemns, and Vindicates / Daniel 9:6)

We do our fellow man a great service when we accurately convey what Yahowah has revealed through His *naby'* | prophets – as Dany'el has done on this occasion. And in this regard, it is important to note that Daniel was reporting what *ha naby'* | the prophets like Moseh, Dowd, Yasha'yah, and Yirma'yah had been inspired to convey to us. He was not claiming to be one of them.

I am a witness, a herald, not a prophet. As such, I am responsible for listening to Yahowah's prophets and then applying what I learn by sharing their message in a manner which resonates with God's people today. Therefore, when Dany'el admits that he is among those guilty of not listening to Yahowah's coworkers and prophets, he is admitting that he should not be counted among them.

We are listening to God when we study His prophets, beginning with Moseh, while prioritizing Dowd, Yasha'yah, and Yirma'yah. This is an essential component of what is involved in being part of Yah's family.

Moments ago, I mentioned that Dany'el has used Yahowah's name more sparingly than anyone who claimed to speak for Him. And yet, here, he acknowledges something which, had they been listening, would have been devastating for Jews. Since their exile in Babylon, and continuing through the composition of the Babylonian Talmud and beyond, religious Jews have never spoken Yahowah's name. It is not included within their writings. Therefore, no one should be listening to them.

When we consider the wealth of prophetic material Yahowah has provided to enrich our lives, from Moseh to Mal'aky, God has done His part. By failing to capitalize, Jews have not done theirs.

I realize that Christians, Muslims, and Progressives are similarly misled, but it isn't the same. God did not cut His Covenant with them, liberate them, or address them

through prophets of similar ethnicity, in their language, or for one thousand years.

The path to God is correctly deduced in the manner Dany’el finally came to understand – by reading what Yahowah’s prophets had written for our benefit...

“Approaching You (*la ‘atah*) **are those who are right** (*ha tsadaqah* – are those who are honest, trustworthy, loyal, and correct, the upright and moral), **but for us** (*wa la ‘anachnuw*) **is the presence of confusion and shame** (*bosheth ha paneh* – is personal humiliation).

It is the same to this day (*ka ha yowm ha zeh*) **for the people of Yahuwdah** (*la ‘iysh Yahuwdah*) **and the inhabitants of Yaruwshalaim** (*wa la yashab Yaruwshalaim*), **even for all Yisra’el** (*wa la kol Yisra’el*), **those who are nearby** (*ha qarowb*) **and those who are far away** (*wa ha rachowq*) **in all of the places** (*ba kol ha ‘erets*) **which You have scattered them** (*nadach hem sham*) **due to their disloyalty and their fraudulent claims** (*ba ma’al hem* – their treacherous propensity to lie, overstepping their bounds while acting like they were above it all).

This makes them untrustworthy and unreliable, as well as in violation of the agreement (*‘asher ma’al*) **with You** (*ba ‘atah*). (*Dany’el 9:7*)

Yahowah (Yahowah), on us (*la ‘anachnuw*) **is the presence** (*paneh* – the face and prevalence) **of confusion, humiliation, and shame as a result of our improper attitude** (*bosheth ha paneh*), **from our political and religious authorities** (*melek ‘anachnuw* – clerics and kings) **to our leaders’ representatives** (*wa la sar ‘anachnuw* – our highest-ranking officials, authorized subordinates, and spokesmen), **as well as our forefathers** (*la ‘ab ‘anachnuw*), **because we have erred, missing the way** (*‘asher chata’* – because we are guilty and bear the loss, having forfeited the benefits of the agreement) **to**

approach You (*la 'atah*).” (*Dany'el* / God Judges and Vindicates / Daniel 9:8)

There were those who were right, but you'll notice that Dany'el did not consider himself among them. Rather than being correct about Yahowah, he explicitly listed himself among those who were confused. And with the natural tendency to read right past this admission, it was repeated.

Having studied the prophets, beginning with Moseh, we know that this had been the case during the *Yatsa'* | Exodus and has remained so, no matter the place or time. Yisra'el has been *ma'al* | disloyal. God's people have developed a propensity for *ma'al* | fraudulent claims which metastasized in Babylon and remained malignant for another two thousand years, continuing to do so throughout the Babylonian Talmud.

In times past, most societies were corrupted from the top-down. The masses were typically illiterate and, thus, easy to influence and manipulate. That is what was occurring here. And it was exacerbated in ancient times because of the prevalence of caste systems.

It is shameful that governmental, religious, military, and economic leaders deliberately confuse the people so that they can take advantage of them. This approach began in *Babel* | Babylon. The king owned everything. He was both general and god. Religion and politics, the military and economics, were integrated and institutionalized under one man's dominion.

This same level of confusion is inherent among Jews on the cusp of Yahowah's return. In Israeli politics, there is no separation between synagogue and state. Rabbis are overwhelmingly political and the political are often overtly religious. Of the many things which have made Benjamin Netanyahu bad for Israel, his willingness to bribe the Haredim for their political support is among the most devastating. That said, the more Progressive, Yair Lapid,

may be worse for having endorsed the “Two-State Solution” and then divided Yisra’el over judicial reform so that he could reclaim power. In this battle between narcissists, the people are being played for fools.

And speaking of them, by including those dwelling in Jerusalem and Israel in this condemnation, this statement is intended to address today’s inhabitants. This is evident because Yaruwshalaim had been depopulated by Babylon and Yisra’el by Assyria.

Having suffered so many centuries of rampant disloyalty and fraudulent claims, Yahowah naturally sees His people as untrustworthy and unreliable – even as disappointing, sometimes disgusting. This problem runs from the top-down and includes the secular and the religious.

While it was unfortunate that *Beltasha’tsar* | May the Lord Bel Protect the King referred to God as “my Lord,” the rest of what follows is readily discerned by reading the *naby’* of Yahowah, particularly Moseh, Dowd, Yasha’yah, and Yirma’yah. Therefore, after proving that he wasn’t one, Daniel demonstrated the value of reading what they had written...

“According to (la) my Lord and Upright One (*‘adony / ‘edown ‘any* – my master or my base, foundation, and pillar), **our God** (*‘elohym ‘anachnuw*), **the exceedingly merciful** (*ha rachamym* – the compassionate), **compassionate, and forgiving** (*wa ha rachamym* – the one who pardons), **indeed (ky), we have rebelled** (*marad* – we have engaged in premeditated opposition) **against Him** (*ba huw’*).” (*Dany’el / My God is Judgmental / Daniel 9:9*)

Consistent with the irritating repetition of “my Lord,” Dany’el admitted his rebellion. This title is in opposition to Yahowah’s nature and intent.

God has a plan to pardon His people, and He wants to forgive them. Unfortunately, the likes of those Dany’el represents have chosen to ignore, even reject, what Father and Son have done. They have vehemently attacked the Passover Lamb, nullifying the benefit of Dowd’s sacrifice. They do not even acknowledge what his nepesh | soul accomplished during Matsah by depositing our guilt in She’owl.

Instead, they incorporate *matsah* into Passover as an ingredient. They are clueless regarding Bikuwrym and Shabuw’ah, and they have replaced Taruw’ah with a Babylonian holiday. Especially frustrating for Father and Son, they have inverted the purpose of Kipurym, turning the Day of Reconciliations a time of affliction. It is as if they never want to see or hear Yahowah again. Making matters worse, they have ignored the role their Shepherd, Messiah, and King has played in their redemption – irritating Father and Son and traumatizing themselves to no end.

Knowing that there will be some who return, it dawned upon me today while celebrating Yowm Kipurym, that it is Yahowah and Dowd’s gift to their people. Having watched them reject and then deny what they accomplished together by fulfilling Chag Matsah on their behalf in year 4000 Yah, providing the benefits of the Covenant through *Pesach*, *Matsah*, and *Bikuwrym*, Father and Son are offering their people another opportunity to reconcile their relationship during Kipurym.

The Day of Reconciliations is, therefore, Yahowah and Dowd’s final offer to apply the benefits of Chag Matsah to those who failed to capitalize – albeit with one major difference. Pesach and Matsah are sacrifices and, thus, enormously painful experiences for Father and Son. Kipurym is a celebration, a time to enjoy the return of wayward sons and daughters.

Foremost among those not listening was the one speaking...

“In addition (wa), we have not listened to (lo’ shama’) Yahowah’s (Yahowah – as directed in His towrah – teaching regarding His hayah – existence), our God’s (‘elohym ‘anachnuw), voice (ba qowl) by having our steps guided by (la halak ba – walking in) His Towrah | Teachings and Instructions, His Guidance and Directions (Towrah huw’), which, to reveal the benefits of the relationship (‘asher – to show the way to get the most out of life), He provided (nathan – He offered and gave as a gift) in our presence (la paneh ‘anachnuw – before us) through the hand (ba yad) of His servants (‘ebed – His associates and coworkers), the prophets (ha naby’).” (Dany’el / My God Judges, Condemns, and Vindicates / Daniel 9:10)

He held the answer in his hands. He had read it, but he was unable to apply its lessons. In this way, Dany’el continues to represent the Haredim – the masters of duplicitous delusion.

Nothing has changed since these words were written nearly 2,600 years ago. The source of man’s problems remains singular: ignorance of Yahowah’s *Towrah* | Teachings and Instructions, His Guidance and Directions. Rather than listen to God, believers prefer to place their faith in the likes of Akiba and Maimonides, Paul and Muhammad. And having searched Chabad and Christian websites for their explanations of the narratives throughout the first six chapters of Daniel and the inversion of reality found in the opening statement of the 9th, they venerate Dany’el’s religiosity.

And that’s inexcusable since the four religious founders previously mentioned all failed to present their own history accurately. None could foretell the future – universally failing the test of a prophet. And by contrast,

every word in the prophetic portions of this book spoken by actual prophets came true as predicted, proving that the visions of the future were orchestrated by God. For that reason alone, an individual has to be either ignorant or irrational to value such men over the God they sought to replace.

It is relevant to know that Yahowah's *towrah* | teaching isn't limited to the first five or six books which comprise His witness. His *towrah* | guidance permeates what He revealed through His prophets. Everything Yahowah revealed from *Bare'syth* / Genesis to *Mal'aky* / Malachi is both prophetic and contains God's *towrah* | instructions on how to live a fulfilling life. It all exists so that we might avail ourselves of His mercy and enjoy His love – so that we know how to become adopted into His Covenant family.

Driving the point home, this remains true for Jews who overwhelmingly prefer their Babylonian Talmud. Their problem runs so deep, they not only lie by claiming it was first given by G-d along with the written Towrah, they actually call this book of rabbinical drool, Torah. Therefore, the prophet reported...

“All (*wa kol*) of Yisra’el (*Yisra’el* – Individuals who Strive Against and Oppose God) **has passed over (*‘abar* – has arrogantly meddled, and with intense personal feelings acted upon unjustified opinions of themselves to repeal and transgress) **Your Towrah | Teaching and Directions** (*‘eth Towrah* *‘atah* – source from which Your instruction and guidance flow) **and have turned away** (*wa suwr* – have continually, actually, and demonstrably removed themselves, rejecting and cutting off (*qal* infinitive)), **refusing to listen** (*la bilty shama’*) **to the sound of Your voice** (*ba qowl* *‘atah*).**

As a result (*wa*), the curse of Allah (*‘alah* – an incompetent and dishonest oath by which people are

harmed when swearing to Allah) **will be poured out** (*nathak* – will be brought forth (qal imperfect)) **upon us** (*‘al ‘anachnuw*) **in addition to** (*wa*) **the sworn promise** (*ha shabuwa’* – the truthful and contractual oath associated with seven and the *shabat*) **which** (*‘asher*) **was written** (*kathab* – inscribed using letters and words) **in the Towrah** (*ba Towrah* – in the instructions and directions, teaching and guidance) **of Moseh** (*Mosheh* – one who draws out), **the one working with** (*‘ebed*) **the Almighty** (*ha ‘elohym*), **because** (*ky*) **we have been wrong and have missed the way** (*chata’* – we have erred and forfeited the opportunity) **according to Him** (*la huw’*).” (*Dany’el / My God Judges / Daniel 9:11*)

Dany’el has once again included himself among those who are going to be cursed. Why is it then that no one until now has been willing to believe him?

Yes, I know, I occasionally fall into the trap of using “we” when addressing some of the irresponsible things “we” humans have done. But when it is pointed out by one of Yahowah’s diligent editors, I make the correction, setting those of us who listen to our God apart from those who do not.

Throughout the Towrah and Prophets, the message is the same. Yisra’elites and Yahuwdym are told that they have brought a curse upon themselves and that they are estranged from God because they prefer their jaundiced rhetoric to Yahowah’s teaching and guidance. With this assessment indisputable, why do so many Jews remain unaware that Yahowah hates their religion?

Since Moseh, Yahowsha’, Shamuw’el, Dowd, Yasha’yah, Howsha’, Yirma’yah, ‘EliYah, Zakaryah, and Mal’aky were all inspired by God to condemn the Jewish religion, we would be wise to view Yahowah as decidedly anti-religious. While Yahowah is merciful and forgiving,

He is also discriminating. And He will reject the religious for having rejected Him.

Moments ago, I made a distinction between the rabbinical Talmud and Yahowah's Towrah, a point which is underscored in this statement. It is Yahowah's Towrah which is being neglected, and there is only one – not two. Even when the Towrah is associated with Yahowah's coworker, Moseh, it remains singular as well as written, not oral. This is the problem which, as much as any other, separates Yahowah from Yahuwdym. And it can only be resolved by tossing one and clinging to the other.

Suffering and death should not be blamed on God. We have brought these things upon ourselves. It is a message which permeates the prophets from Moseh to Mal'aky...

“He confirmed (*wa quwm* – He took a stand to establish and substantiate) **with** (*‘eth*) **the words He revealed** (*dabar huw’*), **and which He spoke against us** (*‘asher dabar ‘al ‘anachnuw*), **in opposition to our judgment regarding our political and religious leaders** (*wa ‘al shaphat ‘anachnuw*), **who** (*‘asher*) **have ruled over us** (*shaphat ‘anachnuw* – which governed us and shaped our thinking), **to bring** (*la bow’*) **great** (*gadowl* – tremendous and unmitigated) **misery and suffering** (*ra’ah* – disaster and distress, wickedness and harm, calamity and misfortune) **upon us** (*‘al ‘anachnuw*) **which has not occurred** (*‘asher lo’ ‘asah*) **in any other place under** (*tachath*) **the whole of the heavens** (*kol ha shamaym*) **similar to what has and will occur** (*ka ‘asher ‘asah*) **in Yaruwshalaim** (*ba Yaruwshalaim*).” (*Dany’el* / God Judges / Daniel 9:12)

I am trumpeting this point because it has been missed over the past 25 or so centuries. “He spoke against *us* in opposition to *our* judgment regarding *our* political and religious leaders. It is long past time Jews acknowledge this

embittering reality. The religious are not only part of the problem; they are the living embodiment of it.

In this case, Dany'el and Yahuwdym have no one to blame other than themselves. No people have been offered as much. No people have suffered as much. No place has been more contested.

“Consistent with what is written (*ka ‘asher kathab*) **in the Towrah** (*ba Towrah* – source of teaching and instructions, directions and guidance) **of Moseh** (*Mosheh*), **all of this suffering and misfortune** (*kol ‘eth ra’ah ha zo’th* – the entirety of this misery with so many negative consequences) **has and will continue to come upon us** (*bow’ ‘al ‘anachnuw*).

And yet, we neither request nor seek (*wa lo’ chalah* – we have made no effort to acquire the favor of nor do we grieve over the loss of) **the presence of Yahowah, our God** (*‘eth paneh Yahowah ‘elohym ‘anachnuw*).

We cannot return because we have not changed (*lo’ shuwb* – without turning around we cannot be restored) **from** (*min*) **our depravity and corruptions** (*‘aown / ‘awon ‘anachnuw* – the wickedness we have committed by twisting, bending, perverting, and distorting), **and that is because it affects our ability to be prudent and thus understand** (*wa la sakal* – forestalls the insights needed to succeed and prosper, capitalizing upon) **the breadth of Your support and verifications of Your reliability** (*ba ‘emeth ‘atah* – Your affirmations of what is correct and dependable).” (*Dany’el / God Judges / Daniel 9:13*)

This is Dany’el’s confession, his admission that we have correctly interpreted the first six chapters as predictive of the politicization of depravity as the religious perversions inherent in Roman Christianity and Rabbinic Judaism took root and spread, choking out the truth with the prevalence of their distortions. The 9th chapter began

with an inverted reality to highlight the consequence of twisting the truth.

In light of this recital on observing the Towrah, listening to the Towrah, and benefiting from the Towrah, even returning to Yahowah through the Towrah, how is it that Christians are so desperate for validation of the misnomer “Jesus,” that they have discarded the Towrah while pulling one statement regarding anointing out of context to claim that Daniel 9 was predictive of their “Christ” dying for them? Are they nutz?

This is a monumental problem because Christianity’s fate hangs upon what follows. There is no other place anywhere in the Towrah or Prophets in which the title *Mashyach* | Messiah can be attributed to the one making the sacrifice. If Daniel 9 doesn’t point to their guy, then they are fully leavened toast.

This is also a serious issue for Jews because it affirms that they have estranged themselves from Yahowah. They were enslaved and suffered as a consequence of the preference for their *Halakhah* and Talmud over the *Towrah’s* | Guidance. And it has been the Jewish failure to comprehend the implications of Daniel 9, to recognize their Messiah’s role in the fulfillment of this prophecy, that has cost them more dearly than even the negating of Yahowah’s name.

It is pretty basic: the cornerstone of the Towrah is the *Beryth* | Covenant. The centerpiece of the *Beryth* is ‘Abraham leading to Ya’aqob. The means to it is through the *Miqra’ey*. And because the Covenant is a family affair, they were brought to us by Father and Son – Yahowah and Dowd. By developing an appreciation of how they were fulfilled, when, why, and by whom, we are in a position to capitalize upon them.

In His Towrah, Yahowah introduced Himself to humankind so that we would have the opportunity to know

Him. He explained how we could enjoy a personal relationship with Him. His instructions were beneficial, His teaching was enlightening, His offer remains wonderful, His promises are trustworthy, and His plan is generous. By listening to His Guidance and following His Directions, we become His children and live in His home. Through the Towrah we become immortal, perfected, adopted, empowered, and enriched. All we have to do is accept. It is easier than believing and more reliable as well.

God does not require much in return. He asked us to get to know Him, to listen to Him, and to consider His directions. He encourages us to respect Him, embrace His name, and trust Him. All of which are beneficial for everyone involved.

But rather than listening and enjoying life in God's company in the Promised Land, the religious justify pain, even death, at the hands of men who have concealed and corrupted God's instructions – plastering over them. And even then, rather than turn away from those who have deceived them, most place their faith in the very men who have led them astray.

No one has done more to estrange souls from God than Akiba or Maimonides, Paul or Muhammad. And yet they remain among the most respected and quoted. We have been given a choice and most have made the wrong one.

As a result, Yahowah's advice could not be entirely positive. As is the case with proper parenting, God not only told His children what would happen by following His advice, He told them what would occur if they didn't listen. They would suffer the consequences. Unfortunately, they would not learn from their mistakes.

Without His *Towrah's* | Guidance, God's people would be estranged from Father and Son and, thus, be excluded from the Covenant and kept out of Heaven. And they would be like the rest of humankind and endure

misfortune and misery here on Earth. The corruption of His message would open the floodgates of confusion and despair...

“And so (wa), Yahowah (Yahowah – the proper pronunciation of YaHoWaH, our ‘elowah – God as directed in His ToWRaH – teaching regarding His HaYaH – existence and our ShaLoWM – restoration) was vigilant and He did not hesitate (shaqad – having paid attention He was prepared) to bring these difficult circumstances and consequences upon us (‘al ha ra’ah wa bow’ hy’ ‘al ‘anachnuw).

Obviously (ky – it is clear) Yahowah (Yahowah), our God (‘elohym ‘anachnuw), is right (tsadyq – is correct in His judgment, fair, just, and moral) in everything He does (‘al kol ma’aseh huw’ – in all He accomplishes and works on) as well as what He acts upon when engaging for the benefit of the relationship (‘asher ‘asah). Therefore, it is we who have not listened to Him speaking to us (wa lo’ shama’ ba qowl huw’).” (Dany’el / My God is Judgmental / Daniel 9:14)

Even in this Dany’el was modeling today’s rabbis. He was reading the words but not applying them. He knew that he was part of the problem, but he did not seem to appreciate that it was his religious and political indoctrination in the Babylonian Effect that had been the cause.

This is an early example of tough love, of recognizing that sometimes we must allow our children to suffer the consequences of their choices. Often, it is the only way young people learn and grow. When we overcome, it is how we develop character and confidence.

There is a debilitating misconception that love is never hurtful or hateful. And yet, for love to be real, for it to be beneficial, the loving must not only oppose that which is

contrary to the interests of those they love, they must allow them to learn by making mistakes.

With this preamble to the prophecy regarding the arrival of a Messiah who will be cut down and separated, but not for himself, we find the problem Chag Matsah was designed to resolve. Yisra'el was estranged from Yahowah because the people had rejected His Towrah. This being true, the Messiah would offer to bring them back to it and not away from as would be the case with the Christian Christ.

For ten centuries, from circa 1450 BCE to 450 BCE, this had been the consistent message of Yahowah's prophets. Beginning with the first, Moseh, to the last, Mal'aky, and every one in between, God pleaded with His people to stop being religious and come back home. However, with few exceptions, His people have not listened.

This realization serves as the ideal introduction to Yahowah's response. It is why He sent Dowd in the guise of *Gabry'el* | the Great *Gibowr* of God to announce what *ha Mashyach* would accomplish. The fulfillment of Chag Matsah opened the door to resolve Yisra'el's rebellion and restore the people's relationship with God. It is also why we are approaching the prophecy announcing *ha Mashyach's* arrival from this perspective.

There are also underlying threads of the *Yatsa'* | Exodus from *Mitsraym* | Religious and Political Subjugation which reverberate throughout the Mow'ed Miqra'ey. This begins with Moseh explaining them and Dowd enduring them. On three occasions between these great *Zarowa'* | Strong Arms Sowing the Seeds of our Redemption, Yahowah would intervene to provide the benefits of the Covenant relationship while liberating His children from the controlling and oppressive influence of religion and government.

“Then (*wa ‘atah*) wanting to provide the benefits of the relationship (*‘asher*), our God (*‘elohym ‘anachnuw*) descended to withdraw (*yatsa’* – brought out) **your people (*‘eth ‘am ‘atah*) **from the land of subjugation by religious and political tyrants** (*min ‘erets Mitsraym* – from the crucibles of oppression) **with a firm and unyielding, resolute and uncompromising hand** (*ba yad chazaq* – with an unrelenting influence).**

Since then (*wa*), you have made (*‘asah* – you have engaged and acted to create) **a reputation for yourself (*la ‘atah shem*) **which is similar to today** (*ka ha yowm ha zeh*). **We have been mistaken and have gone astray** (*chata’* – we have erred and forfeited the opportunity), **having condemned ourselves** (*rasha’* – and are guilty of being wrong).” (*Dany’el* / My God Judges / Daniel 9:15)**

This is an interesting transition in pronouns in mid-sentence from “our” to “your.” It is telling because it indicates that Dany’el didn’t make the connection between being withdrawn from Mitsraym and then Babel. As proof of this, he claims that “you” have made a reputation for “yourselves,” excluding himself from their company. And yet, it was actually the reputation that he had made for himself that became the driving force of Daniel 1 through 6 and is still bleeding into these pages. Yes, we know that the Children of Yisra’el were often mistaken along the way, but the issue now is that the problem had grown worse, not better.

And to his credit, Dany’el acknowledges that “*we* have been mistaken and have gone astray, thereby condemning *ourselves*.” It was true.

Yahowah liberated His children, removing them from the caustic influence of political, religious, and economic oppression. But once set free, they regressed along the way home. So, He had to let them go. And ever since, they have made a reputation for themselves. Having returned to

religion, having yearned to be political, they have marched right back into a crucible of their own design. Judaism is now condemning God's people and keeping them in Babel.

“O my Lord and Upright One (*‘edown ‘any / ‘adowny*), **in a manner consistent with all of what makes You worthy and right** (*ka kol tsadaqah ‘atah* – according to Your righteousness and integrity, and by Your will to acquit and vindicate), **please turn away from and withhold** (*shuwb na’*) **Your frustration** (*‘aph ‘atah* – Your resentment and disappointment) **and Your extreme displeasure and antagonism** (*wa chemah ‘atah* – Your righteous indignation) **toward Your city, Jerusalem** (*min ‘iyr ‘atah Yaruwshalaim*), **Your Set-Apart Mountain** (*har qodesh har*), **even** (*ky*) **toward our offenses** (*ba chete’ ‘anachnuw* – our propensity to be wrong and go astray) **and toward our guilt** (*wa ba cheta’ ‘anachnuw*), **in addition to the misdeeds and religious perversity** (*wa ba ‘awon*) **of our ancestors** (*‘ab ‘anachnuw*).

Yaruwshalaim | Jerusalem (Yaruwshalaim) and Your people (*wa ‘am ‘atah* – those who are related to You) **are dishonored and seen as contemptible** (*la cherphah* – are shameful and have become a disgrace) **among all who surround us** (*la kol sabyb ‘anachnuw*).” (*Dany’el / God Judges / Daniel 9:16*)

Having read about them, and realizing they had acted out in this way, Dany’el knew that Yahowah was disgusted with Yisra’el. He not only had every reason to be disappointed, nothing was going to change for a very long time.

That said, Dany’el had this backward. Jews would have to discard their antagonism toward Yahowah before God could relinquish His against them. They had picked this ill-fated fight by being religious, and God could not and would not accept them as they were and remain.

Stop being dishonorable and contemptible and Yahowah will respond favorably. We should not ask Him to change when the onus is on us. We need to ask ourselves what we have done to antagonize God – and then stop doing it.

Yahowah does not withhold His righteous indignation, nor should He. Instead, He provides a remedy, not for His approach but, instead, for our approach to Him. And He would accomplish this through His beloved Son, our Messiah and King. The man who would acquire Yaruwshalaim and then build his home and city on Mount *Mowryah* | Moriah would return not once, but twice, to resolve the guilt of the nation he unified.

Therefore, God would respond to Dany’el’s request by sending the man who would provide resolution. It wasn’t because Daniel was anything special, more a sad appraisal of how far *Yahuwdym* | Jews had fallen. As mistaken and misspoken as he was at times, Dany’el was the only representative of his people in this place and time who was willing to listen, and who understood the nature of the problem by having had at least read the Prophets.

“This being so (wa ‘atah), our God (‘elohym ‘anachnuw), please choose to listen and be receptive (shama’ – let it be Your will to hear, being favorably inclined (qal imperative)) to this plea for intercession and desire to be set apart as discriminating (‘el taphilah – either prayer for intervention or a longing to be distinct and different, uncommon and unique; from ta’ab – to desire and palah – being set apart as special) made by Your servant (‘ebed ‘atah – of Your coworker and associate), along with his longing for mercy and compassion (wa ‘el tachanuwn huw’ – his desire for kindness, favoritism, love, and generosity; from ta’ab – to desire and chanan – forgiveness and empathy, loving and merciful generosity), for the light of Your presence to shine (wa ‘owr paneh ‘atah) upon Your Set-Apart people and place (‘al

miqdash ‘*atah* – over that which is distinctly different; from *my* – to consider the implications of *qadash* – to be set apart as special, separated from that which is common, prepared, dedicated, and devoted) **for the benefit of the deserted** (*la ma’an shamem* – for the destitute and devastated), **my Lord and Upright One** (‘*edown* ‘*any*).” (*Dany’el* / God Judges / Daniel 9:17)

We should not be asking God to listen to us. We need to listen to Him. Daniel’s approach epitomizes religion, and it is wrong. And while he’s at it, it is well past time to stop referring to our ‘*ab* | Father as the ‘*adown* | lord.

The Hebrew lexicons which seek to define words based on their roots typically link *taphilah* with “*palal* – to intervene and intercede, to meditate and arbitrate.” By so doing, they can render *taphilah* as “prayer” – and that may well have been the intent in this case since Dany’el has religious propensities. However, *taphilah* is more likely derived from “*palah* – to be distinct, separated, and distinguished, set apart and uncommon.” *Palah* also speaks of “being marked out as special,” even of “being discriminating.”

If there is no one listening to Yahowah, there is no hope, but where there is one, there is the chance there will be two, then three or more. This is movement in the right direction, and it begins where it must, with someone encouraging people to be distinctly different as a result of being discriminating.

Our journey to Yahowah, which commenced on Taruw’ah in 2001, began the same way and has led to the same result. There were none before there was one. And as a result of one, there are now many.

Again, no...

“My God (‘*elohym* ‘*any*), **incline Your ear** (*natah* ‘*ozen* ‘*atah*) **and listen** (*wa shama*). **Open Your eyes**

(*paqach* ‘any ‘atah) **and see** (*wa ra’ah*) **our ravaged and deserted places** (*shamem* ‘anachnuw) **and the city** (*wa ha ‘iy*) **which** (‘asher), **invite and call out** (*qara*’ – summons and proclaims) **in Your name** (*shem* ‘atah ‘ah hy’ – in Your proper and personal designation to her).

However (*ky*), **not upon our righteousness** (‘*al tsadaqah* ‘anachnuw – not on our merit) **because we would fail** (*naphal* – we are inferior and without standing). **Our plea for mercy** (*tachanuwn* ‘anachnuw – our desire for favoritism and kindness) **in Your presence** (*la paneh* ‘atah – upon Your appearance) **is indeed because of** (*ky* ‘*al*) **Your compassion** (*rachamym* ‘atah – Your love and devotion) **which is great** (*ha rab*).” (*Dany’el* / My God Judges, Condemns, and Vindicates / Daniel 9:18)

Daniel is demonstrating why God despises religion. There was absolutely nothing Yahowah wanted to hear from this man other than for him to shut up. There was nothing he could show Him that He wanted to see. He was simply wrong because the opposite is true. Yisra’el was deserted because Jews did not invite Yahowah into their lives, did not welcome Him into their hearts, or even mention His name.

Mercy is afforded to those who listen to Yahowah and who observe His testimony as prescribed in His *Towrah*, *Naby*’, *wa Mizmowr*. He guides those who do so through the *Beryth* and *Miqra’ey* to His *Beyth*. Along the way, we find His *chanan* and *racham*.

We are invited to be with God when we listen, and we are rejected when we choose to pray to Him instead. The religious have nothing to say which is going to impress God and a great deal that is sure to irritate Him.

There are times when I’m hesitant to translate a passage, and this is one of those occasions. The previous three times though this material, I ignored it, moving past it to the next statement. I am uncomfortable with Dany’el’s

incessant pleading and praise. Further, his use of ‘*adony* | my Lord is inappropriate and disturbing. Nonetheless, here is what he said next...

“My Lord (‘*adony* – my master), I am emphatic in wanting You to listen (*shama*’ – as an expression of my will, I choose for You to hear what I want to say (qal imperative paragogic he cohortative, energetic second-person masculine singular – I am emphatic and emotional in choosing for You to urgently listen)).

My Lord (‘*adony* – my master), I am insistent and emotional in my appeal for You to choose to remove the guilt and forgive (*salach* – it is my desire for You to want to pardon the wrongdoing (qal imperative paragogic he cohortative energetic)).

My Lord (‘*adony* – my master), on my own initiative, I believe that it is imperative that You pay attention and become responsive (*qashab* – You need to choose to be alert and attentive to what I want (hifil imperative paragogic he cohortative energetic)) because it is necessary and vital for You to act (*wa ‘asah* – You must engage (qal imperative)).

Do not remain inactive, be hesitant, or delay (‘*al ‘achar* – do not linger, hesitate, or wait any longer by doing something different (piel imperfect jussive)) for Your own sake (*la ma’an ‘atah* – on Your account), O my God (‘*elohym ‘any*), because indeed (*ky*), Your name (*shem ‘atah*) is called (*qara*’ – he is summoned and invited, proclaimed and welcomed, read and recited) over and above Your city (‘*al ‘iyr ‘atah*) and upon Your people (*wa ‘al ‘am ‘atah*).” (*Dany’el* / My God is Judgmental / Daniel 9:19)

You can make of that what you will. As for me, I’m glad that it was written in the cohortative, thereby expressing Dany’el’s agenda and mindset, not Yahowah’s.

Begging for forgiveness is a complete waste of time. Instead, listen to Yahowah and act accordingly. He will do the rest.

Prophets listen to Yahowah and then write His message down for God's people to read. Witnesses, like Daniel, read what these prophets have written and then expound upon it, making their message relevant for their place and time. Doing neither, Beltasha'tsar was demanding that his "Lord" listen to him. Worse, he was bossing God around.

We do not need to tell Yahowah when, where, why, or how to respond. It is best when we learn these things from Him. Further, it is disrespectful. Working through Moseh, God revealed when and why He would act and, through Dowd, how and where.

Therefore, to ask the Almighty to repeat Himself is akin to rudely sleeping through a professor's lecture, losing his textbook, and then demanding he provide a special session just for you. If accommodated, it would not only reward bad behavior, and be a waste of his time, it would be counterproductive.

One of the reasons witnesses are credible is because our presentations of God's testimony are readily validated. By citing publicly disseminated and proven prophetic sources rather than private revelations, our conclusions can be tested and affirmed.

Since this was better, with no "my Lords," no demands, a search for answers, an expression of understanding, as well an invitation in Yahowah's name, God responded...

To the extent Dany'el correctly deduced the message conveyed by Yahowah's prophets, the previous statements have provided a revealing backdrop for what follows. However, not a word of what we have read thus far, the

entire 9th chapter of Dany'el up to this point, has been prophetic. While the scene is going to change, it will not be until the 24th verse that we will hear *Gabry'el* | God's Most Confident and Capable Man reveal what is going to occur.

“In the first year of (*ba shanah 'echad la*) Darius (*Daryawesh*), the son of (*ben*) Xerxes (*'Achashwerowsh*), a descendant of (*min zera'*) Maday (*Maday*), who (*'asher*) reigned as king over (*malak 'al malkuwth*) the Chaldeans (*Kasdym*), (*Dany'el* 9:1) in the first year of his reign (*ba shanah 'echad la malak huw'*), I (*'any*), Dany'el (*Dany'el*), by being perceptive and discriminating, came to understand (*byn*) in (*ba*) the written scrolls (*ha sepher*) that the number of years (*misphar ha shanah*) which will transpire (*'asher hayah*) in the Word (*dabar*) of Yahowah (*Yahowah*) to (*'el*) the Prophet (*naby'*) Yirma'yah (*Yirma'yah*) for the destruction (*la charbah*) of Yaruwshalaim (*Yaruwshalaim*) to be fulfilled and completed (*la male'*) was seventy years (*shibi'ym shanah*). (*Dany'el* 9:2)

I offered myself (*wa nathan 'eth paneh 'any*) to the Almighty, my Lord and Upright One (*'edon 'any ha 'elohym*), to request (*la baqash*) intervention and while pleading for intercession or to be set apart as discriminating (*taphilah*) while longing for a favorable outcome (*wa tachanuwn*), abstaining from food in coarse common clothing (*ba tsowm wa saq*) and humility (*'epher*). (*Dany'el* 9:3)

So, I chose to assess the situation and contemplate the implications because I sought a way to intervene that could be justified (*wa palal*) concerning and approaching (*la*) Yahowah (*YaHoWaH*), my God (*'elohym 'any*).

And I expressed my appreciation, acknowledging my familiarity with the factors associated with knowing (*yadah*). I said (*wa 'amar*), ‘I think that this is vital

(*'ana*'), my Upright One (*'edon 'any*), Almighty God (*ha 'el*), regarding the immensely important, especially intense, and mighty man (*ha gadowl*), who is respected (*wa ha yare*') for having closely examined and carefully considered (*shamar*) the Covenant (*ha beryth*), and who demonstrates loyal love and devotion (*wa ha chesed*) to those who appreciate and prefer him (*la 'achab huw*'), as well as for those who approach by observing (*wa la shamar*) the instructive conditions pertaining to what He has offered and expects in return (*mitswah huw*).' (*Dany'el* 9:4)

We have missed the way (*chata*') and we are guilty of perverse corruptions and distortions (*'awah*). We have violated the standard (*wa rasa*') because (*wa*) we have rebelled (*marad*). We have turned away from (*wa suwr min*) the terms and conditions of Your relationship agreement (*mitswah 'atah*) and also from (*wa min*) Your means to make informed and rational decisions regarding the way to justly resolve disputes (*mishpat 'atah*). (*Dany'el* 9:5)

We have not listened to (*wa lo' shama' 'el*) Your coworkers (*'ebed 'atah*), the prophets (*ha naby*'), who, to show the way to receive the benefits of the relationship (*'asher*), communicated the Word (*dabar*) in Your name (*ba shem 'atah*) to our leaders (*melek 'anachnuw*), to our societal, military, and economic elite (*sar 'anachnuw*), to our forefathers (*'ab 'anachnuw*), and also to all (*wa 'el kol*) the people (*'am*) of the Land (*ha 'erets*). (*Dany'el* 9:6)

Approaching You (*la 'atah*) are those who are right (*ha tsadaqah*), but for us (*wa la 'anachnuw*) is the presence of confusion and shame (*bosheth ha paneh*). It is the same to this day (*ka ha yowm ha zeh*) for the people of Yahuwdah (*la 'iysh Yahuwdah*) and the inhabitants of Yaruwshalaim (*wa la yashab Yaruwshalaim*), even for all Yisra'el (*wa la kol Yisra'el*), those who are nearby (*ha*

qarowb) and those who are far away (*wa ha rachowq*) in all of the places (*ba kol ha 'erets*) which You have scattered them (*nadach hem sham*) due to their disloyalty and their fraudulent claims (*ba ma'al hem*). This makes them untrustworthy and unreliable, as well as in violation of the agreement (*'asher ma'al*) with You (*ba 'atah*). (*Dany'el 9:7*)

Yahowah (*Yahowah*), on us (*la 'anachnuw*) is the presence (*pane**h*) of confusion and humiliation as a result of our improper attitude (*bosheth ha pane**h*), from our political and religious authorities (*melek 'anachnuw*) to our leaders' representatives (*wa la sar 'anachnuw*), as well as our forefathers (*la 'ab 'anachnuw*), because we have erred, missing the way (*'asher chata'*) to approach You (*la 'atah*). (*Dany'el 9:8*)

According to (*la*) my Lord and Upright One (*'edown 'any*), our God (*'elohym 'anachnuw*), the exceedingly merciful (*ha rachamym*), compassionate, and forgiving (*wa ha rachamym*), indeed (*ky*), we have rebelled (*marad*) against Him (*ba huw'*). (*Dany'el 9:9*)

In addition (*wa*), we have not listened to (*lo' shama'*) **Yahowah's** (*Yahowah*), our God's (*'elohym 'anachnuw*), voice (*ba qowl*) by having our steps guided by (*la halak ba*) **His Towrah** | Teaching and Guidance (*Towrah huw'*) which (*'asher*) He provided (*nathan*) in our presence (*la pane**h* *'anachnuw*) through the hand (*ba yad*) of His servants (*'ebed*), the prophets (*ha naby'*). (*Dany'el 9:10*)

And all (*wa kol*) of Yisra'el (*Yisra'el*) has passed over (*'abar*) **Your Towrah** (*'eth Towrah 'atah*) and have turned away (*wa suwr*), refusing to listen (*la bilty shama'*) to the sound of Your voice (*ba qowl 'atah*).

As a result (*wa*), the curse of Allah (*'alah*) will be poured out (*nathak*) upon us (*'al 'anachnuw*) in addition to (*wa*) the sworn promise (*ha shabuwa'*) which (*'asher*)

was written (*kathab*) in the Towrah (*ba Towrah*) of Moseh (*Mosheh*), the one working with (*'ebed*) the Almighty (*ha 'elohym*), because (*ky*) we have been wrong and have missed the way (*chata'*) according to him (*la huw'*). (*Dany'el 9:11*)

He confirmed (*wa quwm*) with (*'eth*) the words he revealed (*dabar huw'*), and which he spoke against us (*'asher dabar 'al 'anachnuw*), in opposition to our judgment regarding our political and religious leaders (*wa 'al shaphat 'anachnuw*), who (*'asher*) have ruled over us (*shaphat 'anachnuw*), to bring (*la bow'*) great (*gadowl*) misery and suffering (*ra'ah*) upon us (*'al 'anachnuw*) which has not occurred (*'asher lo' 'asah*) in any other place under (*tachath*) the whole of the heavens (*kol ha shamaym*) similar to what has and will occur (*ka 'asher 'asah*) in Yaruwshalaim (*ba Yaruwshalaim*). (*Dany'el 9:12*)

Consistent with what is written (*ka 'asher kathab*) in the Towrah (*ba Towrah*) of Moseh (*Mosheh*), all of this suffering and misfortune (*kol 'eth ra'ah ha zo'th*) has and will continue to come upon us (*bow' 'al 'anachnuw*). And yet, we neither request nor seek (*wa lo' chalah*) the presence of Yahowah, our God (*'eth paneh Yahowah 'elohym 'anachnuw*).

We cannot return because we have not changed (*lo' shuwb*) from (*min*) our depravity and corruptions (*'aown / 'awon 'anachnuw*), and that is because they affect our ability to be prudent and thus understand (*wa la sakal*) the breadth of Your support and verifications of Your reliability (*ba 'emeth 'atah*). (*Dany'el 9:13*)

Therefore (*wa*), Yahowah (*Yahowah*) was vigilant, and He did not hesitate (*shaqad*) to bring these difficult circumstances and consequences upon us (*'al ha ra'ah wa bow' hy' 'al 'anachnuw*). Obviously (*ky*), Yahowah

(Yahowah), our God ('elohym 'anachnuw), is right (tsadyq) in everything He does ('al kol ma'aseh huw'), including when He acts for the benefit of the relationship ('asher 'asah). Therefore, it is we who have not listened to Him speaking to us (wa lo' shama' ba qowl huw'). (Dany'el 9:14)

And so then (wa 'atah), wanting to provide the benefits of the proper way ('asher), our God ('elohym 'anachnuw) descended to withdraw (yatsa') your people ('eth 'am 'atah) from the land of subjugation by religious and political tyrants (min 'erets Mitsraym) with a firm and unyielding, resolute and uncompromising hand (ba yad chazaq).

Since then (wa), you have made ('asah) a reputation for yourself (la 'atah shem) which is similar to today (ka ha yowm ha zeh). We have been mistaken and have gone astray (chata'), having condemned ourselves (rasha'). (Dany'el 9:15)

O my Lord and Upright One ('edown 'any), in a manner consistent with all that makes You worthy and right (ka kol tsadaqah 'atah), withhold (shuwb na') Your frustration ('aph 'atah) and Your displeasure and antagonism (wa chemah 'atah) toward Your city, Jerusalem (min 'iyr 'atah Yaruwshalaim), Your Set-Apart Mountain (har qodesh har), even (ky) toward our offenses (ba chete' 'anachnuw) and our guilt (wa ba cheta' 'anachnuw), in addition to the misdeeds and religious perversity (wa ba 'awon) of our ancestors ('ab 'anachnuw).

Yaruwshalaim | Jerusalem (Yaruwshalaim) and Your people (wa 'am 'atah) are dishonored and seen as contemptible (la cherpah) among all who surround us (la kol sabyb 'anachnuw). (Dany'el 9:16)

This being so (wa 'atah), our God ('elohym 'anachnuw), choose to listen and be receptive (shama')

to this plea for intercession and desire to be set apart as discriminating (*'el taphilah*) made by Your servant (*'ebed 'atah*), along with his longing for mercy and compassion (*wa 'el tachanuwn huw'*), for the light of Your presence to shine (*wa 'owr paneh 'atah*) upon Your Set-Apart people and place (*'al miqdash 'atah*) for the benefit of the deserted (*la ma'an shamem*), my Lord (*'edown 'any*). (*Dany'el 9:17*)

My God (*'elohym 'any*), incline Your ear (*natah 'ozen 'atah*) and listen (*wa shama'*). Open Your eyes (*paqach 'any 'atah*) and see (*wa ra'ah*) our ravaged and deserted places (*shamem 'anachnuw*) and the city (*wa ha 'iyr*) which (*'asher*) invites and calls out (*qara'*) in Your name (*shem 'atah 'ah hy'*).

However (*ky*), not upon our righteousness (*'al tsadaqah 'anachnuw*) because we would fail (*naphal*). Our plea for mercy (*tachanuwn 'anachnuw*) in Your presence (*la paneh 'atah*) is because of (*ky 'al*) Your compassion (*rachamym 'atah*) which is great (*ha rab*). (*Dany'el 9:18*)

My Lord (*'adony*), I am emphatic in wanting You to listen (*shama'*). My Lord (*'adony*), I am insistent and emotional in my appeal for You to remove the guilt and forgive (*salach*). My Lord (*'adony*), on my own initiative, I believe that it is essential that You pay attention and become responsive (*qashab*) because it is vital that You act (*wa 'asah*). Do not remain inactive, be hesitant, or delay and do not wait any longer or even do something different (*'al 'achar*) for Your own sake (*la ma'an 'atah*), O my God (*'elohym 'any*), because indeed (*ky*), Your name (*shem 'atah*) is called (*qara'*) over and above Your city (*'al 'iyr 'atah*) and upon Your people (*wa 'al 'am 'atah*).” (*Dany'el / Daniel 9:19*)

Babel | Being with the Lord was a 70-year time out for bad behavior. Serving as a harbinger of She'owl, we find

affirmation of what life will be like for those who continue to reject Yahowah and His *Towrah* | Guidance.

For those of you who are reading these words and are contemplating your fate as we near the Time of Trouble, you can move in one of three directions: 1) Toward *Shamaym* | Heaven by accepting the conditions of the *Beryth* | Covenant relationship with Yah, which is possible for those who observe His *Towrah* | Teaching and attend His *Miqra'ey* | Invitations to be Called Out and Meet. 2) Go back to Babylon by remaining religious. Or 3) Go nowhere, opting to ignore the voices on both sides.

But what you cannot do – at least apart from being ignorant and irrational – is to claim that this somehow justifies the creation of a new religion at odds with the *Towrah* and in opposition to the very people God is trying to save. The benefits for what follows are enjoyed by the *Towrah* observant.



The Messiah Returns...

The preceding portion of Dany’el was not couched in mystery, although it was doused in religion. It was not conveyed using metaphors or symbols but, instead, religious verbiage. It was a straightforward and readily verified confession, easily corroborated, because Dany’el was adlibbing what Moseh and the prophets had written.

While Daniel’s religiosity was irritating, his Towrah citations are important because, apart from this preamble, the following prophecy is readily misappropriated and misunderstood. There are two days being predicted and they both pertain to fulfilling the Miqra’ey – days which are meaningful when guided by the Towrah. But since with the Towrah and its Covenant there can be no quarter for religion, should a rabbi or priest ascertain the timing, they would lose their faith in the process.

This compound prophecy was conveyed by Dowd in 538 BCE – 570 years prior to his fulfillment of Chag Matsah in 33 CE and 2,570 years before he would return to enable the promises of Yowm Kipurym in 6000 Yah in 2033. The timeline for God’s redemptive plan hinges upon what occurred on Passover, UnYeasted Bread, Firstborn Children, and the Promise of Seven in Year 4000 Yah to make Kipurym and Sukah possible forty Yowbel thereafter.

“Then (wa), I was continually communicating and conversing (‘owd ‘any *dabar* – when I was speaking well

beyond normal expectations), **pondering questions and contemplating their answers** (*wa palal* – making inquiries regarding the justification to persuade, seeking intervention, arbitration, and intercession, and also thinking about and foreseeing future contingencies and events), (*wa*) **expressing gratitude over casting aside** (*yadah* – appreciation and thankfulness for being able to admit and toss away) **my pardonable offenses for having missed the way** (*chata'ah* ‘*any* – the consequence and punishment for me having gone astray, my iniquity and guilt associated with me wandering away from the right path) **and the consequence of my people, Yisra’el, going astray** (*wa chata'ah* ‘*am* ‘*any Yisra’el* – in addition to the wrongful nature of my lost family, those who strive against and struggle with God), **presenting** (*naphal* – settling upon, offering, and letting go of) **my earnest request for the favor** (*tachinah* – my petition and plea for kind, generous, and favorable treatment) **of being able to approach the presence of** (*la paneh* – to come face-to-face with) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of ‘*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **my God** (‘*elohy*), **on** (‘*al* – upon) **the set-apart** (*qodesh* – separating, consecrating, preparing, dedicating, purifying and cleansing) **mountain** (*har*) **of my God** (‘*elohy*),...” (*Dany’el* / God is My Means to Decide between Vindication and Condemnation / Daniel 9:20)

The words change but not the message and that is because Dany’el continually struggled with the realization that his role was to listen to what the prophets conveyed and then speak about it. But at least, this was better. There were no “my Lords” and no demands. Positively, he spoke of searching for answers and of a desire to approach Yahowah, knowing that he had missed the way. Unfortunately, begging for forgiveness was only making matters worse. He needed to stop requesting mercy and

start walking along the path Yahowah had provided to receive it. It is there for the accepting, not requesting.

As we approach Dowd's appearance and a return to sanity, Dany'el clearly wanted to benefit from what he was witnessing. Having lived a life foreshadowing the ill effects of the rabbis, he needed what God and His Messiah would be providing through Chag Matsah. If our reporter is in Heaven, it is proof positive that the Towrah can pardon the offense of having missed the way.

Having studied the *Towrah* | Teaching, we know that the *Miqra'* of *Pesach* opens the door to eternal life by resolving the consequence of religion which is death. And we realize that the *Miqra'* of *Matsah* resolves the penalty associated with religious guilt, which is separation from God. *Bikuwrym* and *Shabuw'ah* are the result and benefit, enabling God's children to live in our Father's Home, as part of His Family, as He enriches and enlightens, emancipates and empowers us.

Taking this statement out of context, Roman Catholics have errantly stated that their confessionals resolve sin. But all Dany'el did was privately and directly (with no intermediary involved) show his appreciation for the provisions Yahowah had provided in His Towrah to resolve the consequence and penalty of having been religious and political – and this man, of all men, was grateful.

This known, had Dany'el been a prophet rather than a reporter, he would have been more confident. There is no reason to request what God has already offered. There is nothing to be gained by trying to negotiate with Him or plead one's case on a matter that has already been decided. The means to salvation has been decided upon, duly presented, and paid for, so Yahowah is not going to make a special accommodation for anyone pursuant to the means

to the Beryth through the Miqra'ey. He is going to do exactly as He has promised.

Dany'el was struggling to leave Babylon – something God requires of us. This chapter in his life, when compared to the others, shows that he was trying, but there was still too much *babel* in him.

The dichotomy between Dany'el and the likes of Moseh and Dowd or Yirma'yah and Yasha'yah is enormous. His rhetoric is so divergent, it warrants full and constant disclosure. For example, we are encouraged to read the Towrah and Prophets, listen to what Yahowah has to say, think about it, and then share what we have learned. Dany'el was incessantly conveying his preferences – which were consistently inappropriate, and at best, irrelevant.

We ought not place Yahowah on a pedestal because He is more comfortable interacting with us as our Father. We are encouraged to relate to God as our friend and as someone who we realize is committed to supporting what we are achieving together. He wants us to be successful. And the more He is able to empower and enable us so that we become more like Him, the happier He is with the result.

I ask very little of God while Dany'el is constantly pleading for one thing and then another. I recognize that Yahowah is here to help, and I know that He wants us to understand so that we can more effectively share His message with His people. His prime objective is to reconcile the relationship with Yisra'el and be merciful. There is no need to ask God to do what He is already committed to accomplishing. Moreover, Yahowah has told us exactly how we need to respond if we want to benefit. The first step in that direction is to be the antithesis of what we have witnessed thus far in this man.

Daniel became the recipient of these prophecies because he was willing to read the revelations of the prophets and apply the lessons, because he could write, because of where he was at the time, and because there wasn't a better option. This was, however, enough for us to become beneficiaries. We have been offered a brief history of the world, the story of the succession of Beasts, and now we are about to witness the final solution to mankind's errant ways.

“While I was continuing to communicate (*wa ‘owd ‘any dabar*) **with the intent of being distinct and different** (*‘el taphilah* – either praying or desirous of being set apart as discriminating and special; from *ta’ab* – to desire and *palah* – pleading to be set apart as special while thinking about the future, asking questions and contemplating the answers), **then** (*wa*) **Gabry’el | God’s Most Confident and Capable, Courageous and Combative Man** (*wa Gabry’el* – the Almighty’s exceptionally proficient and powerful defender, an exemplar of character who confirms the truth; a compound of *‘any* – I am a *geber* – particularly strong and resolute human being, a capable and authorized individual, an aggressive and confrontational person, a fighter, defender, and protector who prevails with *‘el* – Almighty God; from *gabar* – exceptionally proficient, absolutely assured, resolutely corroborative, tremendously powerful and great), **the individual** (*ha ‘iysh* – the person and human being who is a champion, supporter, and defender), **whom, to reveal the proper path** (*‘asher* – to show the benefits of the relationship), **I had seen** (*ra’ah* – I had witnessed, observed, perceived, inspected, and considered) **during the initial prophetic revelation** (*ba ha chazown ba ha tachilah* – in the earlier communication during the beginning vision of the future which I was able to see), **offering advice while preoccupied with the destruction of existing militaries** (*ya’aph ba ya’aph* – providing counsel and addressing the purpose of what is occurring

while appearing wearied, or perhaps exasperated, moving swiftly between battles, from *ya'ats* – to offer advice and counsel regarding the purpose of the plan), **reached out to make contact with me** (*naga' 'el 'any* – extended himself to reach out to me) **around the time of the evening** (*ka 'eth 'ereb* – according to the right season of the year at sunset) **offering** (*minchah* – apportionment which is bestowed as a present or gift).” (*Dany'el* / My God is Judgmental / Daniel 9:21)

Thank God for Dowd.

Previously in *Dany'el* 8:15 and 16, a *geber* | confident and confrontational man heralded the arrival of *Gabry'el* | God's Most Capable Person. The final Witness, whom *Dany'el* introduces as *Myka'el* | One Who is Truthful and Right About God at the beginning of the 12th chapter, *qara'* | summoned Dowd, knowing that he plays the starring role in this drama. Upon his arrival, and after encouraging *Dany'el* to start thinking, and to stand up and be accountable, the Messiah and King told *Dany'el* to listen to his *sar* | representative and herald, *Yada*, the one who will make this known so that you will understand.

Previously speaking to *Dany'el* about *Yada* (Daniel 8:19), Dowd said, **“As the final witness to the eternal testimony regarding the restoring appointments of the Mow'ed, he will literally and without interruption convey the way to receive the benefits of the relationship, doing so in the distant future, during the last days, and on behalf of the indignant remnant.”**

Not only was *Gabry'el* correctly identified as an *'iysh* | man, a human male, the identity of *'el* | God's *gibowr* is readily verified as Dowd from *Yasha'yah* / Isaiah 9 where, as a son, he was given to us. The Messiah is the lone individual who fits this title. And there is no better news than this, because apart from *Yahowah*, no one in Heaven or on Earth knew as much about the events he was going

to address. He had predicted them, describing them in excruciating detail, and he, himself, would fulfill them. Moreover, with Dany'el failing to meet the standard of a prophet, Dowd was the most prolific of them – the gold standard.

In addition, Dowd, as the only man destined to live three lives spanning these eras, was the ideal prophet to provide the sweeping prophetic history of the world. Moreover, he was now in *Babel* | Babylon, the birthplace of the Beast – the realm from which Satan would arise. Whether as a prophet or from his perch in Shamaym, he would witness Babylon become Persia and then watch as the Greeks prevailed over them. The bestiality of Rome was no secret to him as he would experience their savage brutality personally. Additionally, Dowd would have been familiar with his mortal enemy – the final Beast – the Roman Catholic Church – which grew out of Imperial Rome to obfuscate the heroic sacrifices he would make on behalf of his people while persecuting them.

No one has been better at providing advice. And no one surpassed Dowd in the destruction of Yisra'el's foes, having never lost a battle. Further, Dowd's greatest gift to his people was offering to endure the long night of Matsah in the darkness of She'owl during Matsah.

The evidence is overwhelming that this 'iysh | individual man, this *gibowr* of 'el | competent and courageous combatant of God, was His Son, our Messiah and King *Dowd* | David. The alternative, that he was an archangel, is contrary to the evidence which has been provided as well as in conflict with God's previous and future interactions with humankind.

Now that *Gabry'el* | God's Most Competent Man, Dowd, has returned, we are told that he has been busy *ya'aph ba ya'aph* | offering advice while preoccupied with the destruction of existing militaries. Dowd has been

providing counsel regarding the purpose of what is occurring while appearing wearied, or perhaps exasperated, moving swiftly between battles. Yisra'el's great defender is doing what he does best.

Dowd will be exceedingly valuable at this time. His first order of business will be to anoint the *Kaporeth* | Mercy Seat of the Ark of the Covenant so that Yahowah can reconcile His relationship with Yisra'el. Then he will go to war, defending Yahuwdym from those who have come to annihilate them. All the while, he will commence his role as our Shepherd and Counselor, Messiah and King.

The realization that the *Mashyach* | Messiah has been called away from these essential responsibilities during *Yowm Kipurym* to provide insights relative to his fulfillment of *Chag Matsah* as the *mashach* | anointed Messiah is poetic, prophetic, and profound. Considering the source of these insights, labeling “Jesus,” the “Christ,” rather than acknowledging Dowd, is short-sighted to the point of being blind. *Dowd* | David is a Prophet and Counselor, Shepherd and Lamb, Messiah and High Priest, Son of God and King. He is the exemplar of the Covenant, the embodiment of Yisra'el, and the Son who fulfilled the Invitations to Meet with God.

Before we move on, there is no *ka 'eth 'ereb minchah* | evening offering prescribed in the Towrah. However, in his defense, there is an evening apportionment which is bestowed as a gift – *Chag Matsah* | the Feast of UnYeasted Bread, beginning with *Pesach* | Passover – which is celebrated at sundown. Addressing Passover in this instance is both relevant and helpful considering what follows.

Should you think it inappropriate to associate something as generic as *ka 'eth 'ereb minchah* with the magnificence of Yahowah's Passover sacrifice, you'd have a valid point. But there is nothing wrong with considering

every reasonable possibility. While being as accurate and consistent as possible, we are committed to going where these words lead.

God works through curious souls because He realizes that those who question everything find resolution. They not only grow in understanding but, also, in confidence. I suspect that Yahowah chose His final messenger with this in mind, recognizing His son's appreciation of how *yada*' would result in *byn*...

“So (*wa*) he made the connections to encourage understanding (*byn* – he pursued comprehension by being discriminating and perceptive to facilitate discernment through careful consideration). He spoke with me (*wa dabar* ‘*im* ‘any – then he communicated using words to me), and he said (*wa* ‘*amar*), ‘Dany’el (*Dany’el* – My God Judges, Condemns, and Vindicates; from *dyn* – to decide with ‘*el* – God), now at this time (‘*atah* – so then in the sequence of things), I have come forth (*yatsa*’ – I have descended to extend) to provide insights and instruction which, if you are circumspect and considerate, will promote (*la sakal* ‘*atah* – to teach the prudent to pay attention, and you through contemplation to gain) understanding through discernment (*bynah* – enabling comprehension through diligence and reason).” (*Dany’el* / God Judges / Daniel 9:22)

Gabry’el | God’s Most Competent and Confrontational Man, *Dowd* | the Beloved, is the living embodiment of *byn* | understanding the *dabar* | word of God. This is his ‘*atah* | time when he will lead his people on yet another *yatsa*’ | exodus – this time out of what *Babel* | Being Confused by the Lord. By listening to Dowd throughout his *Mizmowr* and *Mashal*, we revel in his *sakal* | insights and grow in *bynah* | understanding. This is why Yahowah so loved his son and then supported his desire to fulfill these roles so that we could learn from his example.

It is wonderful to see God's Son, our Messiah and King, speak to Dany'el. This is encouraging for the rest of us, especially when we consider the difference between Dowd's intellect and standing with God relative to our own. Last time they met, even as I was introducing them, Dany'el had done a nose plant. So now by asking him to think it through, Dowd forestalled more of the same. He is brilliant after all...

“In the beginning, the sickening and inappropriate (*ba tachilah* – initially, while common to the point of being profane; from *chalah* – to be a sorrowful and sickening beggar, a wearisome infected and diseased malcontent and *chalal* – to profane and desecrate through common and defiling religious practices) **matter** (*dabar* – the message and word) **of your desire for favors and your pleading for mercy** (*tachanuwn* ‘*atah* – your longing for love and compassion, your constant petitions; from a compound of *ta’ab* | to desire and *ta’ah* | to point out, with *chanan* | mercy, kindness, forgiveness, and favor) **was brought up** (*yatsa’* – it came out).

So, I, myself, have returned (*wa* ‘*any bow*’ – therefore, I have arrived, having come) **to conspicuously report an informative announcement and make this known** (*la nagad* – to provide the message in a straightforward fashion, making this declaration) **because** (*ky*) **you are so needy** (*chamadowth* ‘*atah* – you delight in and value such things).

Therefore (*wa*), **you will want to be considerate and strive to understand, being diligent and systematic in your evaluation** (*byn* – by choosing to be perceptive, discerning, and discriminating, you will comprehend (*qal imperative*)) **of this message** (*ba ha dabar* – through this statement), **choosing to make the connections needed to comprehend** (*wa byn* – by being perceptive and circumspect to understand (*hifil imperative*)), **what is**

being revealed (*ba ha mar'eh* – what is being witnessed).”
(*Dany'el* / My God Judges / Daniel 9:23)

While true, this was a slap in the face to a man who needed it. With all of his pleading, Dany'el had become irritating. As I expected while reading through this, God does not want us begging Him to do as He has already promised or to request what He will never provide. We cannot go wrong when listening to God and are often wrong when pleading with Him.

As a compound word based upon *chalah* | to be a sickening and sorrowful beggar, a wearisome and diseased malcontent, *tachilah* presents Daniel as we have cast him. Frankly, it was obvious – which was the point and the reason for Dowd's astute assessment.

Moreover, since *tachilah* is also shaded by *chalal*, which addresses the commonality and profanity of religious and political corruption, Dany'el is exactly as I had surmised. He is prophetic of politicized religion. He is being used as a foil upon which to expose and condemn the emergence and spread of the weeds we know as Rabbinic Judaism and Roman Christianity.

After listening to him, I want to thank our Messiah and Shepherd for confirming that this radically different interpretation of Daniel is accurate. Never once during the nearly 2,600 years which have transpired since the book was written, has anyone dared to present this man from this perspective. And now that we are here, and have done so, boldly sharing Yahowah's disdain for religion and politics, we find God's Anointed affirming these perceptions.

The narrative found within the first six chapters of Daniel is as irritating as it is insightful, while symbolically presenting the disgusting consequence of religious and political indoctrination. The stench is sickening and debilitating to mankind and irritating to God. The opening chapters serve as an exposé on why God hates Babylon and

why men and women must leave its toxic influence to be with Him.

Try as he might to distance himself from this horrible stain on his soul and stigma on his life, Dany’el was still plagued by his childhood programming and by being indoctrinated at the height of Babylon’s deplorable culture. It did not matter what he ate or said, because he had swallowed the poison and it had profaned and corrupted him. His contribution to this story is that he could write. Beyond that, he is the embodiment of all that is wrong with Babel, of associating with the Lord, and of integrating religion and politics. Dany’el is a spawn of the Beast and represents the emergence of Judaism and Christianity.

For his sake, I hope he figured it out before it was too late. It is certain that he was afforded enough information to resolve this problem. After all, that is the message Dowd will soon convey. If he starts listening and comes to understand, he can still capitalize upon what Father and Son are offering. But between now and that time, let’s keep it real, as Dowd has done, and not be afraid to denounce all that is wrong while celebrating the realization that the Towrah can perfect even the most imperfect.

The pronouncement, *‘any bow’* | I, myself, have come, having returned, affirms that the man being identified as Gabry’el has been here previously and that we should be able to readily identify him. Further, he plays an essential role in helping us understand God’s message.

Now that Gabry’el has been properly introduced, and the purpose of this revelation has been established, it is time to consider the prophecy. What follows provides the blueprint for redemption and adoption, reconciliation and everlasting life. And you’ll note that it is focused upon “your people” and “your city” – Yahuwdym and Yaruwshalaim. Sorry, Twistians, but this pronouncement does not apply to you. And for Jews, please pay attention...

“The many promises associated with Shabuw’ah and the Shabat, along with the vows pertaining to the things Seven represents, even seventy sevens (*shabuwa’ym shib’iym*) are determined and decreed (*chathak* – He has planned, divided out, and marked) on behalf of your people, the extended family (‘*al ‘am ‘atah* – for your kin) and upon your set-apart city and its distinctly uncommon inhabitants (*wa ‘al ‘iyr qodesh ‘atah* – over your special and separated population center, including those who are separated and distinct and, thus, not religious) to bring an end to the religious rebellion, eliminating the revolting communal defiance and contrarian views (*la kalah ha pesha’* – for the abolition and complete purging of revolting opposition, of pervasive transgression, of being at fault, guilty of being contrarians who have defected from the relationship), to affix the signature which seals up the guilt associated with having missed the way, precluding ever being wrong again (*wa la chatham chata’owth* – to affirming the authenticity of that which constrains and prevents everything associated with going astray), to provide reconciliation for religious error, purging the perverse corruptions and twisted perversions (*wa la kaphar ‘awon* – to cover over by atoning, ransoming and annulling distortions), to arrive with and bring that which is eternally right, always correct, forever accurate and honest, thereby attaining everlasting deliverance and vindication (*wa la bow’ tsedeq ‘owlam* – to come with ongoing and perpetual justice and deliverance, innocence and prosperity, returning to pursue enduring righteousness), to provide a personal seal and signature to revelation, confirming and completing these communications (*wa la chatham chazown wa naby’* – to confirm and complete the visual communication from God about the future) and to prophecy (*wa naby’* – to the prophet), while also anointing the Most Set Apart (*wa la mashach qodesh qodesh* – and to consecrate, dedicate, and

prepare the separated, special, distinctly different, and uniquely uncommon).” (*Dany’el / My God Judges, Condemns, and Vindicates / Daniel 9:24*)

This is Dowd’s story, explaining why he was willing and able to fulfill the decree Yahowah had made to his people through the seven *Miqra’ey* | Invitations. With his arrival in Yaruwshalaim in advance of Passover and then again on Kipurym, he has and will bring an end to the consequence of religious rebellion and contrarian views. With him serving as our lamb and our shepherd, God’s people will never stray again. With our souls perfected and the relationship reconciled on these occasions, Yisra’el will be right forevermore, becoming eternally vindicated. This is the summation of all prophecy. The fruition of God’s promises occur as Dowd anoints the Mercy Seat of the Covenant within the *Qodesh Qodesh* of God’s Home on Yowm Kipurym so that we can celebrate Sukah.

This pronouncement pertains to the Shabat and to the promises associated with *Shabuw’ah*. It is for Dany’el’s people and extended family and, thus, for Jews, and his city, which is Jerusalem. So, since it is all designed to eliminate their guilt, one would have to be foolish to believe any of this pertained to a gentile religion which was vehemently opposed to all of this. As such, this prophecy cannot be predictive of the Christian Christ.

The reason that I included, but did not lead with, the customary “seventy sevens” rendering of *shabuwa’ym shib’iym* in this context is that we were not given a starting point, and when one is provided in the next statement, the timeline becomes 7 plus 62 weeks. Also, since Dowd is the focus of all seven *Miqra’ey*, including being the first to be enriched and empowered by *Shabuw’ah*, *shabuwa’ym shib’iym* is communicating something considerably more important.

This insight is fostered by the recognition that *Shabuw'ah* follows *Bikuwrym* | Firstborn Children by seven weeks. It serves to improve the witness of God's family – beginning with the *Bakowr* | Firstborn – Dowd. As such, *Shabuw'ah* is a celebration of how his sacrifices during *Chag Matsah* conceive and benefit the Covenant relationship and enable God's Children to come Home.

Further, as the fourth of seven Invitations to be Called Out and Meet, the reference to *Shabuw'ah* correlates to the fourth millennium of human history when it was enabled. And as the middle Miqra', *Shabuw'ah* correlates with Dowd's purpose and position at the midpoint of God's restorative timeline.

With *Shabuw'ah* focused upon enlightening the minds and enriching the lives of the beneficiaries of *Chag Matsah*, and with the Ingathering of God's Family, explaining when, why, and through whom this would occur, understanding its position within Yahowah's overall plan is instrumental to appreciating how we got to this place and where we go from here. Therefore, when we account for the generations from 'Adam to 'Abraham, we find that forty Yowbel, or 2000 years, separate them. Additionally, another forty Yowbel transpire from 'Abraham's experience on Mount Mowryah to Dowd's Passover sacrifice in this same place. And that means that a pattern has emerged.

Two thousand years after 'Adam and Chawah's expulsion from the Garden of 'Eden, God confirmed the Covenant in 1968 BCE (year 2000 Yah) with 'Abraham, Sarah, and Yitschaq for us to return home. Then to provide the resulting rewards, including immortality, perfection, adoption, enrichment, and empowerment, God's attention would return to *Mowryah* forty Yowbel thereafter in year 4000 Yah (33 CE), with His Son walking out of the pages of the Towrah to fulfill Passover, UnYeasted Bread, and Firstborn Children followed by the Promise of Seven.

But that would not be the end of God's story. Forty Yowbel later, on the *Miqra'* of *Kipurym* in year 6000 Yah (Sunset on October 2nd, 2033), Father and Son will return to reconcile their relationship with Yisra'el and Yahuwdym, restoring the Covenant by integrating the Towrah into our lives. Five days later as we celebrate *Sukah* | Shelters, we will enjoy the final thousand years of human history on this planet – camping out with our Heavenly Father, and brother, through year 7000 Yah.

Along these lines, the seven days of Creation, the depiction of the Shabat, the number of Invitations to be Called Out and Meet and, indeed, the history of humankind estranged from God, even the number of Ruwach devoted to facilitating the book you are reading are predicated upon the formula of six plus one equates to seven. As such, nearly six thousand years of man separated from Yahowah have transpired since humankind was expelled from 'Eden. We are, therefore, on the cusp of the one-thousand-year celebration of living together again. In this light, *shabuwa 'ym shib 'iyim* defines the passage of time from the beginning to the conclusion of God's story.

Also interesting, when we add the 7 weeks of years between the edict to return and the restoration of Yaruwshalaim, to the 62 weeks of years between that time and the fulfillment of the first four *Miqra'ey*, we are left 1 week of years shy of 70. If that 7-year difference is attributed to the Time of Trouble, the inference is that nothing of merit occurred between year 4000 Yah in 33 CE when the first three *Miqra'ey* were fulfilled and year 5993 Yah in 2026 – seven years prior to Yah's return during the Shabuw'ah Harvest.

Considering all that he said would be accomplished, by offering these numbers and describing the results, Dowd is directing us to his arrival to fulfill *Chag Matsah* and to his return on *Yowm Kipurym*. He wants his people to be aware of how different the last seven years will be

compared to everything else they have previously endured. And from this perspective, by providing the date he will fulfill *Chag Matsah* and then jumping ahead 1,993 years to the 7 years preceding his return to fulfill *Yowm Kipurym*, he is bypassing the era of the rabbis and the Church Age. It suggests that they are counter to the objectives which have been delineated or superfluous to them. And this realization precludes the proposition of a different Messiah and competing testimonials being part of God's plan.

Since Dowd will go on to present the day and year he will arrive to fulfill the *Mow'ed Miqra'ey* of *Pesach*, *Matsah*, and *Bikuwrym*, there are aspects of these Invitations to Meet which are germane to the prophecy. By fulfilling Passover and UnYeasted Bread, God's children become immortal and are perfected, thereby forever resolving the consequence of *pesha'*, *chata'ah*, and *'awon*, while ushering in an *'owlam* celebration of everything which is *tsedeq*. Therefore, this statement from Dowd was spoken to unfurl the entire canvas of time and the *towrah*. It is God's tapestry from the first strand to the final knot.

From the perspective of time, *shabuwa'ym shib'iyim* is seventy sevens or, potentially, $70 \times 7 = 490$ prophetic years. Elsewhere, when Dany'el wants to convey a week of seven days, he spells it out just that way. For example, in Dany'el 10:2, the prophet reveals that he was in mourning for "three weeks of days."

It isn't until Dowd's next statement that he pinpoints the exact day in the Yowbel year of 4000 Yah when the first four *Mow'ed Miqra'ey* would be, and now have been, fulfilled. From there, we can readily deduce Yahowah and Dowd's return on *Yowm Kipurym* in year 6000 Yah, to the minute, hour, day, and year.

We can also turn back the clock 40 Yowbel from year 4000 Yah to ascertain when the *Beryth* | Covenant was ratified between Yahowah, 'Abraham, Sarah, and

Yitschaq. Another 40 Yowbel back in time takes us to the day ‘Adam and Chawah were exiled from the Garden, establishing the year Yahowah’s 7,000-year calendar began to unfold.

It is also interesting to travel in time to the midway point between ‘Adam and ‘Abraham – 20 Yowbel from each – because we arrive at Noach’s birth in advance of the flood. Similarly, by splitting the difference between ‘Abraham and Dowd’s sacrifice as the Pesach ‘Ayil, we are directed to the year the cornerstone was laid in year 3000 Yah.

Digging deeper, there are some interesting subtleties associated with *chathak* | determined and decreed which we should consider. It is a precise computation of time. God has a plan. It has been marked out for us in the Towrah wa Naby’. It will play out on His schedule – on the very days He has determined.

Time, from Yah’s perspective, is divided and segmented, with one event separated from the next by an exacting measure. And God is resolute in His resolve to see His plan through. There will be no hesitation, equivocation, or delay.

Also relevant, since the dates of the Mow’ed are determined every year, with Passover, UnYeasted Bread, and Firstborn Children celebrated on the 14th, 15th, and 16th days of the first month, we should expect that Dowd’s revelation will lead us directly to Pesach in the *Yowbel Shanah* of 4000 Yah. If so, God assuredly knows when and where He is going to fulfill His promises. And since He provided us with the means to determine these dates, we are privy to what He knows.

There is no justification or excuse for the random dating Maimonides thrust upon an ignorant and unsuspecting audience. Here in the early fall of 2022, as we approach Sukah, it is year 5989 Yah – with just 11 years

remaining before Yahowah's return on Yowm Kipurym in year 6000 Yah – sunset in Jerusalem, 6:22 PM local time, on October 2nd, 2033.

The Rambam was wrong on all accounts. Creation occurred 14 billion years ago, not in 3759 BCE as he claimed. Further, the expulsion from *Gan 'Eden*, demarking year 0 Yah, transpired in 3968 BCE. A new year begins on the 1st of *'Abyb*, in the Spring, not when the Babylonians observed Rosh Hashanah. But since the rabbi was more impressed with his own calculations than the genealogies established in the Towrah for this purpose, his Sanctification of the Moon scheme has led Jews astray for over 800 years.

When Yahowah inspires one of His prophets to say *'am 'anah* | for your people, He is almost always addressing Yisra'el and Yahuwdym. Not only is this affirmed by the constant references to *'am* throughout the Towrah, *'am* also means “family.” Therefore, the plan Yahowah is unfurling would be designed in support of the Covenant He established with *Yisra'el* beginning with 'Abraham and Sarah.

Yahowah's focus is on *Yaruwshalaim* | the Source of Guidance on Reconciliation. The *'iy'r qodesh* | set-apart city, therefore, not only denotes the location where these prophecies would be fulfilled but, also, for whom. It is the most *qodesh* | set-apart place on Earth. It is in Jerusalem that Yahowah made it possible for us to be separated from the *pesha'*, *chata'ah*, and *'awon* of man and be *tsedeq* regarding Him.

Qodesh is among the most revealing and least understood terms in the Hebrew lexicon. It means “to be set apart.” It affirms that God wants us to be like Him, distinct from the ways of man and, thus, uncommon. So, when we consider the two most pervasive and popular human agencies, to be *qodesh* means that we should not be

religious or political. To be set apart unto Yahowah is to be separated from such things.

Everything which is important to Yahowah is *qodesh*, including the *Ruwach Qodesh* | Set-Apart Spirit. Yisra'el, Yahuwdah, Yaruwshalaim, and Mowryah are *qodesh*, as are Yahowah's name, His Towrah, Beryth, Miqra'ey, and Shabat, including His *Ben* | Son and *'Am* | Family.

Within its third iteration, there will be a *Qodesh Qodesh* | Most Set-Apart Place. It will model the location where Yahowah was seen and heard above the Ark of the Covenant. And it will be here that Dowd will *mashach* | anoint the *Kaporeth* | Mercy Seat as the first order of business upon his return on *Yowm Kipurym*, doing so within the *Beyth* | Home he and his Father will erect with their words.

Each of these things is separate and distinct from the common aspects of the human experience. And while they are all unique and special to God, the most set apart are the Spirit, His Son, and the place within His Home devoted to the Reconciliation of His Family.

Therefore, when theologians mistranslate Yahowah's revelation using religious terminology like "holy," the faithful are played for fools. They are stupefied into believing that religion is the cure rather than the disease. In truth, *She'owl* | Hell is set apart from God while *Shamaym* | Heaven is set apart from religion.

Now that Yahowah has revealed when, for whom, and where He is going to act pursuant to this prophecy, let's consider through whom and why He is committed to accomplishing this list of six things. The first is *la kalah ha pesha'* | to bring an end to the revolting religious rebellion. According to God, Yisra'elites have engaged in communal insubordination and mass defection, showing solidarity in their contrarian positions. And while this means that Judaism has been toxic to Jews, it is no more or less deadly

than Christianity or Islam, Socialist Secular Humanism or Communism. Wrong comes in many flavors.

What's worse: replacing the Shabat with Sunday or imposing a thousand meaningless restrictions upon the seventh day, supplanting the Towrah with the New Testament or the Talmud, believing that "Jesus Christ" is the Son of God and the Messiah or repressing the realization that Dowd served as the Passover Lamb and that he is the Son of God and Messiah?

What's worse: believing that there is no God or establishing the Lord as God? Do you think Yahowah is bothered more by those who claim He does not exist or by those who confuse Him for Satan? What do you suppose He finds more offensive: being identified with a star or the image of a dead god on a stick? Is the Jewish corruption of Pesach and Matsah worse than the Christian opposition to them?

Kalah reveals that Yahowah is promising to put an end to the communal defiance and religious rebellion of His people – eliminating these things. For God to enjoy our company, for the Earth to become like 'Eden, and for heaven to be joyful, there must be a place and time where the choice to rebel and to be revolting no longer exists.

In context, the fulfillments of the first four Mow'ed in year 4000 Yah laid the foundation for this result. They provide a second chance for God's people. And that makes Kipurym the final opportunity for eternal life, perfection, adoption, and enrichment for Yahuw'dym. Through Pesach, Matsah, and Bikuwrym, it is now possible to reconcile the relationship on Kipurym.

While there is no Kipurym without the prior fulfillment of Pesach, Matsah, Bikuwrym, and Shabu'w'ah, and ongoing contribution of Taruw'ah which must be shared for it to resonate sufficiently to draw an audience, the fact remains the six resolutions on Dowd's initial list

will become manifest over time, commencing in year 4000 Yah with Chag Matsah and concluding during Kipurym and Sukah in 6000 Yah. And this means that the one being anointed a fourth time is Dowd – the Mercy Seat representing the final anointing.

Pesha' serves to demonstrate a crucial aspect of human nature. It is “punishment which fits the crime,” especially in association with “institutional, societal, and national guilt born of rebellion.” This axiom undergirds most justice systems: commit a crime, do the time. Consequence and responsibility are the underpinnings of morality. And what is true in the here and now is also viable in the hereafter, although the consequences are more enduring. Yahowah is fair, so there will be recompense. Those who have misled His people, harming them, will be held accountable. Therefore, Yahowah’s return on Yowm Kipurym to celebrate Sukah will be more than a Day of Reconciliations and time to Camp Out, because 45 days of Judgment will follow – thereby bringing an end to religious rebellion.

The second statement of purpose has been and will continue to be fulfilled in increments. It began with the Towrah serving as the *la chatam chata'ah* | signed document which seals up the guilt associated with being wrong and missing the way. Through the benefits of the Covenant and by acting to fulfill Passover, UnYeasted Bread, and Firstborn Children, Father and Son have attested to the authenticity of the Towrah.

However, as was the case with the first of these six statements of purpose, while the groundwork was laid to remedy the persistent encroachment of religion and politics upon Yisra’el in year 4000 Yah with the fulfillment of the first four Miqra’ey, this prophecy will be fulfilled in stages with the final act occurring on the Day of Reconciliations in year 6000 Yah so that we can Camp Out together forevermore. That is when Yahowah will place His Towrah

inside of the Covenant's children while writing His name on our hearts.

Chata'ah is typically translated as either "sin" or "guilt." However, since it is derived from *chata'*, it is more accurately depicted as "missing the way" or "going astray." To be *chata'ah* is to be "misled" and "wrong" about God. As such, *chata'ah* is caused by religion – the lone institution responsible for mass deception regarding the Almighty.

This brings us to the third statement of purpose, one which also directs our attention to Yowm Kipurym in year 6000 Yah. God promised *la kaphar 'awon* | to provide reconciliation for the perverse distortions associated with religious corruptions. Relative to Yisra'el, *kaphar* | restoration of the relationship is the prime objective. This is the verb which explains the purpose of the Day of Reconciliations. *Kaphar* also sits at the heart of the *Kaporeth* | Mercy Seat of the Ark of the Covenant. And both the Mercy Seat and this Miqra' are irrevocably linked to Dowd's return with his Father.

The Covenant was broken by Yisra'el, so for God's people to return to fellowship, the relationship must be reconciled – which is to be made harmonious again. The wrongs will have to be pardoned and forgiven, atoned and annulled.

The interesting thing about Kipurym is that unlike the other six Mow'ed which serve Yahuwdym and Gowym – the Day of Reconciliations is intended for Yisra'el. This denotes the day when God's people are reunited with one another and with Yahowah. A remnant will recognize Yahowah at long last and greet Him by name as He returns to Yaruwshalaim.

Therefore, *Yowm Kipurym* meets all of the previous criteria: it will occur on a predetermined date, it is for God's people, it will materialize in Jerusalem, it will bring

an end to religious rebellion, and it is the day Yahowah will place His *towrah* | guidance and signature within His people such that they will never again go astray or wander away from Him. And this means that the Messiah is speaking of his arrival as Messiah and King.

Yisra'el broke the Beryth by promoting “‘*awon* – perverse corruptions” of the truth. They went from right to wrong, liberated to servitude, enriched to impoverished, life to death, vindicated to condemned. ‘*Awon* depicts a precipitous fall because there is nothing more damaging to our relationship with God than trafficking in that which is inaccurate and untrustworthy. Far worse than ignoring Yahowah’s testimony is corrupting and perverting it, bending and twisting it, because doing so conceals the truth and provides false hope.

If you open a lexicon to *kaphar*, the first thing you are likely to read would be “to make atonement.” But that is a religious term, meaning “to make reparation to atone for sin.” As noted earlier, God has no interest in us begging for forgiveness because He has already facilitated our reconciliation – ending the prolonged divorce.

There is a secondary connotation to *kaphar* which begins to make sense when viewed in association with the work of the *Ruwach Qodesh*. On four occasions, including the Miqra’ of Kipurym, we are invited to approach the maternal manifestation of Yah’s light – the Set-Apart Spirit. Her intent is to “*kaphar* – cover us” in a Garment of Light.

In this way, *kaphar* is similar to being anointed, which also means “to coat or cover.” This correlation is significant because *Dowd* | David, as the exemplar of the Covenant, was anointed both with oil and by the *Ruwach*, symbolically demonstrating what God has planned for His children.

Moving to the fourth of six prophetic promises offered in association with seventy sevens, Yahowah stands ready to correct the consequence of *pesha'*, *chata'ah*, and *'awon* by *la bow' tsedeg 'owlam* | arriving with and bringing that which is eternally right, correct, accurate, and honest, thereby attaining everlasting vindication. Now that the relationship has been reconciled, Our Heavenly Father wants to surround us with that which is accurate and true, honest and reliable. He wants our relationship to be perfect and enduring. And for this to occur, He is committed to writing His *Towrah* | Guidance inside of us. We will have perfect and unencumbered access to the truth forevermore.

As we move past the first three promises to the fourth, we transition from Yahowah righting wrongs to wanting us to be right. Having rid the world of religion, He is celebrating our perfection. Having returned to 'Eden, all is good again between God and man.

The fifth statement of purpose is one that the religious can neither fathom nor accept. There were only two prophets after this pronouncement – Zakaryah and Mal'aky. Therefore, *Gabry'el* | God's Most Capable and Confident Individual revealed that all of this would *la chatam chazown wa naby'* | provide a personal seal and signature to the documentation and authenticity which curtails the flow of communication from God through the prophets.

Should you be curious, there is very little if anything useful or new in Revelation. The parts which are reliable are paraphrases of the actual prophets such as Dany'el, Yasha'yah, Yirma'yah, and Zakaryah. Revelation, itself, like the “Gospel of John,” fails Yahowah's *Towrah* test regarding His inspiration. Moreover, there are some 38 citations from Ezekiel in Revelations – one of which would be sufficient to condemn the book.

The continuous flow of revelations from Yahowah through His prophets, beginning with Moseh circa 1450 BCE would conclude 1000 years thereafter with Mal'aky circa 450 BCE. There would be no more.

However, Father and Son were not done fulfilling prophecy. They would act in year 4000 Yah to enable the promises relative to the first four Miqra'ey and then again in year 6000 Yah to engender the benefits of the final two Mow'ed. In so doing, they provided the final seal attesting to the validity of their witness.

The sixth provision is intriguing. *Gabry'el* | God's Most Effective Man and His Anointed said, "*wa la mashach qodesh qodesh* – and to anoint the Most Set Apart." He was speaking of himself and of the Mercy Seat within Yahowah's Home. *Mashach* conveys the idea of "dedicating a person or object for service, setting him or it apart through the process of anointing." To "anoint" addresses "covering the person or object with olive oil" – although sometimes it can be symbolically accomplished with water or blood depending upon the occasion, object, and purpose. This liquid can be applied in a variety of ways, from "spreading to smearing, from rubbing to sprinkling."

Olive oil is symbolic in its own right. It served as the purest source of light in the ancient world. Light conveys Yahowah's timeless nature, His energy, and the enlightenment He provides. Therefore, to be anointed in olive oil is to be covered in Yahowah's Spirit of Light. This symbolism suggests that the Anointed will manifest Yahowah's nature to enlighten us.

Olive oil was also rubbed on wounds to promote healing, a metaphor for salvation. It was an important part of a healthy diet, consistent with the nurturing nature of the Set-Apart Spirit. Olive oil was used symbolically throughout the *Miqra'ey* harvests. It was poured over fine

grain, representing saved souls, and either sent aloft by way of a wave offering or fire. This provided a visual picture of what happens to us when we are anointed by the Set-Apart Spirit.

Also, when it comes to *la mashach qodesh qodesh*, it is helpful to know that Messiah is from *Mashyach*, a derivative of *mashach*. So, if we were to consider the man most set apart unto Yahowah, the man most anointed by Yahowah, the man who is irrefutably *ha Mashyach* | the Messiah, our attention is drawn to Dowd | David.

This insight becomes especially relevant because there is a place which is also *qodesh qodesh* | most set apart – and that is the innermost chamber of Yahowah’s Home. This is the location of the *Kaporeth* | Mercy Seat of the Ark of the Covenant. And as we discovered in *Mow’ed* | Appointments volume of *Yada Yahowah*, when *ha Mashyach* Dowd returns with Yahowah, he will anoint the Mercy Seat with a smattering of blood, honoring the Towrah’s prescription for reconciliation during *Yowm Kipurym*.

The most *qodesh* of the Miqra’ey is actually *Chag Matsah*. Inclusive of Pesach and Bikuwrym, it was also the most difficult and painful to fulfill. It would necessitate Dowd serving as the Lamb, then his soul being sent to the place of separation from Yahowah as the redeeming sacrifice. Throughout, the *Ruwach Qodesh* | Set-Apart Spirit would serve as the prime facilitator, conveying Dowd’s *nepesh* to and from She’owl during Matsah. These aspects of *qodesh* | being set apart at work during the fulfillment of *Chag Matsah* may warrant the dual application of *qodesh qodesh*.

However, Kipurym is also *qodesh*, as is Dowd who will also be fulfilling it. And therefore, collectively, they are the *qodesh qodesh* | the most set apart. This will be especially so upon Dowd’s return. During Kipurym, the

Mashyach will reestablish Yahowah's Home with his words, placing it above the current location of the original Ark of the Covenant. Then Dowd will enter the *Qodesh Qodesh* and *mashach* | anoint the *Kaporeth* | Mercy Seat, facilitating the Towrah's promise to restore Yahowah's Family.

This will be the King's crowning achievement. He will fulfill the final *chathak* | decree made on behalf of God's people, doing so within his city. Poetically, profoundly, and prophetically, this will all occur in concert with *shabuwa'ym shib'iyim* | the promise of a second enriching and empowering, emancipating and enlightening *Shabuw'ah*, one for the original beneficiaries of *Chag Matsah* and the second for tomorrow's attendees at *Kipurym*.

Every promise Yahowah has made to Yisra'el through the seven Miqra'ey will be fulfilled as God's reunified family stands beside the King as he rids the Earth of Yisra'el's foes. Simultaneously, his Father will restore the planet so that we can *Sukah* | Camp Out together. The seven days of Shelters will then lead us into the final *Shabat* – the seventh millennium. *Chag Matsah* and *Kipurym* will work in harmony to produce the ultimate *Shabuw'ah* | Promise of the Shabat as Yisra'elites are emancipated, enriched, empowered, and enlightened – the vow of seven sevens fulfilled.

In this way, everything *qodesh* will be *tsedeq* | right again, including the 'Am of Yisra'el, Yahuwdah and Yaruwshalaim, occurring 'al *Mowryah* with the restoration of the *Beyth* for the *Beryth* through the *Towrah* and *Miqra'ey* so that we can enjoy the *Shabat*.

Therefore, the most set-apart individual, the man most frequently anointed, is returning to anoint the *qodesh Kaporeth* in the only *qodesh qodesh* place on Earth during the *qodesh Miqra'* of *Kipurym*. That is too many *qodesh* to

ignore. And therefore, Dowd's fulfillment of *Chag Matsah* with its wealth of *qodesh* designations in year 4000 Yah is what will enable the celebration of the *Miqra* of *Kipurym* with the *Mashyach* in year 6000 Yah.

Relative to the idea of being *qodesh* in this setting, there are three amazing references in the 89th *Mizmowr* – with the entire Psalm written to affirm that the *mashach qodesh qodesh* is God's beloved son, our returning Shepherd and Lamb, Messiah and King, *Dowd* | David. So, with the tenth chapter, *To Dowd or not to Dowd*, of *Coming Home* devoted to painting the portrait of the man speaking to us on this occasion, a summation of its highlights will be added to the conclusion of this chapter. And along with it, we will be all the wiser to reconsider 2nd *Shamuw'el* 7 in light of what we have just read.

Before we move on to the next statement, I'd like to explain where we have just been. *Gabry'el* | God's Most Capable and Courageous Man said...

“The many promises associated with Shabuwa'ah and the Shabat, along with the vows pertaining to the things Seven represents, even seventy sevens (*shabuwa'ym shib'iyim*), are determined and decreed, divided out and planned (*chathak*) on behalf of your people, the extended family ('*al 'am 'atah*), and upon your set-apart city and its distinctly uncommon inhabitants (*wa 'al 'iyr qodesh 'atah*) to bring an end to the religious rebellion, eliminating the revolting communal defiance and contrarian views (*la kalah ha pesha*'), to affix the signature which seals up the guilt associated with having missed the way, precluding ever being wrong again (*wa la chatham chata'owth*), to provide reconciliation for religious error, purging the perverse corruptions and twisted perversions (*wa la kaphar 'awon*), to arrive with and bring that which is eternally right, always correct, forever accurate and honest, thereby attaining everlasting deliverance and

vindication (*wa la bow' tsedeq 'owlam*), **to provide a personal seal and signature to revelation, confirming and completing these communications** (*wa la chatham chazown wa naby'*), **and to prophecy** (*wa naby'* – to the prophet), **while also anointing the Most Set Apart** (*wa la mashach qodesh qodesh*).” (*Dany'el* / Daniel 9:24)

This is Dowd's story, explaining why he was empowered and enriched, enlightened and enabled to fulfill the decree Yahowah had made to his people through the seven *Miqra'ey* | Invitations to be Called Out. With his arrival in Yaruwshalaim during *Chag Matsah* and again on *Yowm Kipurym*, he will bring an end to death and guilt, religious rebellion and contrarian views. With him serving as our lamb and shepherd, God's people will never stray again. With the relationship reconciled on these occasions, *Yisra'el* will be right forevermore, always correct and thus eternally vindicated. This is the summation of all prophecy. After the fulfillment of *Pesach* and *Matsah* leading to *Bikuwrym*, the fruition of God's promises transpire the moment Dowd anoints the Mercy Seat of the Covenant within the *Qodesh Qodesh* of God's Home on *Yowm Kipurym* to usher in *Sukah* in the *Yowbel* year of 6000 Yah.

And in this light, *shabuwa'ym shib'iym* represents the seventy centuries of the seven *Miqra'ey* which encompass the rich history of God's relationship with mankind.

Moving on, I suspect that you will be surprised as I was by what follows....

“Therefore (*wa*), **know** (*yada'* – it is beneficial for you to be aware by coming to possess the information required to recognize (qal imperfect jussive)) **and gain the insights to understand** (*wa sakal* – realizing that the best option is for you to be prudent after learning, succeeding and prospering by being attentive, properly educated, intelligent, and wise, perceiving (hifil imperfect jussive)) **that from** (*min*) **the going forth of the word** (*mowtsa'*

dabar – the stage being set to begin the process in accord with the message) **to return to restore** (*shuwb* – to bring back to its original state), **rebuilding** (*wa la banah* – and reestablishing), **Yaruwshalaim** (*Yaruwshalaim* – the Source of Teaching and Guidance on Reconciliation) **until the restoring testimony and eternal witness** (*‘ad* – up to, as far as, for an extension of time to become victorious and receive the spoils evidenced by the witness) **of the Son of the Sovereign who is conspicuously making this known, and who is providing the leadership and counsel** (*nagyd* – of the one who has officially obtained the status of being properly appointed, and who has expounded upon, announced, and proclaimed the message) **of the Mashyach | the anointed Messiah** (*mashyach* – the one who is set apart, anointed, and prepared to serve as authorized) **are seven sevens, and thus seven promises and fulfilled vows** (*shabuwa’ym shiba’ah* – contractual oaths fulfilled in harmony with the promises of *Shabuw’ah* over seven periods of seven weeks).

Therefore (*wa*), **in sixty-two weeks** (*shabuwa’ym sheshym wa shanaym* – based upon the promise of seven, in sixty and two weeks), **she will be restored** (*shuwb* – she will return and recover), **and rebuilt to reestablish and fortify** (*wa banah* – she will develop) **the way to grow and expand** (*rachob* – opening the way by expanding where people can congregate; from *rachab* – to grow larger and expand) **by being diligent and decisive** (*wa charuwts* – by becoming sharper, more determined, increasingly judgmental, separated and defensive) **in a troubled time of oppression** (*wa ba tsowq ha ‘ets* – during a period of anguishing subjugation, restrictions, constraints, and persecution, being harassed and pushed into a corner; from *tsuwq* – to constrain and oppress).” (*Daniel / My God is Judgmental / Daniel 9:25*)

Then after (*wa ‘achar*) **the sixty-two weeks** (*ha shabuwa’ym sheshym wa shanaym*), **the Anointed**

Messiah (*Mashyach*) will be cut off and separated (*karath*) but not for himself (*wa 'ayn la huw*’).” (*Daniel / Daniel 9:26 in part*)

Gabry’el | God’s Most Confident and Capable, Courageous and Combative Man, prefaced his prophecy with *yada’* and *shakal*. That is to say, by prudently processing this information, we will gain the insights needed to understand. He is the thinking man’s prophet.

When he is speaking, as is also the case with ‘Elyah and Yasha’yah, one’s brain needs to be engaged to keep pace. So, when he repeatedly indicates that to figure this out, we need to be discerning, learning by processing the information which he is providing in an intelligent manner, experience dictates that we follow his advice. In other words, we should consider how the pieces of the puzzle he has provided fit together as opposed to, say, plucking the *mashyach* references out of context to promote an agenda contrary to everything else he said. To be on the same page with the Messiah, we should linger on this page with him for a while.

He is predicting that there will be a public decree issued regarding the liberation of *Yahuwdym* | Jews from *Babel* | Commingling which Confuses. Therefore, it is worth considering the similarity between this and the decree to leave *Mitsraym* | the Crucibles of Religious and Political Oppression during Pesach to begin the *Yatsa’* | Exodus. This is because Yahowah introduced Pesach, Matsah, Bikuwrym, and Shabuw’ah to physically liberate the Children of Yisra’el from religious and political oppression. The process would continue with Yahowah explaining the Miqra’ey to Moseh within His Towrah | Guidance, which was likely received during Shabuw’ah. This ultimately led to God’s people entering the Promised Land.

The proclamation Dowd is currently addressing is similar. This time, Yahuwdym will be liberated from religious and political subjugation in *Babel* – the birthplace of the Beast which would evolve from Imperial Rome to Roman Catholicism. Not only would they be physically freed, Yahuwdym would be able to rebuild *Yaruwshalaim* | the Source of Guidance on Reconciliation and the City of Dowd.

After the passage of the specified time, Dowd's *nepesh* | soul would return to his city to serve his people by fulfilling Pesach and Matsah leading to Bikuwrym. Then the promise of enrichment and empowerment was honored during Shabuw'ah. In so doing, the *nepesh* | souls of Covenant Members would be allowed to come home, to survive the tyranny of Roman politics and the subjugation of the Roman Catholic religion.

Nearly 40 Yowbel thereafter, we are using Shabuw'ah and Taruw'ah to call the Covenant Family Home, back to the Promised Land, to their Messiah, and to Yahowah. This will culminate with the grand reunion during Dowd's return on *Kipurym* | Reconciliations, which leads to *Sukah* | Camping Out with our Father and His Family forevermore.

In this way, with the proclamation to leave *Babel* | Babylon and restore *Yaruwshalaim* | the Source of Guidance on Reconciliation, one event foreshadows the next, becoming a harbinger of what follows, each step liberating us from religious influence and political control so that we can come home and live as family.

In conjunction with the redemption of his people, the *Nagyd* | the Son of the Sovereign, by *nagyd* | publicly revealing what would occur, explaining how it would transpire, and then demonstrating the character and courage to bring this to fruition, is the one who is providing leadership and counsel as *ha Mashyach* | the Messiah. He

is fulfilling his vows and those of his Father over the course of the seven Mow'ed.

Recognizing that Dowd's gruesome and heroic portrayal of his soul's fulfillment of Pesach, Matsah, and Bikuwrym in the 22nd Mizmowr depicting what would happen to him more than 400 years prior to this proclamation, this pronouncement may be the most cathartic ever made...

“Then after (wa ‘achar) the sixty-two weeks (ha shabuwa’ym sheshym wa shanaym), the Anointed Messiah (Mashyach) will be cut off and separated (karath) but not for himself (wa ‘ayn la huw’).”

This self-portrait is awe-inspiring, so courageous, and compassionate. It is hard to properly convey the enormity of this moment. I am overwhelmed by what he had volunteered to endure and overjoyed by what he accomplished. I am also horrified by what the religious have done to cheat him and us of the magnitude of this gift.

I'm not immune to criticism either. Over the past 22 years, I've made more excuses for Daniel 9:25 and 26 than anything else in the Tanakh. And now, I know that it is only from the perspective of Dowd revealing what he would achieve that his words ring true.

The only prophetic statements which rival this in the challenges they pose to translation and understanding are 2 Shamuw'el 7 and Yasha'yah 9, both of which we'll consider again. It was in the first of these, reading Yahowah's response to Dowd wanting to build a home for Him, that we were finally able to resolve the identity of the son and king. And all that was required for it to be consistent with the whole of God's story was to understand the change in audience – from God speaking to Dowd through Nathan, to God speaking of him to us, and then back to speaking directly to His Son. The identity of the son in Yasha'yah 9 lay in the recognition that only one

name was given to identify him, just as there is only one person to whom all of the accolades are applicable.

If you recall, in the preamble to this prophecy, *Gabry'el* | God's Most Capable and Courageous Man listed many things which would be resolved as a result of what he would accomplish, some of which were achieved during *Chag Matsah* while most will be fulfilled upon Dowd's *Yowm Kipurym* return. They are listed together because they will be accomplished by the same Messiah. And speaking of *ha Mashyach*, if not Dowd, how would a new one have been anointed such that we could learn of him? Dowd had clearly stated that this would bring an end to prophecy. There would be no one for Yahowah to work with or speak through at this time.

Since we know the timing of the decree to rebuild Jerusalem, and we have done the math, we know that the Messiah's arrival was four days before Pesach in the Yowbel year of 4000 Yah, 33 CE, in absolute harmony with the Towrah's instructions. Since *ha Mashyach's* body was *karat* | cut down and died on Passover and then was *karat* | separated on UnYeasted Bread, a Shabat, with the Firstborn released and returned to his Father on Invitation of Firstborn Children, the individual fulfilling the Towrah's promises could not have been the founder of a Towrah-adverse religion. That would have been absurd.

Dowd knew that something special was going to occur in his city, *Yaruwshalaim* | the Source of Guidance Regarding Reconciliation, in 7 + 62 weeks of years from the pronouncement to return, not only because he was a prophet but, also, because he would endure it.

We have been given a starting point, one we will track down in a moment, pertaining to the announcement to return and restore Yaruwshalaim by the man who built Jerusalem into the City of David 3,000 years ago. He was the most prolific source of restoring testimony found

within Yahowah's eternal witness. Moreover, Dowd is the most conspicuous of Yisra'el's leaders and the most profuse counselor. He is also the preeminent Mashyach, having been anointed three times on Yahowah's instruction.

Once again, the timing, if we are to read it as such, is predicated upon *shabuwa'ym shiba'ah* | seven promises and contractual vows fulfilled in harmony with *Shabuw'ah* over seven periods of seven weeks. While Dowd will soon return to fulfill *Kipurym*, and then serve as the King of *Sukah*, the Son of God embodies *Bikuwrym*, and he is the product of *Shabuw'ah* – which occurs seven weeks later. He is Yahowah's *Bakowr* | Firstborn, the foremost beneficiary of *Shabuw'ah* | Seven Sevens. Yahowah has overtly empowered and enriched, enlightened and enabled Dowd.

Once home, the result would have nothing to do with buildings, plazas, broad avenues, defensive walls, or moats, as other translators will claim. When we turn to the verbal root of the words Dowd selected, we discover that what is going to be *shuwb* | restored and *banah* | established is *rachob* | the way to grow and expand by *charuwts* | being diligent and decisive. What is being foretold is the fulfillment of the first three Miqra'ey in year 4000 Yah because they provide the benefits of the Covenant – the means to grow and expand – for those who are diligent and decisive regarding the terms of acceptance.

We also learn that this will occur *ba tsowq ha 'ets* | in a troubling time of oppression, of anguishing subjugation, restrictions, and constraints. Dowd is speaking of Yahuwdym being persecuted and harassed by Imperial Rome and then pushed into a corner and confined by her Church.

While I'm anxious to reprise the math and verify the result, rather than interrupt the conclusion of this prophecy,

let's table the arithmetic until after we have listened to all Dowd has to share. After all, Dowd knew what was going to happen to himself and to his people, and he warned us about it, and nonetheless, Yahuwdym allowed it to occur...

“Then (*wa*) the people, the nation, and the army (*‘am* – the individuals and institutions) of the commanding officer and supreme leader who is making copious announcements and prolific declarations (*nagyd* – the absolute ruler conspicuously avowing, publishing, and confessing his message in your face) who is to come (*ha bow*’ – who will arrive (*qal* participle)) will attempt to corrupt, ravage, and destroy (*shachath* – will seek to ruin and render useless, castrate and cast off, annihilating (*hifil* imperfect)) the city (*ha ‘iyir* – the largest population center) and the Set Apart and the Sanctuary (*wa ha qodesh* – those and that which are separated and distinct, uncommon and devoted, both as individuals and as a Sanctuary).

And (*wa*) his demise, when he is cast off at the conclusion of this duration of time (*gets huw*’ – this completion of a period to be chopped down and torn asunder (note: *‘iyir*, *qodesh*, *‘am*, and *nagyd* are all masculine singular and could be addressed by *huw*’)), will be overwhelming and outrageous, especially intense with an overpowering of force (*ha sheteph* – manifesting an overbearing nature so as to be inundated), so that up to the very last moment in the end (*wa ‘ad gets* – as far as the completion of this duration of time to chop off and tear asunder), war (*milchamah* – a state of constant and continuous fighting) will be decreed, quickly decided upon and pronounced (*charats* – it will be determined, spoken about and certain) which will be devastating and desolating, appalling and horrifying (*shamem* – destructive and ruinous, wasteful and astonishing).”
(*Dany’el* / God is My Means to Decide between Vindication and Condemnation / Daniel 9:26)

A challenge to correctly rendering Dowd's intent in this statement is the realization he previously used *nagyd* to speak of himself as the "Son of the Sovereign." Often rendered "leader, officer, or official," especially as a "prince," who is "the son of a sovereign," the title can be good or bad depending upon the individual and circumstance. Also, since it is derived from *nagad*, which speaks of "making an announcement such that something becomes conspicuously known, to make a confession or proclaim a message," a *nagyd* is positive or negative based solely upon who is saying what to whom. In the initial reference, the message was overwhelmingly positive and the individual exceedingly altruistic, but now the opposite is true. Therefore, the Messiah is revealing that he has an evil counterpart, someone who is devoted to negating what he has achieved.

Should you venture into the recently completed review of Ezekiel in volumes 2 and 3 of the *Babel* series, you will come realize that Dowd's adversary is *ha Satan*. And we are expecting to see the Devil incarnate enter Jerusalem to foil Dowd's agenda and God's reunion with His people on the 1st of 'Abyb, April 4th, 2030, concurrent with the arrival of the two Witnesses.

Since Dowd will have been victimized by those affiliated with the Adversary during and following *Chag Matsah*, with the Romans torturing him and then religious Christians and Jews disavowing and discrediting his achievements, there is a continuity between those who destroyed the city and sanctuary in 70 CE, and again in 133 CE, even those who would abuse the Set-Apart People thereafter, and the Devil's Advocate. This being the case, we should be on the lookout for Roman Catholics and leaders from nations which emerged from the shadow of Imperial Rome. Also, since Dowd revealed that the 'am | people, nation, and army of the *nagyd* | military and political leader calling for the *shachath* | destruction of the

city are related to this Adversary, we can look to Macedonia as well due to the composition of the Legions which sacked Jerusalem. Although, identifying where he comes from is vastly less important than recognizing who he represents.

It is apparent that Dowd's evil opposite will flail and then fail before being sent off to She'owl in the fleeting moments of the 6th millennia. Upon his arrival, he will be bombastic, an outrageous character with an overwhelming presence and imposing manner. This Last Days Tour de Force will approach under the guise of a peacemaker, but he will quickly decide to rally the world against Israel, promoting a war that will be devastating and desolating.

As we discovered in the previous statement, at a time certain, 62 weeks of years after Yaruwshalaim is rebuilt, taking us forward in time to year 4000 Yah, or 33 CE, the Messiah was going to restore and reestablish the means for his people to thrive should they be diligent and decisive while being oppressed by Imperial Rome. He did so by fulfilling the Spring Mow'ed Miqra'ey, providing the benefits of the Covenant. However, after this time, the Roman Church, based upon Paul's letters, would replace the Anointed Messiah to establish a new covenant. They would position "Jesus Christ" as the Son of God and the Messiah instead of *Dowd* | David, the man Yahowah decreed both titles. Christianity's New Testament is the result.

So, this, rather than announcing the arrival of a Christian Messiah, who would die, but not for himself, says just the opposite. The actual Mashyach had this temporal existence cut short and then was separated from his Father to save his people. The greatest life ever lived, *Gabry'el* | God's Most Capable and Confident Individual, would perform the most heroic and compassionate act, but it would be for naught – tossed aside to make two upstart religions possible. The lone justification for calling "Jesus"

the “Christ” has been negated, eliminating the claims made by Christians and the denials which propelled Judaism’s emergence.

Paul and his Roman Church have conspired to corrupt and destroy Yahowah’s city and people. The ultimate expression of their desire will be manifest in the supreme leader who is to come. Verbose and authoritarian, his pronouncements and military interventionism will seek to negate and nullify Yaruwshalaim and Yahuwdym – even the remnant awaiting Yahowah’s return.

Since both are true, we can see the Towrahless One as outrageous and overpowering and we can view Dowd overwhelming him in the end. But until that time, the world will be engulfed in war, devastating and desolating conflict. It will be so destructive and ruinous, indeed, astonishing, appalling, and horrifying that the prophet is predicting nuclear conflagration.

In this way, the Messiah is using the past to prepare His people for the future. Just as Yahuwdym were given the opportunity to recognize the Passover Lamb and the fulfillment of *Chag Matsah* during a troublesome time, so it will be in the end. Yahuwdym are being afforded one final opportunity to accept what Dowd and his Father have done for them when they arrive together to enable the promise of Kipurym during the conclusion of the Time of Trouble.

In the interim, 3 years before the world goes up in smoke, this monstrous and demonic beast under the ruse of peacemaker will *gabar beryth* | confirm and strengthen a prevailing agreement, affirming his covenant *ha rabym* | with a great many, including plenty of rabbis, the preponderance of the populous, and numerous among the elite. This is an ode to the “Two-State Solution” or, as I refer to it, “The Final Solution.” He will impose the

conditions of UN Resolution 242, thereby certifying Israel's destruction.

What follows affirms what we have long known. While the Time of Ya'aqob's Troubles has already begun with the Islamic terrorist raid into Israel on October 7th, 2023, things will get even worse beginning in the fall of 2026 and last exactly ten years from the point of inception. And while the imposition of the suicidal Two-State Solution is ongoing as we speak, I suspect that it will take a nasty turn during Easter Week in 2027. Things will degrade quickly, with the worst Ya'aqob's Troubles endured during the last 3½ years – starting with the 1st of 'Abyb, 5997 Yah | April 3rd, 2030 at sunset. The Shabat will be outlawed, Pesach corrupted, and Matsah relegated to an ingredient. There will be no Kipurym for the Towrahless, putting God's gift out of reach. And Yahowah's Miqra'ey will be replaced with the likes of the Feast of the Beast where Dowd's body and blood are on the menu. There will be a No Moon Day, a Do Nothing Festival, and All Stupid Day for the faithful – each endorsed by Ezekiel's Lord.

It is the most abhorrent and appalling of abominations, a monstrous religious edict designed to stun and stupefy people far and wide. Robbed of their ability to be perceptive and think critically, the preponderance of people will die. And it will all happen quickly and decisively, paralyzing a world too traumatized to respond appropriately.

“And therefore (*wa*), he, as an exceedingly influential person, will vault himself into prominence by arrogantly confirming and imposing (*gabar* – he will strengthen and empower, then triumph by imposing a self-aggrandizing and overbearing) a treaty, a covenant agreement and arrangement (*beryth* – an international contractual compact and binding pledge) with a great many, including plenty of rabbis, the preponderance of

people, especially the elitists (*la ha rabym* – including plenty of rabbis, the preponderance of the populous, and with numerous among the elite) **either for one week, based upon a single promise, or during a particular Shabuw’ah** (*‘echad shabuwa’*).” (*Dany’el* / Daniel 9:27 in part)

The implication is that Satan’s Advocate will vault himself into prominence by convincing Progressive and Orthodox Israelis that they will achieve peace by breaking their nation into pieces and giving them to him to administer an Islamic state, with Israel retreating to her 1967 borders. The last time Muslims and Jews were in this position, the Arabs schemed to destroy Israel. The notion that it will be different this time is ludicrous. With Israel defenseless and vulnerable, Peace Now will rapidly devolve into a final and horrifying battle for control of what remains. This is Satan’s last-ditch effort to forestall Dowd’s homecoming on Kipurym by exterminating Jews. With no one to turn for support, the carnage will be considerable. And if not for Dowd’s return to defend his people, all would be lost.

Should I be interpreting Dowd’s prophetic testimony and the world stage correctly, we are in a position to understand why, immediately after his fulfillment of *Chag Matsah*, Dowd turned his sights upon his and his people’s Adversary. For him, it will seem as if going from one day to the next, progressing through the *Miqra’ey*. After giving Yisra’el an extension on life and redeeming his people during Pesach and Matsah, he became Yahowah’s Firstborn on Bikuwrym, tangibly showing the way home. Then following the Shabuw’ah and Taruw’ah Ingatherings, he will return on Kipurym to bring an end to Yisra’el’s Adversary. Yahowah will repair the damage and restore the war-ravaged Earth for Dowd to reign as King of Sukah. That is the plan as presented by *Gabry’el* | God’s Most

Capable and Combative Man – the very individual responsible for achieving it.

“But halfway through the week (*wa chatsy shabuwa*’ – at the midpoint of the seven years), he will stop the observance of the Shabat and seek to forestall the benefit of the sacrifice which had been freely offered as a gift (*shabath zebach wa minchah*).

The most extreme aspect (*wa ‘al kanaph* – upon a flight to the far extremity of being separated and distant, this wing) of this vile and abhorrent action of repulsive religious idolatry (*shiquwtsym* – of vile and repulsive edicts, detestable and abhorrent acts) will devastate, desolate, and incapacitate (*shamem* – stun and stupefy) up to the very end, bringing destruction and annihilation, along with the conclusion of the restoring witness (*wa ‘ad kalah* – a great longing with all-encompassing anxiety, ushering in complete and utter destruction while many die).

It will occur quickly and decisively, with determination and decrees (*wa charats* – it is certain and decided) profusely poured out (*natak* – being brought forth and expressed without restraint) upon the deserted, desolated, and destroyed who are astonished and stupefied and who will perish because they are too stunned to respond (*‘al shamem* – upon the devastated and destitute, the estranged and ravaged who are horrified and dismayed).” (*Dany’el* / God is My Means to Judge / Daniel 9:27)

And on that happy note, we conclude the 9th chapter of Dany’el. It is as bad as bad ever gets. Although now, the truth is evident: Dowd was speaking to us of his return to fulfill Chag Matsah and then again on Yowm Kipurym to save and reconcile his people.

As we will discover when we turn to the Adversary’s playbook in Ezekiel, for Satan to prevail in his quest to rise

above Yahowah in Yisra'el, he must negate what Dowd has achieved and forestall his return. Satan's influence with *Sha'uwl* | Paul and *Shim'own* | Peter in the creation of the New Testament, Imperial Rome and Roman Catholicism to impose the toxin on the world, Rabbi Akiba and the institutionalizing of Rabbinic Judaism to lead Jews away from the truth, and then Muhammad, through whom he became Allah and ushered in unmitigated anti-Semitism through Allahu-Akbar, has managed to negate Dowd's sacrifice for the preponderance of people. But to forestall Dowd's return, he must either persuade every remaining Jew to choose him over Yahowah or kill them all such that there is no one left to reconcile. And that is what is being explained in Daniel 9:27.

Now that we have listened to all Dowd had to say, it's time to fill in some of the gaps. And first among them is to return to the math itself. In this regard, it is helpful to know that a prophetic year isn't equivalent to a solar year. And so, to ascertain the number of days in "sixty-two weeks" of years, we should adjust our measurements to Yah's prophetic process. This consists of twelve months of 30 days – not the 365.242 to which we are accustomed.

This duration of time also differed from the Babylonian method because they observed a lunisolar year which added an intercalary month every five to six years to prevent the shifting of seasons. They were aware that the solar year was $365\frac{1}{4}$ days long, but a lunar calendar remained the only practical timekeeping device before mass communication and mechanics. A lunisolar system gave everyone a reliable means to "set their clocks." Every renewed moon marked the start of a new month.

The Jews used a different method with the same result. An intercalary month was added based on barley, the first grain to rise in the spring. Fruit harvested in the suburbs of *Yaruwshalaim* | Jerusalem was tested as they approached the nearest renewed moon to the vernal equinox. If the

grain was green and growing, still laden with water, it would dance in a hot pan placed above an open fire. In that case, the next renewing moon would designate the beginning of a new year. However, since this could lead to confusion over centuries of time, with no way to predict one year to the next in advance, the length of a prophetic year – 360 days – was established in *Bare'syth* / Genesis, where events related to the flood are given in both days and years.

The date of the “word which came forth to restore and rebuild Jerusalem” is presented in *Nachemyah* / Nehemiah. There we read...

“And it came to pass in the month of Nisan, in the twentieth year of King Artaxerxes, when...I [Nachemyah]...said to the king, ‘If it pleases the king, and if your servant has found favor in your sight, I ask that you send me to Yahuwdah, to the city of my fathers’ tombs, that I may rebuild it.’ ...So it pleased the king to send me.” (*Nachemyah* / Yah Comforts / Nehemiah 2:1-6)

Now that archeologists have discovered and translated thousands of cuneiform tablets from the ruins of Babylon, we have come to learn that Artaxerxes was not able to assume the throne until 464 BCE. That would make the twentieth year of his reign, and thus the starting date of *Dany'el's* | Daniel's prophecy, the 1st of *'Abyb* / Nisan, 444 BCE.

So, from the ‘Abyb 1, 444 BCE date, we must add 7 weeks of years (49 prophetic years) until Yaruwshalaim would be rebuilt. Then there would be another 62 weeks (434 prophetic years) for a total of 483 years until the one miscast by the Romans, but yet authorized by God, would fulfill Pesach.

To calculate his arrival, we must multiply 483 (49 + 434) years by the 360 days in the Towrah's prophetic

calendar. This equals 173,880 days, or 476 solar years plus an additional 20 days (when divided by 365.25), which we should then add to our starting date of Nissan 1 in 444 BCE – twenty years after Artaxerxes I secured the throne. Although, that’s not easy. The solar-lunar calendar used at the time by the Hebrews and Babylonians featured a 354-day year with the addition of 29.5 days for an additional lunar month 7 out of every 19 years. There was no Julian calendar at the time and the concept of a leap day to properly adjust the solar-lunar calendar wouldn’t be conceived until halfway through this period. That is all to say, Dowd’s intent with the prophecy was to get the thoughtful reader to realize that when he adds 476 years from Nisan in 444 BCE they would arrive in ‘Abyb in the Yowbel year of 4000 Yah. That is to say, in late April or early May 33 CE (realizing that there was no year zero in the Julian or Gregorian calendars). The rest was simple.

In 33 CE, the Vernal Equinox was on March 22nd. The nearest emerging lunar crescent was on March 19th. And therefore, 476 years and 20 days from the first day of the new year in 444 BCE brings us to the midpoint of Chag Matsah in 33 CE when the Messiah was cut off from the living on our behalf.

What has been lost on so many is how exquisitely the detail of the prophecy matched its fulfillment. Dowd’s entry into *Yaruwshalaim* | Jerusalem coincided with the day the paschal lamb would have been brought into the household, on the tenth day of ‘Abyb, when, just as they had in *Chazaqyah* | Hezekiah’s time, large crowds had gathered in *Yaruwshalaim* | the Source of Guidance on Reconciliation. He lived and walked among the people. They got to know him. And as the sun set, and the fourteenth day of ‘Abyb began, he observed the Passover feast, expecting us to remember and respect the role he played to fulfill the promise.

Dowd's sacrifice corresponded perfectly with the designated time of Passover. It was just before sunset on the fourteenth day of 'Abyb that his *nepesh* | soul surrendered his mortal body and Yahowah's Spirit.

The prophecy of the first *Miqra* | Invitation to be Called Out and Meet of *Pesach* | Passover was fulfilled literally, right down to the last detail. There should have been no mistaking what he had done – at least for those who “*darash* – consistently seek to know Yahowah, who read the Towrah to find the way to Him, who ponder the implications of the relationship He intended by diligently studying the Prophets.”

Showing our appreciation for what Father and Son have done, we should answer God's invitation and observe the *Miqra* of *Pesach*, keeping this appointment with Yahowah. The 14th day of 'Abyb is not difficult to establish. Passover is marked by the full moon closest to the spring equinox.

We should observe *Pesach* | Passover by seeking to understand the intent of Yahowah's instructions, doing as much of what the Towrah teaches as possible. This *Chag* | Feast should be celebrated with Yisra'el and the Covenant Family in mind. The menu is roasted lamb and unyeasted bread with olive oil and bitter herbs, consistent with that of the first celebrants.

While we are reminiscing over the promise of life eternal, we can focus on what occurred during the first Passover as Yahowah presents His story in *Shemowth* / Exodus 12 and 13. Then *qara* | read the prophecies in *Yasha'yah* / Isaiah 53 and *Mizmowr* / Psalms 22 and 88 – all of which are translated for your benefit within these volumes. They speak vividly of Father and Son's intent and provisions for their People, Yisra'el, and for Yahowah's *Beryth* | Covenant Family.

It is also instructive to contemplate the “coming leader” and his people, nations, institutions, and army. Should this be prophetic of Vespasian and Titus, using them as a harbinger of the Towrahless One, then we can examine the source of the Legions which were used to destroy the temple in 70 CE. These included the V Macedonica, XII Fulminata, and XV Apollinaris under the command of the future Emperors Vespasian and his son, Titus. And as an interesting comparison between good and evil, the precious metals contained in Yahowah’s Temple were used to fund the construction of the Colosseum in Rome – the ultimate showcase for all that ails humankind.

Since it is possible to extrapolate from the text that the “people” who destroyed the city and temple are “of the coming leader,” it behooves us to probe a little deeper if we want to know the country or region from which the Beast will emerge. Therefore, I have provided this quick historical review of the V Macedonica, XII Fulminata, and XV Apollinaris Legions.

Beginning with the V Macedonica, it was created by Octavian in 43 BCE. As the name implies, it was originally stationed in Macedonia, the home of Alexander the Great. Its symbol was the bull, identifying its spiritual allegiance. Around 6 CE, the V Legion was moved slightly northeast to Moesia, the Roman Province situated in the Balkans along the south bank of the Danube. This included the territories of the modern-day Republic of North Macedonia, Serbia, Bulgaria, Southern Moldova, and the Black Sea coastal region of Romania.

In 66 CE, Nero assigned the Macedonica Legion to Titus Flavius Vespasianus to counter the revolt in the Iudaea Province. After Galilee surrendered without a fight, the Vth conquered the Samaritans before camping in Emmaus, where tombstones dedicated to Macedonian soldiers remain to this day. Then after Nero’s suicide, and the proclamation of Vespasian as emperor, his son, Titus,

concluded the final siege and utter destruction of the city and temple. The Macedonian Legion returned home, eventually falling under the command of Emperor Hadrian. Ultimately the Vth Legion would be incorporated into the Byzantine army. But it is safe to say that its “people” at the time designated in the prophecy were principally Macedonians under the control of Rome.

The XII Fulminata Legion, whose emblem was the thunderbolt, was created by Julius Caesar in 58 BCE. He deployed it during the Gallic wars. Sixty years later, the XIIth was dispatched to guard the Euphrates River crossing near Melitene, in what is today Eastern Turkey. Six hundred years before Muhammad and his creation of Islam, and twelve hundred years before the Mongol subjugation of Anatolia gave rise to the Ottoman Empire, this region was populated by Assyrians and Kurds. It was a hotly contested swath of earth along a great river at the intersection of Asia, Africa, and Europe, a land that was controlled over the centuries by the Hittites, Babylonians, Assyrians, Persians, Greeks, and then Romans. But eventually the Byzantines, Ottomans, and Turks would claim dominion – oppressing both Armenians and Kurds in the process.

The Fulminata Legion’s most famous battle was Caesar’s campaign against Pompey and the Roman Senate in Pharsalus, Greece in 48 BCE during the Roman Civil War. It was by way of the XIIth that General Julius Caesar defeated the Roman Republic. A century later in 58 CE, the XIIth Legion was used by Nero to defeat the Parthians, restoring Armenia to Roman control. But just four years later, the Fulminata was defeated by the Parthians and Armenians and forced to retreat from the region.

Then in 66 CE, after the Zealot revolt had destroyed the Roman garrison in Jerusalem, the XIIth Legion was sent to retaliate. But it was immediately rejected by Gaius Gallus, the Legatus of Syria, when he saw that the XIIth

Legion was too weak to fight. Proving him right, while marching out of the region, the Legion was ambushed and defeated by the Galilean Zealot Eleazar ben Simon at Beit-Horon (named after a Canaanite deity) in Yisra'el. However, the XIIth would be reformed and rearmed, ultimately fighting so ruthlessly in support of Flavius Vespasian in the war, its soldiers avenged their defeat and facilitated their general's successful bid for the imperial throne. To a large degree, this fateful outcome occurred because the Jews were divided as various religious parties, landlords, and warlords vied for power.

After the destruction of the city and its temple, the Fulminata Legion was briefly sent back to guard the Euphrates border at Melitene, before being reclaimed by Vespasian, this time in the Caucasus to support the allied kingdoms of Iberia and Albania. The XIIth was deployed by Trajan to annex Armenia. So, the “people” marching under the banner of the Lightning Bolt were originally Romans who were gradually outnumbered by Assyrians and Kurds.

This brings us to the third Legion used to destroy Jerusalem: the XV Apollinaris. It was also recruited by Octavian. They bore the emblem of Apollo. The XVth was initially deployed in Sicily but was garrisoned in Illyricum – a Roman Province which overlapped much of Macedonia and today's Albania, Croatia, Bosnia Herzegovina, Montenegro, and Kosovo. In 6 BCE, the Legion fought for Emperor Tiberius against the Marcomanni in Pannonia – a region that is now Southern Hungary, Eastern Austria, Northern Croatia, Northwestern Serbia, Slovenia, and Bosnia. The Apollinaris remained in this region, fighting in Carnuntum along the Danube not far from Vienna until it was deployed to Syria by Nero in 61 CE to battle the Parthians.

The XVth Legion was sent to Alexandria briefly before engaging in the First Jewish Revolt. The XV Apollinaris

defeated the towns of Jotapata in Northern Israel and Gamla in the Golan Heights. Under Titus' command, they captured the Jewish traitor-turned-historian Josephus. Then after successfully suppressing the Jewish Revolt, the XVth returned to Carnuntum along the shores of the Danube. Therefore, the "people" of Apollo were a blend of Macedonians, Albanians, Serbs, Bosnians, and Croats.

Collectively then, Macedonians are the most prevalent among the "people of the coming leader." But we cannot exclude Romans, Armenians, and Kurds or, to a lesser degree, completely discount the possibility of Albanians, Serbs, Bosnians, and Croats. Altogether, this scenario fits beautifully with other revelations found in Dany'el which suggest that Satan's destructive messenger will hail from the intersection of the areas conquered by Alexander of Macedonia and later controlled by Imperial Rome. While the ultimate bad boy of history might emerge from the Balkans, it is likely that the Beast will call Macedonia home before he rises up to influence three of the following: Greece, Albania, Serbia, Kosovo, Bulgaria, Montenegro, Bosnia and Herzegovina, Croatia, Slovenia, and Italy, en route to beguiling the whole world to submit to his dictates.

Bringing this all together, the 9th chapter of Dany'el opens by asking us to recalibrate our perspective on what is being revealed...

"In the first year of (*ba shanah 'echad la*) Darius (*Daryawesh*), the son of (*ben*) Xerxes (*'Ahashwerowsh*), a descendant of (*min zera'*) Maday (*Maday*), who (*'asher*) reigned as king over (*malak 'al malkuwth*) the Chaldeans (*Kasdym*), (*Dany'el* 9:1) in the first year of his reign (*ba shanah 'echad la malak huw'*), I (*'any*), Dany'el (*Dany'el*), by being perceptive and discriminating, came to understand (*byn*) in (*ba*) the written scrolls (*ha sepher*) that the number of years (*misphar ha shanah*) which will transpire (*'asher hayah*) in the Word (*dabar*) of Yahowah (*Yahowah*) to (*'el*) the

Prophet (*naby*) **Yirma'yah** (*Yirma'yah*) **for the destruction** (*la charbah*) **of Yaruwshalaim** (*Yaruwshalaim*) **to be fulfilled and completed** (*la male*) **was seventy years** (*shibi'ym shanah*). (*Dany'el 9:2*)

I offered myself (*wa nathan 'eth paneh 'any*) **to the Almighty, my Lord and Upright One** (*'edon 'any ha 'elohym*), **to request** (*la baqash*) **intervention and while pleading for intercession or to be set apart as discriminating** (*taphilah*) **while longing for a favorable outcome** (*wa tachanuwn*), **abstaining from food in coarse common clothing** (*ba tsowm wa saq*) **and humility** (*'epher*). (*Dany'el 9:3*)

So, I chose to assess the situation and contemplate the implications because I sought a way to intervene that could be justified (*wa palal*) **concerning and approaching** (*la*) **Yahowah** (*YaHoWaH*), **my God** (*'elohym 'any*). **And I expressed my appreciation, acknowledging my familiarity with the factors associated with knowing** (*yadah*).

I said (*wa 'amar*), **'I think that this is vital that You respond** (*'ana*), **my Lord** (*'adony*), **the God** (*ha 'el*), **regarding the immensely important, especially intense, courageous, capable, and combative man** (*ha gadawl*) **who is respected and admired** (*wa ha yare*) **for having closely examined and carefully considered** (*shamar*) **the Covenant** (*ha beryth*), **and who demonstrates loyal love and devotion** (*wa ha chesed*) **to those who appreciate and prefer him** (*la 'achab huw*), **as well as for those who approach by observing** (*wa la shamar*) **the instructive conditions pertaining to what he has offered and expects in return** (*mitswah huw*). (*Dany'el 9:4*)

We have missed the way (*chata*) **and we are guilty of perverse corruptions and distortions** (*'awah*). **We have violated the standard** (*wa rasa*) **because** (*wa*) **we have rebelled** (*marad*).

We have turned away from (*wa suwr min*) the terms and conditions of Your relationship agreement (*mitswah 'atah*) and also from (*wa min*) Your means to make informed and rational decisions regarding the way to justly resolve disputes (*mishpat 'atah*). (Daniel 9:5)

We have not listened to (*wa lo' shama' 'el*) Your coworkers (*'ebed 'atah*), the prophets (*ha naby'*), who, to show the way to receive the benefits of the relationship (*'asher*), communicated the Word (*dabar*) in Your name (*ba shem 'atah*) to our leaders (*melek 'anachnuw*), to our societal, military, and economic elite (*sar 'anachnuw*), to our forefathers (*'ab 'anachnuw*), and also to all (*wa 'el kol*) the people (*'am*) of the Land (*ha 'erets*). (Daniel 9:6)

Approaching You (*la 'atah*) are those who are right (*ha tsadaqah*), but for us (*wa la 'anachnuw*) is the presence of confusion and shame (*bosheth ha paneh*).

It is the same to this day (*ka ha yowm ha zeh*) for the people of Yahuwdah (*la 'iysh Yahuwdah*) and the inhabitants of Yaruwshalaim (*wa la yashab Yaruwshalaim*), even for all Yisra'el (*wa la kol Yisra'el*), those who are nearby (*ha qarowb*) and those who are far away (*wa ha rachowq*) in all of the places (*ba kol ha 'erets*) which You have scattered them (*nadach hem sham*) due to their disloyalty and their fraudulent claims (*ba ma'al hem*). This makes them untrustworthy and unreliable, as well as in violation of the agreement (*'asher ma'al*) with You (*ba 'atah*). (Daniel 9:7)

Yahowah (*Yahowah*), on us (*la 'anachnuw*) is the presence (*paneh*) of confusion and humiliation as a result of our improper attitude (*bosheth ha paneh*), from our political and religious authorities (*melek 'anachnuw*) to our leaders' representatives (*wa la sar 'anachnuw*), as well as our forefathers (*la 'ab*

‘anachnuw), because we have erred, missing the way (*‘asher chata’*) to approach You (*la ‘atah*). (*Dany’el* 9:8)

According to (*la*) my Lord (*‘edown ‘any*), our God (*‘elohym ‘anachnuw*), the exceedingly merciful (*ha rachamym*), compassionate, and forgiving (*wa ha rachamym*), indeed (*ky*), we have rebelled (*marad*) against Him (*ba huw’*). (Daniel 9:9)

In addition (*wa*), we have not listened to (*lo’ shama’*) **Yahowah’s** (*Yahowah*), our God’s (*‘elohym ‘anachnuw*), voice (*ba qowl*) by having our steps guided by (*la halak ba*) **His Towrah | Teaching and Guidance** (*Towrah huw’*) which (*‘asher*) He provided (*nathan*) in our presence (*la paneh ‘anachnuw*) through the hand (*ba yad*) of His servants (*‘ebed*), the prophets (*ha naby’*). (Daniel 9:10)

All (*wa kol*) of **Yisra’el** (*Yisra’el*) has passed over (*‘abar*) **Your Towrah** (*‘eth Towrah ‘atah*) and has turned away (*wa suwr*), refusing to listen (*la bilty shama’*) to the sound of Your voice (*ba qowl ‘atah*).

As a result (*wa*), the curse of Allah (*‘alah*) will be poured out (*nathak*) upon us (*‘al ‘anachnuw*) in addition to (*wa*) the sworn promise (*ha shabuwa’*) which (*‘asher*) was written (*kathab*) in the Towrah (*ba Towrah*) of Moseh (*Mosheh*), the one working with (*‘ebed*) the Almighty (*ha ‘elohym*), because (*ky*) we have been wrong and have missed the way (*chata’*) according to him (*la huw’*). (Daniel 9:11)

He confirmed (*wa quwm*) with (*‘eth*) the words he revealed (*dabar huw’*), and which he spoke against us (*‘asher dabar ‘al ‘anachnuw*), in opposition to our judgment regarding our political and religious leaders (*wa ‘al shaphat ‘anachnuw*), who (*‘asher*) have ruled over us (*shaphat ‘anachnuw*), to bring (*la bow’*) great (*gadowl*) misery and suffering (*ra’ah*) upon us (*‘al ‘anachnuw*) which has not occurred (*‘asher lo’ ‘asah*) in

any other place under (*tachath*) the whole of the heavens (*kol ha shamaym*) similar to what has and will occur (*ka 'asher 'asah*) in Yaruwshalaim (*ba Yaruwshalaim*). (Daniel 9:12)

Consistent with what is written (*ka 'asher kathab*) in the Towrah (*ba Towrah*) of Moseh (*Mosheh*), all of this suffering and misfortune (*kol 'eth ra'ah ha zo'th*) has and will continue to come upon us (*bow' 'al 'anachnuw*). And yet, we neither request nor seek (*wa lo' chalah*) the presence of Yahowah, our God (*'eth paneh Yahowah 'elohym 'anachnuw*).

We cannot return because we have not changed (*lo' shuwb*) from (*min*) our depravity and corruptions (*'aown / 'awon 'anachnuw*), and that is because they affect our ability to be prudent and thus understand (*wa la sakal*) the breadth of Your support and verifications of Your reliability (*ba 'emeth 'atah*). (Daniel 9:13)

Therefore (*wa*), Yahowah (*Yahowah*) was vigilant, and He did not hesitate (*shaqad*) to bring these difficult circumstances and consequences upon us (*'al ha ra'ah wa bow' hy' 'al 'anachnuw*). Obviously (*ky*), Yahowah (*Yahowah*), our God (*'elohym 'anachnuw*), is right (*tsadyq*) in everything He does (*'al kol ma'aseh huw'*), including when He acts for the benefit of the relationship (*'asher 'asah*). Therefore, it is we who have not listened to Him speaking to us (*wa lo' shama' ba gowl huw'*). (*Dany'el* 9:14)

And so then (*wa 'atah*), wanting to provide the benefits of the proper way (*'asher*), our God (*'elohym 'anachnuw*) descended to withdraw (*yatsa'*) your people (*'eth 'am 'atah*) from the land of subjugation by religious and political tyrants (*min 'erets Mitsraym*) with a firm and unyielding, resolute and uncompromising hand (*ba yad chazaq*).

Since then (*wa*), you have made (*'asah*) a reputation for yourself (*la 'atah shem*) which is similar to today (*ka ha yowm ha zeh*). We have been mistaken and have gone astray (*chata*'), having condemned ourselves (*rasha*'). (Daniel:15)

O my Upright One (*'edown 'any*), in a manner consistent with all that makes You worthy and right (*ka kol tsadaqah 'atah*), withhold (*shuwb na*') Your frustration (*'aph 'atah*), Your displeasure and antagonism (*wa chemah 'atah*) toward Your city, Jerusalem (*min 'iyir 'atah Yaruwshalaim*), Your Set-Apart Mountain (*har qodesh har*), even (*ky*) toward our offenses (*ba chete' 'anachnuw*) and our guilt (*wa ba cheta' 'anachnuw*), in addition to the misdeeds and religious perversity (*wa ba 'awon*) of our ancestors (*'ab 'anachnuw*).

Yaruwshalaim | Jerusalem (*Yaruwshalaim*) and Your people (*wa 'am 'atah*) are dishonored and seen as contemptible (*la cherphah*) among all who surround us (*la kol sabyb 'anachnuw*). (*Dany'el* 9:16)

This being so (*wa 'atah*), our God (*'elohym 'anachnuw*), choose to listen and be receptive (*shama*') to the plea for intercession and desire to be set apart as discriminating (*'el taphilah*) made by Your servant (*'ebed 'atah*), along with his longing for mercy and compassion (*wa 'el tachanuwn huw'*), for the light of Your presence to shine (*wa 'owr paneh 'atah*) upon Your Set-Apart people and place (*'al miqdash 'atah*) for the benefit of the deserted (*la ma'an shamem*), my Lord (*'edown 'any*). (*Dany'el* 9:17)

My God (*'elohym 'any*), incline Your ear (*natah 'ozen 'atah*) and listen (*wa shama*'). Open Your eyes (*paqach 'any 'atah*) and see (*wa ra'ah*) our ravaged and deserted places (*shamem 'anachnuw*) and the city (*wa ha*

'iyer) which ('asher) invite and call out (qara') in Your name (shem 'atah 'ah hy').

However (ky), not upon our righteousness ('al tsadaqah 'anachnuw) because we would fail (naphal). Our plea for mercy (tachanuwn 'anachnuw) in Your presence (la paneh 'atah) is because of (ky 'al) Your compassion (rachamym 'atah) which is great (ha rab). (Dany'el 9:18)

My Lord ('adony), I am emphatic in wanting You to listen (shama'). My Lord ('adony), I am insistent and emotional in my appeal for You to remove the guilt and forgive (salach).

My Lord ('adony), on my own initiative, I believe that it is essential that You pay attention and become responsive (qashab) because it is vital that You act (wa 'asah).

Do not remain inactive, be hesitant, or delay and do not wait any longer or even do something different ('al 'achar) for Your own sake (la ma'an 'atah), O my God ('elohym 'any), because indeed (ky), Your name (shem 'atah) is called (qara') over and above Your city ('al 'iyer 'atah) and upon Your people (wa 'al 'am 'atah).' (Dany'el 9:19)

Then (wa) I was conversing ('owd 'any dabar) and pondering questions while contemplating their answers (wa palal), expressing gratitude for casting aside (wa yadah) my pardonable offenses for having missed the way (chata'ah 'any) and the consequence of my people, Yisra'el, going astray (wa chata'ah 'am 'any Yisra'el), presenting (naphal) my earnest request for the favor of being able (tachinah) to approach the presence of (la paneh) Yahowah (YaHoWaH), my God ('elohy), on ('al) the set-apart (qodesh) mountain (har) of my God ('elohy). (Daniel 9:20)

While I was continuing to (wa 'owd 'any) communicate, (dabar) with the intent of being distinct and different ('el taphilah), then (wa) **Gabry'el** | God's Most Confident and Capable, Courageous and Combative Individual (wa Gabry'el), the man (ha 'iysh) whom, to reveal the proper path ('asher), I had seen (ra'ah) during the initial prophetic revelation (ba ha chazown ba ha tachilah), offering advice while preoccupied with the destruction of existing militaries, maneuvering quickly between battles (ya'aph ba ya'aph), reached out to make contact with me (naga' 'el 'any) around the time of the evening (ka 'eth 'ereb) offering, the apportionment which is bestowed as a gift (minchah). (Dany'el 9:21)

So (wa) he made the connections to encourage understanding (byn). He spoke with me (wa dabar 'im 'any), and he said (wa 'amar), **Dany'el** (Dany'el), now at this time in this sequence of events ('atah), I have come forth (yatsa') to provide insights and instruction which, if you are circumspect and considerate, will promote (la sakal 'atah) understanding through discernment (bynah). (Daniel 9:22)

In the beginning, the sickening and wearisome (ba tachilah) matter (dabar) of your desire for favors and your pleading for mercy (tachanuwn 'atah) was brought up (yatsa'). So, I, myself, have returned and come (wa 'any) to conspicuously report an informative announcement, making this known (la nagad), because (ky) you are overly needy (chamadowth 'atah).

Therefore (wa), you will want to be considerate and strive to understand, being diligent and systematic in your evaluation (byn) of this message (ba ha dabar), choosing to make the connections needed to comprehend (wa byn) what is being revealed (ba ha mar'eh).' (Dany'el 9:23)

The many promises associated with Shabuw'ah and the Shabat, along with the vows pertaining to the things Seven represents, even seventy sevens (*shabuwa'ym shib'iym*), are determined and decreed, divided out and planned (*chathak*) on behalf of your people, the extended family ('*al 'am 'atah*), and upon your set-apart city and its distinctly uncommon inhabitants (*wa 'al 'iyr qodesh 'atah*) to bring an end to the religious rebellion, eliminating the revolting communal defiance and contrarian views (*la kalah ha pesha*'), to affix the signature which seals up the guilt associated with having missed the way, precluding ever being wrong again (*wa la chatham chata'owth*), to provide reconciliation for religious error, purging the perverse corruptions and twisted perversions (*wa la kaphar 'awon*), to arrive with and bring that which is eternally right, always correct, forever accurate and honest, thereby attaining everlasting deliverance and vindication (*wa la bow' tsedeq 'owlam*), to provide a personal seal and signature to revelation, confirming and completing these communications (*wa la chatham chazown wa naby*'), and to prophecy (*wa naby*' – to the prophet), while also anointing the Most Set Apart (*wa la mashach qodesh qodesh*). (*Dany'el 9:24*)

Therefore (*wa*), know, because it is beneficial for you to be aware by coming to possess the information required to recognize reality (*yada*') and gain the insights to understand, realizing that it is prudent after learning to perceive (*wa sakal*) that from (*min*) the going forth of the word (*mowtsa' dabar*) to return to restore (*shuwb*), reestablishing (*wa la banah*), *Yaruwshalaim* | the Source of Teaching and Guidance on Reconciliation (*Yaruwshalaim*) until the restoring testimony and eternal witness ('*ad*) of the Son of the Sovereign who is conspicuously making this known, and who is providing the leadership and counsel (*nagyd*) of the *Mashyach* | the anointed Messiah (*mashyach*) are seven

sevens, and thus seven promises and fulfilled vows (*shabuwa'ym shiba'ah*).

Therefore (*wa*), **in sixty-two weeks** (*shabuwa'ym sheshym wa shanaym*), **she will be restored** (*shuwb*) and **rebuilt to reestablish and fortify** (*wa banah*) **the way to grow and expand** (*rachob*) **by being diligent and decisive** (*wa charuwts*) **in a troubled time of oppression** (*wa ba tsowq ha 'ets*). (Daniel 9:25)

Then after (*wa 'achar*) **the sixty-two weeks** (*ha shabuwa'ym sheshym wa shanaym*), **the Anointed Messiah** (*Mashyach*) **will be cut off and separated** (*karath*) **but not for himself** (*wa 'ayn la huw'*).

Then (*wa*) **the people and nation, even the army** (*'am*), **of the commanding officer and supreme leader who is making copious announcements and prolific declarations** (*nagyd*) **who is to come** (*ha bow'*) **will attempt to corrupt, ravage, and destroy** (*shachath*) **the city** (*ha 'iy*) **and the Set Apart and Sanctuary** (*wa ha qodesh*).

And (*wa*) **his demise, when he is cast off at the conclusion of this duration of time** (*qets huw'*), **will be overwhelming and outrageous, especially intense with an overpowering of force** (*ba ha sheteph*), **so that up to the very last moment in the end** (*wa 'ad qets*), **war** (*milchamah*) **will be decreed, quickly decided upon and pronounced** (*charats*) **which will be devastating and desolating, appalling and horrifying** (*shamem*). (*Dany'el* 9:26)

So (*wa*), **he, as an exceedingly influential person, will vault himself into prominence by arrogantly confirming and imposing** (*gabar*) **a treaty, a covenant agreement and arrangement** (*beryth*) **with a great many, including plenty of rabbis, the preponderance of people, especially the elitists** (*la ha rabym*), **either for**

one week, based upon a single promise, or during a particular Shabuw'ah (*'echad shabuwa'*).

And then either halfway through the week, in the midst of the promise, or during Shabuw'ah (*wa chatsy ha shabuwa'*), he will stop the observance of the Shabat and seek to forestall the benefit of the sacrifice which had been freely offered as a gift (*shabath zebach wa minchah*).

The most extreme aspect (*wa 'al kanaph*) of this vile and abhorrent action of repulsive religious idolatry (*shiquwtsym*) will devastate, desolate, and incapacitate (*shamem*) up to the very end, bringing destruction and annihilation, along with the conclusion of the restoring witness (*wa 'ad kalah*).

It will occur quickly, demonstrably, and decisively, with determination and decrees (*wa charats*) profusely poured out (*natak*) upon the deserted, desolated, and destroyed who are astonished and stupefied and who will perish because they are too stunned to respond (*'al shamem*).'" (*Dany'el / God is My Means to Judge / Daniel 9:27*)



There are many scores of prophetic pronouncements which serve to affirm that Dany'el 9 was both orchestrated by Dowd and is descriptive of his fulfilment of the Mow'ed Miqra'ey. And so as promised, I would like to share some of my favorites with you. I will do so in summary form and with minimal commentary since they are amplified elsewhere.

We will cover these in chronological order beginning with Shamuw'el – which is the first prophecy I attempted to translate some 22 years ago. The last time we

contemplated its significance was following this statement in the midst of Zakaryah's pronouncements regarding Dowd's role in the fulfillment of Yowm Kipurym...

“Say to him (*wa ‘amar ‘el huw’ la ‘amar*), ‘Thus says Yahowah (*YaHoWaH*) of the heavenly messengers (*tsaba’*), by communicating (*la ‘amar*), ‘Behold, look now and see (*hineh*), the individual (*‘ysh*) who is known as and is named (*shem huw’*) *Tsemach* | the Branch (*Tsemach*) will branch out and grow in his place (*wa min tachath huw’ tsamach*), and he will build at that moment in time (*wa banah*) the Royal Residence and Temple (*hykal*) of Yahowah (*YaHoWaH*). (*Zakaryah* 6:12)

He will construct (*banah*) the Royal Residence, the Temple (*‘eth hekal*), of Yahowah (*YaHoWaH*) while his authority, honor, and countenance (*howd*) are lifted up and upheld (*nasa’*). Then (*wa*) he will sit and remain (*yashab*) upon his throne (*‘al kise’ huw’*) and he will govern with symbolic narratives, showing leadership by explaining things in a memorable way by making the kind of comparisons which lead to understanding (*mashal*).

Additionally (*wa*), he will be (*hayah*) adorned in priestly garments (*kohen*) upon his seat of honor (*‘al kise’ huw’*). Advice and counsel (*‘etsah*) on peace and prosperity, satisfaction and contentment, and the blessings of reconciliation and freedom (*shalowm*) will exist (*hayah*) to encourage understanding by making the connections between both of these responsibilities (*bayn shanaym hem*).”” (*Zakaryah* / Remember Yahowah / Zechariah 6:13)

Then, as now, this becomes especially relevant in determining who is the Son of God, who is returning as King, and who will restore Yahowah's Home...

“It came to pass (*wa hayah ky*) when the king sat down and relaxed in his home (*ha melek yashab ba beyth*

huw’), because **Yahowah** (*wa YaHoWaH*) had given him comforting respite (*nuwach la huw’*) from his adversaries and rancorous foes (*min sabyb min kol ‘oyeb huw’*), (*Shamuw’el 2 7:1*) that the king said (*wa ‘amar ha melek*) to Nathan, the prophet (*‘el Nathan ha naby’*), ‘Please look around (*ra’ah na’*). I live (*‘anoky yashab*) in a house of cedar (*ba beyth ‘erez*), but the Ark of God (*wa ‘arown ha ‘elohym*) sits within curtains (*yashab ba tawek ha yarya’ah*).’ (*Shamuw’el / 2 Samuel 7:2*)

So, Nathan said to the king (*wa ‘amar Nathan ‘el ha melek*), ‘Choose to go and do all that is in your best judgment (*kol ‘asher ba lebab ‘atah*) because, surely (*ky*) **Yahowah** is with you (*Yahowah ‘im ‘atah*).’ (*Shamuw’el 2 7:3*)

However, that evening (*wa hayah ba ha laylah ha huw’*) the word of **Yahowah** came to Nathan (*dabar Yahowah hayah ‘el Nathan*). He conveyed (*la ‘amar*), (*Shamuw’el 2 7:4*) ‘Go and tell (*halak wa ‘amar ‘el*) Dowd, My coworker (*Dowd ‘ebed ‘any*), that this is what **Yahowah** says (*koh Yahowah ‘amar*). “Why should you build Me a home to live in (*ha ‘atah banah la ‘any beyth la yashab ‘any*)? (*Shamuw’el 2 7:5*)

Indeed (*ky*), I have not lived (*lo’ yashab*) in a house (*ba beyth*) since the time (*wa min yowm*) that I lifted up to be with Me (*‘alah ‘any ‘eth*) the Children of Yisra’el (*beny Yisra’el*) out of the crucibles of oppression in Mitsraym (*min Mitsraym*). Then as an ongoing witness to the restoring testimony, up to (*wa ‘ad*) this day (*ha yowm ha zeh*), I have been moving about (*wa hayah halak*) in a tent dwelling as a tabernacle and home (*ba ‘ohel wa ba mishkan*). (*Shamuw’el 2 7:6*)

During any of that time, when showing the way to the benefits of the relationship, that (*ba kol ‘asher*) I traveled (*halak*) with all of the Children of Yisra’el (*ba kol beny Yisra’el*), did I say a single word (*ha dabar*

dabar) to one (*'eth 'echad*) of the leaders of the tribes of Yisra'el (*shebet Yisra'el*), whom I instructed (*'asher tsawah*) to shepherd (*la ra'ah*) My people (*'eth 'am 'any*), Yisra'el (*Yisra'el*), to say (*la 'amar*), **'So why not (*la mah lo*) build for Me a house of cedar (*banah la 'any beyth 'erez*)?** (*Shamuw'el 2 7:7*)

Now, therefore (*wa 'atah*), this is what you should say (*koh 'amar*) to My associate, Dowd (*la 'ebed 'any la Dowd*), as a result (*koh*) Yahowah of the spiritual implements (*Yahowah tsaba'*) says (*'amar*), **"I took you (*'any laqach 'atah*) from the sheepfolds (*min ha neweh*), from chasing after lambs (*min 'achar ha tso'n*), to be the conspicuous and informative leader (*la hayah nagyd*) among My People (*'al 'am 'any*), over Yisra'el (*'al Yisra'el*).** (*Shamuw'el 2 7:8*)

I have been with you (*wa hayah 'im 'atah*) throughout it all (*ba kol*) revealing the benefits of the relationship (*'asher*) as you journeyed through life (*halak*). I have cut off (*wa karat*), accordingly, all of your enemies (*'eth kol 'oyeb 'atah*) from your presence (*min paneh 'atah*).

And I have engaged on your behalf to make for you (*wa 'asah la 'atah*) an exceptionally important name, the greatest designation, and the most distinguished reputation (*shem ha gadowl*), when compared to the most glorified designations (*ka shem ha gadowl*) pursuant to the relationship (*'asher*) on the Earth (*ba ha 'erets*). (*Shamuw'el 2 7:9*)

Furthermore (*wa*), I will appoint and establish (*sym*) a dwelling place (*maqowm*) for My People (*la 'am 'any*), Yisra'el (*la Yisra'el*). I will plant them (*wa nata' huw'*) such that they may abide (*wa shakan*) below throughout a less chaotic time than this (*tachath huw'*) and no longer be agitated, anguished, or terrorized (*ragaz 'owd*). They will not continue to be (*wa lo*)

yasaph) afflicted or degraded, disparaged or denigrated (*'anah*), by unjust and harmful sons, perverted and violent descendants of evil (*beny 'awlah*), as will have formerly been the case (*ka 'asher ba ha ri'shown*). (*Shamuw'el* 2 7:10)

From the day (*wa la min ha yowm*) which, for the benefit of the relationship (*'asher*), I appointed and instructed (*tsawah*) Judges (*shaphat*) on behalf of My people (*'al 'am 'any*), Yisra'el (*Yisra'el*), I will provide a respite (*wa nuwach la 'atah*) from all of your enemies (*min kol 'oyeb 'atah*).

In addition (*wa*), Yahowah (*Yahowah*) is boldly and publicly announcing to you (*nagad la 'atah*) that, indeed (*ky*), He will act, engaging with you to create the family and home of Yahowah (*beyth 'asah la 'atah Yahowah*).” (*Shamuw'el* 2 7:11)

God was promising to announce and then implement a plan whereby He would engage with Dowd to establish the Family of Yahowah. He was, therefore, addressing Dowd's role in fulfilling Chag Matsah which made this possible.

“Surely (*ky*), your time will be thoroughly proclaimed and completely fulfilled (*male' yowmym 'atah*). Then after your relaxing rest (*wa shakab*) with your fathers (*'eth 'ab 'atah*), I will rise up and take a stand to bring to fruition (*quwm*) with what you have sown (*'eth zera' 'atah*), something more in the end without hesitation for you (*'achar 'atah*). For the benefit of the relationship (*'asher*), it will be extracted and withdrawn (*yatsa'*) out of a small particle of your physiological nature (*min me'eh*).”

Yahowah speaking of taking a stand with Dowd's physiological nature, which would have been required to fulfill Passover as the Pesach 'Ayil. And at this point God stops talking to Dowd directly and begins speaking to us about him...

“Therefore (wa) I will establish (kuwn) his reign over his kingdom (‘eth mamlakah huw’). (Shamuw’el 2 7:12) He, himself, shall restore and rebuild (huw’ banah) the family home (beyth) for (la) My name (shem ‘any). And (wa) I will prepare and establish (kuwn) the throne (‘eth kise’) of his kingdom (mamlakah huw’) forevermore as a continuing witness (‘ad ‘owlam). (Shamuw’el 2 7:13)

I was, I am, and I always will be (‘any hayah) for him (la huw’) as a Father (la ‘ab) and (wa) he was, is, and always will be (huw’ hayah) for Me as (la ‘any) a son (la ben).

So when that which is associated with him is warped and perverted, twisted such that it is contrary to what has been stated (‘asher ba ‘awah huw’), I will resolve the dispute against him, vindicating him, deciding with him to expose and issue a condemnation (wa yakah huw’) against the weapons and staves wielded by rulers of the nations (ba shebet) of men (‘ishym) and against (wa ba) the fungus and plague that has fallen (nega’) upon the descendants (ben) of ‘Adam (‘adam).” (Shamuw’el 2 7:14)

And therein is a perfect explanation of the religious crusade to transfer the promises made to the Messiah to create a Christ. God was not a fan...

“Therefore (wa), My steadfast devotion, enduring love, commitment to the relationship, and unmitigated favor (chesed ‘any) will not be removed from him, be disassociated or diminished regarding him, nor replaced, substituting another for him (lo’ suwr min huw’) as was the case when (ka ‘asher) I turned away from and completely rejected (suwr min) associating with (‘im) Sha’uwl (Sha’uwl) whom, to show the proper way (‘asher), I removed (suwr) from your presence (min la paneh ‘atah).” (Shamuw’el 2 7:15)

In the debate between Dowd as the Son of God and Sha'uwI as the Devil's Advocate, Yahowah has taken sides, and that's good for Jews and unfortunate for Twistians. And now, having concluded speaking to us about His Son, Yahowah concluded the prophecy addressing Dowd directly...

“And so (wa), your family (beyth ‘atah) and (wa) your position of authority, your kingdom and reign (malakah ‘atah), are assured, as it is trustworthy and dependable, firmly established, credible, and enduring (‘aman) forever as a continuing witness (‘ad ‘owlam) in My presence (la paneh ‘atah). Your throne and seat of honor (kise’ ‘atah) will be (hayah) established and sustained (kuwn) forevermore as restoring testimony (‘ad ‘owlam).” (Shamuw’el 2 7:16)

Consistent with all of these words (ka kol ha dabarym ha ‘eleh) and in accord with (wa ka) the entire revelation (kol ha chizyown ha zeh), in this manner, Nathan accurately conveyed this (ken dabar Nathan) to Dowd (‘el Dowd).” (Shamuw’el / Listen to Him / 2 Samuel 7:17)

It is hard to imagine how anyone could remain confused, wondering whether Yahowah is addressing Dowd, His Beloved Son, our Messiah and King, the Shepherd and the Lamb, or a misnomer who was never addressed prophetically. If this were a contest between man and myth, it concludes with a score of 1,000 to 0.

And yet, there are a million more Christians than Covenant Members honoring Dowd's contribution to our lives. How is that possible in a supposedly rational world?

Let's continue to reinforce what should have been obvious and yet has been misappropriated and misrepresented in Dany'el 9 to create a god named "Christ" and a religion called "Christianity." We can correct these errors and reinforce the truth by turning to the 2nd Mizmowr

which was written by the very prophet who has been speaking to us. He asks...

“For what reason, one should ask (*la mah*), do noisy and confused throngs of scheming and rebellious Gentiles gather together to conspire in open defiance (*ragash gowym*)?”

The people of such places who are transformed while massing under an antiquated and unifying religious, political, and / or conspiratorial leader (*wa la'om*) choose to plot and speak (*hagah*) in vain, deluded in their fantasies (*ryq*). (*Mizmowr* 2:1)

The rulers (*melek*) of the Earth (*'erets*), solely on their own initiative, continually set themselves up (*yatsab*). Those who govern (*rozen*) conspire and rebel (*yasad*) altogether (*yachad*) against (*'al*) Yahowah (*Yahowah*) and (*wa*) against (*'al*) His *Mashyach* | Anointed (*mashyach huw'*).” (*Mizmowr* 2:2)

Yahowah perceives Christianity as an attack on His Son, the Mashyach, Dowd, because these titles were removed from him to create the illusion of Jesus.

“Let us choose of our own volition to break away and pull off (*nathaq*) their bonds which trap and ensnare (*'eth mowserah hem*). We should want to reject and throw away (*wa shalak*) from us (*min 'anachnuw*) their twisted and interwoven threads which bind and immobilize (*'aboth hem*). (*Mizmowr* 2:3)

He who inhabits, establishing His dwelling place (*yashab*) in the heavens (*ba ha shamaym*) holds them in contempt and will pulverize them (*sachaq*). Yahowah (*Yahowah*) ridicules their foreign behavior and mocks their unfamiliar and irrational statements (*la'ag la hem*). (*Mizmowr* 2:4)

At this time and place (*'az*), He will communicate, expressing Himself (*dabar*) toward them (*'el hem*)

showing His frustration and resentment (*ba 'aph huw'*) and in His burning indignation (*ba charown huw'*), will overwhelm and bewilder them (*bahal hem*). (*Mizmowr 2:5*)

I, myself, have offered leadership (*wa 'any nasak*) **providing counsel through my governance** (*melek 'any*) **upon** (*'al*) **Tsyown | the Signs Posted Along the Way** (*Tsyown*), **my Set-Apart Mountain** (*har qodesh 'any*). (*Mizmowr 2:6*)

I will choose to account for, proclaiming in writing (*saphar*) **the decree, serving as a clearly communicated prescription for living** (*choq*) **of the Almighty** (*'el*) **which Yahowah** (*Yahowah*) **conveyed** (*'amar*) **to me** (*'el 'any*), **'You are My son** (*ben 'any 'atah*). **This day** (*ha yowm*) **I** (*'any*) **bring you forth as your Father** (*yalad 'atah*).” (*Mizmowr 2:7*)

So why are billions confused, denying Dowd and accrediting Jesus with a title Yahowah clearly delineated long ago?

“Feel free to ask questions about this, seeking to learn the answers because literally out of Me and from Me (*sha 'al min 'any*) **there will be an inherited share of the land of the gentile nations that will be given to you and to successive generations** (*gowym nachalah 'atah*), **even unto** (*wa*) **the distant reaches of the Earth and the material realm** (*'ephes 'erets*) **becoming your property** (*'achuzah 'atah*).” (*Mizmowr / Lyrics to be Sung / Psalm 2:8*)

Demonstrating that Dowd’s life serves as a metaphor for Yisra’el, consistent with its depiction in Shamuw’el’s prophecy regarding him, Yahowah refers to *Dowd* | David as His *Bakowr* | Firstborn in *Mizmowr / Psalm 89*. It affirms many things, all of which are germane to properly interpreting Dany’el 9...

“I have established (*karat*) the *Beryth* | Covenant, the Home for the Family (*Beryth*) with My Chosen One, the man I personally selected (*la bachyr* ‘any). I have sworn this oath (*shaba*’) to Dowd (*la Dowd*), My authorized agent who works on My behalf (‘*ebed* ‘any). (*Mizmowr* 89:3)

I will establish (*kuwn*) your offspring and that which you sow (*zera*’ ‘*atah*) as an eternal and restoring witness (‘*ad* ‘*owlam*). In addition, I will construct a home (*wa banah*) for your throne and seat of honor (*kise*’ ‘*atah*) on behalf of all generations throughout time (*la dowr wa dowr*). Pause now and contemplate the implications (*selah*).” (*Mizmowr* 89:4)

This not only affirms our rendering of Dany’el 9, it is consistent with the 2nd *Mizmowr* and 2 *Shamuw’el* 7. Now speaking to Yahowah on Dowd’s behalf, the Psalmist prescribes a title far more important than *Mashyach*...

“Beside You and on Your behalf (*la* ‘*atah*) the *Zarowa*’ | Protective Shepherd and Sacrificial Lamb (*zarowa*’ – the Productive Ram who shepherds the flock, who prevails because he is effective and strong, fully resolved with the overall ability to accomplish the mission, the remarkably important and impactful individual of action who, as a leader and fighter, is engaged as a shepherd among his sheep, especially when sowing the seeds of truth while advancing the purpose of the arm of God) with tremendous power and awesome ability (‘*im gabuwrah* – with the will to fight and the capacity to perform, who accomplishes what needs to be done; from *gibowr* – a mighty warrior, valiant soldier, and capable defender, a hero worth noting) will be Your strong hand (‘*azaz yad* ‘*atah*) raised up high (*ruwm*) at Your right side (*yamyn* ‘*atah*). (*Mizmowr* 89:13)

Delighted to show the way and blessed (‘*ashry*) are the family members (*ha* ‘*am*) who are aware of and

acknowledge Yada (*yada*’) **and Taruw’ah** (*Taruw’ah* – Trumpets, the 5th Miqra’ey, serving as the time to expose corruptions while sharing the truth, the day Yada’ was called by Yahowah to awaken His people in 2001), **who walk** (*halak*) **with the light into Your presence** (*ba ‘owr paneh ‘atah*), **Yahowah** (*Yahowah*). (*Mizmowr* 89:15) **In Your name** (*ba shem ‘atah*) **they rejoice** (*gyl*) **every day** (*kol ha yowm*). **And** (*wa*) **in Your justice and vindication, by being right** (*ba tsadaqah ‘atah*), **they are lifted on high** (*ruwm*). (*Mizmowr* 89:16)

Indeed (*ky*), **Your power** (*‘oz ‘atah*) **is their adornment** (*tiph’erth hem*) **and** (*wa*) **our status and radiance** (*qaran ‘anachnuw*) **which is lifted up** (*ruwm*) **by Your desire to be accepting** (*ba ratsown ‘atah*). (*Mizmowr* 89:17) **For** (*ky*) **our deliverance and protection** (*magen ‘anachnuw*) **are from** (*la*) **Yahowah** (*Yahowah*). **Accordingly** (*wa la*), **the Set-Apart One** (*qadowsh*) **of Yisra’el** (*Yisra’el*) **is our King** (*melek ‘anachnuw*).” (*Mizmowr* / Psalm 89:18)

Let there be no doubt as to the identity of the Set-Apart One of Yisra’el. He is Yahowah’s choice to be our Shepherd, Messiah, and King, His Son, Dowd.

“At the time (*‘az*) **You spoke** (*dabar*) **in a revelation** (*ba chazown*) **to those whose love for You and commitment to You is unwavering** (*la chasyd ‘atah*), **saying** (*‘amar*), **‘I have provided** (*shawah*) **assistance, supplying what is needed** (*‘ezer*) **on behalf of** (*‘al*) **the one with the strength to prevail** (*gibowr* – the mightiest of men, the strong and effective fighter, the valiant and brave warrior, the one who battles; from *gabar* – to prevail, to be powerful, mighty, and strong, to prove one’s valor and to champion a virtuous cause). **I have raised up and exalted** (*ruwm*) **the Chosen One** (*bachar*) **from** (*min*) **the people** (*‘am*).” (*Mizmowr* 89:19)

It is from this statement that I readily deduced that Gabry'el was Dowd. *Gibowr*, *gabar*, and *geber* stand out as an exemplary family of words directing us to the subject of this Mizmowr – to *Gabry'el* | God's Most Competent and Capable Individual. Moreover, Yahowah said as much...

“I discovered and then made known (*matsa*) Dowd (*Dowd*), My coworker (*'ebed* *'any*). Out of (*min*) My set-apart oil which uniquely distinguishes (*shemen qodesh* *'any*), I have anointed him as the *Mashyach* / Messiah (*mashach*), (*Mizmowr* 89:20) to show the way to the relationship and that (*'asher*) My hand (*yad* *'any*) will be steadfast and unwavering (*kuwn*) with you (*'im* *'atah*). (*Mizmowr* 89:21)

In addition (*'aph*), My *Zarowa*' | Protective Shepherd (*zarowa* *'any*) will empower and embolden you, strengthening you, helping you grow, expanding your horizons, and elevating your status (*'amets* *'atah*).” (*Mizmowr* 89:21)

By referencing this Mizmowr, Dany'el 9 is easily understood. And there is more to it than just the realization that our hero is Dowd because God also addresses the role of the villain. And this is especially true with regard to the point Yahowah was making about Christians replacing the Messiah Dowd with their Christ.

“The Adversary (*'oyeb*) will not nullify him (*showa*' – will not negate his value nor annul his position or purpose) and (*wa*) the Son of Evil (*ben* *'awlah*) shall not deny him nor denigrate him (*lo* *'anah huw*' – shall not silence him nor stop him, will not obfuscate his answers nor nullify his responsive declarations). (*Mizmowr* 89:22)

And so (*wa*), I will rebuke and incarcerate (*kathath*) his foes, especially those who seek to constrain and restrict him (*tsary huw*'). Then (*wa*) because of his presence and appearance (*min paneh huw*'), I will

plague (*nagaph*) those who shun him by attempting to decrease his status (*sane' huw'*). (*Mizmowr* 89:23)

Therefore (*wa*), **My steadfast commitment is resolute and unwavering** (*'emuwnah 'any*; from *'emuwn*), **so My love and devotion, My enduring favoritism and unfailing affection** (*wa chesed 'any*) **will remain with him** (*'im huw'*). **In My name** (*wa ba shem 'any*) **his light will radiate and enlighten** (*qaran huw'*). (*Mizmowr* 89:24) **He shall call out to Me and welcome Me, announcing** (*huw' qara' 'any*), **'You are my Father** (*'ab 'any 'atah*)! (*Mizmowr* 89:26)

I (*'any*), **likewise** (*'aph*), **will appoint him** (*nathan huw'*) **My Firstborn Son** (*bakowr 'any*), **the highest of all** (*'elyown*) **of the kings and rulers** (*la melek*) **of the Earth** (*'erets*). (*Mizmowr* 89:27)

For all eternity (*la 'owlam*) **I will keep watch over him, paying very close attention to him** (*shamar la huw'*). **My unwavering love, unrelenting devotion, enduring affection, and generosity** (*chesed 'any*) **as a part of My Family-Oriented Covenant** (*wa beryth 'any*) **are truthfully presented and will reliably endure with him** (*'aman la huw'*). (*Mizmowr* 89:28)

There is only one Covenant, and it is reliably presented through Dowd – not *Sha'uw* | Paul or the other Towrahless One who will come.

"And I will establish (*wa sym*) **his seed, that which he sows, and his offspring** (*zera' huw'*), **as an eternal witness forever** (*la 'ed | 'ad*). **And** (*wa*) **his throne** (*kise' huw'*) **will be equated to the time of heaven** (*ka yowm shamaym*). (*Mizmowr* 89:29)

However, if (*'im*) **his descendants and offspring** (*beny huw'*) **continue to forsake, ignore, or reject** (*'azab*) **My Towrah | Teaching and Guidance** (*Towrah 'any*) **and** (*wa*) **make a habit of failing to walk** (*wa lo' halak*)

according to My means to exercise good judgment and justly resolve disputes (*ba mishpat* ‘any), (Mizmowr 89:30) if (*‘im*) they perpetually view My clearly communicated prescriptions for living with contempt (*chuqah* ‘any *chahal*), and further (*wa*), if they consistently fail to observe the instructive terms of the relationship considering what is being offered and expected in return (*mitswah* ‘any *lo*’ *shamar*), (Mizmowr 89:31) then (*wa*) I will hold them accountable (*paqad*) for the full measure (*ba shebet*) of their rebellion (*pesha*’ *hem*). The consequence of their deviation from the way and of their corruptions (*‘awon hem*) will be a pestilence which causes widespread death (*ba nega*’). (Mizmowr 89:32)

Accordingly (*wa*), My unwavering love and devotion (*chesed* ‘any) I will never remove from him (*lo*’ *parar min* ‘*im huw*’) because I will never communicate something which is not true nor will I ever contradict (*wa lo*’ *shaqar ba*) My steadfast commitment (*‘emuwnah* ‘any). (Mizmowr 89:33)

I will never dishonor or make commonplace (*lo*’ *chahal*) My Covenant (*beryth* ‘any) nor will I ever alter, change, or rearrange (*wa lo*’ *shannah*) that which has gone forth from (*mowtsa*’) My lips (*saphah* ‘any). (Mizmowr 89:34)

There is only one (*‘echad*) to whom I have affirmed the truth by having made a promise (*shaba*’) by My Set-Apart nature (*ba qodesh* ‘any). If not to (*‘im la*) Dowd (*Dowd*), I will be proven a liar (*kazab*).” (Mizmowr 89:35)

And therein dies any chance that Jesus is the Messiah or the Son of God. The preceding rendering of Dany’el 9 stands affirmed.

“His offspring and that which he sows (*zera*’ *huw*’) shall exist and endure (*hayah*) forever (*la*’ *owlam*). And

(wa) his place of honor, his throne, seat of authority, and sovereign leadership (kise' huw'), shall be as (ka) brilliant and powerful as the sun (ha shemesh) before Me (neged 'any)." (Mizmowr 89:36)

Unfortunately, very few have done what we are doing, and that is to closely examine the evidence Yahowah has provided and then go where His words lead. Had rabbis done so 2,000 years ago, Christianity would not have emerged in their midst to plague God's people. Once one accepts that Dowd is the Messiah and Son of God, there is no room for an anti-Semitic religion based upon Jesus Christ and Replacement Theology.

"But now (wa), you have refused to accept (zanach) and (wa) you have rejected by diminishing the merit of, even over time becoming averse to (ma'as) your Messiah (Mashyach 'atah), improperly, and on your own initiative, meddling while presumptuously passing over ('abar) any association with him ('im huw')! (Mizmowr 89:38) You have repudiated and renounced (na'ar) the Covenant (beryth) with your coworker ('ebed 'atah), dishonoring and defiling (chahal) his dedication and preparation, even his consecration and crown (nezer huw'). (Mizmowr 89:39)

What's worse ('aph), you have deliberately turned away from (shuwb) what he has chiseled in stone (tsuwr chereb huw') such that (wa) you do not stand with him or support him (quwm huw') in this conflict (ba ha milchamah). (Mizmowr 89:43) His brilliance (tahas huw') and his position (wa kise' huw') you have truncated (shabath) because (min) you have hurled it to the ground (la magar ha 'erets). (Mizmowr 89:44)

You have cut short, curtailing the ability to accomplish the mission (qatsar) during the days (yowmym) of his youth ('aluwmym huw'). You have shamefully covered him over, dishonoring him ('atah

'al huw' buwshah). Take a moment and consider the implications (selah). (Mizmowr 89:45)

For how long ('ad mah), Yahowah (Yahowah), will You remain hidden and unknown to so many (sathar)? Will Your displeasure and antagonism (chemah 'atah) burn like a fire (ba'ar kamow 'esh) forever (la netsach)? (Mizmowr 89:46)

What man (my geber) can live (chayah) and (wa) never see (lo' ra'ah) death as a result of the plague (maweth), saving his soul (malat nepesh huw') from the hand (min yad) of Sha'uwl (Sha'uwl – Question Him, the Benjamite wolf in sheep's clothing who as a result of being demon-possessed changed his name to reflect his affinity with Rome, becoming Paul, the principal author of the Christian New Testament, the Father of Lies and the Son of Evil)? Pause now and consider what this implies (selah). (Mizmowr / Psalm 89:48)

Where ('ayeh) is Your unwavering love and enduring mercy (chesed 'atah) which was expressed first and foremost in the beginning (ri'shown) which You promised (shaba') to Dowd, the Beloved (la Dowd), in harmony with Your steadfast commitment to being trustworthy and reliable ('emuwnah 'atah)? (Mizmowr 89:49)

Choose to remember, and elect to be mindful of (zakar), the contemptible and condescending taunts and the dishonorable and deplorable decrees which were determined (cherpah) by all of the many nations and the preponderance of the people (kol rabym 'am) against those who work with You ('ebed 'atah) which I have now brought to bear (nasa' 'any) in my best judgment (ba heq). (Mizmowr 89:50)

That is because ('asher) those in open opposition to You ('oyeb 'atah), Yahowah (Yahowah), are insulting with their bewildering derision and improperly

discerned contempt (*charaph*) which is why (*‘asher*) they are confusing, responding improperly by ridiculing and defying (*charaph*), the beneficial and trustworthy footsteps (*‘aqeb / ‘eqeb*) of Your Messiah (*mashyach ‘atah*). (Mizmowr 89:51)

Blessed and benefited by kneeling down in love to uplift is (*barak*) Yahowah (*Yahowah*) forever (*la ‘owlam*). This is trustworthy, verifiable, and reliable (*‘aman wa ‘aman*).” (Mizmowr / Lyrics to be Sung / Psalm 89:52)

This is game over for Christianity, Judaism, and Islam. The truth has been presented as bluntly and boldly as words allow. It is well past time that Yisra’el and Yahuwdah discard the myths of old, tear off the controlling shackles of their religion, and that of the gentiles, and come to embrace the truth regarding Dowd. God’s Son and our Savior has one name and many titles: *Ben ‘Elohyim, Ha Mashyach, Bakowr, Ra’ah, Bachyr and Bachar, Tsemach, ‘Ebed ‘Any, Zarowa’, Qadowsh, ‘Elyown Melek, Gibowr* and *Gabry’el*, et al.



The Counterfeit...

It is with renewed enthusiasm that we leave the 9th chapter of Dany'el after having discovered that the prophetic narrative was remarkably similar to what we have read in 2 Shamuw'el 7, Yasha'yah 9, and throughout the 89th Mizmowr. We found familiar themes with Yahowah affirming His disdain for religion and, in particular, Judaism and Christianity. This is largely because rabbis allowed Christians to rob His beloved son of his proper place in the family.

We were also regaled by Yahowah's comprehensive cure for what ails His creation – the fulfillment of the Miqra'ey with His Son. And of course, we learned more about the battle royale between Dowd and Satan, the Messiah and the Abominable One, Yisra'el and Gowym, the Covenant and man's counterfeits, the Towrah and bla bla bla.

We were able to settle in and get comfortable because the 9th chapter began in ways which were similar to *Yada Yahowah*, with a review of the Towrah and Prophets to ascertain why God and His people remained estranged. And from there we were reintroduced to Gabry'el – our beloved Messiah – who took over and led us home.

It was interesting to learn how the last 2,000 years appear from Heaven's perspective. This period is similar to a paper-thin bagel. On the inside edge, surrounding the large hole, Dowd explained how, when, and why he would

honor his promises, prophetically announcing his fulfillment of Pesach, Matsah, and Bikuwrym in year 4000 Yah. He even arranged for his herald to trumpet this message through Taruw'ah so that he could celebrate his family reunion during Kipurym and Sukah in year 6000 Yah with Father and Son side by side.

On the outside of this paper-thin bagel, we discovered that the grievous failures of Rabbinic Judaism were foretold and foreclosed. We saw how they would be so oblivious to the Miqra'ey that rabbis would deprive Yahuwdym of a relationship with their God. They would deny their Messiah and His Son.

It was at this very moment, in the afterglow of Chag Matsah and the Promise of Seven, that a dark shadow eclipsed the world in darkness for nearly forty Yowbel. *Sha'uwel* | Paul, the Plague of Death, would use his rabbinic training to craft a horrid counterfeit – one that would replace the Messiah and Son of God with an imposter. And no one was sufficiently wise or courageous to stop him – even though that counterfeit is vividly portrayed in this chapter.

As a result, there is a giant hole in the center of this paper-thin bagel. Dowd goes from documenting the fulfillment of the first four Miqra'ey to addressing the seven-year prelude to his return. In between, there was nothing to discuss, no prophetic revelation of any kind – nothing.

That is what the emergence and spread of Christianity and Judaism mean to God. It is a gut-wrenching admission – negating any possibility that Yahowah inspired a single word of the Christian New Testament or Babylonian Talmud – with the exception of those words they purloined from Him and twisted to justify their existence.

That is what Dowd revealed. And he is poised to double down, providing the most graphic portrayal of the spirit of religion ever witnessed.

Since this chapter flows out of the last, it is germane to acknowledge that we were able to use the details Dowd provided to pinpoint the exact moment he honored Yahowah's promise to 'Abraham to provide the Pesach 'Ayil. This established 33 CE as year 4000 Yah, giving us the opportunity to deduce that 'Adam and Chawah left *Gan 'Eden* | the Garden of Great Joy in 3968 BCE. We can be assured that Yahowah confirmed the Covenant with 'Abraham, allowing us back in, 40 Yowbel thereafter in 1968 BCE. And we can now look forward with confidence to 2033, knowing that it will be year 6000 Yah, and realize that Father and Son will return on Kipurym – sunset in Yaruwshalaim, Sunday evening, October 2nd, precisely at 6:22 PM.

We know that the opening act of the Time of *Ya'aqob's* | Israel's Trouble began on October 7, 2023 with the Islamic terrorist raid into Israel. With the confirmation and imposition of a devilish covenant with many – with the Two-State Solution becoming a declaration of war against Israel and Jews, I suspect the situation will deteriorate during Easter week in 2027. And it will get worse, much worse. By Passover in 2030, the Satan Incarnate will arrive with the agenda he has meticulously prescribed in Ezekiel. Like Rome and her Church, he will disavow Yahowah and His *Shem*, the *Towrah*, *Beryth*, *Beyth*, 'Am, *Mashyach*, *Ben*, 'Ayil, and *Miqra'ey* to such an extent, *Hylel ben Shachar* will be openly worshiped as God. The religious and political will readily embrace him because he has long been their god and inspiration.

That does not leave us a lot of time. And with the world aligned against us, we hope what follows will garner your undivided attention.

The good news, according to *Gabry'el* | God's Most Capable and Courageous Individual, is that Yahowah stands ready to reconcile His relationship with His people and restore the Earth. The giant hole in the center of time is about to collapse, creating a black hole to suck the religious, political, militant, and conspiratorial inside – never to bother God or His people again. 'Eden beckons, as do the Witnesses, our King, and our God.

By analyzing chapters 7 and 8 of *Dany'el* | Daniel, we discovered Yahowah's disdain for empires, institutions, and nations. With *Yahuwdym* | Jews enslaved in the heart of the Beast of Babylon, we saw that it served as the birthplace of institutionalized religion and its integration into governance which metastasized to plague the world.

Having consumed *Babel*, the Persians would be Confused by Mingling with the Lord, infected by the enduring legacy of Babylon. Swallowed by the Greeks, the Persians would pass on the pathogen. And with Rome devouring Greece, institutionalized religion and its integration into governance and the military found new ways to traumatize *Yahuwdah* | Judah and *Yahuwdym* | Jews. Bickering among themselves and estranged from Yah, they would be easy prey.

If this were not bad enough, as predicted, a Beast has evolved out of the vicious oppression of Imperial Rome to plague the world – the Eastern Orthodox and Roman Catholic Church. This is the monster responsible for the great abomination of *karat Mashyach*, robbing Dowd to create the caricature of Jesus Christ that has been instrumental in imposing the Christian religion and tormenting *Yahuwdym*. It is from this appalling creature that the Towrahless One will emerge, seeking to replace Yahowah and outlaw His *Beryth*, *Miqra'ey*, and *Shabat*. And if afforded the chance to build his temple, the abomination presented in Ezekiel will bury *Yaruwshalaim* and flatten *Mowryah* and *Tsyown*.

With all of this known, we are on the cusp of meeting the Adversary. With everything upside down and backward, we open the 10th chapter of Dany’el with more cataclysmic thuds...

“In the third year (*ba shanah shalowsh*) **of Cyrus** (*la Kowresh* – the Persian king who conquered Babylon, meaning You Own the Furnace), **king of Persia** (*melek Paras* – Ruler of the Pure), **a word** (*dabar* – a message or statement) **was revealed** (*galah* – was uncovered and made known) **to Daniel** (*la Dany’el* – My God Judges, Condemns, and Vindicates), **who was called by his name** (*‘asher qara’ shem huw’*), **Beltasha’tsar** | **May the Lord Bel Protect the King** (*Beltasha’tsar* – *Bel*, the Lord and Master, from *Ba’al*, Protects the King).

And true (*wa ‘emeth* – honest, reliable, and trustworthy) **was the word** (*ha dabar* – the statement). **And great** (*wa gadawl* – large and important, much and many) **was host of spiritual divisions** (*tsaba’* – army which goes forth of heavenly implements to fight battles).

And he understood (*byn* – he discerned) **the word** (*‘eth ha dabar* – that which is associated with the message, account, and matter) **because understanding** (*wa bynah* – so comprehension) **for him** (*la huw’*) **was in appearances** (*ba ha mar’eh* – in the seeing).” (*Dany’el* / My God is Judgmental / Daniel 10:1)

It is evident that Dany’el’s qualification was honest reporting of the prophetic revelations Dowd and others were making. He had been chosen because he read the Prophets, sought to apply their testimony to his people, and could write. He was not a prophet. Therefore, perhaps the reason he is claiming that this is true, that he understood, and that the *tsaba’* | spiritual forces were great, when his facts were entirely inaccurate, is because we are about to witness an inversion of the spiritual world.

We are left to wonder what happened to Darius – the imaginary king of the inquisition scene and of the lions’ den conviction and resurrection. More importantly, if Cyrus has replaced “Darius,” and if the Persians now control Babylon, why did Daniel fail to mention the fulfillment of the first act of the prophecy – that Babylon would fall to the Persians? If this change had occurred, why not acknowledge it?

Unless, of course, that is the point of rehashing *Beltasha’tsar* | May the Lord Bel Protect the King. It was one thing to have mentioned that this name had been given to him by the Prince of the Eunuchs after graduating from the Babylonian seminary. But now, after never disowning it, and after the fall of Babylon, to reidentify oneself with such overt politicized religiosity is obviously being done for a reason. It is like putting a sign on one’s head, saying, “I’m the poster child for all that will be wrong with Babylon’s influence over Rabbinic Judaism and Roman Christianity.”

It is, after all, a curious thing that Dany’el would be touting a name so similar to the money-grubbing and murderous usurper, Belshazzar, the co-regent who had allegedly coronated him, only to be killed for doing so immediately after Beltshazzar’s misreading of the words on the wall. But Daniel is now longing for the good ole days of Babylon.

In this regard, his previous flight of fantasy reads, ““Your kingdom has been divided and given over to the Medes and Persians.”” Then Belshazzar gave orders to clothe Daniel in purple, with a necklace of gold around his neck, and issued a proclamation concerning him that he had authority as the third in the kingdom. That same night Belshazzar, the Chaldean king, was slain. So, Darius the Mede received the kingdom at about the age of sixty-two.” (Daniel 5:28-31 NASB)

We discussed Daniel's misreading of the common Aramaic words allegedly written on the wall in the first chapter of this volume. But that is just the beginning of his problems. When Belshazzar is introduced in the 5th chapter, he is said to be Nebuchadnezzar's son, which is untrue. Belshazzar was the son of Nabonidus, whom Daniel fails to mention. And even Nabonidus wasn't a blood relation to Nebuchadnezzar. His claim to fame was that he married the king's daughter.

Daniel also fails to mention that Labashi-Marduk was the king who succeeded Nebuchadnezzar. He is the one Belshazzar murdered to garner his wealth. Moreover, in spite of Daniel constantly claiming otherwise, Belshazzar was never king of Babylon. His father remained king until he was captured by Cyrus in 539 BCE. As for Belshazzar, he would have been killed at that time.

The reason Cyrus was able to take Babylon without a fight is because the priests despised King Nabonidus for his preference for the moon god, Sin, over Babylon's traditional national deity, Marduk. *Bel* | Lord was Marduk's most popular title. In Babylon, religion prevailed over politics – which has been God's point.

Turning back to Daniel's absurd story, it is reasonably uncommon for conniving despots to reward slaves by dressing them in purple, especially after being told that they will be usurped, losing their prized toy. Further, neither Daniel nor his alias, Belshazzar, are listed in the annals of the Babylonians or Persians as the Number Three in charge of the kingdom. There is no record of Belshazzar's assassination as Daniel falsely attests. Moreover, the Darius who actually became king of Persia and, thus, ruled over Babylon was a child at the time, hardly a senior citizen.

Keeping it real, Cyrus ascended to become king of Persia in 559 BCE when his father, Cambyses, stepped

aside. Six to nine years into his reign, he would absorb Media when that kingdom's army surrendered to him. Four years thereafter, Cyrus began constructing his capital in Pasargadae – the site of his “victory.” Then following a bout of wanderlust, in 546 BCE, he conquered the Lydian Empire in Asia Minor. Thereupon, the Ionian Greek vassals of the Lydian king became subjects to Cyrus. Those who were reluctant were bludgeoned, engendering future compliance in the cradle of democracy.

It wasn't until 539 BCE, twenty years into his reign as King of Persia, that Cyrus turned his attention toward Neo-Babylon. They were easy pickings, as noted previously, because the priests were upset with Nabonidus for having turned away from Marduk in favor of Sin. So, the Babylonian clerics gave Cyrus the keys to the city.

With control over Babylon, Cyrus inherited Syria and Judea. He had amassed the largest empire the world had ever known – much of it given to him. Nonetheless, he would proclaim himself, “king of the four corners of the world.” Nine years later, in 530 BCE, his domain was reduced considerably when he was relegated to a coffin, put there by a woman – the Queen of Tomyris of the Massagetae whom he sought to sequester.

During his nine-year tenure as king of kings, Cyrus ruled as an absentee landlord, albeit from several places, including Ecbatana which had been in Media, Pasargadae in Persis, and Babylon where he may have spent a winter. He was a restless soul, and so after being given Babylonia, he began a campaign chasing nomads roaming east of the Caspian Sea. It was an ill-fated adventure because, after capturing a queen's son, she vowed revenge, and she killed Cyrus a very long way from home.

Besides this indiscretion, Cyrus was known for being a fairly accommodating fellow. He allowed each region that fell under his control freedom of religion and

considerable autonomy. He borrowed from everyone, including the Babylonians, validating God's depiction of the transition from one Beast to another, as well as using Cyrus to free His people.

However, Darius did not kill Belshazzar, he was not the son of Xerxes but, instead, was his father. Born circa 550 BCE, he would have been 11 years old when Babylon fell, not 62. He did not precede Cyrus. and in the third year of Cyrus' reign over Persia, Cyrus was 17 years removed from controlling Babylon. Sorry, Daniel, but since you are having a tough time keeping your facts straight, we need to understand why this is so.

I have witnessed the carnage caused by the likes of Daniel many times. Just like him, the power-hungry are sanctimonious and self-righteous. Conspiratorial and religious, they lie while claiming to be truthers. Dunderheads with enormous egos, and yet, driven by their insecurities, they pretend to understand and peddle their delusions on the unsuspecting. Paul was just like Daniel. So were Akiba, Maimonides, and Muhammad. More recently, with respect to the mental disorder that drove them to madness, Stalin, Hitler, and Mao were consumed by similar demons.

I share these insights with you to reinforce the central point of this book – Dany'el represents the corrupting influence of Babylon. He embodies how the integration of religion and government would come to inspire and influence Judaism and Christianity. His world is as confusing and inverted as the realm of the religious.

Dany'el remains a foil, an exemplar of the Babylonian Effect, the harbinger of Rabbinic Judaism and Roman Christianity. His claims pursuant to himself drive this point home. So, if we are looking to understand what he just said, it is as he said. It was all a show, made to appear true: **“And true (wa ‘emeth) the statement (ha dabar). And great (wa**

gadowl) **host of spiritual divisions** (*tsaba*’). **And he understood** (*byn*) **the account** (*’eth ha dabar*) **because understanding** (*wa bynah*) **for him** (*la huw*’) **was in appearances** (*ba ha mar’eh*).” And indeed, we are about to witness the ultimate in such appearances.

Should you wonder how this might be possible, remember, Yahowah deployed pagan egomaniacs like Nebuchadnezzar and Cyrus, even Satan, to leave an impression on His people. The realization that he could use Dany’el, of all people, demonstrates just how committed God remains to His preference of working with us rather than independently.

“In those days (*ba ha yowm ha hem* – during that specific time), **I** (*’any* – myself), **Daniel** (*Dany’el* – My God Judges and Condemns), **was genuinely** (*hayah* – I actually at that moment was (qal perfect first-person singular)) **emotional while in mourning** (*’abal* – was sad, lamenting and grieving (hitpaal participle – not being influenced by anyone or anything, completely on my own recognizance, defining myself, I dramatically teared up and demonstrably wailed)) **for three weeks** (*shalosh shabuwa*’) **of days** (*yowmym*).” (*Dany’el* / My God is Judgmental / Daniel 10:2)

Well, isn’t that special? He liked his imaginary friend, Darius, better than Cyrus. He preferred Sin to Marduk and Babylon over Persia. He disliked the fact no one took him seriously no matter how hard he tried to impress them otherwise. And most of all, when he became religious, his feelings trumped facts, and his beliefs took precedence over reason.

The proof is in the hitpaal stem deployed as a verbal adjective. Dany’el was not influenced by anyone outside of himself. He was, therefore, defining himself by dramatically tearing up and demonstrably wailing. Said another way, Daniel had internalized the Babylonian toxin.

“Fighting wars and eating bread (*lechem* – military battles between socio-political and religious foes or consuming grain products), **desiring and coveting, even pleasuring in being respected** (*chamad* – enjoying and valuing being held in high esteem), **I did not feed upon or find ruinous and destructive** (*lo’ ‘akal* – I did not consume, eat, or taste). **And flesh** (*wa basar* – the bodies of living creatures or hear and proclaim the message as a herald) **and wine** (*wa yayn* – or drunkenness) **did not come** (*lo’ bow’* – did not return or enter) **to my mouth** (*‘el peh ‘any* – for me to mouth as divisive words).

As for anointing (*wa suwk* – in addition, pertaining to actually and continually anointing oneself (qal infinitive)), **I did not anoint myself** (*lo suwk* – I did not pour the anointing oil (qal perfect)) **for the full** (*‘ad male’* – during the entire) **three weeks** (*shalosh shabuwa’*) **of days** (*yowmym*).” (*Dany’el* / My God is Judgmental / Daniel 10:3)

He had become the embodiment of the Babylonian Effect.

Lechem has been recorded here as a noun but was used as a verb. Its primary actionable connotation is “to fight, to engage in battle, to attack, struggle, and to be in hostile opposition.” These connotations would fit the occasion if Babylon had fallen in war rather than religious sedition and if Daniel longed for a return to Babel – the birthplace of politicized religion and confounding by integrating truth and lies. Secondly, when scribed as a verb, *lacham* means “to eat or dine” as well as “to participate, integrate, and be consumed” which is particularly revealing in this setting. As a noun, *lachem* speaks of either war or bread. Also telling, when *lacham* is used at the conclusion of the chapter, it is all about being in hostile opposition.

Chamad is a strange choice or open admission of guilt. As a verbal noun, it addresses “desiring and coveting,

pleasuring and delighting in something, such as being valued and held in high esteem.” That’s delicious.

Similarly, *basar* can be rendered worlds apart as either “heralding the news” or “flesh” and, thus, “meat.” As such, this is a loaded gun. Being of the “flesh” is the slander Paul positioned against the Towrah because of circumcision. It was a ploy designed to appeal to Greek Gnostics who denounced the real world while railing at the notion of mutilating their precious bodies. And more than any other restriction, it is the Kosher dietary laws which define Rabbinic Judaism.

Further, based upon his references to “the first year of Darius” before the previous meeting with Gabry’el, and now this one with the man in linen in “the third year of Cyrus,” there was a prolonged period of many years when no one *basar* | brought news for him to herald. He was feeling neglected. As with all narcissists, they would rather be taken to the lions’ den than ignored.

Daniel was looking for something to say, and for someone to listen, but was afforded neither. But rest assured, he would not suffer carpal tunnel syndrome anointing himself. He would restrain from doing so for a full three weeks.

This is actually an important admission because, one hundred years earlier, Yasha’yah revealed that Yahowah would anoint Cyrus, using him to free the Children of Yisra’el from captivity. So now, our neglected and insecure reporter was jealous. The man who was ignoring him had not been ignored by God. To remedy that slight, Dany’el was tempted to anoint himself.

Even more incriminating, the previous revelation was focused upon Dowd anointing the Mercy Seat of the Ark of the Covenant, and Dowd’s Divinely mandated anointing as the Mashyach being stolen from him by the emerging Roman Christians and Rabbinic Jews. So, Daniel viewed

himself as the next best thing, as someone worthy of that calling. Should his delusions of grandeur be accepted by his god, then his anointing would not have to be at his own hand.

If you think that this is too rough an assessment, then you may want to come up with a justification for this delusional drivel. If not to reveal the consequence of being steeped in Babel, why would someone who is serving as a witness stumble and vomit all over himself? Or would you prefer to join the religious and pretend that lies are true so long as you believe?

With this next statement, we are confronted with another serious problem – one that relegates Dany’el to the place he has positioned himself. There is only one month on the Towrah’s calendar in which the 24th day would be relevant – the seventh. Taruw’ah plays out on the 1st day of the 7th month. The most important day relative to these revelations and to Yahowah’s heart is Kipurym on the 10th day of the 7th month. And Sukah, which lasts 7 + 1 days, begins on the 15th day, and concludes on the 22nd of the 7th month. Therefore, if in the 7th month, this would have been the first day of the 5 and 40 days of trials following Sukah where ‘Elyah and Myka’el will serve as judges. This perspective will become especially relevant at the conclusion of the chapter.

By contrast, however, the 7th month on Yahowah’s calendar is the 1st on the Babylonian – as is evidenced by the rabbinical celebration of Rosh Hashanah. So, we have yet another confession. Dany’el is using the Babylonian system to describe an event pursuant to Yahowah’s timeline.

“During the twenty-fourth day (*wa ba yowm ‘esrym wa ‘arba’*) of the first month (*la ha chodesh ha ri’shown*), I, myself, was (*wa ‘any hayah* – and I, myself, existed) on hand (*‘al yad*) at the Great River (*ha nahar ha gadawl*),

the Tigris (*huw' Chideqel*).” (*Dany’el* / My God is Judgmental / Daniel 10:4)

Therefore, Daniel is mired in the heart of the Beast. He did not envision himself on Mowryah in Yaruwshalaim at this point, but in Babylon.

With the mention of linen in the next statement, I was hopeful that Dowd was returning to set Dany’el straight. However, such is not the case. Beltshazzar had firmly positioned himself in Babel, along the great Babylonian source of life, while acting especially religious.

From this perspective, the vision which follows is frightening. It is not for young children to hear. It is of an animated corpse and, thus, a picture of the living dead, symbolic of the religious, and the insanity of the bodily resurrection myth of Easter. So rather than looking at the consistent brilliance of Dowd upon his return, still dressed as a High Priest for having anointed the Mercy Seat of the Ark of the Covenant, Dany’el’s narrative describes the flashing light which gave fodder to Paul’s meeting with Satan on the road to Damascus. I wish it were not so, but that is where these words lead...

“I lifted my eyes (*wa nasa' 'eth 'ayn 'any* – I raised my sights) **and I looked** (*wa ra'ah* – so then I saw), **then behold** (*hineh*), **there was one individual** (*'iysh 'echad* – a single person) **wearing linen** (*lebuwsh bad*). **His hips** (*wa mathnym huw'* – so his sides) **were girded** (*chagar* – were tied and fastened) **in the gold** (*ketem* – precious metal) **of ‘Uwpaz** (*'Uwpaz* – either a misspelling or a corruption of *'Owphyr*). (*Dany’el* 10:5)

His corpse (*wa gawiyah huw'* – his carcass as a reanimation and projection of death) **was like beryl** (*ka tarshysh* – similar to either topaz or *Tarshysh*), **and his presence** (*wa paneh huw'* – so his appearance) **was similar to the sight** (*ka mare'ah* – akin to the appearance and phenomenon) **of lightning** (*baraq* – of flashing light). **His**

eyes (*wa ‘ayn huw’*) **were like fiery torches** (*wa ka lapyd* – similar to flaming firebrands). **The seeds he was sowing** (*wa zarowa’ huw’* – his outreach) **and his various stances** (*wa margalowth huw’* – the places in proximity to where he was treading) **were comparable to the appearance** (*ka ‘ayn* – are like seeing) **of burnished bronze** (*nachosheth qalal* – polished weapons).

Further (*wa*), **the sound of his words** (*qowl dabar huw’* – his voice when he speaks) **was similar to the noise** (*ka qowl*) **of a large, confusing, and disorderly crowd** (*hamown* – the rumbling roar of an accumulation of expensive possessions, the commotion and clamor of hordes of army troops, and the din of the pomp and ceremony of a multitude of wealthy individuals, and the disquieting tumult of a growing and enraged throng). (*Dany’el* 10:6)

But only I, Daniel, boasting as a false prophet, saw (*wa ra’ah ‘any Dany’el la bad ‘any* – I envisioned myself as Dany’el, apart from my idle and prideful speech, unwarranted by the facts, professing that which was not true regarding what I was seeing) **the revelation** (*‘eth mara’ah* – this vision).

But the men (*wa ha ‘iysh* – but the individuals) **who were with me** (*‘asher hayah ‘im ‘any*) **did not see** (*lo’ ra’ah* – did not look at or were unable to witness) **the phenomenal apparition** (*‘eth ha mara’ah*).

However, as an adversarial force (*‘abal* – but surely, trying to affirm this), **a great and terrible trembling** (*charadah gadowl* – an enormous shaking and fearsome and concerning anxiety) **fell upon them** (*naphal ‘al hem* – caused them to fall). **And so, they fled** (*wa barach* – then ran away and escaped, having been chased away), **hiding out of the way** (*ba chaba’* – concealed and safe from the danger).” (*Dany’el* / My God is Judgmental / Daniel 10:7)

This is Satan arising out of Babylon as Yahowah had foretold. It is also prophetic of the turning point of human history and the beginning of Christianity. *Sha'awl* | Question Him, who became the Roman, Paul, was accosted by Satan during his transformation from murderous rabbi to Christian apologist. Through this counterfeit, the world was transformed as the Beast became the god of the Roman Catholic Church. And Paul became the Devil's Advocate and Plague of Death.

In this way, the Church Age opens with a forgery, with Satan emulating the Son of God and the Messiah. It is being foretold here in Babylon as this would play out before Paul on the road to Damascus. When juxtaposed against what Dowd shared in the previous chapter, this becomes a profoundly important prophecy. And it is one that has been completely missed until today.

While celebrating the 6th day of Sukah in year 5989 Yah, just one year removed from the beginning of the Time of Trouble on October 7, 2023, Yahowah explained what we are witnessing. And so, we will proceed with confidence, knowing that this is an accurate reflection of what is being described.

Dowd prepared us for this eventuality. In his previous appearance, he revealed that upon his return he would anoint the *Qodesh Qodesh Kaporeth* | Most Set-Apart Mercy Seat of the Ark of the Covenant. He will do so on Kipurym in year 6000 Yah, 11 years from now, to facilitate Yisra'el's reconciliation with Yahowah. And as we learned when studying the fulfillment of Kipurym in Zakaryah, while doing so, Dowd will be adorned in the linen of the High Priest.

Therefore, this is Satan dressed and acting like Dowd and, thus, presenting himself as the myth and misnomer "Jesus Christ" – creating a clever counterfeit of the Son of God and Messiah. We should not be surprised. Yahowah,

through Yasha'yah, had stated 400 years previous to this report that Satan would capitalize upon his place within Babylonian society to do this very thing – to *babel* | integrate truth and lies to confuse the world into perceiving him as if he were God.

And it was so. Exactly six hundred years from the time Daniel saw the Devil incarnate counterfeiting the Messiah and Son of God in Babylon, perhaps to the day, Satan would do this very thing in *Sha'owl's* | Paul's presence.

Cluing us in, Daniel misspelled 'Owphyr. It is a common reference going back to Dowd's day. This was the fool's gold of a false god – a valueless replacement and counterfeit.

Daniel would witness this spirit as a *gawiyah* | corpse, serving as a personification of the living dead – the consequence of religion. It is also a picture of She'owl. And it is prophetic of the final Beast, the one whose rhetoric will overwhelm the world as he commits the most appalling of abominations on the 1st of 'Abyb, 5997 Yah | April 3rd, 2030 at sundown – 14 days before the Witnesses arrive. Many will die. And while he will live for a while longer, for this crime, his body will succumb, becoming a corpse engulfed in flames as spirit and soul are dispatched to She'owl.

Even more than these contemptible things, the reanimated corpse is emblematic of the abominable myth that the body of someone incredulously named "Jesus," after having been tortured, killed, and then buried, was resurrected bodily – as a precious and brilliant living corpse. It would be the impetus of the Christian religion – the most anti-Semitic Beast of all. Frightening, indeed.

Even the reference to Tarshysh is telling. Yasha'yah spoke of the counterproductive influence and demise of the modern manifestation of Tarshysh during the Last Days. He was at the time addressing the negative influence of the

United States relative to imposing the Final Solution on Israel.

That all pales to equating the appearance of this Beast to *baraq* | lightning. Not only would this have made the apparition similar to pagan gods, it is Satan whose appearance is so flashy it resembles lightning.

Dowd is the greatest of the *Zarowa*’ | Protective Shepherd and Sacrificial Lamb, so even in this, Satan is seen trying to imitate him, albeit in a beastly manner. The seeds he will be sowing and the stances he will take will be like burnished bronze – having the appearance of weapons of war. In this regard, rather than write “legs,” we were told that this is how Satan would appear to those he was stepping on and around.

Many books ago, when we were addressing God changing ‘Abram’s name to ‘Abraham, we noted that it was based upon ‘*ab* | father and both *racham* | merciful and *hamown*, which is anything but Godly. *Hamown* describes the three rotten religions which would claim ‘Abraham as their father – Judaism, Christianity, and Islam.

While we can anticipate the many reasons Yahowah so loved to hear His son, Dowd, sing, we can be assured that it isn’t because his voice sounds like the noise of *hamown* | a large, confusing, and disorderly crowd. However, this will be the sound of those this Beast will bring against Israel. The Devil’s Advocate will be accompanied by all of the things *hamown* represents – the rumbling roar of an accumulation of expensive possessions, the commotion and clamor of hordes of army troops, and the din of the pomp and ceremony of a multitude of wealthy individuals, or the disquieting tumult of a growing and enraged throng.

Wa ra’ah ‘any Dany’el la bad ‘any is breathtaking in its implications. Fully translated, it reads: “But only I, Daniel, boasting as a false prophet, saw.” This phrase can

also be rendered as “I envisioned myself, Daniel, apart from my idle and prideful speech, separated from my unwarranted facts, professing that which was not true.” While he has given us no reason to question the authenticity of his confession, it’s not good.

Even though Paul, the principal author of and inspiration behind the Christian New Testament, offered three conflicting variations of his conversion experience, the common threads of his encounter with Satan en route to becoming demon-possessed are found in Dany’el’s soliloquy. The parallels include the Devil being seen as lightning. In both cases, there were other unidentified witnesses beside him. And in both cases, even with the flashing light and commotion, the others are said to have seen nothing. Shaken up, however, in both cases, everyone fell to the ground. And in both accounts, with Dany’el and then with Paul, their encounter with the spirit impersonating God left them debilitated.

This commonality between these accounts does not stand alone. The other which is eerily similar is the comparison of Dany’el’s trial before “Darius” and that of “Jesus” before Pilate. Both are replete with the defendant being set up by schemers conspiring to kill him behind his back. In both cases, after being ridiculed by the political and religious elite, and found innocent by the senior government official, nonetheless, he convicts them to die a horrible death. Both are placed behind stones; both are resurrected to glorious fanfare and acclaim in the early morning hours – equating both men with their god.

So with these accounts dutifully foretold in the 6th and 10th chapters, we find affirmation that Daniel is more than just the embodiment of Rabbinic Judaism because he is also a dead ringer for the faith’s religious and political foe, Christianity. That is the central theme of this revelation.

As was the case with the first six chapters of Daniel, and all but the very end of the 9th chapter, even through this portion of the 10th chapter, Daniel remains self-absorbed and misinformed. Other than to implicate himself as the personification of Babel and the incarnation of Rabbinic Judaism and Roman Christianity, we have seen nothing other than this Satanic counterfeit. And that isn't going to change anytime soon.

Daniel, like Paul 600 years thereafter, was terrified and found the experience debilitating...

“So I, myself, remained, left alone to boast about me being a false prophet (*wa ‘any sha’ar la bad ‘any* – I was the lone surviving member of the prior group, left by myself to talk nonsense about myself while misrepresenting the facts to promote replacement theology) **while I was witnessing** (*wa ra’ah* – as I was perceiving) **that which pertains to the superlative vision** (*‘eth ha mara’ah gadawl ha zo’th* – the imposing supernatural religious and mystical experience, the great apparition and phenomenon).

And nothing remained of me (*wa lo’ sha’ar ba ‘any* – so there was nothing left within me). **Authority and power** (*koach* – the ability to perform) **along with my majesty and glory** (*wa howd ‘any* – in addition to my splendor and beauty) **were taken away from me, overwhelming me** (*haphak ‘al ‘any* – were overthrown and overturned before me, weakening me such that I was unreliable).

Caught and destroyed (*la mashchyth* – ruined and facing death, trapped in the corruptions with my perverted plans spoiled), **I could not hold back or restrain** (*wa lo’ ‘atsar* – I could not stop or arrest, even hinder being constrained and detained, put into custody) **the power, resources, and ability** (*koach* – the potential to perform,

the mental acumen, and the robust capability).” (*Dany’el / My God is Judgmental / Daniel 10:8*)

This is yet another astonishing confession. The flashy Beast Dany’el encountered wasn’t into sharing – unless it was to demon-possess his victim. Now out in the open, having risen out of Babylon, once proclaimed as being superlative, he usurped Daniel’s power. This is symbolic of the Beastly Horn turning on those who will league with him, robbing his compatriots of their power and authority. The nations and institutions which will be promised eternal glory for making Satan’s rise possible will be destroyed. Come to find out, one ought not to trust the Devil. Who knew?

Had this been a meeting with God, or even His son, the opposite would have occurred. Dany’el would have been uplifted and supported, empowered and enriched by the experience. And rather than trying to stop the transfer of power, he would have reveled in it.

When we are with Yah, we are never alone. Although, such could not be said for Dany’el. He was the *sha’ar* | last remaining member of a deadly cult – *Babel*.

Dany’el’s experience, as would be the case with Paul and later Muhammad, was terrifying and debilitating because all three were besieged by Satan in the guise of God. And so now, at least, we know the identity of the Beast who would inspire Judaism, Christianity, and Islam. It is not a pretty sight. He is a long way from Yahowah.

Bad is a bad word, one Dany’el should not have chosen considering all of the religious myths, political endorsements, improper titles, errant historical accounts, and outright blasphemy that has spewed out of his mouth. He was coming across as a *bad* | arrogant advocate for Replacement Theology. There was nothing he wasn’t willing to misrepresent. And that is why his story emerges from Babylon – one of only two men reporting from this

place. Therefore, if you prefer reporters to be straightforward and credible, then you are in for a rough ride with Daniel.

This is not to suggest that the words and images Gabry'el and his representatives, Myka'el and 'Elyah, have shared are false, because, clearly, they have all been proven true. It's only Dany'el's narratives surrounding them, and his depiction of his life in *Babel* | Babylon, which are inverted.

Daniel has witnessed the very Beast Dowd had described at the conclusion of the previous chapter. These revelations flow one from the other. Still in Babylon, rather than perceiving the Messiah's arrival in Yaruwshalaim to fulfill Chag Matsah and then Kipurym, he saw the Satanic counterfeit who would rob God's son of his accolades through Replacement Theology.

This *mara'ah gadowl* | elaborate supernatural religious and grand mystical experience was a terrifying apparition and horrifying phenomenon. Rather than being energized, Daniel was devastated. In his own words, his perceived authority and power were taken away. The man who considered himself beautiful to the point of perfection lost his luster, his majesty and glory were torn asunder. I cannot even imagine holding such views of oneself, much less admitting that they were usurped by a spirit pretending to be God as the Messiah. But this was Dany'el's experience.

When the words are accurately translated, there is no question that he admitted to having been caught. He was trapped in his corruptions. His perverted plans were trashed. It is yet another harbinger of the fate of Rabbinic Judaism and Roman Christianity upon Dowd's return. The returning Messiah's power will be unmitigated. Not even Satan will be able to restrain our king.

Paul, and Muhammad after him, would attest to having heard the voice of the frightening spirit speak to them, spouting nonsense. And so Dany’el now claims...

“Then I heard (*wa shama*’) the sound of his words (*‘eth qowl dabarym huw*’), and as I compared what I was hearing to me (*wa ka shama*’ ‘any – I gave the impression of hearing), with the voicing of his message (*‘eth qowl dabar huw*’) I, myself, came to be (*wa ‘any hayah*) tranquilized in a deep sleep (*radam* – inactive and unresponsive, even unaware and stupefied) upon my face (*‘al paneh* ‘any – doing my faceplant routine), with my presence (*wa paneh* ‘any) firmly in the dirt (*‘erets* – grounded).” (*Dany’el* / My God is Judgmental / Daniel 10:9)

With Babylon’s boy comatose, the world would have to wait 600 years to hear what Satan would say to Sha’uwl and yet another 600 to listen in to Muhammad’s terrifying experience in the cave. But those are the subject of other tomes, *Twistianity* and *God Damn Religion*.

“So, behold (*wa hineh*), a hand (*yad*) reached out and touched me in an aggressive manner (*naga’ ba* ‘any – struck and plagued me) such that it caused me to tremble (*wa nuwa*’ ‘any – it made me stagger and wander away stricken) on my knees and my palms (*‘al berek* ‘any *wa kaph* ‘any).” (*Dany’el* / My God is Judgmental / Daniel 10:10)

Having read Yahowah’s story from the beginning, it is obvious that God wants us to be on our feet, walking with Him, courageous and undaunted, not groveling on our hands and knees – terrified and debilitated before Satan. But up until this point, just as would be the case with Paul on the road to Damascus, Dany’el fell on his face, frightened. His god didn’t turn out to be as he expected, and that is why the depiction of him fits Hylel ben Shachar and not Yahowah.

While we are not introduced, or even given a pseudonym, as had been the case with Gabry'el and Myka'el, the only logical deduction here is that we are now listening to 'Elyah, the first of the two witnesses. Not only is he the master of sarcasm, and the prophet most familiar with *Ba'al* | the Lord, he specifically references his partner at the conclusion of this chapter, known as Myka'el to Dany'el.

And so, with Myka'el having had his fill of Daniel, 'Elyah was sent to rescue our wayward reporter...

“And he said to me (*wa 'amar 'el 'any*), **‘Daniel** (*Dany'el* – My God Condemns), **covetous individual with a high estimation of himself** (*'ysh chamudowth* – precious and delicate treasure of a person of great esteem who thinks he is the best (common feminine plural)), **choose to start making the associations and connections to understand** (*byn* – you should want to draw a relationship between these things to comprehend (hifil imperfect)) **with the words which I speak to you** (*ba ha dabarym 'asher 'anoky dabar 'el 'atah*). **Stand up, present at your station** (*wa 'amad 'omed 'atah* – being upright at your post) **because now** (*ky 'atah* – for this reason, therefore, sequentially in relation to these events and this narration), **I have been sent to you** (*shalach 'el 'atah* – I have been dispatched as a messenger for you).’

So when he had spoken this message in conjunction with me (*wa ba dabar huw' 'im 'any 'eth ha dabar ha zeh*), **I stood, greatly distressed** (*'amad ra'ad* – I was propped up and present, albeit trembling). (*Dany'el* 10:11)

Then he said to me (*wa 'amar 'el 'any*), **‘You should neither be respectful nor afraid** (*lo' yare'* – it is not appropriate for you to be consistently intimidated or frightened, much less constantly show reverence or veneration (qal imperfect jussive)), **Daniel** (*Dany'el* – My God Judges and Condemns).

Indeed (*ky*), **from the first moment this day** (*min ha yowm ha ri'shown*) **that you were mistreated and afflicted** (*'asher la 'anah* – you were humbled and denied while bowing down and cringing (hitpa'el infinitive – Dany'el had put himself in this position because he was not compelled, making his submission his own choice)) **before the appearance of your gods** (*la paneh 'elohym 'atah*) **and you offered to set your inclinations and emotions aside to be judgmental** (*'asher nathan 'eth leb 'atah* – that you placed it in your heart) **and understand by making valid associations between these things** (*byn* – to comprehend by making connections), **your account has been heard** (*shama' dabarym 'atah* – someone has listened to your words).

So, I have come (*wa 'any bow'* – I have arrived) **with words for you** (*ba dabarym 'atah* – with a message for you).” (*Dany'el* / My God is Judgmental / Daniel 10:12)

Apart from Moseh and Dowd, for whom my admiration is boundless, and then second only to my respect for Yasha'yah, I am enamored with 'Elyah. He is a master of words, knowing how to turn a phrase such that it bewilders and demeans the lost while uplifting and enlightening Yahowah's family. Truth be known, I envy his ability, knowing that I'd be much more effective on behalf of God's people if I had his way with words.

In this situation, with tongue in cheek, 'Elyah is telling the man who has been spewing accolades at himself at a prodigious rate, only to now be completely deflated, that the only way to justify his high assessment of himself is to start thinking about things more important than himself. It was a brilliant retort to the wasted opportunity he had just witnessed. With his reply, it becomes immediately obvious why 'Elyah will be God's first and foremost witness during the Time of Trouble.

‘Elyah had come to bail his partner out, knowing that Myka’el had been ineffective in educating Dany’el. As we have learned, Myka’el had met with Daniel and tried to explain the vision to him, only to become exasperated. And that is when he called in the Big Guns, asking Dowd to do what he was unable to accomplish. From all walks of life and periods of time, God’s family – comprised of a king, his representative, and a prophet – was working together as a team.

That said, if we are to keep pace with Dowd or ‘Elyah, we are going to have to pay attention, making the connections required to understand. And since Dany’el was still distressed and trembling, the prophet’s words would be for us to discern. But such was the case with Myka’el and Gabry’el as they attempted to enlighten the religious.

As an interesting insight into this unique circumstance, *lo’ yare’* was an expression of volition in the third person. It reveals that Someone, beyond the one addressing Daniel, thought that it would be a really good idea if the highly disturbed individual groveling in the dirt stopped venerating the Lord. There is no reason to be intimidated by Satan or revere him. Apart from such rare appearances which scream for elucidation and condemnation, we are better off ignoring him.

Christians are convinced that Daniel was frightened by the appearance of “Jesus,” which tells us that Satan’s ruse prevailed. And Jews don’t know what to make of this since their HaShem is incorporeal. And yet, properly understood, the previous vision is among the most revealing. Following Dowd’s explanation of how his reputation would be sacrificed to create a false Messiah, and in light of what we learned about Satan rising out of Babylon to be worshiped as God, we are witnessing the result. So ‘Elyah has come to make sure that we would make these connections to understand.

Having witnessed the Lord of religion mistreat and afflict Dany’el, causing him to bow down in fear, humbling himself as Jews would do as a result of corrupting the purpose of Kipurym, he arrived, and Satan fled. Failing to appreciate any of this, the religious would have us believe that an angel was dispatched because Dany’el had humbled himself before G-d. Say what? Humble? Has no one been listening?

And what about the context? On this day, right from the outset, Daniel has been contorted while genuflecting, terrorized and trembling, wallowing in the dirt. And all the while, the master of linguistics reveals that the terrifying vision was of Daniel’s gods, *‘elohym ‘atah* | your gods, not Yahowah. As I mentioned, if we are going to keep pace with *‘ElYah*, we are going to have to pay attention.

What’s also interesting is the use of *‘anah* when rendered in the hitpael stem – making all of this Dany’el’s fault. To a significant extent, *‘anah* is the point on which Rabbinic Judaism pivots away from the relationship Yahowah intended and toward religion. Yahowah uses it to encourage us to *‘anah* | respond to His seven *Miqra’ey* | Invitations to be Called Out and Meet. *‘Anah* means “to reply, answering God’s invitations. But *‘anah* also means “to bow down in submission, being humbled and afflicted.” It is one of many Hebrew words, similar to *yare’* (to fear or revere), which have a dark and light side. So, when the religious change the Day of Reconciliations into a time to afflict and abase one’s soul, they are no better off than Dany’el.

Indeed, Beltshazzar’s words have been heard, some for better and others for worse. But such is the nature of relationships and freewill.

This next statement is in Dany’el’s voice. He is addressing the frustrations he has experienced, going from Third-in-Charge to a nobody, all as a result of the Persians

gaining control over Babylon. And should there have actually been a representative of the king of Persia who is now lost to history, he would have been the fellow Daniel has been calling “Darius.”

As for Myka’el, while this is the first of three times Dany’el will speak of him by this title, it is not his first appearance in this story. The *gerber* | confident and capable witness previously introduced Dowd. He served as the king’s representative and herald in the 8th chapter, beginning in the 15th verse. Myka’el is the less articulate and boring counterpart to ‘EiYah. Myka’el’s role, as it was portrayed back in the 8th chapter, is acknowledged here. He had tried to set Dany’el straight and get him to start thinking.

Do not let this next statement, which speaks of this past encounter with Myka’el, be confusing, even though this is the first time he is mentioned by that title. Daniel struggles with names and titles, from God’s to Dowd’s, including the kings of Babylon and Persia. Further, time does not flow linearly for Daniel, as evidenced by the fact that his book was not compiled in chronological order. For example, the 11th chapter opens by saying that it aligns with “the first year of Darius, the Mede, while the 10th transpires later, in the third year of Cyrus. And yet, the 9th opens errantly introducing Darius to us. Further, the 7th and 8th chapters are presented in relation to the 1st and 3rd years of Belshazzar after he was assassinated in the 5th chapter and replaced by Darius in the 6th chapter. So Dany’el’s world is not only upside down theologically, it is inverted historically.

Dany’el, under the tutelage of the Prince of Eunuchs and as Beltshazzar, after having been fully immersed in Babylon’s culture and having graduated from their religious academy, may have been among Nebuchadnezzar’s clairvoyants, and even served as an advisor to Belshazzar before getting him killed, but he was

now a nobody. And nothing irritates an egotistical social climbing elitist like Daniel more...

“The official representative (*wa sar* – the one serving the anointed leader by focusing on the family of the designated individual) **of the kingdom** (*malkuwth* – of the dominion and empire) **of Persia** (*Paras*) **openly and publicly stood me up** (*‘amad la neged* ‘any – conspicuously took a stand against me as my counterpart) **for 21 days** (*‘esrym wa ‘echad yowm*).

And then, behold (*wa hineh*), **Myka’el | the One Who is Truthful and Right About God** (*Myka’el* – Who is Correct Regarding the Almighty, Who Validates these Connections with God; from a compound of *my* – who is *ky*, *ka*, and *ken* – verifying these associations, connections, and comparisons to be correct and truthful, even emphatic and certain regarding ‘*el* – Almighty God), **who is the primary representative of the foremost King and the First Family** (*‘echad ha sar ha ri’shown* – the unique individual heralding and leading to the sovereign from the beginning and for the duration) **came to help me** (*bow’ la ‘azar* ‘any – he arrived to assist me).

I was spared (*wa ‘any yathar* – I was left alive and remained) **then and there, albeit still kept from** (*sham ‘etsel* – here while distanced from) **the Persian kings** (*melek Paras*).” (*Dany’el* / My God is Judgmental / Daniel 10:13)

This flashback was a tale of woe, but not one either Myka’el who was there at the time or now ‘Elyah who was listening to it cared two hoots about. Although, ‘Elyah will return to this conversation to defend his partner, for the moment, he ignored Dany’el’s forlorn story and stayed focused on the task at hand. These men were not about to waste anyone’s time with things that do not matter to God or His people.

“So, I returned (*wa bow*’ – I arrived and came) **to make you understand** (*la byn ‘atah* – to enable you to make the necessary connections to comprehend (hifil infinitive)) **what will be encountered** (*‘eth ‘asher qarah* – what will happen (qal imperfect)) **by your people** (*la ‘am ‘atah*) **in the Last Days** (*ba ‘achaaryth ha yowmym* – in the distant future to the remnant of your posterity). **This is because the admonishing and sustaining testimony pertaining to the communication from God** (*ky ‘owd chazown* – indeed, the warnings of the witnesses providing the revelation) **is for that time** (*la ha yowmym*).” (*Dany’el / My God is Judgmental / Daniel 10:14*)

‘Elyah has been tasked with the mission of admonishing and warning God’s people by conveying Yahowah’s testimony – like it or not. And it is a role that he will reprise during the Last Days, beginning on Pesach in 2030.

As I have previously explained, this message was for us, not Dany’el.

“So, when he had conveyed this to me (*wa ba dabar huw’ ‘el ‘any*), **by comparison to these words** (*ka dabar ha ‘eleh* – when an assessment was made to these statements), **I placed my face** (*nathan paneh ‘any*) **to the ground** (*‘erets*) **and was mute** (*wa ‘alam* – was silenced, becoming speechless).” (*Dany’el / My God is Judgmental / Daniel 10:15*)

The revelation had been designed to reveal what Satan would do to fool Jews, Christians, and Muslims to such a degree that they were willing to accept the Lord as their god. It was well past time for Daniel to shut up, start listening, and then report. But, alas, this was too much to expect from him...

“And so, behold (*wa hineh*), **as the similitude of the image** (*ka damuwth* – comparable graphic representation) **of the descendants of ‘Adam** (*beny ‘adam* – sons of man

(note: sons is plural and man is singular)) **made forceful contact** (*naga* – demonstrably either struck, lashed out (qal participle masculine singular)) **upon my lips** (*‘al saphah* ‘any – to influence my speech), **I opened my mouth** (*wa patah peh* ‘any – I responded unstopped, releasing my propensity to speak) **because I chose of my own volition to speak** (*wa dabar* – I did what I wanted which was to talk (piel imperfect paragogic he cohortative)).

I said to the one who stood (*wa ‘amar ‘el ha ‘amad*) **before me** (*la neged* ‘any – in opposition to me), **‘My lord** (*‘adony*), **concurrent with the vision** (*ba ha mara’ah* – because of and through the religious and mystical, supernatural appearance), **intense and anguishing pangs akin to pagan idolatry and the worship of false gods** (*tsyr* – tremendous religious distress at the pivotal point of this message resulting in convulsions) **are overwhelming me** (*haphak* ‘any – are so unreliable they are destroying me). **For me** (*‘al* ‘any), **I am unable to hold back or shut up and I am utterly incapacitated** (*wa ‘atsar koach* – I, without ability or strength, as if reduced to being a reptile). (*Dany’el* 10:16)

How can (*wa hek yakol* – how is it possible) **my lord’s servant** (*‘adony ‘ebed zeh*) **speak** (*la dabar*) **with my lord about this** (*‘im ‘adony zeh*)? **I am now without the presence of mind to even stand** (*wa ‘any min ‘atah lo’ ‘amad*). **For me** (*ba ‘any*), **strength and authority** (*koach* – capacity and resources) **and even the ability to exercise good judgment and discriminate between right and wrong** (*wa neshamah* – the conscience, the capacity to be moral and ethical, just and reasonable) **are no longer within me** (*lo sha’ar ba ‘any* – have not survived within me).” (*Dany’el* / My God is Judgmental / Daniel 10:17)

It was not by accident that Dany’el reported: **“as the similitude of the image** (*ka damuwth*) **of the descendants of ‘Adam** (*beny ‘adam*) **made forceful contact** (*naga*)”

upon my lips to influence my speech (*'al saphah 'any*).”

He had been visited by three men – a past prophet and future witness, the Messiah and King along with his herald, the second witness. While obviously not in the same league, even though part of the same Family, they are all men with whom Yahowah has chosen to engage in this way.

As for Beltshazzar, he had hit rock bottom. Daniel had completely lost it. After spending a lifetime surrounded by the exceptionally religious and political, even when confronted by the most articulate of Yahowah’s witnesses, he turned into a babbling idiot.

‘Elyah was not gently touching his lips because he wanted to hear what he had to say. He was being slapped across the jaw again in hopes of being awakened. And yet, he opened his mouth when he should have closed it. He simply couldn’t restrain himself. It is symbolic of how the religious respond when their faith comes under assault.

In this way, Dany’el now represents the consequence of religion and politics. Those exposed to either, given enough time, lose the ability to think. God becomes out of reach. The truth no longer matters because they cannot process it.

In fact, when we confront the religious with the word of God, it makes them mad. They are so immersed in religious idolatry and the worship of false gods, the truth is actually anguishing. When confronted by Yahowah’s preeminent witness, Daniel was overwhelmed. He wanted to fight back by drowning out ‘Elyah with his own words, but he no longer knew what to say. Even worse, he tried and failed.

Daniel was without the presence of mind to stand, much less think. He had seen everything he treasured slip away. And now, even his conscience was seared beyond

repair. His *neshamah* was kaput. And when it fails, there is no hope.

I strongly suspect that this was prophetic of God's people at this time. On both ends of the spectrum, as Haredim and Progressives, overtly religious and political Jews have lost the capacity to be rational or moral. It is the single most debilitating manifestation of religion and politics.

We are committed, so we will see where this train wreck leads. As for me, I'm about as nonviolent as they come, and I'd like to slap some sense into him – which is apparently what happened yet again...

“And again (*wa yasaph* – repeatedly), **this apparition of a man** (*ka mara'ah* ‘adam – this similitude of the appearance of a person), **he reached out toward me and struck at me** (*wa naga' ba* ‘any – he made contact to push me away, aggressively laying his hands upon me), **and he was very harsh toward me** (*wa chazaq* ‘any – he was intensely unrelenting and firm trying to restrain me).” (*Dany'el* / My God is Judgmental / Daniel 10:18)

This is 'Elyah's trademark. He is a no-nonsense prophet. He does not tolerate anyone's babel – no matter their station in life. When he hears it, he lashes out harshly – as does the God for whom he was named.

“He said (*wa 'amar*), **“Stop being so easily intimidated and afraid and don't respect or revere** (*'al yare*) **an individual who is held in high esteem** (*'yish chamaduwth* – someone considered worthy, and stop venerating and coveting what people desire), **even when he offers you peace and prosperity, even welfare and a promise of salvation** (*shalowm la 'atah* – who appears prosperous and successful to you).

You should choose to be harsh, even intense, and especially firm (*chazaq wa chazaq* – you should want to

be unrelenting such that you can face challenges and fearsome situations without flinching (qal imperative)).’

So as he spoke with me about this (*wa ba dabar huw’ im ‘any*), **I was strengthened** (*chazaq* – I was encouraged (hitpael perfect – while not under the influence of any outside pressures or influences, I was momentarily emboldened)).

And so, I said (*wa ‘amar*), **‘My lord** (*‘adony*) **says things using words** (*dabar* – he consistently expresses himself with words), **and yet** (*ky*), **you are harsh with me** (*chazaq ‘any* – you are overwhelming and overpowering me).” (*Dany’el* / My God is Judgmental / Daniel 10:19)

It is true, the master of words, Yahowah’s most biting prophet, evil’s harshest critic, struck Dany’el when he couldn’t get him to shut up and listen. This was not a game to ‘EiYah. The lives of his people and their relationship with Yahowah depended upon getting this right. All hell would eventually break loose, and with it, one last chance at redemption. So, perhaps, this was the prophet’s way of trying to get Yisra’el to shut up and listen to God before it is too late.

“Then he responded and said (*wa ‘amad*), **‘Do you have any concept** (*ha yada’* – are you actually aware (qal perfect)) **as to why** (*la mah*) **I came to you** (*bow’ ‘el atah* – I arrived before you)?

Anyway, now I am going to return (*wa ‘atah shuwb* – things being so, at this point I’m leaving) **to oppose and destroy** (*lacham* – to attack, showing hostility toward, and then devour) **the Persian leadership** (*‘im sar Paras*), **and then I will proceed** (*yatsa’*) **and see to it that the leadership of Greece** (*wa hineh sar Yawan* – the representatives of the Ionians) **will come and be included** (*bow’* – will arrive and be pursued).” (*Dany’el* / My God is Judgmental / Daniel 10:20)

Since Dany’el would remain clueless, ‘Elyah was addressing Yisra’el. He is asking, “Do you know why I have come to you?”

Previously, I had shared that this was the 24th day of the 7th month, which means the trials referenced in the 12th chapter had begun. ‘Elyah was accusing the leaders of the Persians and would soon be dealing with the Greeks. He wanted to return to the business at hand. One by one, he would oppose and destroy them, sending these sorry souls off to She’owl.

‘Elyah is continuing to speak with us and about us...

“Be assured (*‘abal*), I am reporting the message to you (*nagad la ‘atah* – I am informing you, providing a warning, verdict, and announcement conspicuously for you regarding that) which will be inscribed in the written documentation of the book (*‘eth ha rasham ba kathab* – what is written and recorded in the book). It will be comprised of trustworthy and dependable information (*‘emeth* – which is judgmental and reliable, ethical and affirming, upholding and nourishing, confirming and verifying the truth).

This is because there is only one (*wa ‘ayn ‘echad* – there is but one) who is as resolutely intense and contentious (*chazaq* – who is as resolute and overpowering, who is also willing to engage and be responsive, courageous and empowering, sufficiently harsh and strong, tested and proven, successful or supportive) in association with me (*‘im ‘any* – with and alongside me), going against these things with veracity (*‘al ‘eleh ky ‘im*) – *Myka’el* | the One Who is Truthful and Right About God (*Myka’el* – Who is Correct Regarding the Almighty, Who Validates these Connections with God; from a compound of *my* – who is *ky*, *ka*, and *ken* – verifying these associations, connections, and comparisons to be correct and truthful, even emphatic and

certain regarding ‘el – Almighty God).” (*Dany’el* / My God is Judgmental / Daniel 10:21)

Thank you, ‘ElYah. We look forward to turning the page and continuing our journey through our past to the future with your guidance.



Epiphanes...

We entered the 10th chapter of Daniel with renewed interest because of what Dowd had revealed regarding the fulfillment of the Miqra'ey at the conclusion of the 9th chapter. But our enthusiasm soon changed. An errant portrayal of current events was followed by a long bout of disturbing religious rhetoric.

This led to the appearance of Satan as he would present himself to *Sha'uwI* | Paul on the way to murder Jews in Damascus. The scene was prophetic of how Christians would rob Dowd of his relevance to create the myth that there was a person named "Jesus" who claimed he was the Messiah and Son of God. It was the ultimate turning point for God's people, with Rabbinic Judaism emerging to fight the Roman religion, resulting in both leading everyone astray.

'Elyah, who was not named but was easily identified by his comments and timing, arrived in hopes of slapping some sense into a rapidly disintegrating Dany'el. It was to no avail.

The natural inclination is, therefore, to assume that, since he had the last word in the 10th chapter, 'Elyah is still speaking at the beginning of the 11th chapter. The problem with that assumption is that, in the second to last statement in chapter 10, 'Elyah told us that he was returning to his duties. Also working against the idea that Yahowah's great prophet and witness is addressing us is that the 11th chapter

opens with a reference to Dany’el’s mythological king – “Darius the Mede.” Further, the individual addressing us speaks of “three more kings arising in Persia” and “then a fourth,” starting with the mythical Darius while omitting Cyrus.

After this inauspicious beginning, the voice Dany’el is recording provides a detailed and accurate presentation of what would occur in and around *Yahuwdah* | Judea as a result of Greeks acting badly, with the “king of the south” and “king of the north” serving to describe the infighting between the Ptolemaic and Seleucid empires. While it was prophetic at the time, much of it is now ancient history – at least up to the 20th verse, where past and future are commingled. Then, beginning with the 35th verse, the revelation is entirely future history through the conclusion of the book in the 12th chapter.

Even today, the ancient history is interesting because of the way it affected and shaped Yahuwdym, sending many away from God while preparing others for the final reunion. It also serves to foreclose the myth that the Greeks were bastions of virtue. And by developing a correct assessment of them, we will understand how an exceptionally appalling Greek will reprise an ancient role as the Devil’s Advocate.

Since the opening line sounds like something Dany’el would say, and recognizing that he had made a habit of interrupting ‘Elyah, it is likely Daniel who boasted this of himself and his imaginary friend...

“And as for me (*wa ‘any*), in the first year (*ba shanah ‘echad*) of Darius the Mede (*la Daryowesh ha Mady*), present, appointed, and in charge (*‘amad* – still standing even if propped up (*qal* infinitive)), I was powerful and strong (*‘any la chazaq* – I was tough, firm, and resolute, even harsh and intent) to protect and elevate

him (*wa la ma'owz la huw'* – to be a refuge and stronghold for him).” (*Dany’el* / God is Judgmental / Daniel 11:1)

We have been over this before, but it bears repeating. Cyrus was the noted descendant of the Medians, although he was never called “Darius” or “the Mede.” As the son of King Cambyses I, he was three-quarters Persian and only one-quarter Median as a result of his grandfather, a Median king. But since Cyrus defeated the Medes early in his ascendancy, there were no Persian kings referred to as Median. The only other Mede of record was the Magi, Gaumata, who didn’t last long.

If you recall, Cambyses II, Cyrus’ son, claimed the throne in 530 BCE, nine years after the Persian conquest of Babylon, when his father was killed by the Queen of the Nomads. Cambyses’ celebration for having conquered Egypt was cut short when, rushing back to squelch a rebellion at home in 522 BCE, he fell off his horse and died of the resulting injuries. His brother, Bardiva, would have replaced him as King of Persia if Cambyses hadn’t had him assassinated. The Magi Gaumata seized upon the opportunity to fill the resulting vacuum, but he met his end at the prompting of the seven Persian social climbers, Darius I being among them. The first of four Dariuses, “The Great” claimed his prize when his horse was first to whinny, or so the legend goes. As either the third or fourth king of Persia following Cyrus, depending on whether one counts the Magi, Darius I was son of Hystaspes, the satrap of Bactria. His rise up the ranks began as Cambyses II’s spear bearer.

Assuming that Dany’el’s initial tales are true, he would have been a teenager among a group of Judaeans nobility taken to Babylon in 605 BCE. This would have made him 108 at the time Darius I became king and at a time when the most fortunate lived half that long.

Darius the Great claimed the throne in 522 BCE, the same year that Cambyses, Bardiva, and Gaumata died. He is noted for having brought Zoroastrianism to the Persian Empire. His most acclaimed accomplishment was his conquest of Macedonia.

His son, Xerxes I, ruled for 20 years upon his father's death, beginning in 485 BCE – siphoning off the wealth of the world around him. He wasn't well-loved in Greece either, especially after torching Athens. He was the most notoriously vicious Persian king, despised for the way he suppressed revolts in both Babylon and Egypt before leveling Greece.

Xerxes' son, Darius the Unknown, was assassinated before he could be crowned, allowing Artaxerxes I to become King of Persia. He ruled for four decades, from 464 to 424 BCE.

The path from Artaxerxes I to Darius II was bloody, with multiple kings and murders. But Darius II stemmed the royal bloodshed, ruling Persia from 424 to 404 BCE. Then over the next seven decades, Artaxerxes II, III, and IV followed before giving way to Darius III, the last king of Persia from 336 to 330 BCE. He would spend much of his reign fleeing the relentless pursuit of Alexander.

I share this with you so that we might properly identify which kings the prophet is now addressing. Also, keep in mind, the prophet, while not named, is not Dany'el. In fact, after hearing Daniel misspeak yet again, he said...

“So now (*wa ‘atah*), the truth (*‘emeth* – that which is reliable and trustworthy, honest and dependable) I will report to you (*nagad la ‘atah* – I will tell you).

Note, three more kings (*hineh ‘owd shalowsh melek*) will be present and appointed (*‘amad*) for Persia (*la Paras*). And then the fourth (*wa ha rabyi’y*) will become considerably richer (*‘ashar ‘ashar gadawl* – he will

obtain far more possessions and status) **than everyone** (*min kol* – than all).

When comparatively powerful and authoritarian (*wa ka chezqah* – when relatively strong militarily and politically), **he through his riches** (*huw' ba 'ashar huw'*) **will rouse** (*'uwr* – will alert and stir up, awakening) **all against** (*ha kol 'eth*) **the empire of Greece** (*malkuwth Yawan*).” (*Dany'el* / God is Judgmental / Daniel 11:2)

It is interesting to note that we will not hear of or from Dany'el again until the 4th verse of the 12th chapter, when he is told to seal up what has been conveyed to him. I can almost hear the condescending tone of what I presume is 'Elyah's voice as he delays his departure to set Daniel straight.

Of the Persian kings, Cyrus was the most magnanimous and Xerxes was the most ruthless. And while they were all covetous, Xerxes set a new standard for greed. So, in order of their appearance, the first three Kings of Persia would have been Cyrus, Cambyses II, and Darius I. Xerxes was the fourth. And as we have shared, after suppressing short-lived rebellions in Egypt and Babylon, he is noted for having turned his empire against the Greeks. Moreover, following Xerxes I, it was all downhill, a steady decline through Artaxerxes I, Darius II, Artaxerxes II, III, and IV, en route to the especially ill-fated Darius III.

Xerxes is deemed particularly relevant by Jews because, according to Esther, who claimed to be the Jewish wife of the Persian king, she and her cousin, Mordecai, persuaded Xerxes to retract an order calling for the annihilation of all Jews within the empire. The extermination of the Jewish slaves had allegedly been plotted by the king's chief religious minister, Haman. And while this date is commemorated by Jews as Purim, it is likely legendary, including the entire episode chronicled in the book. I share this because, not only is Yahowah never

mentioned in the book bearing Esther's name, affirming that God did not inspire it, the patriotic story has no basis in history.

That said, there is a bit of political intrigue chronicled in Ezra. In the 4th chapter, we find that Xerxes received a letter from some disgruntled individuals who wanted him to throttle a remnant of Jews who, in conjunction with others, were prematurely attempting to rebuild the city's fortifications and Temple. And while it appears that Xerxes received the letter and verified the account, since the eager builders had already ceased construction by that time, there were no repercussions.

This is already a breath of fresh air. After Daniel had misrepresented his own history, 'EiYah began with a precisely accurate depiction of Persia's future and fate. And it only gets better...

"Then there will be the presence (*wa 'amad*) of a king who is a phenomenal warrior (*melek gibowr* – a powerful leader and astute military tactician, seen as heroic and great).

And he will rule, being exceptionally witty, with pithy quotes and memorable ridicule, while exerting his authority, control, and government (*wa mashal mashal rab* – he will expand his dominion while leaving a legacy of unforgettable quotes).

He will do (*wa 'asah* – he will act and engage) whatever he deems acceptable, which is anything that pleases him (*ka ratsown huw'* – whatever he wants). (*Dany'el* 11:3)

But consistent with his stance and in the manner of his presence (*wa ka 'amad huw'*), his empire (*malkuwth huw*) will be broken into pieces (*shabar*), divided and parceled out (*wa chatsah*) to the four winds (*la 'arba' ruwach*) of the sky (*ha shamaym*). Although, this will not

be to his descendants (*wa lo' la 'acharyth huw'* – and yet not to those who come after him in the future), **nor even in accordance with a memorable statement or his authorization** (*wa lo' ka mashal huw'*) **based upon how he spoke or ruled** (*'asher mashal*). **For indeed** (*ky*), **his empire will be torn apart** (*nathash malkuwth huw'* – his kingdom will be plucked up) **and go to others besides these** (*wa la 'acher min la bad 'eleh*).” (*Dany'el* / God is Judgmental / Daniel 11:4)

The phenomenal warrior and king who was also known for his witty repartee was, of course, Alexander. He listened to only one voice, his own, and did as he pleased. And as we know, since he perceived that he was a god, at just 32 years old, he hadn't bothered with succession. His conquests were divided among his four generals.

Therefore, this prophecy is completely accurate, interesting, and precise. And it is consistent with what we learned in the 7th and 8th chapters. Also, even though Alexander razed Tyre, leveled Gaza, and claimed Egypt as his own, he did not attack Jews or Jerusalem. And while very little of what Josephus wrote is likely true, this is what Jews have been led to believe about Alexander...

“Now Alexander, when he had taken Gaza, made haste to go up to Jerusalem; and Jaddua the high priest, when he heard that, was in an agony,...not knowing how he should meet the Macedonians, since the king was displeased at his forgoing disobedience. He therefore ordained that the people should make supplications, and should join with him in offering sacrifices to God, whom he besought to protect that nation,...whereupon God warned him...that he should take courage, and adorn the city, and open the gates; that the rest appear in white garments, but that he and the priests should meet the king in the habits proper to their order, without the dread of any ill consequences, which the providence of God would prevent.

And when he understood that he was not far from the city, he went out in procession, with the priests and the multitude of the citizens.... Alexander, when he saw the multitude at a distance, in white garments, while the priests stood clothed with fine linen, and the high-priest in purple and scarlet clothing, with his mitre on his head having the golden plate on which the name of God was engraved, he approached by himself, and adored that name, and first saluted the high-priest.

The Jews also did all together, with one voice, salute Alexander, and encompass him about: whereupon the kings of Syria and the rest were surprised at what Alexander had done, and supposed him disordered in his mind. However, Parmenio alone went up to him, and asked him how it came to pass, that when all others adored him, he should adore the high-priest of the Jews? To whom he replied, "I did not adore him, but that God who hath honored him with that 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 the dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea thither, for that he would conduct my army, and would give me the dominion over the Persians; whence it is, that having seen no other in that habit, and now seeing this person in it, and remembering that vision and the exhortation which I had in my dream, I believe that I bring this army under the divine conduct, and shall therewith conquer Darius, and destroy the power of the Persians, and that all things will succeed according to what is in my own mind."

And when he had said this to Parmenio, and had given the high-priest his right hand, the priests ran along by him, and he came into the city; and when he went up into the temple, he offered sacrifice to God, according to the high-priest's direction, and magnificently treated both the high priest and the priests. And when the book of Daniel was

showed him, wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended; and as he was then glad, he dismissed the multitude for the present, but the next day he called them to him, and bade them ask what favors they pleased of him: whereupon the high-priest desired that they might enjoy the laws of their forefathers, and might pay no tribute on the seventh year. He granted all they desired: and when they entreated him that he would permit the Jews in Babylon and Media to enjoy their own laws also, he willingly promised to do hereafter what they desired.” (Josephus, *Antiquities of the Jews*, book XI, chapter 8)

Believe what you will of that, there is no question Alexander was in the neighborhood, he was in a foul and destructive mood, and yet Judea and Jerusalem were spared. Therefore, ‘Elyah would ignore the ongoing exploits of Alexander and zero in on the two generals who would fight over and influence Yahuwdah.

“Then the king of the south (*wa melek ha negeb*) will be fierce, strong and powerful (*chazaq* – well established and overpowering), however, one among the king’s leaders and his representative (*wa min sar huw’*) will become even stronger and more powerful than he (*wa chazaq ‘al huw’* – will be tougher and bolder, overwhelming him). He will be eloquent and exercise dominion (*wa mashal mashal* – he will rule authoritatively). His realm will be large and his constituents numerous (*rab memshalah huw’*).” (*Dany’el / God is Judgmental / Daniel 11:5*)

The fierce, strong, and powerful king of the south was Ptolemy. The leader who served under him who became more powerful was Seleucus. He would amass the largest of the post-Alexandrian empires. And while that’s true, it is insufficient to fully affirm the prophecy. So, let’s go back in time and dig a little deeper.

Drawing his last breath while dying from either typhoid fever or malaria on June 11, 323 BCE, the innovative general left his empire “to the strongest.” And of course, the only way to prove one’s mettle among warriors was to fight, which is what his *Diadochi* | Successors did from 323 to 281 BCE.

Initially, they supported the idea that the empire should be led by Alexander and Roxana’s unborn child, should he be male. They even considered his step-brother, Phillip III – even knowing that he wasn’t playing with a full deck. Fewer than six years after Alexander’s death, Phillip was captured and murdered by Olympias, Alexander’s mother, who then forced his wife, Eurydice, to commit suicide.

So when Alexander IV was born, Perdiccas, the highest-ranking general, ruled in his stead as a regent. Perdiccas would also claim that, just prior to his death, Alexander handed him his ring, designating him his heir. But no one believed him. With Ptolemy, Antigonus, Antipater, Seleucus, and Lysimachus vying for power, they decided to kill Perdiccas in 321 BCE – with Seleucus wielding the weapon.

However, even before that time, not only had Ptolemy claimed Egypt for himself, he carted Alexander’s carcass along with him to Alexandria where his body was worshiped as a god. That same year, the Diadochi gathered in Triparadisus to partition the empire. Antipater, who was 81, replaced Perdiccas, only to die of old age shortly thereafter.

All the while, Ptolemy I, formerly Alexander’s bodyguard, was now referring to himself as a Pharaoh. He expanded his realm to include Cyprus and Judea. His descendants would control his empire until 30 BCE when his last successor, Cleopatra, died and the kingdom was absorbed by Rome.

The next to rise after Ptolemy was Antigonus, who strove to unite what had been divided. But it wasn't to be. By 311 BCE, Cassander assassinated the adolescent Alexander IV, ending any chance of a blood relative of Alexander inheriting the empire – consistent with the prophecy. Thereupon, the four strongest Diadochi signed an agreement rewarding Ptolemy with Egypt, Antigonus with Asia, Cassander with Macedonia and Thessaly, and Lysimachus with Thrace. They would not, however, honor it.

Cassander became the head of the Macedonian mob, their hit man. He murdered Alexander's wife, Roxana, his son, Alexander IV as a child, and his illegitimate son, Heracles. Then for good measure, he ordered the death of Alexander's mother, Olympias.

Seleucus I, who had been commander of the Hypaspistai, Alexander's most elite military unit, was left out of the land grab and relegated to being satrap of Babylon. That did not sit well with him, and the natives were restless. Although he was able to impose his will over Babel through 316 BCE, he outlived his welcome when he punished one of Antigonus' soldiers without asking permission. Antigonus demanded monetary retribution which Seleucus declined, prompting Seleucus to flee to Egypt where he sought and received Ptolemy's protection – also in keeping with the prophecy.

In Egypt, Seleucus rallied the other *Diadochi* | Successors against Antigonus – his antagonist. He would fight under Ptolemy as an admiral, affording him the power to reestablish his dominion over Babylon, thereby launching the Seleucid Empire.

The great battle between the aging Diadochi took place 22 years after Alexander's death, in 301 BCE. The allied forces of Cassander, Lysimachus, and Ptolemy fought against Antigonus and his son, Demetrius, in Ipsos

of Phrygia with Seleucus serving alongside Ptolemy. Antigonos was killed and his son fled, allowing Lysimachus to expand his realm into Asia Minor while Ptolemy solidified his hold on Judea, Southern Syria, and Cyprus. Seleucus claimed northern Syria and western Anatolia. He would go on to add India to his realm. Thereafter, in his battles against the Mauryan Empire, he solidified his eastern border.

Cassander died of dropsy four years after Ipsos and Demetrius, who attempted a comeback, were captured by Seleucus. So, with Lysimachus controlling what he coveted, he became Seleucus' next target. In an alliance with Ptolemy, and as the prophecy portends, they prevailed at the battle of Kouropedion (also spelled Corupedium) in February 281 BCE. However, the intermarriages and betrayals along the way were considerable. Not only did Ptolemy pimp out his daughters to the sons of his former comrades, Seleucus used disputes between them to weasel his way into Lysandra's territory in Thrace. Crickety shadows of their former glory, the generals (Seleucus was 77 and Lysimachus was 80) faced off in the final battle between former Alexandrian generals with Seleucus prevailing and Lysandra dying. The victor proceeded west, adding Thrace and Macedonia to his collection of people and places.

This too was short-lived. Seleucus was murdered by his most formidable ally, Ptolemy Keraunos, the wayward son of the famous father. Within two years, all of the Diadochi were dead: Demetrius in 283, Ptolemy in 282, Lysimachus and Seleucus in 281. The Successors' successors would continue to rule, with the Antigonids over Macedonia, the Ptolemies in Egypt, and the Seleucids over Syria and Mesopotamia.

“After a significant number of years and toward the end (*wa la qets shanah*), they would join together and form an alliance (*chabar*) whereby the daughter

(*wa bath*) **of the king of the south** (*melek ha negeb*) **will come to the king of the north** (*bow' 'el melek ha tsaphown*) **to enact some agreements** (*la 'asah mysharym* – to smooth some things over).

However, she will not restrain (*wa lo' 'atsar* – she will not hold back or stop) **the strong arm** (*koach ha zarowa'* – the force of the army). **His outreach** (*zarowa' huw'*) **will not endure** (*wa lo' 'amad* – will not stand).

She will be offered (*wa nathan*), **she and those who come with her** (*hy' wa bow' hy'*), **along with the one who fathered her** (*wa ha yalad hy'*) **and the one who abused her, harshly overpowering her** (*wa chazaq hy'* – who controlled her) **at that time** (*ba ha 'eth*).” (*Dany'el* / God is Judgmental / Daniel 11:6)

As we know, Ptolemy offered his daughters to Lysimachus' sons in a failed alliance. Seleucus, sensing it as an opportunity, entered Thrace at the first hint of domestic disputes and routed Lysimachus, stealing his territory. But that isn't the principal fulfillment of the prophecy. For that, we move into the next century and turn to Berenice, Ptolemy II's daughter. She was a prize of sorts, a genuine blue blood because she was a descendant of Lysimachus and Cassander. Her father was the final ruler of the Ptolemaich / Lysimachid dynasty in Lycia. At the time, Ptolemy's influence in the region was waning and that of Antiochus III was waxing. So, in the first act of realignment, Berenice was named Chief Priestess of the Carian Satrapy of the Seleucid Royal Cult of Laodice.

Thereafter, an “agreement” was reached for Antiochus II to marry Berenice. However, Antiochus was married to Laodice, who did not take kindly to being replaced. So once Ptolemy II died, and the allegiance was rendered moot, Berenice was tossed to the curb. Then the ever-charming Laodice arranged to have Berenice and her infant son assassinated. Not yet satisfied, she poisoned her former

husband and king. Laodice's coup d'état enabled her to rule as queen regent while her son, Seleucus II, matured. Therefore, instead of producing the desired coalition, the plan backfired, consistent with the prophecy.

“Then from a branch of her roots (*wa min netser soresh hy*) one will be appointed (*‘amad*) in his place (*ken huw*). And he will come against the military strength (*wa bow*’ *‘el ha chayl*) and enter into the fortress (*wa bow*’ *ba ma’owz*) of the king of the north (*melek tsaphown*). He will deal with them and prevail by being more powerful (*wa ‘asah ba hem wa chazaq*).” (*Dany’el* / God is Judgmental / Daniel 11:7)

This occurred when Ptolemy III, Berenice's brother, avenged his sister's execution. He invaded Syria and routed Seleucus II. It is likely that he would have come to control all of Syria had unrest back home not precipitated his return. Nonetheless, the victor carried considerable plunder back to Egypt where he ruled the southern kingdom for 46 years. Moreover, this war, which raged from 246 BCE to 241, allowed Ptolemy III to secure Cyrenaica and regain the coasts of Asia Minor, even some of Thrace.

All of this is encapsulated in the related prophecy...

“In addition (*wa gam*), their gods (*‘elohym hem*) along with their metal images (*‘im nasyk hem*), their treasured vessels (*‘im kaly chemdah hem*) of silver and gold (*keseeph wa zahab*), along with the captives (*ba ha shaby*), he will bring to (*bow*) Egypt (*Mitsraym* – the crucibles of religious and political oppression).

And for years (*wa huw*’ *shanahym*), he will refrain from (*‘amad min*) the king of the north (*melek ha tsaphown*) (*Dany’el* 11:8) and will come back (*wa bow*) into the realm of the king of the south (*ba malkuwth melek ha negeb*), returning (*wa shuwb*) to his own land

(‘el ‘adamah huw’).” (*Dany’el* / God is Judgmental / Daniel 11:9)

There may have been an ulterior motive for ‘Elyah to provide such specificity beyond the realization that *Yahuwdah* | Judea was a pawn bounced between southern and northern despots. Greeks are typically portrayed favorably in history, when in reality, they were as despicable and vicious as the beasts before and after them. And ultimately, Greeks would pummel God’s people, initially during the Maccabean period and later through their Church.

“His sons (*wa ben huw’*) will initiate strife and provoke a war (*garah*). And he will assemble a vast multitude of uproarious troops (*wa ‘asaph hamown*), a great and powerful army (*chayl rab*) which will come to invade (*wa bow’ bow’*), overwhelming and overpowering, as if a flood passing through (*wa shataph wa ‘abar*). Then returning (*wa shuwb*), he will wage war (*wa garah*) as far as the fortified places (‘*ad ma’owz hy*’). (*Dany’el* 11:10)

Then the king of the south (*wa melek negeb*) will be infuriated (*wa marar* – will be enraged and become embittered). He will come out and fight (*wa yatsa’ wa lacham*) against the king of the north (‘*im huw’ ‘im melek ha tsaphown*). And he will take a stand (*wa ‘amad*) with a massive and well-armed, albeit largely confused and disorderly, army (*hamown rab*).

Even so, the abundantly agitated multitudes (*wa ha hamown*) will be given over (*nathan*) into his hand (*ba yad huw’*). (*Dany’el* 11:11) When the hordes of troops making this commotion are removed and taken away (*wa nasa’ ha hamown*), his judgment and inclinations (*lebab huw’*) will be exalted (*ruwm*).

And so, he will bring down (*wa naphal* – he will attack, conquer, oppress, and fell) tens of thousands

(*ribowa'* – innumerable individuals) **but he will not prevail** (*wa lo' 'azaz* – he will not have the ability to achieve the brazen victory).” (*Dany'el* / God is Judgmental / Daniel 11:12)

The prophet was speaking of Antiochus III and Seleucus III, both sons of Seleucus II. The reason for such specificity is that, upon Seleucus' demise (he was deemed weak militarily and was poisoned by his friends), Antiochus III became so powerful that he was known as Antiochus the Great. And during his 37 years on the throne, he prioritized trying to take Yisra'el from the Ptolemies. As the prophecy portends, Antiochus would lose the first round at the Battle of Raphia, even though he had a superior force.

But he would return in 203 BCE, now battling Ptolemaeus Epiphanes, who was Ptolemaeus Philopater's son. In addition to having a larger army, and it being better equipped, Antiochus was accompanied by some powerful allies. These included Philip of Macedon and Scopas, his general. Just a boy at the time, Antiochus routed the young Ptolemaic king, and destroyed much of his army.

So at this time, the Jews who had been allied with the Ptolemies changed sides, and yielding to Antiochus, they went on to bludgeon Ptolemaeus' garrisons.

“However (*wa*), **the king of the north** (*melek ha tsaphown*) **will return** (*shuwb* – will recover and come back) **in the presence of** (*wa 'amad*) **a massive and well-armed army, even greater, louder, and more numerous than the previous one** (*hamown rab min ha ri'shown*).

And after considerable time, even years, in the end (*wa la gets ha 'eth shanahym*), **his returning invasion** (*bow' bow' ba*) **will be with a tremendous force** (*chayl gadowl* – a powerful and large military) **which is abundantly supplied and well-equipped** (*rakuwsh rab*). (*Dany'el* 11:13)

And in those times (*wa ba ha 'ets ha hem*), **many will be positioned against** (*rab 'amad 'al*) **the king of the south** (*melek ha negeb*). **However** (*wa*), **with the children's violence** (*ben parysh* – ruthlessness and brutality of the sons) **toward your people** (*'am 'atah*), **they will rise up** (*nasa'* – they will be carried away) **in order to resist, standing up to** (*la 'amad*) **this revelation** (*chazown* – this action and prominent appearance, perceiving what they were witnessing), **but they will waver and fail** (*wa kashal* – they will stumble and fall and end up overthrown). (*Dany'el 11:14*)

Then the king of the north (*wa melek ha tsaphown*) **will begin to throw up** (*bow' wa shaphak* – he will come and build) **a siege ramp** (*solalah* – elevated embankments for siege warfare) **and he will take** (*wa la lakad* – he will capture) **the fortified city** (*mibtsar 'iyr*).

The armed forces (*wa zarowa'* – the strong arm) **of the south** (*ha negeb*) **will not survive its presence** (*lo' 'amad* – will not resist or persist), **even his most select and valued troops** (*wa 'am mibchar huw'*), **for there will be no ability to stand** (*wa 'ayn koach la 'amad*). (*Dany'el 11:15*)

So, he will do (*wa 'asah*) **to those who come against him** (*ha bow' 'el huw'*) **whatever he wants and is acceptable to him** (*ka ratsown huw'* – whatever he approves) **and there are none who can withstand his presence** (*wa 'ayin 'amad la paneh huw'*).

He will stand, his presence established (*wa 'amad*) **in the beautiful and glorious land** (*ba 'erets ha tsaby*) **with complete destruction** (*wa kalah* – with a yearning for annihilation) **in his hand** (*ba yad huw'*).” (*Dany'el / God is Judgmental / Daniel 11:16*)

The result of Jewish complicity would be to give Yahuwdah to a psychopath. Often, the Devil who is not known is worse than the one being deposed. Yisra'el would

learn this the hard way, while America still hasn't learned the lesson as is evident by the overthrow of Saddam Hussein and Moammar Khaddaffi. The supposed liberator of Yisra'el turned out to be a murderous and destructive tyrant – far worse than the Ptolemies.

‘Elyah would go on to explain...

“He will set his face (*wa sym paneh huw’*) to come with (*bow’ ba*) the governing authority and control (*toqeph*) of his entire kingdom (*malkuwth huw’*), including one standing tall in accord with him (*wa yashar*) and will execute with them (*wa ‘asah hem* – and engage, making do with them).

And he will offer (*nathan*) the daughter of a woman (*wa bath ha ‘isah*) to him (*la huw’*) to corrupt and destroy the kingdom (*la shachath hy’*), but it will not prevail (*wa lo’ ‘amad*) nor be to his advantage (*wa lo’ la huw’ hayah*). (*Dany’el 11:17*)

And he will turn his face (*wa shuwb paneh huw’*) toward the coastline and associated islands (*la ‘iy*) and will capture many (*wa lakad rab*), but a senior minister (*qatsyn* – a governmental and religious leader) shall put an end to (*shabath*) his disgraceful contemptuous insults (*cherpah huw’ la huw’* – his dishonorable behavior, taunts, and slander).

Indeed (*ky*), his abusive and shameful behavior (*cherpah huw’* – his contempt and taunts) will be turned back upon him (*shuwb la huw’*). (*Dany’el 11:18*)

Then he will turn his presence back (*wa shuwb paneh huw’*) toward the protection of the strongholds (*la ma’owz*) his own realm (*‘erets huw’*), but he will stumble (*wa kashal* – he will falter and be overthrown) and fall (*wa naphal*) and not be effective (*matsa’* – and not attain what he seeks to possess).” (*Dany’el / God is Judgmental / Daniel 11:19*)

Hoping to fool Ptolemy V into believing that they were no longer enemies, the bastion of morality that Antiochus the Great had become, he gave his daughter, Cleopatra, to the Egyptian pharaoh in 195 BCE. However, Cleopatra (a century before the famous one) sided with the man she was gifted to rather than the father who had betrayed her, so nothing was gained.

As a result, he turned his attention toward the Aegean and Greece, where he was assisted by the famed Carthaginian general, Hannibal. He would capture and control Rhodes, Samos, and Delos.

But it would be to no avail. With all of the infighting among the Greeks and distractions, he fell prey to emerging Roman forces under the command of Lucius Cornelius Scipio. And so, in trying to subjugate Greece, the Greek was disgraced instead. Hannibal had advised him to take the battle to the Romans and invade Italy as he had done, but his counsel was rejected in favor of pitting his superior force of 70,000 troops against the 30,000 in the Legions heading his way. His would be a humiliating defeat.

The Romans extracted a heavy toll, forcing Antiochus to surrender his war elephants, his entire navy, and a score of chosen Greeks – Antiochus' second son included – who would become Roman slaves. He would also be required to pay an indemnity of 20,000 talents per year. It was too much for the king to bear so, after defaulting, he was killed when trying to rob a Babylonian temple in Elymais honoring Jupiter. His life, and that of the Greeks, had come full circle.

The most egregious consequence of the Greek defeat was the Romanization of Antiochus Epiphanes, Antiochus the Great's son. He would become a hated persecutor of Jews. And also, during Seleucus IV's 12-year reign following his father's death, the eldest son taxed Jews into despair – even attempting to rob the Temple in Jerusalem.

The only good news was that his minister, Heliodorus, poisoned and killed him.

‘Elyah struck every chord with great precision. The future history of the Greeks would play out exactly as he had foretold – especially in their interactions with Jews.

Since I have already mentioned the brief and taxing life of Seleucus IV, this will sound familiar...

“Then one will arise in his place (*wa ‘amad ‘al ken huw’*) **who will pass through with** (*‘abar*) **exploitation and oppression, exacting tribute, taxes, and submission** (*nagash* – to control by confiscating other people’s money) **for the majesty and aura of the glorification** (*heder*) **of the empire** (*malkuwth*).

But within a short time (*ba yowmym ‘echad* – in a matter of days), **he will cease to exist** (*shabar*), **although not in the heat of battle** (*wa lo’ ba ‘aph wa lo’ ba milchamah*).” (*Dany’el* / God is Judgmental / Daniel 11:20)

This is prophetic of the Time of Trouble when the final Beast will exploit and oppress the world. His rise to power, while short-lived, will be aided by controlling the new economy, enabling the Great Reset by confiscating the wealth of the world. It will all be to burnish his majesty, creating an aura of glory such that he is worshiped as if he were God. And while he will be an advocate for war, the final Horn will not die in battle.



This exceptionally villainous fellow with the forked tongue is Antiochus IV. He, and the one modeled after him during the Last Days, will remain the subject of ‘Elyah’s prophetic report from this point through the conclusion of the chapter.

The prophetic picture between Daniel 11:20 and 11:35 is historic while also serving as a harbinger of things to come. The last ten statements within the 11th chapter, between 11:36 and 11:45, address our immediate future. Therefore, from this point forward, we are going to pay especially close attention to everything ‘EiYah has to say about the interactions between Antiochus IV *Epiphanes* | the Manifestation of God’s Illustriousness and Yisra’el because history will repeat itself.

The Towrahless One will do likewise...

“The next to assume his position in this place (*wa ‘amad ‘al ken huw’* – in succession, the next to rise to the office by claiming authority) **will be a despised and despicable person** (*bazah* – a contemptible and disdainful individual) **who will not have been given the authority to rule** (*wa lo’ nathan ‘al howd malkuwth*).

He will arrive (*wa bow’*) **during thoughtless complacency** (*ba shalwah*) **and will gain absolute control of** (*wa chazaq* – will be empowered by resolutely establishing) **an empire** (*malkuwth*) **through flattery, hypocrisy, and unfulfilled promises** (*ba chalaqlaq* – with slippery and slick words which are treacherous because they are not genuine).” (*Dany’el* / God is Judgmental / Daniel 11:21)

By explaining what has now happened in our past to forecast the future, ‘EiYah has reached the point in his prophetic narrative where our understanding of the despised and despicable Beast who will soon come is predicted by these revelations. Therefore, we can surmise that the final Horn will be a contemptible person whom Yahowah despises. He will connive his way to global attention by being disingenuous, making promises he has no intention of honoring. His authority will not come from the governed or from God.

Most importantly, just as Dany’el admitted in the previous chapter that his *neshamah* | conscience had been rendered ineffective, the Towrahless One’s rise to power will be possible because we have entered a time of thoughtless complacency. The world at large allowed governments to usurp the people’s liberty and livelihoods to save them from a virus – accomplishing nothing other than to destroy currencies and economies while the sheeple applauded and yawned. The next World War has already begun, with the United States giving Iraq to the Shiites, pitting a soon-to-be-nuclear Iran, Russia, and China against Saudi Arabia, Europe, and the United States. The certainty that this would lead to nuclear war was solidified when, after a decade of planning, the U.S. got the proxy war against Russia it wanted by arming Ukraine. Turning the cradle of modern anti-Semitism and Judaism into a warzone will end far worse than it began.

For the past 22 years, I have repeated the same message. Politicians and their accomplices in the pulpit, media, and academia have rendered almost everyone irrational – unable to exercise good judgment by being discerning and discriminating. The world is awash in unfounded opinions, political platitudes, and religious myths. Or how else could the United Nations pass a resolution claiming the Jewish occupation of their homeland was illegal and that it belonged to Palestinians – a warmongering people who were pummeled into oblivion by the Assyrians and then the Greeks more than 2,000 years ago? And they are so traumatized by these Islamic terrorists, and unthinking in this regard, that Jews are incapable of announcing that there is no such thing as a Palestinian or a place called Palestine. The ignorant idiocy of the “Two-State Solution” will create a second Gaza, albeit one without a buffer zone.

Between the damage done during the Covid-19 lockdowns and the sanctions imposed as part of the

Ukrainian war, the list of failed states continues to grow, making the rise of the future Antiochus *Epiphanes* | the Manifestation of God's Illustriousness a relatively simple affair. All he has to do is promise a bankrupt world economic recovery and they will hail him as their savior. It will be too late once they figure out that what little they had, including their meager lives, he intends to confiscate.

In this regard, Antiochus *Epiphanes* was a tax-and-spend Progressive. He considered himself compassionate and charitable when he threw the money he had confiscated in the streets and at strangers. It is yet another example of how history will continue to repeat itself.

Antiochus Epiphanes was also a paradigm of the reincarnation of Babylon with his public integration of politics, patriotism, the military, and religion. He lavished money on the Temple of Zeus, while orchestrating extravagant military parades, and conducting opulent state dinners. His army was comprised of mercenaries, men recruited and paid to fight, not unlike America's military.

Since history is written by the survivors and not those they killed, we do not have affirmation, but it is assumed that Antiochus IV murdered his older brother, Seleucus IV, in Athens in 175 BCE. And while it is intriguing, we do not know what scheme Antiochus, then known as Mithridates, deployed to earn his release from Roman captivity, but we do know that Seleucus' son, Demetrius, ended up there in his stead as a result of an exchange. And I suppose that there is the possibility that the Towrahless Once will have spent some time in jail, as was the case with Hitler, before his rise to power.

The Illustrious Manifestation of God is known to have conned the king of Pergamon, Eumenes II, who was Rome's leading ally in the region, into supporting his ascension, doing so after rallying the Greek ruling class in Antioch to support his claim over the young and

imprisoned Demetrius. Then, there is no doubt that he flattered Rome, sending ambassadors laden with tribute to garner their favor. He is even said to have made copious unfulfilled promises to the Syrians. Evidently proud of his hypocrisy, it was then that Mithridates changed his name to Antiochus IV and lavished upon himself the title, *Epiphanes* | Manifesting God's Illustriousness – announcing to all with open eyes that he is the prototype of the incarnation of Satan during the Last Days.

The realization that Epiphanes negotiated his rise to power with neighboring nations is also consistent with what we know about the final Horn emerging as part of a small, local confederation which will grow to encompass the world. Further, as a Greek, the Towrahless One will seek the support of Rome, inducing the Roman Catholic Church to support his quest for world domination and the subjugation of Jews. With the given name of Mithridates, the god of the Roman Legions, he would have been well-received.

Also, in days to come, the world will be enveloped in war...

“The most influential leaders and their force of arms (*wa zarowa*’) will be overwhelmed and swept away (*ha sheteph sheteph* – will be engulfed, completely inundated) by his presence (*min la paneh huw*’ – upon his appearance), then crushed (*wa shabar* – such that they are broken and destroyed, grievously mauled), including (*wa gam* – also, but potentially in contrast to) the leader who values (*nagyd* – the government ruler in support of) the Agreement (*beryth* – the Treaty).” (*Dany’el* / God is Judgmental / Daniel 11:22)

Prior to our excursion into *Dany’el*, when used as a title, *zarowa*’ has been reserved for three men, the most important of whom are Moseh and Dowd. However, in our initial exposé of the word, we acknowledged that it could

be used to describe a formidable leader as well as his armed forces. And that is how *zarowa'* is being used here, revealing that the Towrahless One will inundate world leaders with a torrent of propaganda and then overwhelm them militarily – crushing all opposition. This will even be true of those who supported his advocacy and imposition of the Two-State Solution.

Since *gam* is typically rendered “also,” this *nagyd beryth* will include the first to negotiate this treaty with tomorrow’s *Epiphanes*. Otherwise, unless rendered as “in contrast to,” we’d be led to believe that the incarnation of the Devil will be capable of overwhelming ‘Elyah or even Dowd as the leading representative of the Covenant. And yet, since there were no *nagyd beryth* | leaders of the Covenant circa 175 BCE, the only way for this to be historically accurate is to render *nagyd beryth* | as political allies in support of his treaty. And that being so, it would be consistent with the earlier prophecy whereby the nations which initially league with the Horn will be crushed by him.

In this specific case, Antiochus made a covenant with his cousin, Demetrius, who he had imprisoned in Rome, to earn his freedom. In that arrangement, he promised to relinquish the throne to him upon his release, which never occurred. I’m sure he will offer Israel his assurance of independence and protection – a promise that will not last as long as the ink takes to dry.

Affirming our assessment, we learn that it is a bad idea to trust a narcissistic psychopath who thinks he is better than God...

“As a result of that alliance with him (*wa min chabar ‘el huw’* – from the agreement, out of becoming allies, and because of joining with him), **he will act deceitfully** (*‘asah mirmah* – he will engage deceptively, carrying out that which is dishonest and treacherous,

deliberately misleading through false and fraudulent testimony, disappointing and betraying while feigning otherwise).

He will ascend, being lifted up (*'alah* – he will rise and be exalted), **and will amass enormous power and innumerable people under his control** (*'atsam* – he will be empowered over a great multitude) **while trifling with the gowy** (*ba ma'at gowy* – with lowly gentiles, through a small nation, or by subduing and diminishing people).” (*Dany'el* / God is Judgmental / Daniel 11:23)

Antiochus Epiphanes actively toyed with his subjects, taxing them with one hand and then throwing money at them with the other. He claimed to be God and yet financed the temples of gods. He was an authoritarian dictator who applied to run menial projects. He lived in posh palaces, and yet frequented public baths. Therefore, just as the gentiles comprising the Roman Church were, themselves, led astray and oppressed, even as they persecuted Jews, the incarnation of Satan will do likewise.

This is the second time God has asked His prophet to address apathy and ignorance, indicating that this will be the most impenetrable obstacle to reconciliation during the Last Days. Very few people are observant and judgmental today, precluding both Progressives and Haredi from knowing Yahowah.

“In a time of thoughtless complacency, increased security, and unresponsiveness (*ba shalwah* – with relative ease as people become more dependent, seemingly unconcerned, careless and clueless), **he will enter** (*bow'* – he will arrive) **into the richest and most fertile provinces, the most heavily armed and contentious districts** (*mashman madynah*).

Then he will accomplish (*wa 'asah* – he will engage in and act upon, doing) **what** (*'asher*) **his fathers could not achieve** (*lo' 'asah 'ab huw'*), **nor his father's fathers**

(*wa 'ab 'aby huw'*), **plundering the civilian population and spoiling them by confiscating their property** (*bizah wa shalal* – pillaging and robbing them through force of arms), **taking their possessions** (*rakuwsh la hem* – acquiring what they own and taking it for himself) **while scattering and dispersing them, even flinging them** (*bazar*) **against the walls, fences, and places where people gather** (*wa 'al mibtsar*).

He will consider plans (*chashab* – he will determine the value and devise a plot), **musings his potential schemes** (*machashabah huw'* – creating his proposals), **but only for a time** (*wa 'ad 'eth* – to a certain point and not beyond).” (*Dany'el* / God is Judgmental / Daniel 11:24)

This man who would be seen as a god is known for abusing his own people before reaching out and doing the same to Jews. Needing money to pay off Rome and to fund his mercenary force, he had everyone pay their fair share – beginning the process by preying upon Syrians. After all, being a megalomaniac and despot isn't cheap – nor is subduing the world.

“He will gloat about (*'uwr* – he will arouse and uncover, stirring up) **his resources, authority, and power** (*koach huw'* – his ability and qualifications) **as well as his motivations and inclinations** (*wa lebab huw'*) **against the king of the south** (*'al melek ha negeb*) **with a considerable force** (*ba chayl gadawl* – with an able and large military).

The king of the south (*melek ha negeb*) **will initiate strife, provoking the war** (*garah la ha milchamah*) **with a large army** (*ba chayl gadawl*), **exceedingly powerful** (*wa 'atsuwm 'ad ma'od*), **but he will not prevail** (*wa lo' 'amad*) **because** (*ky*) **plots will be devised against him** (*chashab 'al huw'*) **with a specific purpose** (*machashabah*). (*Dany'el* 11:25)

Those who eat his finest provisions (*wa 'akal pathbag huw'*) **will break him** (*shabar huw'*) **and his army** (*wa chayl huw'*) **will be swept away** (*shataph*) **and fall** (*wa naphal*) **with many slain** (*chalal rabbym*).” (*Dany’el* / God is Judgmental / Daniel 11:26)

With Antiochus Epiphanes having robbed and plundered Syria, the young Ptolemaic king, Ptolemaeus Philometer, demanded its return to the Ptolemies. The Seleucid king responded with peace overtures, but they were insincere. At the same time, he gloated about his intention to add Egypt and Judea to his empire. All the while, Ptolemaeus Philometer amassed an even larger force than his rival and attempted a preemptive strike. However, apprised of his intentions, Antiochus stopped Ptolemaeus while still in Egypt. The young king had received very poor advice from his closest advisors – those dining with him.

As a result of Rome being distracted by the Third Macedonian War, they were unable to defend Egypt, giving Antiochus the opportunity to plunder the resources of the Nile basin and take Alexandria. Having captured the young Ptolemaeus, Antiochus made him his puppet, allowing him to live in Memphis, ostensibly to keep from angering Rome.

Then in 168 BCE, Antiochus led a second assault on Egypt, using his fleet to capture Cyprus en route. But on his way to Alexandria, his path was interrupted by a message from the Roman Senate, ordering Epiphanes to withdraw. Gaius Popillius Laenas, a lone and elderly Roman ambassador, drew a line in the sand surrounding Antiochus and said, “Before you leave this circle, give me a reply that I can take back to the Roman Senate.” If the Greek king stepped outside the circle without first accepting Rome’s conditions, he would be at war with the empire. With his life hanging in the balance, the Manifestation of God backed down which, while enormously humiliating, was assuaged by the plunder he

had taken. However, as a result of this crushing blow to his fragile ego, Antiochus found a rather devastating way to vent his frustrations – antagonizing Jews.

Projecting this into the future, we should be prepared for the Devil’s Advocate, this Greek *Epiphanes* | Manifestation of God, to follow in Antiochus’ footsteps. This Progressive politician will emerge from Macedonia by forming alliances with the Greeks, Turks, Cypriots, and Syrians, while seeking the support of Rome and Egypt to pursue his assault upon Israel.

I am projecting this epiphany of Epiphanes into the future because...

“And as for leaders on both sides (*wa shanaym hem ha melek*), their intent (*lebab hem*) will be to mislead and corrupt through their advisors and counselors (*mera’* – to commit atrocities and advance objectionable behavior as confidants) at the same table (*wa ‘al shulchan ‘echad* – in one accord).

They will speak lies, promoting all manner of delusions (*kazab dabar* – they will deliberately deceive, vainly encouraging that which is contrary to evidence and reason, particularly when fraudulently conveying errant opinions regarding false gods and worshiping them). However, it will be to no avail (*wa lo’ tsalach* – without benefit, accomplishing nothing), because (*ky*) in the end, the restoring witness (*‘owd qets* – the testimony at the conclusion, during the Last Days) will advocate for the Mow’ed | Appointed Meeting Time (*la ha Mow’ed* – will advance and approach the scheduled appointment designated in the eternal testimony to gather together to enable everlasting restoration which is arranged to facilitate our appearance based upon the enduring evidence provided by the renewing witness).” (*Dany’el* / God is Judgmental / Daniel 11:27)

As it was in the past, it will be again in the future. The Knights of Evil will convene a meeting and sit at their round table. They will lie to one another and to their constituents as they plot to destroy Israel. Believing that they can outmaneuver Yahowah and Yahuwdym with their weapons, wealth, and worship of false gods, they will fail, because in the end, the restoring witness will point the way to the *Mow'ed* | Appointed Meeting Time designated for the restoration of God's People.

Using the past, as 'EliYah has portrayed our future, to project ahead to this meeting, we should expect some if not all of the following participants to have a place at the table – all of whom will be lying through their teeth: the Devil's Advocate from Macedonia, along with the presidents of Greece, Turkey, Cypress, Syria, Lebanon, Egypt, and the Pope of the Roman Church. Positioned around them, we will likely find the Russians and Bulgarians, and perhaps some Hungarians, Romanians, and Ukrainians, along with the leaders of the Eastern Orthodox Churches. And since they will be deceptive regarding their intentions, the stated agenda will be about the extraction and delivery of energy, particularly natural gas to and from the region, while the hidden agenda will be the destruction of Israel.

The opposing force will be comprised of the two witnesses, 'EliYah included, the returning Mashyach, and our God, Yahowah. The battle plans will be devised, with yet another line drawn in the sand, in early 2027, with the final showdown between Good and Evil playing out beginning in the spring of 2030 and ending during the *Mow'ed* of Kipurym in 2033.

The assault on Israel will come in phases. First, the nation and people will have land and resources confiscated. Second, Jews will lose their lives. So, while enough of this occurred yesterday to make the comparison plausible, every word is indicative of tomorrow...

“And he will return to his country (*wa shuwb ‘erets huw’*) **with a great many possessions, both goods and land** (*ba rakuwsh gadawl* – having gathered all he could collect), **and yet, still, his inclinations and ambitions** (*wa lebab huw’* – but his passions and heart) **will be over and against the Set-Apart Covenant** (*‘al beryth qodesh* – toward the uniquely special and distinctly uncommon family relationship agreement).

And so, he will endeavor to return (*wa ‘asah wa shuwb* – therefore, he will act and engage so that he can come back) **to what he considers his land** (*la ‘erets huw’*). (*Dany’el* 11:28)

As the Mow’ed | Appointed Meeting Time draws near (*la ha Mow’ed* – approaching the scheduled appointment designated in the eternal testimony to gather together to enable everlasting restoration which is arranged to facilitate our appearance based upon the enduring evidence provided by the renewing witness), **he will return to pursue the south** (*shuwb wa bow’ ba ha negeb*).

However, in making this comparison to the end (*wa ka ha ‘acharown* – but during the Last Days by comparison), **it will not be as it was previously** (*wa lo’ hayah ka ha ri’shown*).” (*Dany’el* / God is Judgmental / Daniel 11:29)

There is but one Set-Apart Covenant, and we can be assured that Epiphanes knew nothing of it. And therefore, while Antiochus was ruthless in his dealings with Judea, ‘Elyah is using that dark episode to alert us to the realization that, after confiscating Israel’s land and wealth through the Two-State Solution, the Devil’s Advocate will focus on the larger prize – which is the Covenant.

The Towrahless One, in striving to be seen as God, will not only covet Israel, he will view it as his own. And so, no matter what events arise in the world to garner his

attention, he will continue to return to Israel until someone finally stands up to stop him.

And as we have previously discovered, while this abominable fellow will tie his quest to the Mow'ed, even outlaw them, it is the Mow'ed of Kipurym that will be his undoing. He will not survive Dowd's return on Reconciliations.

As an interesting aside, the armada that ruined Antiochus' plans sailed from Crete, but it was entirely Roman, coming in support of their client, Ptolemaeus Philometer of Egypt. In the future, it will likely be American, as the nation will continue trying to police the world's oceans. Currently, the Turks are working to establish a naval base in the self-proclaimed Turkish Republic of Northern Cyprus. They don't much like the idea of the Greeks and Israelis capitalizing upon the enormous natural gas fields located nearby. In response, the Cypriot Defense Minister signed a lease with the French government to allow a permanent base for their warships on the island, becoming home to the aircraft carrier, Charles de Gaulle.

I share this because, other than to suggest that the planet will be engulfed in war, it is less about what has been and, instead, what will be. Alerting us to consider what follows from that perspective, the prophet's statement reads: *wa ka ha 'acharown wa lo' hayah ka ha ri'shown* | in making this comparison to the Last Days, it will not be as it was previously.

While there will be many allying with and opposing his quest for world domination, the only obstacle standing in the way of the future Epiphanes achieving his goals relative to Covenant and Mow'ed will be the two witnesses. At times, he will find their relentless testimony disheartening because some will listen. And so, in response, he will denounce them and curse the Covenant.

But even in this, there is good news. The witnesses will have been rejected by better and will not care what is said about them. Their joy will be in knowing that Yahuwdaym are beginning to pay attention at long last.

“The ships (*tsy* – the ocean-going vessels) **of Kityym** | **Cyprus** (*Kityym* – of the Cypriots) **will come with him or arrive against him** (*wa bow’ ba huw’*), **and he will be disheartened and cowed** (*wa ka’ah* – so he will be discouraged, despondent, and dejected) **and will retreat** (*wa shuwb* – he will turn back) **but, now enraged, openly expressing his fury, angrily denouncing and cursing** (*wa za’am* – now unable to control himself, indignant and vindictive) **over and against the Set-Apart Covenant** (*‘al beryth qodesh* – toward the uniquely special and distinctly uncommon family relationship agreement).

Then he will act (*wa ‘asah* – he will engage) **returning yet again** (*wa shuwb* – turning around and coming back) **to give his full attention to and understand** (*wa byn* – and closely scrutinize and comprehend) **those who forsake** (*‘al ‘azab* – those who reject and disavow, abandoning and leaving) **the Set-Apart Covenant** (*beryth qodesh* – the uniquely special and distinctly uncommon family relationship agreement).” (*Dany’el* 11:30)

Back during the time of the initial interactions between Antiochus and the various religious factions in the besieged Ptolemaic province, there was no shortage of militants. Epiphanes, however, as the prophecy portends, was focused on the Temple and Jerusalem’s defenses. He would desecrate one and control the other. He would also do everything in his considerable power to convince Jews to worship him and his gods – many of whom agreed as is chronicled in Maccabees.

Diodorus Siculus, the 1st century BCE Greek historian noted for his blending of myth and reality, wrote that Antiochus sacrificed swine in the image of Moseh upon the

altar in the outer court. He insisted that the Towrah be doused with a broth comprised of swine's flesh. He snuffed out the Menorah and then fed pork to the priests. (Diodorus 34:1(4)) While it is unlikely that the king would have bothered with any of this, nonetheless, something triggered the Maccabean Revolt.

As a consequence, 80,000 Jews were killed and 80,000 more were enslaved by the Greeks, with half of that number sold by them. The Temple's treasury was plundered, enriching the Greek tyrant by approximately \$1 billion by modern calculations.

Lore from the era also suggests that, while campaigning in Egypt, the deposed High Priest gathered 1,000 men and attacked occupied Jerusalem, causing Menelaus, the High Priest appointed by Antiochus, to flee because of subsequent riots. Then, when Epiphanes returned to Jerusalem in 168 BCE, he restored Menelaus and executed a considerable number of Jews to demonstrate his resolve.

While Maccabees is a religious and political text, and not inspired by Yahowah, it does provide some interesting claims relative to this period...“When these happenings were reported to the king, he thought that Judea was in revolt. Raging like a wild animal, he set out from Egypt and took Jerusalem by storm. He ordered his soldiers to cut down without mercy those whom they met and to slay those who took refuge in their houses. There was a massacre of young and old, a killing of women and children, and a slaughter of virgins and infants. In the space of three days, eighty thousand were lost, forty thousand meeting a violent death, and the same number being sold into slavery.” (2 Maccabees 5:11-14)

At the time, there were many Jews enamored with Greek ideals – as there are today. They were labeled “Hellenizers” by the traditionalists. Antiochus likely

empowered them over the most overtly religious and then it is also likely that he would have outlawed many religious rites and traditions. It is said that he attempted to syncretize religions, creating a Greek and Jewish cult to worship Zeus.

With Jews divided, Antiochus built the Acra Citadel near the Temple Mount – which has recently been rediscovered. This known, and the Maccabees account aside, rather than projecting Antiochus as a heathen invader fighting against a heroic and unified front of devout Jews, the reality is that he intervened in the middle of a civil war between ultra-religious and Hellenized Jews.

Moving forward to our time, and now trying to avoid the consequence of finding so many fulfilled prophecies in one book, some scholars have opined the theory that the book of Daniel was composed at this time, with the intent of making the Greeks in general, and Antiochus in particular, appear particularly villainous. However, with the oldest manuscript of Daniel found in the caves above Qumran dating to 60 BCE, and noting that the duration between copies averages 100 years, this hypothesis is unlikely.

And why? History is already sufficiently condemning of Greeks as we have discovered. When they are empowered, they seek world conquest and to be worshiped as gods. They are egotistical and brutal. The reason the Devil's Advocate will be Greek is that they are best suited to represent him. The reason Paul wrote his New Testament to Greeks in Greek is that he knew that his delusions would appeal to them. Affirming this point, Greece remains the most anti-Semitic nation in Europe.

While there are echoes of the past in these words, the concluding statement of the 30th verse is only understood when projected into our future. It is only the Devil's Advocate who will be **“openly enraged, expressing his**

fury, while angrily denouncing and cursing (*wa za'am*) **against the Set-Apart Covenant** (*'al beryth qodesh*).” There were hundreds of divisive issues between the Maccabean religious zealots, indeed, terrorists, and the more liberal Hellenistic Jews, but beyond circumcision, the Covenant wasn't among them. They fought for control, to do things their way, to maintain their dietary laws, and to avoid the incorporation of Greek gods and philosophy into the culture.

And if we may consider this epiphany, Greek influence is pervasive in Judaism. Jews ditched the Lowy priests and sought the enlightenment of the rabbis because, at the time of Epiphanes, the Jewish ruling class, including the priests, were advocating abandoning the Towrah and Jerusalem. Even the most prevalent outward demarcation of a Jew today, the Kippah, is of Greek origin. Synagogue is a Greek word, not Hebrew. The defining moment in Jewish history is seen as the Exodus from Egypt, using Greek terminology rather than *Yatsa' Mitsraym*. Genesis, Exodus, and Deuteronomy are Greek, not Hebrew names. The Talmud is written in the Greek style of rhetoric. In rabbinic literature, the heroism of Abraham, Moses, David, and Solomon is embellished with the incorporation of Greek mythology. Kabbalah is Neo-Platonism and Gnosticism. And the ultimate syntheses of Greek and Jewish thought is found in Maimonides' *Guide to the Perplexed and Mishneh Torah*.

The Rabbinic Seder and Haggadah are Graeco-Roman, borrowed from Hellenistic banquets and symposiums. The inclusion of entrails is from the Banquet of Philoxenus of Cythera. The rabbinic insistence that one must recline at the table is from Homer. The *Mishnah's* edict on drinking four cups of wine at the Seder is from Antiphanes in the 4th century BCE when he insisted that it was the best way to honor the gods. Pouring water on the hands is from a Greek idiom. The dipping of *hazeret* |

lettuce in salt water was a Greek custom. Haroset, a sticky granular mixture of fruit and nuts, is served to recall the mortar that Jews used to build the pharaohs' buildings, but there was no mortar, and the origins of the dish are dated to the Greek physician, Tarentum, in the 1st century BCE. Hillel's Talmud sandwich of lamb, matzah, and marrow was a Greek custom. The *Mishnah's* insistence that one may not add *afikomen* after the lamb is based upon the Greek word, *epikomon* – which addresses the climax of a Greek symposium where the merrymakers barge into a neighboring home and force the family to join in the frivolity.

Truth be known, rather than win Jewish independence from Greek culture, the Maccabees ushered in the despotic Hasmonean dynasty, opening the floodgates to Hellenism. From this point forward, they would even adopt Greek names, calling themselves Alexander, Diodorus, Apollonius, Aristobulus, and Hyrcanius. Lest we forget, the first Roman invasion of Judea was not in 66 CE but, instead, in 63 BCE. It was in response to a dispute between Hyrcanius and Aristobulus over who would become chief priest and who would inherit the throne following the death of the Hasmonean queen, Alexandra. Were they Jews or Greeks?

Had it not been for the Hellenization of Judaism in the 1st century CE, Paul would not have been able to recast the Passover Lamb, Dowd, as Jesus Christ in the model of Dionysus and Odysseus nor use Gnosticism to advance Replacement Theology, such that the Chosen People became Greeks.

Therefore, it was not Antiochus Epiphanes who influenced Judaism but the Jews themselves. And it will be something that the Towrahless One will capitalize upon, giving his undivided attention to Jews who openly forsake and disavow the Covenant. From the perspective of the Devil's Advocate, the more the better. Because without the

Covenant, there is nothing of value left for Yahowah, nothing to return to, and no one to reconcile.

Antiochus had a reasonable army for his day, but nothing compared with what the future Epiphanes will bring to bear against Jerusalem.

“The influential reach of his armed forces (*wa zarowa’ min huw’*) will be appointed and present (*‘amad* – will be assigned and take a stand) to profane and defile (*chahal* – to treat with contempt, making common and popular, thereby dishonoring and sulling by making political and religious) the Most Special Place (*ha miqdash* – the set-apart sanctuary and temple, the most uncommon and distinctly unsullied location; from *mah* – to ponder and question the implications of *qadash* – being set apart, distinguished, special, uncommon, unpopular and, thus, unreligious and apolitical). The protection (*ha ma’owz* – the place of refuge and means to keep out of harm’s reach) of that which is unceasing continuity (*ha tamyd* – of that which is everlasting continuance, uninterrupted and reoccurring) will be taken away and abolished (*suwr* – will be rejected and removed, avoided and forsaken, retracted and withdrawn).

And then, they will present and appoint, setting up (*wa nathan* – they will put in place, offer, allow, and permit) the abhorrent and appalling abomination (*ha shiquwts* – the repulsive and detestable, monstrous and disgusting act) which will be devastating, destructive, and deadly (*shamem* – which is desolating and estranging, especially wasteful and hideous).” (*Dany’el* / God is Judgmental / Daniel 11:31)

Once again, a variation of this occurred during Antiochus’ control over the city. However, this is prophetic of Satan’s desire to be worshiped as God while contradicting everything Yahowah has instructed.

Furthermore, the Covenant would have been meaningless to Antiochus, while it is the ultimate prize for the future *Epiphanes* | Manifestation of God. It is by defiling the Covenant, and profaning it by making it religious, that Satan most effectively thwarts Yahowah's intent. This is largely because Yahowah wants to be experienced as our Father, and Satan wants to lord over a religious institution.

“He will further desecrate and defile the religious (*chaneph* – he will provoke the polluted and profane), **those who are wrong about** (*rasha*’ – those who are incorrect and irrational regarding) **the Covenant** (*beryth* – the family-oriented relationship agreement), **with flattery** (*ba chalaqah* – with insincere and illegitimate praise, even cutting them in on a share so that they remain divisive and derisive).

However (*wa*), **the family members** (*‘am* – the people who are related) **who know** (*yada*’ – are familiar with and acknowledge, who are aware of and respect, who are shown and understand) **their God** (*‘elohym huw*’) **will be strengthened and remain resolute** (*chazaq* – will be firm and overpowering, established and strong, intense and unforgiving, and thus victorious), **remaining active and engaged** (*wa ‘asah* – they will act and engage, doing what must be done).” (*Dany’el* / God is Judgmental / Daniel 11:32)

There were no Covenant members 2,200 years ago. We know this because Yahowah told His prophets that He looked for them without finding any. There are, however, Covenant members today who know Yahowah. We are strengthened and will remain resolute, actively engaged in support of the Towrah, Mow’ed, Beryth, and God’s *‘am* | people – *Yahuwdym* | Jews.

We are devoted to this purpose...

“So then (*wa*), the people (‘*am* – the family members) who are observant and perceptive and have demonstrated the capacity to deduce insights (*shakal* – who have paid attention, experienced the truth, and who, as a result of effective teaching, comprehend) will encourage understanding by making the proper connections (*byn* – will enlighten, increasing comprehension by conveying reasoned conclusions).

As for the rabbis, however (*la ha rabym wa* – as for many, especially the exalted and esteemed), for days (*yowmym*), they will stumble and fall (*kashal* – they will falter and be brought down) by the sword (*ba chereb* – by wastefully cutting away at Choreb and the Towrah) and by being engulfed in flames (*wa ba lehabah* – by being set ablaze in gleaming and brilliant light), in captivity (*ba shaby* – by being captured and controlled, incarcerated as prisoners), by being taken away from the civilian population they plundered (*wa ba bizah* – as a disreputable and contemptible spoil). (*Dany’el* 11:33)

And while stumbling (*wa ba kashal hem* – and with their faltering and falling, being brought down), they will have supporters, insistent in coming to assist them (‘*azar ‘ezer* – there will be an outpouring of support and succoring), although relatively few and without merit, benefit, or reason (*ma’at*).

They will receive money to associate with them (*wa lawah ‘al hem*) by flattering the rabbis (*rabym ba chalaqaq* – with insincere and illegitimate praise of the esteemed elitists, using empty words, false hope, and invalid promises). (*Dany’el* 11:34)

And so then, away from (*wa min* – apart from) the observant and perceptive who have demonstrated the capacity to ascertain insights (*shakal* – those who have paid attention, experienced the truth, and who, as a result of effective teaching, comprehend), they will stumble and

fall (*kashal* – they will waver and fail), **then be tested and purged** (*tsaraph* – examined and refined) **with them** (*ba hem*), **so that they can be chosen and cleansed** (*la barar* – thereby purified and perfected once selected), **whitened and spotless** (*wa la laban* – with the purity of spotless innocence), **by the restoring witness** (*‘ad* – with the eternal testimony) **at the end of time** (*‘eth qets*).

Indeed (*ky*), **the admonishing and sustaining testimony** (*‘owd* – the restoring witness who is testifying) **is for the Mow’ed | Appointed Meeting Time** (*la ha Mow’ed* – is concerning the approach of the scheduled appointment designated in the eternal testimony to gather together to enable everlasting restoration which is arranged to facilitate our appearance based upon the enduring evidence provided by the renewing witness).” (*Dany’el / God is Judgmental / Daniel 11:35*)

It is the story of people at cross purposes. Yahowah’s Covenant Family is observant and perceptive. Having experienced the truth from His Teaching, those with understanding are eager to share what they have learned. As beneficiaries of the Covenant, we are committed to helping anyone willing to listen and walk away from religion come to know Yahowah so that they can engage in a relationship with Him. The rabbis, however, have a different agenda which is to deny Yahowah’s name, to superimpose their Talmud over His Towrah, and to alter the Covenant such that it suits their religion. They are living in a different year. As a result, the rabbis will continue to stumble and fall, some cut away because they are wrong about Choreb, while others will be incinerated, engulfed in the flames upon Yahowah’s return. Many, if not most, will be incarcerated in She’owl for having plundered God’s people.

And yet, even as the rabbis are being rebuked and cast down, their loyalists, the Haredim, will be supporting them.

Although, fortunately, their supporters will be few and completely ineffective.

This will be such a cathartic time, even those who aren't flattering the rabbis on their way to hell are going to falter, especially, if they are not yet ready to trust Yahowah's witnesses. And yet, that is the benefit of the Time of Trouble. Up to their necks in trouble, confined as a result of the Two-State Solution, and now besieged from all sides, failed by their rabbis and politicians, some Yahuwdym will finally give God a chance.

Those who finally open their eyes, ears, and minds during this time of testing, and who listen to Yahowah, will be cleansed, purged of politics and religion by the restoring witness in the end. They will be among those who greet Yahowah and their Messiah, Dowd, upon their return to the Mow'ed of Kipurym.



This brings us to the purely prophetic portion of 'Elyah's soliloquy. Through it, we will learn a great deal more about the Devil's Advocate and what is about to befall Israel, Jews, and humanity at large.

“And so, the authoritarian leader (*wa ha melek* – the dictatorial ruler) **will act and do** (*'asah* – he will engage and perform) **as he finds acceptable, fulfilling his desires** (*ka ratsown huw'* – he will favor and indulge himself, seeking his own approval).

He will exalt himself (*wa ruwm* – he will lift himself on high, rising in rebellion, conceited, haughty, and proud), **boasting of his glorious honor and high status** (*wa gadal* – he will lift himself up in a great show of riches and victories) **over every god** (*'al kol 'el*). **And he will continually speak** (*wa dabar* – he will constantly make

declarations) **astounding things** (*pala'* – to appear extraordinarily amazing and incomprehensible) **against God Almighty** (*'al 'el 'el*).

He will succeed, rapidly accomplishing his goals by being demanding and overpowering (*tsalach* – he will rush to power by being bold, forceful, and aggressive, advancing prosperity while never hesitating).

He will be determined and indignant until the end (*'ad kalah za'am* – he will be intent on fulfilling his cursed and wrathful ambition as long as possible) **for what is decided upon and spoken about** (*ky charats* –because what has been communicated) **will happen** (*'asah* – will be done).” (*Dany'el* / God is Judgmental / Daniel 11:36)

The Epiphanes of the Last Days will be an authoritarian leader, acting like a king over his subjects as if he has a divine right to rule. As was the case with Antiochus, he will only care about himself, saying and doing what he finds acceptable and pleasing.

Just as the Greek king lauded the arrogant and implausible title of *Epiphanes* | the Illustrious Manifestation of God upon himself, his future incarnation will be conceited beyond reason, making self-exaltation his full-time profession. He will be like Hadrian and Hitler in this regard, erecting statues of himself while staging grand public spectacles such as seen in *Triumph of the Will*.

While we haven't read this explicitly, implicitly it appears likely that tomorrow's Epiphanes will be a Greek Progressive with a Muslim Father and Orthodox Christian Mother. Therefore, by elevating himself over every god, he will position himself above the most highly regarded men, Jesus Christ, and Allah. The man who evolved from the land of the King of Kings will declare that he is the God of Gods.

Knowing that there is but one God, and realizing that he isn't Him, the Devil's Advocate will do what he does best – lie. And on this occasion, they will be whoppers – the Mother of All Deceptions. Considering what most have been led to believe up to this point, that will take some doing. It is hard to imagine perpetrating a fraud greater than Paul's preposterous positions of men killing God and of Greeks replacing Jews. A lie bigger than calling Muhammad a prophet, claiming the Quran was inspired, that Allah is God, or that Jerusalem is an Islamic holy site will have to be astounding. After all men have done to cut humankind off at the knees, it will take an Orwellian conspiracy to promote a man as God.

According to 'EliYah, Satan incarnate will prevail for a time by posturing the most absurd and incomprehensible charges against Yahowah. That is to say that he will be religious.

We also know that his rise will be rapid. With time in short supply, his will be a rush to power. He will be forceful, aggressive, and bold, overpowering the opposition. He will not equivocate or hesitate. Satan's determination to be worshiped above the Almighty will be all-consuming. And it will be driven by his indignation – his overt hatred of God and humankind.

Recognizing that Paul was a rabbinical student in Jerusalem at 33 years of age in 33 CE and died in Rome at 66 years of age in 66 CE, he had 33 years to write his letters, tour Greece and Rome, inspire the Gospels, and hone his craft. Six centuries thereafter, Muhammad would be tormented by Satan in a Petra cave at 30 years of age, 33 years before his death in Yathrib in 632 CE. Hitler became chairman of the Nazi Party in 1921 when he was 32 years old. After engulfing the world in war and exterminating six million Jews, der Führer killed himself 24 years thereafter in 1945. And while these are the most infamous men Satan possessed, they had decades to

accomplish what Satan incarnate will achieve in seven years. And so, even in this, Antiochus IV Epiphanes is a closer analog. He used all manner of guile to claim authority over the Seleucid Empire in 175 BCE and was toes-up eleven years later in 164 BCE.

In his concluding comment, ‘ElYah is affirming that Satan will do exactly what Yahowah predicted of him in the 14th chapter of Yasha’yah. The Devil’s decrees will continue to materialize as they were revealed. Hylel ben Shachar has long been and remains the god of religion.

This next line has caused those whose religious ideals are predicated upon Daniel, such as the Seventh Day Adventists, to claim that the “Antichrist” will be a Jew, when all evidence points to the realization that he will be Greek.

“And as for the gods (*wa ‘al ‘elohym*) of his forefathers (*‘aby huw’*), he will not consider or make a distinction (*lo’ byn* – he will not consider associating, looking closely at, perceiving, or imparting information, even understanding).

He will not make the connection between (*lo’ byn* – he will not understand or apprehend the association) regarding a desire for (*wa ‘al chemdah* – a longing to value, finding beautiful and attractive) women (*‘ishahym*) or regarding any other god (*wa ‘al kol ‘elowah*). For above all else (*ky ‘al kol*), he will be magnified and exalted (*gadal* – he will be honored and glorified, boasted about and seen as great).” (*Dany’el* / God is Judgmental / Daniel 11:37)

The negated and repeated verb in the initial sentences is *byn*. It speaks of “making the connections to understand.” To *byn* is “to perceive the associations between the things which can be known to comprehend the implications.” Therefore, when it comes to the gods his people (Socialists, Christians, and Muslims) have

worshiped, he will not associate with them, will make no distinction between them, and he will not consider them. It is apparent that even the Towrahless One will not fully understand how Satan came to be worshiped as the Lord God of religion. With all evidence to the contrary, how is it that the Devil fooled most of the people most of the time? Considering their relative merits, it is incomprehensible that humans by a margin of a million or more to one have chosen Satan as their god instead of Yahowah.

This is an important insight into the approach the new Epiphanes will take to fulfill Satan's desire to be perceived above the Most High. He will not compare himself to other men, not even to Jesus or Allah. He will make no attempt at differentiating himself from these gods either. It will be the first time that Hylel ben Shachar will present himself as God, doing so without an alias.

This known, while paganism was Satan's sandbox, Judaism his scholastic dissertation, Christianity his magnum opus, Islam is as overt as the Devil has ever been. He is Allah. Therefore, recognizing his disdain for *ha Satan* | the Adversary title, will the Towrahless One parade around under his birth name, given name, Hylel ben Shachar, revert to Epiphanes, or claim to be Allah?

It has been assumed that the "Antichrist" will be a homosexual (like Paul and Hadrian), but while that conclusion is possible, it's not exactly what 'EiYah said. It is *byn* | making connections and understanding which has been negated, not *chemdah* which is a noun addressing "desire." So, he may not understand or appreciate women, or he may not see the connection between women and all other gods.

If the latter, while the most revered false gods have been male, there have been many goddesses. But without priests convincing women to worship these gods and goddesses, most men would have paid them no heed. Also

interesting, while Muslim men and women have unequal rights, they are equally religious, whereas in the West, Christian women are overwhelmingly more religious than men. Therefore, since the preponderance of Greeks are Christian, the Towrahless One is not going to show an affinity for the Christian Christ or patronize his alleged mother, Mary. This is yet another affirmation that Satan will not be using a religious alias in his final pursuit of divinity.

In this regard, Paul was a homosexual who denounced other homosexuals, which is pretty twisted. Hadrian deified his lover, the young homosexual Greek boy, Antinous, who was taken by the Roman emperor at 12 and died at 19 years of age in 130 CE when the emperor was 54. Associating Antinous with Osiris, and thus Dionysus, then later Hermes, Hadrian founded one of Rome's most enduring cults. And it was with Antinous at his side that Hadrian entered Judea and decided to build temples to himself and Zeus/Jupiter upon the Temple Mount. They would tour Egypt from there, man and boy worshipping at the sarcophagus of Alexander the Great. Not long thereafter, the beautiful Antinous was found dead in the Nile during the Festival of Osiris. In the writings of Dio Cassius, we are told that there was such belief in rejuvenating death, with Hadrian's health failing, Antinous may have been sacrificed for the emperor who died seven years later.

Muhammad was also a sexual pervert, engaging in sex with a nine-year-old child when he was 53 years old. He was a serial rapist and pedophile. His heaven is filled with homosexual men while the Islamic hell is filled with women. And so, we should expect the Devil's advocate to be similarly twisted.

While he may not favor women or other gods, he will not be nearly as confident as he appears...

“He will value (*kabad* – he will distinguish and honor) **the god** (*wa la ‘elowah*) **of fortification and protection, of what empowers and prevails** (*ma’owz* – of fortresses and strongholds, of the highest heights and elevated ground, of safety and refuge; from *mah* – to question ‘*azaz* – what empowers and prevails), **over and instead of these** (*‘al ken huw’*).

And also, a god (*wa la ‘elowah*) **whom** (*‘asher*) **his fathers** (*‘aby huw’*) **did not know, failing to recognize him** (*lo’ yada’ huw’* – were unfamiliar with him and did not acknowledge him), **he will honor and glorify** (*kabed* – he will distinguish and make significant) **with gold and silver** (*wa ba zahab wa ba keseph*) **and with precious stones** (*wa ba ‘eben yaqar*), **in addition to the most valuable and coveted things** (*wa ba chamuwdownth*).” (*Dany’el* / God is Judgmental / Daniel 11:38)

This does not say that he will love war but, instead, value protection. The modern Epiphanes will know that he’s on a short leash and that the one holding it is going to yank it and him off to She’owl. So, the one seeking to rise above God will be seeking refuge from God. The best he can hope for is that the demons and weapons at his command will hold off his termination date – which isn’t going to happen.

Once again, the Devil’s Advocate’s rise to power and acclaim will be under the name of a “god” his fathers did not recognize or acknowledge. So, unless he is speaking of Christians disavowing Allah, Muslims rejecting Jesus, rabbis dismissing Yahowah, or ancient Greeks being disinterested in Persian Zoroastrianism, we are looking for a name not acknowledged by Greeks, ruling out Zeus, Apollo, Dionysus, or Adonis.

While twisted sex, an appetite for power, and a personal protection detail will be valued, the Towrahless One will crave fame and fortune. It is as if he perceives

himself as a pharaoh and thinks he can take it with him – perhaps even bribe his way out of She’owl.

No matter how I tried to render this negatively, as if the Devil’s Advocate was working with a foreign god and rewarding those who joined him, the dual instances of *nakar* defeated this approach because defining the same word negatively and then positively in the same sentence is uncomfortable. Therefore, I concluded that this next statement is being presented as the first glimmer of light in this prognostication. It, therefore, represents the final, purely prophetic passage regarding our future, offering a ray of hope.

“He will act, directing his attention toward (*wa ‘asah* – he will deal with and engage regarding) **the most well-defended positions** (*mibtsar ma’owz* – the strongest fortifications) **of the Nakar ‘Elowah | of the observant one who identifies and acknowledges God, making God known and respected** (*‘im ‘elowah nakar*), **because, for the benefit of the relationship** (*‘asher*), **those who recognize and acknowledge this** (*nakar* – those who realize this and make it known, consider and regard this, correlating this information perceiving what is being shared) **He will empower and enrich, honor and respect by rearing as His offspring** (*rabah kabowd* – He will cause to thrive, increasing in every way possible by abundantly magnifying and rewarding).

He will make it possible for them to communicate in a vivid and memorable way (*mashal hem* – He will cause them to share proverbs which enlighten, parables which teach by association and comparison, and then lead as He empowers them (hifil perfect)) **with many** (*ba ha rabym* – with numerous individuals).

And the Earth (*wa ‘adamah* – the realm of ‘Adam) **He will apportion and share** (*chalaq* – He will assign and distribute (piel imperfect)) **in compensation** (*ba machyr* –

as a reward for having performed and as the wage for this valued task).” (*Dany’el* / God is Judgmental / Daniel 11:39)

There is now the appearance that we are returning to the beginning of this long prophecy with references to the kings of the north and south. However, since there is no longer a meaningful expression of a powerful southern nation relative to Israel, it is obvious that ‘Elyah is completing his historic portrait with a nod to what would come next. Every formidable foe, from Iran, Russia, and China, Europe and America are either east, north, or west of the Promised Land. And of the two potential villains south of Israel, Egypt and Saudi Arabia, neither would be a plausible threat to a leader proven capable of subduing the rest of the world.

By the time we have reached the preceding statement, the only influence capable of rescuing Yahuwdym from the Devil’s Advocate is composed of those willing to speak out against him and in favor of Yahowah, His Towrah, Mow’ed, and Beryth. And that is why Yahowah is committed to raising them as His children, enriching and empowering them for having communicated in this memorable way. He is even going to allocate the Earth to them, giving those who stood up for the truth a share of the world as compensation.

With this in mind, as the prophet turns back the clock to pick up the historic portrayal where he had left off, what follows is not prophetic of the final struggles between the Seleucid and Ptolemaic empires. It is no longer a depiction of Greeks behaving badly or of the demise of Antiochus Epiphanes. Therefore, ‘Elyah has leaped back and then forward in time, but this time, not to our time.

There would be Beasts far more belligerent and enduring, oppressive and deadly, resolutely anti-Semitic, and viciously militant than the departed Greek Epiphanes

– Rome, the Roman Catholic Church, and the Third Reich. And they would seek to annihilate and exterminate Jews.

Antiochus Epiphanes' life ended with a whimper, as will that of the incarnation of Satan – the appalling life which will reflect that of his predecessor. But between the deaths of Antiochus Epiphanes and the Devil's Advocate, God's people will have to deal with the Beast that evolved from Greece into the most horrific of monsters. And by using these Beasts – the Roman Republic, Imperial Rome, the Roman Catholic and Orthodox Church, the Holy Roman Empire, the Third Reich, and the European Union – Satan has been able to oppress and murder Jews at an astounding rate for a prolonged period of time.

So what follows is about the new Beast in town. The king of the north is now a divided Rome teetering between Republic and Empire. If you recall, after crossing the Rubicon and marching on Rome, Julius Caesar chased his rival, Gnaeus Pompeius Magnus, out of Italy into Greece. The first round of their civil war was won by Pompey near Dyrrachium in what is now Albania in June of 48 BCE. After confiscating Pompey's supplies, Caesar strategically retreated into Thessaly. With the full support of the Senate, Pompey pursued him. However, when they faced off again at Pharsalus in central Greece in August of 48 BCE, the second round of the war between the Republic and Empire was won decisively by the emerging dictator. Thereupon, Pompey fled to the Ptolemies in Egypt – where, to Caesar's great consternation, he was gored upon his arrival by King Ptolemy XIII. In an attempt to appease Caesar, he, instead, annoyed him.

From September of 48 BCE until January 47 BCE, in his attempt to avenge the assassination of his rival, and to intervene in a civil war, Caesar entered Egypt and was besieged in Alexandria. With his 4,000 troops, he initially sided with Cleopatra, Ptolemy's sister, whom he captured then released hoping for a ceasefire. But the plan backfired

as the overpowering Egyptian forces cut the Romans off, isolating them.

It should have been the end of Caesar and of the Empire because Ptolemy clearly had the upper hand. But then as the following prophecy portends, Caesar was reinforced when his ally, Mithridates II of Pergamon, arrived from Crimea with 13,000 soldiers trained in the Roman style. They marched overland from Asia Minor, arriving from the northeast.

Mithridates successfully stormed the garrison at Pelusium at the eastern edge of the Nile Delta. It had been the location of the first major battle between the Persians and Cambyses II – Cyrus' son. Marching through the Delta, Mithridates and his Crimeans defeated a second Ptolemaic detachment en route to Alexandria to rescue Julius Caesar.

But what before Mithridates' wandering eyes should appear but Jews, lots of them and well-armed. The Crimeans would join forces with Antipater the Idumaeon, the founder of the Herodian Dynasty and father of Herod the Great, to rescue the fate of Imperial Rome.

Antipater had been a client of General Pompey after the Roman conquered Judea on behalf of the Republic during a squabble between Jews vying for positions. Able to deduce which way the wind was about to blow, Antipater allied with Julius Caesar upon the Republic's defeat and Pompey's subsequent goring in Egypt. So, the future king of the Judean Province of Imperial Rome came to Caesar's rescue in Alexandria at the command of a Jewish army that had survived the Maccabean revolt against Antiochus Epiphanes and the resulting civil war.

The combined force of Romans, Crimeans, and Jews, now totaling 20,000 warriors and under Caesar's command, took the fight to the Egyptians in February 47 BCE. Although the Ptolemaic army was larger, equipped

in the Greek manner, and supported by their fleet, fighting along the Nile on familiar ground, Caesar prevailed. His Gallic and Germanic cavalry forded a tributary ahead of the combined army and caught Ptolemy by surprise, entering his flank and rear. This caused them to flee. Backs up against the Nile, and in the midst of a chaotic retreat, the frightened soldiers capsized their boats, killing Ptolemy the unlucky XIII in the process.

As a sign of his appreciation, Caesar appointed Antipater the chief minister of Judea, as Yahuwdah was known to the Romans. Afforded with the right to collect taxes, Antipater settled in, appointing his sons, Phasaelus and Herod, as the governors of Jerusalem and Galilee. A student of politics and practitioner of war, Antipater would side with Gaius Cassius Longinus against Mark Antony. This in turn led to his increasingly unpopular stance among the devoutly religious, non-Hellenized Jews. It had been out with the Greeks and in with the Romans as the prophecies recorded in Daniel foretold.

But that was just the beginning of the next phase in this story – the most horrific of all. With Egypt now in his hands, Caesar lifted the Siege of Alexandria and placed Cleopatra on the throne as co-regent with her twelve-year-old brother, Ptolemy XIV. Comfortable in the land of the pharaohs, and enjoying Cleopatra's company, Caesar luxuriated in the embrace of the Greek queen through April before resuming his Civil War to determine the fate of the world.

While there, Cleopatra became pregnant with Caesarion. And so, with her legacy intact, she arranged for Arsinoe IV, the previous queen, to be paraded through Rome as a slave and then banished to the Temple of Artemis in Ephesus where she served as a high-priced temple prostitute. She would subsequently be executed on the orders of Cleopatra's most acclaimed lover, Mark Antony.

The future of Rome had yet to be decided, however, since a residue of the Roman Republic's legions, called the Optimates, had regrouped in northern Africa under the command of Scipio. And while still in a foul mood for having been labeled an enemy of the Roman Republic by the Senate, Caesar's Populares pursued them.

After gathering six legions in Sicily, Caesar sailed his mighty armada south in stormy seas, reaching the African coast with just 3,000 infantry and 150 cavalry. Too weak to successfully attack the Republic's remaining legions head-on, the first Emperor waited for the arrival of the additional troops, increasing his force to 9,000 soldiers. All the while, after a number of bloody engagements, the Optimates were able to assemble an army of eight legions comprised of 50,000 infantry and a substantial cavalry. But Caesar captured their grain supply, starving them. So, when the XIII and XIV legions arrived to support him, and with the IX and X on their heels, Caesar attacked, winning a number of battles, ultimately exterminating the Republic's Gallic and Germanic cavalries.

In response, the Republic leagued with Juba, the king of Numidia. Thereupon, they began torturing the captured Populares troops, including the commander of the IVX legion such that their foe could hear his screams. Under this dark shadow, the VII and VIII legions arrived to bolster Caesar's force to twelve legions. Then as they built catapults and scorpions to bombard Uzitta, the Optimates IV and VI legions switched sides.

Emboldened, Caesar sent his fleet to blockade Thapsus in modern Tunisia, the Optimate stronghold. His siege began in February 46 BCE. He had many Legio at his disposal, including the XXV, XXVI, XXVIII, XXIX, and XXX which had joined the veteran Legio V, VII, VIII, IX, X, and XIV – with more Roman numerals than he could count on both hands. Imperial Rome's first authoritarian dictator would also deploy thousands of slingers and

archers in addition to 5,000 cavalry – some 66,000 armed men, give or take a few thousand souls. They would be up against Scipio’s 90,000 warriors comprised of 55,000 legionaries and Numidians, with 15,000 additional cavalry, 20,000 infantry, and 60 elephants – which were sufficiently harassed to trample their own troops. Caesar’s cavalry overwhelmed the Republic’s encampment, causing Juba’s troops to abandon the battle.

At this point, it is said that Caesar lost control of his 21 legions, because they started slaughtering fellow Romans at a prodigious rate, annihilating them. The bloody rampage is now blamed on Caesar suffering from an epileptic seizure. And with the Roman world bludgeoning itself, as a forge hardens the sword, Julius Caesar returned to Rome where he was killed as the Republic became the Imperial Empire. While Jews had thought that they had seen the worst of the Gentiles, and that they could fight alongside the Romans, the Empire would be more brutal than anyone could imagine. And so now are you ready to listen to how life as we have known it comes to an end?

“By the time it is over (*wa ‘eth gets* – at the completion of this period of time), **the king of the south** (*melek ha negeb*) **will gore him** (*nagach ‘im huw’*), **but the king of the north** (*melek ha tsaphown*) **will blow him away, rushing at him** (*wa sa’ar ‘al huw’*) **with chariots** (*ba rekeb* – troop transports) **and with horsemen** (*wa ba parash* – a calvary), **in addition to** (*wa*) **many ships** (*ba ‘onyah rab* – a large naval fleet). **He will enter** (*wa bow’*) **into countries** (*ba ‘erets*), **overwhelming them while passing through** (*wa shataph wa ‘abar*). (*Dany’el 11:40*)

Then he will come (*wa bow’*) **into the beautiful and desirable land** (*ba ‘erets ha tsaby* – into a burgeoning and growing region). **Many will stumble and fall** (*wa rab kashal* – numerous will waver and falter), **albeit some will be delivered** (*wa ‘eleh malat* – will be rescued and escape) **from his influence** (*min yad huw’*): **‘Edowm and**

Mow'ab (*'Edowm wa Mow'ab* – south and east of the Dead Sea), **beginning with the 'Amown descendants** (*wa re'shyth ben 'Amown* – starting with those living in what is now Jordan). (*Dany'el* 11:41)

He will stretch out his hand (*wa shalach yad huw'* – he will extend his influence) **against the region** (*ba 'erets*) **and even the land of Mitsraym** (*wa 'erets Mitsraym* – the realm of the religious and political oppressors) **will not escape** (*lo' hayah la pelytah*). (*Dany'el* / God is Judgmental / Daniel 11:42)

He will serve as a parable, the byword and leader symbolic (*mashal*) **of the treasure troves of silver and gold** (*mikman ha zahab wa ha keseph*), **and every other thing of value** (*wa ba kol chamuwth*) **of Crucibles of Oppression** (*Mitsraym*), **as well as the Libyans** (*Luw b* – Libyans) **and the Kuwshy** (*wa Kuwshy*) **in his stride** (*ba mitsa'd huw'*). (*Dany'el* 11:43)

However, a report (*wa shamuwa'ah* – news, an announcement) **from the east** (*min mizrach*) **will alarm him** (*bahal huw'* – will bewilder and terrify him) **as well as from the north** (*wa min tsaphown*).

And so, he will withdraw (*wa yatsa'* – he will come out and go forth) **with venomous fury and tremendous rage** (*ba chemah gadowl* – with toxic wrath), **completely devoted** (*wa la charam* – totally dedicated) **to decimating and overthrowing** (*la shamad* – to exterminating and destroying, annihilating and eradicating) **many** (*rabym* – numerous). (*Dany'el* 11:44)

He will pitch his palatial tents (*wa nata' 'ohel 'aphden huw'*) **between the Sea** (*bayn yam*) **and toward the glorious Set-Apart Mountain** (*la har tsaby qodesh* – the beautiful and valuable, separate and distinguished, mount). **Then he will come to** (*wa bow'*) **approach his end** (*'ad qets huw'*) **with no one to help him** (*wa 'ayn*

‘azar la huw’).” (*Dany’el* / God is Judgmental / Daniel 11:45)

In coming to Caesar’s rescue when his demise was virtually certain, the Jews, who had rid themselves of the Greeks at a terrible cost, would endure a legacy of Romans beyond the pale. Pompey would be a cupcake compared to Nero, Vespasian, Titus, and Hadrian, leading up to Constantine and Theodosius, followed by a long line of anti-Semitic popes. It would all lead to the destruction of the Temple, to the renaming and paganization of the land, and to the extermination of Jews through the torturous experience of the Diaspora and Holocaust.



Out of the ashes of Hell, Israel would be born anew. A remnant would return. One last round of horrible battles would be fought as Satan’s last hurrah. And out of this Time of Trouble, God’s people would finally listen and come home. This is how that story ends...

“While I was continuing to (*wa ‘owd ‘any*) converse, (*dabar*), pleading for intercession with the intent of being distinct and different (*‘el taphilah*), then (*wa*) the individual, this man (*ha ‘iysh*), *Gabry’el* | God’s Most Confident and Capable, Courageous and Combative Individual (*wa Gabry’el*), whom, to reveal the proper path (*‘asher*), I had seen (*ra’ah*) during the initial prophetic revelation (*ba ha chazown ba ha tachilah*) offering advice while preoccupied with the destruction of existing militaries, maneuvering quickly between battles (*ya’aph ba ya’aph*), reached out to make contact with me (*naga’ ‘el ‘any*) around the time of the evening (*ka ‘eth ‘ereb*) offering, the apportionment which is bestowed as a gift (*minchah*). (*Dany’el* 9:21)

So (*wa*) he made the connections to encourage understanding (*byn*). He spoke with me (*wa dabar 'im 'any*), and he said (*wa 'amar*), 'Dany'el (*Dany'el*), now at this time in this sequence of events (*'atah*), I have come forth (*yatsa '*) to provide insights and instruction which, if you are circumspect and considerate, will promote (*la sakal 'atah*) understanding through discernment (*bynah*). (*Dany'el* 9:22)

In the beginning, the sickening and wearisome (*ba tachilah*) matter (*dabar*) of your desire for favors and your pleading for mercy (*tachanuwn 'atah*) was brought up (*yatsa '*). So, I, myself, have come (*wa 'any*) to conspicuously report an informative announcement, making this known (*la nagad*), because (*ky*) you are overly needy (*chamadown 'atah*). Therefore (*wa*), you will want to consider and understand after a diligent and systematic evaluation (*byn*) of this message (*ba ha dabar*), choosing to make the connections needed to comprehend (*wa byn*) what is being revealed (*ba ha mar'eh*). (*Dany'el* 9:23)

The many promises associated with Shabuw'ah and the Shabat, along with the vows pertaining to the things Seven represents (*shabuwa'ym shib'iym*) are determined and decreed, divided out and planned (*chathak*) on behalf of your people, the extended family (*'al 'am 'atah*), and upon your set-apart city and its distinctly uncommon inhabitants (*wa 'al 'iyr qodesh 'atah*) to bring an end to the religious rebellion, eliminating the revolting communal defiance and contrarian views (*la kalah ha pesha'*), to affix the signature which seals up the guilt associated with having missed the way, precluding ever being wrong again (*wa la chatham chata'owth*), to provide reconciliation for religious error, purging the perverse corruptions and twisted perversions (*wa la kaphar 'awon*), to arrive with and bring that which is eternally

right, always correct, forever accurate and honest, thereby attaining everlasting deliverance and vindication (*wa la bow' tsedeg 'owlam*), to provide a personal seal and signature to revelation, confirming and completing these communications (*wa la chatham chazown wa naby'*), and to prophecy (*wa naby'* – to the prophet), while also anointing the Most Set Apart (*wa la mashach qodesh qodesh*). (*Dany'el 9:24*)

Therefore (*wa*), know, because it is beneficial for you to be aware by coming to possess the information required to recognize reality (*yada'*) and gain the insights needed to understand, realizing that the best option is for you to be prudent after learning, succeeding by being attentive, properly educated, intelligent, and perceiving (*wa sakal*) that from (*min*) the going forth of the word (*mowtsa' dabar*) to return to restore (*shuwb*), reestablishing (*wa la banah*), **Yaruwshalaim | the Source of Teaching and Guidance on Reconciliation** (*Yaruwshalaim*) until the restoring testimony and eternal witness (*'ad*) of the son of the Sovereign who is conspicuously making this known, and who will provide the leadership and counsel (*nagyd*) of the **Mashyach | the anointed Messiah** (*mashyach*) are seven sevens and, thus, seven promises and fulfilled vows (*shabuwa'ym shiba'ah*).

Furthermore (*wa*), in sixty-two weeks (*shabuwa'ym sheshym wa shanaym*), she will be restored (*shuwb*) and rebuilt to reestablish and fortify (*wa banah*) the way to grow and expand (*rachob*) by being diligent and decisive (*wa charuwts*) in a troubled time of oppression (*wa ba tsowq ha 'ets*). (*Daniel 9:25*)

And after (*wa 'achar*) the sixty-two weeks (*ha shabuwa'ym sheshym wa shanaym*), the Anointed Messiah (*mashyach*) will be cut down and uprooted to establish a covenant, removed and exchanged in the new agreement (*karath*), but not for himself and such

that he is negated and replaced, his life for naught (*wa 'ayn la huw'*).

Then (*wa*) the people and nation, even the army (*'am*) of the commanding officer and supreme leader who is making copious announcements and prolific declarations (*nagyd*) who is to come (*ha bow'*), will attempt to corrupt and destroy (*shachath*) the city (*ha 'iyr*) and the Set Apart (*wa ha qodesh*).

And (*wa*) in the end, his (*gets huw'*) outrageousness will be wiped away by an overpowering force (*ha sheteph*). And yet, to the very last moment (*wa 'ad gets*), it is certain (*charats*) that there will be devastating and desolating (*shamem*) war (*milchamah*). (*Dany'el* 9:26)

Thereupon (*wa*), he will confirm the prevailing (*gabar*) covenant, this agreement and arrangement (*beryth*) with a great many, including plenty of rabbis, the preponderance of the populous, and with numerous among the elite (*la ha rabym*), for one week and based upon a single promise (*'echad shabuwa'*). But halfway through the week (*wa chatsy shabuwa'*), he will stop the observance of the Shabat (*shabath*), the sacrifice (*zebach*), and the gift of an allocation (*minchah*).

The most extreme aspect (*wa 'al kanaph*) of the repulsive abomination and monstrous religious idolatry (*shiquwtsym*) will astonish and desolate, incapacitate and mortify (*shamem*), such that there is an inability to be perceptive, a great longing, and all-encompassing anxiety, even complete and utter destruction when most will perish (*wa 'ad kalah*).

It will occur quickly and decisively, with determination and decrees (*wa charats*) profusely poured out (*natak*) upon the astonished and stupefied who will perish because they are too stunned to respond (*'al shamem*).” (*Dany'el* / Daniel 9:27)

The prelude to this eventuality was previously presented...

“I approached (*qareb ‘al*) a particular individual from (*chad min*) those standing by (*quwm*), requesting (*ba’ah*) a true and accurate assessment (*wa yatsyb*) from him (*min huw’*) regarding all of this (*‘al kol danah*). And he explained it to me (*wa ‘amar la ‘anah*), providing an interpretation (*wa pashar*) of these things (*milah*), making them known to me so that I would understand (*yada’ ‘anah*). (*Dany’el 7:16*)

“These powerful beasts (*‘ilyn chywah rab*), which are four in number, represent four (*dy ‘inuwn ‘arba’ ‘arba’*) governments and their leaders (*melekyn*), which will arise (*quwm*) from the Earth (*min ‘ara’*). (*Dany’el 7:17*)

However (*wa*), the Set-Apart Ones (*qadysh*) of the Most High (*‘elyown*) will receive the honor and distinction, even the gift (*qabal*) of the kingdom and of sovereign power (*malkuw*). And they will inherit and possess (*wa chasan*) the kingdom and reign as kings and queens (*malkuw*) throughout eternity, advancing as a result of the restoring witness forevermore (*‘ad ‘alam wa ‘ad ‘alam ‘alam*).’ (*Dany’el 7:18*)

Then, therefore (*‘adayn*), I wanted (*tsabah*) to be certain (*la yatsab*) regarding (*‘al*) the fourth (*raby’ay*) monstrous beast (*chywah*) which was different in the way it changed (*dy hawah shanah*) from all of the others (*min kol kol*). It was awesomely formidable and exceedingly terrifying (*yatyr dachal*).

Its teeth (*shen hy’*) were akin to iron (*dy parzel*) and its claws (*wa taphar hy’*) were of bronze (*dy nachash*) as it devoured (*‘akal*) and crushed (*daqaq*) the rest (*sha’ar*) by violently trampling (*raphas*) with its feet (*ba ragal*). (*Dany’el 7:19*)

And also (wa), concerning ('al) were the ten horns ('ashar qeren) which were on its head (dy ba re'sh hy'). And then there was another in the end (wa 'achoran) which grew such that it was lifted up (dy salaq).

Three (talath) would submit and then fall (naphal) before it (min qadam hy'), to this horn that had eyes and a mouth (wa qeren diken wa'ayn la hy' wa pum). He spoke profusely (malal rab).

And (wa) by appearances (chazuw), it was greater (hy' rab) than those in league with it and the others of its kind (min chabrah hy'). (Dany'el 7:20)

I continued looking (hawah chazah), and this particular horn (wa qeren diken) was engaged in war ('abad qarab) against ('im) the Set-Apart Ones (qadysh). And he prevailed over them (wa yakil la himow) (Dany'el 7:21) until the restoring witness ('ad) of the Ancient of Days (dy 'athyq yowmym) arrived ('athah).

Then judgment and justice (wa dyn) He offered and delivered by entrusting it (yahab) to the Set-Apart Ones (la qadysh) of the Most High ('elyown). And so, at the specific appointed time (wa zaman), He approached and reached out (matsa') so that (wa) the Set-Apart Ones (qadysh) could inherit (chasan) sovereignty and kingship (malkuw). (Dany'el 7:22)

Therefore (ken), he said ('amar), 'the fourth (raby'ay) beast (chywah) represents the fourth empire (raby'ay malkuw hawah) to arise (hawah) in the world (ba 'ara'). It will be different, especially in its evolution and transformation as it changes from (dy shanah min) all the other sovereign powers (kol malkuw). It will devour and devastate (wa 'akal) the entire world (kol 'ara'), trampling it down and destroying it (wa duwsh hy') while crushing it (daqaq hy'). (Dany'el 7:23)

Regarding the ten horns (*wa qeren 'asar*), **out of this empire** (*min hy' malkuw*), **the leaders of ten governments** (*'asar melek*) **will arise** (*quwm*). **And then much later, another** (*wa 'achoran*) **will rise up and take its stand** (*quwm*) **at the end after them** (*'achary hown*). **And he** (*wa huw'*) **will be different** (*shanah*) **from the previous ones** (*min qadmay*).

So then (*wa*), **three leaders and their nations** (*tahath melek*) **will be humbled, losing status by being subdued** (*shaphal*). (*Dany'el 7:24*)

And he will speak, issuing decisions, decrees, and commands (*wa milah*) **in conflict with and in opposition to** (*la tsad*) **the Most High** (*'ilay*).

His way of speaking and proclamations (*malal*) **will wear down and torment, even oppress and persecute** (*balah*) **the Set Apart** (*wa la qadysh*) **of the Almighty** (*'elyown*). **Then he will aspire to change, attempting to alter** (*wa sabar la shanah*) **the set times for the meetings** (*zaman*) **along with the written and codified prescriptions** (*wa dath*).

They will be influenced by him, as they are claimed under his authority (*wa yahab ba yad huw'*) **for up to 3½ years** (*'ad 'idan wa 'idanyn wa palag 'idan*). (*Dany'el 7:25*)

However (*wa*), **he will sit in judgment** (*dyn yatib*) **with his authorization and ability to rule** (*wa shalatan huw'*) **taken away, repealed and annulled** (*'adah*), **eradicated** (*la shamad*) **and perishing** (*wa la 'abad*) **to the end of time** (*'ad sowpha'*). (*Dany'el 7:26*)

The sovereignty (*wa malkuw*) **and empowerment along with a plethora of rights** (*wa shalatan*), **including the highest status and an increase in magnitude** (*wa rabuw*) **will be for those who will reign** (*dy malkuw*) **under the entirety** (*tachath kol*) **of the heavens**

(*shamayn*). **This will be given** (*yahab*) **to a family** (*'am*) **Set Apart** (*qadysh*) **unto the Most High** (*'elyown*).

His kingdom and sovereign power (*malkuw*) **will be an everlasting and eternal right to lead** (*malkuw 'alam*). **And all** (*wa kol*) **of those who are empowered and authorized** (*shalatan*) **will approach and serve with him** (*la huw' palach*) **by listening** (*wa shama'*).’ (*Dany’el* 7:27)

Here, at this time, along with the eternal and restoring witness (*'ad kah*), **was the conclusion** (*sowph*) **of this communication** (*dy milah*).” (*Dany’el* / *Daniel* 7:28)

“Pursuant to the Ram (*wa ba ha 'ayl*), **there was insufficient capability, a lack of power and resources** (*lo' hayah koach*), **to withstand his presence** (*la 'amad la paneh huw'*). **So** (*wa*), **he was overthrown and humbled as he brought him down** (*wa shalak huw'*) **to earth** (*'erets*). **He trampled and trod upon him as the aggressor** (*wa ramas huw'*) **so there was no way to spare or rescue** (*wa lo' hayah natsal*) **the Ram** (*la ha 'ayil ha 'ayl*) **from his influence or ability** (*min yad huw'*). (*Dany’el* 8:7)

The great young and stubborn crowned Goat seeking adventure, supremacy, and glory (*wa tsaphyr ha 'ez*) **was empowered, exalted, and enriched as he glorified himself and became exceptionally boastful** (*gadal*) **beyond the greatest extent thought possible** (*'ad me'od*).

But when he was the strongest and at the time when his empire was the vastest (*wa ka 'atsam huw'*), **the great Horn** (*ha gadowl ha qeren*) **was broken, and the membranes of his body ruptured** (*shabar*).

Then four (*wa 'arba'*) **conspicuously appeared** (*chasuwth*), **rising up** (*'alah* – ascending) **in its place**

(*tachath hy*'), extending toward (*la*) the four winds (*'arba' ruwach*) of the sky (*shamaym*). (*Dany'el* 8:8)

Then out of one of them (*wa min ha 'echad min hem*), he came forth (*yatsa'*) as one Horn / a solitary individual ruler (*qeren 'echad*) from the least significant, the youngest and smallest (*min tsa'yr*).

And it grew great, magnifying itself (*wa gadal*) with arrogant and braggadocious speeches to those who remain (*yeter*) toward the south (*'el ha negeb*), to the east (*wa 'el ha mizrach*), and toward the most desirable and beautiful (*wa 'el ha tsaby*). (*Dany'el* 8:9)

And it boasted as it grew insolent (*wa gadal*), well beyond (*'ad*) the host of spiritual envoys coming forth from (*tsaba'*) the heavenly realm (*ha shamaym*).

Then it brought down (*wa naphal*) to the Earth (*'erets*) some of the host of the spiritual realm (*min ha tsaba'*) in addition to some of the brightest and most powerful (*wa min ha kowkab*). It was the aggressor among them (*wa ramas hem*). (*Dany'el* 8:10)

And up until the eternal and restoring witness of (*wa 'ad*) the empowered leader who will govern and reign (*sar*), he will be exalted and glorified, honored and considered great, growing ever more arrogant as he seeks status and acclaim over (*gadal*) the spiritual implements (*ha tsaba'*).

Then because of him (*wa min huw'*), the unceasing continuity and uninterrupted succession (*ha tamyd*) will be irrevocably and demonstrably lifted up and exalted (*ruwm*). (*Dany'el* 8:11)

However, a host of spiritual implements (*wa tsaba'*) will be given away (*nathan*) over (*'al*) having revolted against (*ba peshah'*) that which is perpetual and continuous, everlasting and unceasing (*ha tamyd*).

Therefore, this will direct Her to come forth with (wa shalak) that which is trustworthy and reliable ('emeth) to the Land ('erets). And She will act, engage (wa 'asah), and succeed, accomplishing what She strives to achieve (wa tsalach). (Dany'el 8:12)

Then I chose to listen to (wa shama') someone who was Set Apart ('echad qadowsh) speaking (dabar). The Set-Apart one ('echad qadowsh) said ('amar) to the Palmowny | Distinguished One who is illustrious and who will intercede (la ha Palmowny) by demonstrably bringing this about through his words (ha dabar), 'How long (matay) is the restoring witness ('ad) of the prophetic revelation (chazown), regarding that which is perpetual and continuous (ha tamyd), and also (wa) the revolting defiance of authority (ha pesha'), which is devastating and desolating (shamem) to that which has been given to (nathan) the Set Apart (wa qodesh), which the cadre of spiritual implements (wa tsaba') has trampled (mirmas)?' (Dany'el 8:13)

And he said to me (wa 'amar 'el 'any), 'For the duration of ('ad) 2,300 ('eleph wa shalosh me'ah) ensuing periods of darkness in the evening ('ereb) with the dawn of a new day, the time of enlightenment to reflect and be contemplative in the morning (boqer). Then the Set Apart (wa qodesh) will be vindicated as right (tsadaq).' (Dany'el 8:14)

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) insights and understanding (bynah).

Then, behold (wa hineh), present and standing before me ('amad la neged 'any) was someone who appeared like (ka mara'ah) a confident and courageous man (geber). (Dany'el 8:15)

I heard the voice (*wa shama' qowl*) of this man (*'adam*) providing understanding by making connections associated with (*bayn*) *'Uwlay | My Enriching Adventure* (*'Uwlay*).

He called out to and invited (*wa qara'*) *Gabry'el | I Am God's Most Confident and Capable, Courageous and Combative Man* (*wa Gabry'el*).

Then he said (*wa 'amar*), 'Explain the relationships which lead to understanding this revelation (*byn la halaz 'eth ha mar'eh*).' (*Dany'el* 8:16)

So, he arrived (*wa bow'*), positioning himself right beside me (*'omed 'etsel 'any*). But when he approached (*wa ba bow' huw'*), I was overwhelmed (*ba'ath*). And so, I chose to fall on my face (*wa naphal 'al panah 'any*).

Then he said to me (*wa 'amar 'el 'any*), 'Descendant of 'Adam (*ben 'adam*), you should choose to use your ability to make the necessary connections to understand, learning how to closely examine and carefully consider the evidence while being discerning (*byn*) because, indeed (*ky*), the prophetic revelation (*ha chazown*) is for the end of time (*la 'eth qets*).' (*Dany'el* 8:17)

He said (*wa 'amar*), 'Pay close attention to me (*hineh 'any*). Yada', as the final witness to the eternal testimony regarding the restoring appointments of the final *Mow'ed* (*ky la Mow'ed qets*), will make this known so that you will be understood (*yada' 'atah*). He will literally and consistently convey (*hayah*) the way to receive the benefits of the relationship (*'eth 'asher*), doing so in the distant future, during the last days, on behalf of the indignant remnant (*ba 'acharyth ha za'am*). (*Dany'el* 8:19)

The Ram (*ha ayl*) which you saw (*'asher ra'ah*) acting like a Lord while possessing (*ba'al*) the two horns

(*ha qerenym*) are the kings (*melek*) of *Maday* | *Media* (*Maday*) and (*wa*) *Paras* | *Persia* (*wa Paras*). (*Dany'el* 8:20) And the young and independent crowned Goat (*wa ha tsaphyr*), the shaggy-haired, tempestuous, and devilish male (*ha sa'yr*), is the king (*melek*) of *Yowan* | *Ionian Greece* (*Yowan*). (*Dany'el* 8:21)

The great horn (*wa ha qeren ha gadowl*), which is positioned between (*'asher byn*) its eyes (*'ayn huw'*), was the initial and foremost (*huw' ha ri'shown*) king (*ha melek*) (*Dany'el* 8:21) who suffered and died by the rupturing of internal membranes (*wa ha shabar*).

And then four arose and appointed themselves (*wa 'amad 'arba'*) in his place (*tachath huw'*). Four (*'arba'*) empires (*malkuwth*) will be appointed (*'amad*) from this gowy (*min gowy*) but not with (*wa lo' ba*) his authorization or power (*koach huw'*). (*Dany'el* 8:22)

Then in the end (*wa ba 'acharyth*), as their empire (*malkuwth hem*) is concluded (*ka tamam*), the Rebellious and Defiant Ones (*ha pasha'*) will arise and present themselves (*'amad*) as the authorized embodiment of political, religious, and military control (*melek*) with a fortified and empowered (*'az*) presence (*pane*h).

In addition, there will be one who understands by making the proper connections to thoughtfully resolve (*wa byn*) riddles and enigmas, asking the hard questions needed to solve the most challenging mysteries and intriguing analogies (*chydah*). (*Dany'el* 8:23)

And so, this controlling authoritarian will become exceedingly powerful (*wa 'atsam koach huw'*) but not through his own ability or authority, his accomplishments or power (*wa lo' ba koach huw'*). He will be astonishingly corrupt and awesomely destructive while appearing miraculous, well beyond his own power (*wa pala' shachath*).

He will succeed for a while, claiming to be victorious at this time by granting prosperity and pushing his agenda forward (*wa tsalach*). But his actions (*wa 'asah*) will corrupt and destroy, even annihilate and exterminate (*wa shachath*) great multitudes, including the strongest, most accomplished, and powerful (*'atsuwm*) in addition to (*wa*) the set-apart people (*'am qadowsh*). (*Dany'el* 8:24)

And by way of his cunning interpretations and explanations (*wa 'al sekel huw'*), he will become a powerful and influential force for deceit and deception, deliberately and successfully misleading and betraying (*wa tsalach mirmah*).

With his actions (*ba yad huw'*) and in his judgment (*wa ba lebab huw'*), he will be exalted, considered important and praiseworthy (*gadal*).

And yet, dissatisfied and careless, without thought or compassion (*shalwah*), he will manipulate, corrupt, and destroy countless individuals (*shachath rabym*).

He will present himself as superior to and take a stand against (*wa 'al 'amad*) the Leader of Leaders and the King's representatives (*sar sarym*). But in the end (*wa ba 'epesh*) his hand will be broken, and his influence will cease (*yad shabar*). (*Dany'el* 8:25)

And the vision (*wa mare'ah*) of the ensuing period of darkness in the evening of noxious foreigners (*ha 'ereb*) and of the dawn of a new day, a time of enlightenment to reflect and be contemplative (*wa ha boqer*) which, for the benefit of the relationship (*'asher*), he has declared and promised (*'amar*) is reliable and true about him and you and it will be fulfilled (*'emeth huw' wa 'atah*).

Seal by disguising (*satham*) the revelation (*ha chazown*) for a long time (*ky la yowmym rabym*).”
(*Dany’el* / Daniel 8:26)

“However, then the authoritarian leader (*wa ha melek*) will act and do (*’asah*) as he finds acceptable, fulfilling his desires (*ka ratsown huw*). He will exalt himself (*wa ruwm*), boasting of his glorious honor and high status (*wa gadal*) over every god (*’al kol ’el*). And he will continually speak (*wa dabar*) astounding things (*pala*) against God Almighty (*’al ’el ’el*).

He will succeed, rapidly accomplishing his goals by being demanding and overpowering (*tsalach*). He will be determined and indignant until the end (*’ad kalah za’am*) for what is decided upon and spoken about (*ky charats*) will happen (*’asah*). (*Dany’el* 11:36)

And as for the gods (*wa ’al ’elohym*) of his forefathers (*’aby huw*), he will not consider or make a distinction (*lo’ byn*). He will not make the connection between (*lo’ byn*) regarding a desire for (*wa ’al chemdah*) women (*’ishahym*), or regarding any other god (*wa ’al kol ’elowah*). For above all else (*ky ’al kol*), he will be magnified and exalted (*gadal*).” (*Dany’el* / God is Judgmental / Daniel 11:37)

He will value (*kabad*) the god (*wa la ’elowah*) of what empowers and prevails, of fortification and protection (*ma’owz*), over and instead of these (*’al ken huw*). And also, a god (*wa la ’elowah*) whom (*’asher*) his fathers (*’aby huw*) did not know, failing to recognize him (*lo’ yada’ huw*), he will honor and glorify (*kabed*) with gold and silver (*wa ba zahab wa ba keseph*) and with precious stones (*wa ba ’eben yaqar*), in addition to the most valuable and coveted things (*wa ba chamuwdowth*). (*Dany’el* 11:38)

He will act, responding to (*wa ’asah*) the most well-defended positions (*mibtsar ma’owz*) of the *Nakar*

‘Elowah | of the observant one who identifies and acknowledges God, making God known and respected (‘im ‘elowah nakar), because, for the benefit of the relationship (‘asher), those who recognize and acknowledge this (nakar), He will empower and enrich, honor and respect by rearing as His offspring (rabah kabowd).

He will make it possible for them to communicate in a vivid and memorable way (mashal hem) with many (ba ha rabym). And the Earth, this realm of ‘Adam (wa ‘adamah), He will apportion and share (chalaq) as compensation, a reward for having performed this valued task (ba machyr).” (Dany’el / Daniel 11:39)

“And so at that time (wa ba ha ‘eth ha hy’), Myka’el | the one who validates this association with God, verifying these connections to the Almighty (Myka’el), who is the representative of the Anointed King while serving the leader’s family (sar), will have an important role in nourishing the growth while promoting through amplification to empower (ha gadawl) your family’s children (‘al ben ‘am ‘atah), taking a stand, present and accountable, appointed and supported (‘amad).

Then there will be (wa hayah) a Time (‘eth) of Trouble (tsarah), beyond which has ever existed (‘asher lo’ hayah) from a gentile nation (min hayah gowy) prior to this time (‘ad ha ‘eth ha hy’). But (wa) during this period (ba ha ‘eth ha hy’), your people (‘am ‘atah) will be saved, everyone rescued from harm’s way and delivered (malat kol) who is found (ha matsa’) written (kathab) in the book (ba ha sepher). (Dany’el 12:1)

And many important and infamous individuals (wa rab) of those who are asleep in an altered state of consciousness (min yashen) in the dust of the earth (‘adamah ‘aphar) will be awakened (qyts), some of these (‘eleh) to the restoration of life everlasting, growing

forevermore (*la chay 'owlam*) and others (*wa 'eleh*) to eternal (*'owlam*) scorn and shame, insults and reproach, accusations and censure (*cherpah*) for having been abhorrent and appalling in goading others in a repulsive and loathsome manner (*dera'own*). (*Dany'el* 12:2)

Therefore, the circumspect with insight, those who are intelligent and properly instructed, discerning and discriminating, demonstrating the capacity to understand (*wa ha sakal*) will become prominent, obtaining a high status, being respected among heavenly beings, shining brightly while enlightening and admonishing (*zahar*), similar to the light (*ka zohar*) of the expansive universe (*ha raqya*). For this, they will be greatly valued because numerous worthy individuals will be vindicated for being right (*wa tsadaq ha rab*), becoming like stars (*ka ha kowkab*) as eternal and restoring witnesses forevermore (*la 'owlam wa 'ad*). (*Dany'el* 12:3)

As for you, *Dany'el* (*wa 'atah Dany'el*), seal up this testimony, making the message secure while precluding access to the meaning hidden within the words (*satam ha dabarym*). And place a stamp and signature on the book (*wa chatam ha sepher*) until just before the time of the restoring witnesses runs out (*'ad 'eth qets*).

Many, and notably rabbis and others who are infamous and exalted (*rab*), will wander about aimlessly, rowing upstream, accomplishing nothing and getting nowhere (*shuwth*), even with access to the information which leads to understanding (*wa ha da'ath*) becoming more prevalent (*rabah*). (*Dany'el* 12:4)

Then I, *Dany'el* | knowing that my God is judgmental (*wa 'any Dany'el*), looked (*ra'ah*), and behold (*wa hineh*), the two others at the end (*shanaym*

‘asher) were present, appointed and accounted for, supported while taking a stand (*‘amad*). One individual (*‘echad*) was now present here (*henah*) as the means to convey the message (*la saphah ha ya’or*). And the other person (*wa ‘echad*) was simultaneously present close by (*henah*) with verbally expressive lips flowing with language (*la saphah ha ya’or*). (*Dany’el 12:5*)

Then (*wa*) he said (*‘amar*) to the individual (*la ha ‘iysh*) in linen garments (*ha bad*) who, for the benefit of the relationship (*‘asher*), was from the dimension above and beyond (*min ma’al*) the source of the streaming waters (*la maym ha ya’or*), ‘How long will this restoring witness be until (*‘ad matay*) the end (*qets*) of these explanations of things that would otherwise be difficult to understand (*ha pele’*)?’ (*Dany’el 12:6*)

Then I listened to (*wa shama’*) the individual (*‘eth ha ‘iysh*) clothed in linen (*lebuwsh ha bad*) who, for the benefit of the relationship (*‘asher*), was from the dimension above and beyond (*min ma’al*) the source of the flowing waters (*la maym ha ya’or*).

He raised (*wa ruwm*) his right hand (*yamyn huw’*) and then his left (*samo’l huw’*) toward the heavens (*‘el ha shamaym*). And he made a solemn promise, swearing an oath based upon seven (*wa shaba’*) in conjunction with the One who lives forever and restores life forevermore (*ba chay ha ‘owlam*) that there will be (*ky’ la*) **Mow’ed Mow’edym | Three Years of Restoring Witnesses to the Appointments** (*Mow’ed Mow’edym*) and, in the midst of another (*wa chatsy*), then (*wa ka*), the separating (*naphats*) of the hand and outreach (*yad*) of the set-apart people (*‘am qodesh*) will be over (*kalah*). All of these things (*kol ‘eleh*) will come to fruition (*kalah*). (*Dany’el 12:7*)

And I listened (*wa ‘any shama’*), but I did not understand (*wa lo’ byn*). So, I said (*wa ‘amar*), ‘Dear sir

(*'adown 'any*), **what is the end result of these things** (*mah 'acharyth 'eleh*)?' (*Dany'el 12:8*)

He said (*wa 'amar*), **'Go, choosing to continue to conduct your life** (*halak*), *Dany'el* | **because My God is Judgmental** (*Dany'el*). These words (*ha dabarym*) are **sealed up** (*satam*), **enclosed, signed, and stamped** (*wa chatham*) **until the time of the final witness** (*'ad 'eth*) **at the very end during the last days** (*qets*).'*' (Dany'el 12:9)*

Many (*rab*) **will be purged of prevailing influences and cleansed as a result of choosing to examine religious and political constraints** (*barar*), **independently purified as a result of avoiding societal pressures** (*wa laban*) **and, thus, they will be refined, benefiting from having been tested and proven right** (*wa tsaraph*).

However (*wa*), **of those who will be condemned for acting inappropriately, perpetrating religious and political crimes** (*rasa' rasa'*), **none of them will understand, remaining clueless, unable to make the connections needed to comprehend much of anything** (*wa lo' byn kol*).

And yet (*wa*), **the ones with insight who are discerning, demonstrating the capacity to be observant and circumspect** (*ha sakal*) **will understand** (*byn*). (*Dany'el 12:10*)

And from the time (*wa min 'eth*) **the continuity, the unceasing continuance** (*ha tamyd*) **is abolished by overwhelming ferocity and force** (*suwr*) **and the devastating and appalling, even damning** (*wa la shamem*) **abomination** (*shiquwts*) **is appointed** (*nathan*), **there will be 1,290 days** (*yowmym 'eleph me'ahym wa thesha'*). (*Dany'el 12:11*)

Blessed and delighted (*'ashry*) **are those who continue in this state and who remain confident and certain** (*ha chakah*), **continuing in close contact through**

the arrival (*wa naga*’) **of 1,335 days** (*la yowmym ‘eleph shalosh me’owah shalosh wa chamesh*). (*Dany’el* 12:12)

Of your own freewill, choose to journey through life, traveling (*wa ‘atah halak*) **to the final destination, to the finish line, right to the very end, pushing the boundaries and the limits** (*la ha qets*).

Then you will find spiritual rest, settling down and relaxing during your retirement (*wa nuwach*), **allowed to be present and always remain** (*wa ‘amad*) **in your allotted place with your inheritance** (*la gowral ‘atah*) **at the End of Days** (*la qets ha yowmym*).” (*Dany’el* / My God is Judgmental / Daniel 12:13)

And now you know the rest of the story.



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