

*Chywah* – Beast

The Time of the Beast...

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

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

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

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

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

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

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

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

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

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

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

**I was thinking about, trying to understand (*hawah sakal*) the horns (*ba qeren a'*) and then, behold (*wa 'aluw*), another and final (*'achoran*) horn**

(*qeren*), a smaller one of lower status (*za'eyr*), came up between them and among them (*celaq ben*).

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

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

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

This Aramaic portion of Dany’el reads...

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

This depiction of Yahowah in heaven is identical to the way Yachezq’el / Ezekiel presents the same scene. And of particular interest is the use of *galgal*. Recognizing that Yahowah, while old by any standard, doesn’t need a rolling wheelchair, I sought to make sense of the term. And the most interesting clue is that it is the same word Yahowah uses to describe “*galgal* – rolling away” the iniquity of the Yisra’elites at the end of their forty-year sojourn through the wilderness, just as they were about to cross the Jordan and enter the Promised Land. If they had looked up from their position, they would have seen Mount Mowryah, where the round stone at the entrance of the tomb conveyed the same

truth when it was rolled away after Yahowsha's fulfillment of *Pesach* and *Matsah*. Therefore, this *galgal* of glorious and radiant light is symbolic of the mechanism Yahowah deploys to enable us to approach Him, making us perfect by rolling away our iniquity and surrounding us with His purifying light.

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

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

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

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

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

**“I continued to be observant** (*hawah chazah* – I kept focused so that I might see and perceive and thus realize and understand (peal perfect)) **in this regard because** (*ba 'adayn min*) **the voice conveying** (*qal*) **the abundant** (*rab* – the many great and vociferous) **words, affairs, and decrees** (*milah* – the discourse,

decisions, and commands) **of the horn** (*'a dy qeren 'a* – associated with the political leader) **was speaking** (*malal* – talking).

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

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

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

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

As for the reference to “an appointed time,” there are seven of these each year, coinciding with the seven “*Mowed Miqra’ey* – Invitations to be Called Out and Meet” with Yahowah. And because we are told that there will be “a year’s time” after this Appointed Time, something is going to change once this *Miqra’* is celebrated again twelve months later. The fact that the next statement references the arrival of the Son of Man, since we know that He will be returning on *Yowm Kippurym* in year 6000 Yah (sundown on October 2, 2033), this year could well be the time between Reconciliations, which would begin on September 14<sup>th</sup> in

2032. However, a considerable amount of caution is appropriate. Verses twelve through fourteen are among those missing from the scrolls found at Qumran, so all we have to work with here is an Aramaic segment of the Masoretic Text.

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

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

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

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

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

**“And to Him** (*wa la* – so regarding His approach) **was given** (*yahab* – was bestowed and entrusted) **dominion** (*shalatan* – power, authorization, and capability), **glory** (*wa yaqar* – splendor, honor and high status), **and sovereignty**

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

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

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

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

Moving on to the disclosure itself, it’s at times like this I don’t feel quite as inept. Dany’el had a proclivity for interpreting dreams, and yet he was left questioning what he had seen. Since I admittedly don’t have that skill, and you probably don’t either, it’s nice to know that there is no shame in failing to understand every nuance of a revelation. Also, I’m reassured. My reaction to what we have witnessed thus far is the same as Dany’el’s. I find these things disturbing.

I'm troubled by my fellow man's propensity to participate in evil institutions. Why is it that the preponderance of people ally themselves with people rather than God?

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

**“I approached (*qareb 'al* – I asserted myself and came up to) a particular individual from (*chad min* – the first one of) those standing (*quwm 'a*) so I could request from him the true and accurate meaning (*wa yatsyb 'a ba'ah min* – to ask him and to learn the affirming truth with clarity and certainty) regarding all of this (*'al kol danah*). And he said to me (*wa 'amar la*) that the interpretation and explanation (*wa pashar* – the meaning) of these things (*milah 'a* – of these matters, explaining what will happen, including the decisions and decrees) he would make known to me so that I would understand (*yada'* – he would explain the meaning to me so that I was informed and perceptive).”** (Dany'el / God Judges and Vindicates / Daniel 7:16)

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

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

**“These mighty beasts (*ilyn chywah 'a rab 'a* – these powerful and awesome monsters) are four in number, representing four (*dy 'inuwn 'arba' 'arba'*) kings / kingdoms (*melek*), which will arise (*quwm*) from the earth (*min 'ara' 'a*).”** (Dany'el / God Judges and Vindicates / Daniel 7:17)

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

**“But the Set-Apart Ones (*wa qadysh* – the uniquely separated and pure who possess divine attributes), they will receive (*qabal* – they will be honored and rule (the pael imperfect reveals that the Set-Apart Ones will be brought to this place and will remain throughout time)) the kingdom (*malkuw* – sovereign power and the ability to reign as kings) of the Most High (*'elyown* – of God). And they**

**will inherit royal authority and own the kingdom** (*chacan malkuw 'a* – they will take possession of and reign, having sovereign power and authority) **throughout eternity, a duration of time that is forever and ever** (*'ad 'alam wa 'ad 'alam 'alam 'a*).” (Dany’el / God Judges and Vindicates / Daniel 7:18)

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

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

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

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

**“Then, therefore** (*'adayn*), **I wanted** (*tsabah* – I desired) **to be certain** (*la yatsab*) **regarding** (*'al*) **the fourth** (*raby’ay 'a*) **monstrous beast** (*chywah*) **which was different and changed** (*dy hawah shanah*) **from all of the others** (*min kol kol*), **awesomely beautiful and yet hideously terrifying** (*yatyr dachal* – exceptionally creepy and extraordinarily terrorizing, invoking both preeminent reverence and extreme fear similar to a venomous snake) **with imposing teeth**

(*shen shen*) **akin to iron** (*dy parzel* – which appear invincible) **and claws** (*wa taphar* – nails which are instruments of destruction) **of bronze** (*nachash* – comprised of a composite reddish metal), **it devoured** (*'akal* – it devastated and consumed), **crushing** (*daqaq* – smashing and pulverizing) **the rest** (*sha'ar*), **violently trampling** (*raphac* – destroying and ruining) **with its paws** (*ba ragal* – with its feet).” (Dany’el / God Judges and Vindicates / Daniel 7:19)

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

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

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

“**I continued looking** (*hawah chazah* – I remained observant and kept focused so that I might see and perceive and thus realize and understand (peal perfect)), **and this horn** (*wa qeren a' diken*) **was engaged in war** (*'abad qarab* – carried out battles) **against** (*'im*) **the Set-Apart Ones** (*qadysh* – the uniquely separated and pure who possess divine attributes) **and prevailing over them** (*wa yakil la* – and overpowering and overwhelming them, subduing them) **until** (*'ad dy* – so then that is why) **the Ancient of Days** (*'athyq yowm a'* – the One honored as God from a previous period of time, the most respected and long enduring, used in Aramaic as a divine title or epithet) **arrived** (*'atah* – came).” (Dany’el / God Judges and Vindicates / Daniel 7:21-22)

Ha Satan cannot effectively fight God. But for the short while that he is allowed, he can make life difficult for Yahowah's children. And so with the most mature member of the Covenant being just three and a half years old at the midway point of the Tribulation, when all restraints are removed, it will be a rough time. But the war will only last another three and a half years. Yahowah, the Ancient of Days, will arrive as promised, reaffirming His Covenant relationship with His children on Yowm Kippurym in 6000 Yah – October 2<sup>nd</sup>, 2033 as the sun sets on legacy of Rome.

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

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

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

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

**“‘Therefore,’ he said (*'amar*), ‘The fourth (*raby'ay 'a*) beast (*chywah 'a* – awesome and terrifying monster), which represents the fourth of the four kingdoms (*raby'ay 'a raby'ay 'a malkuw*) to arise (*hawah*) in the world (*ba 'ara' 'a*), which will be different from (*dy shanah min*) all the other kingdoms (*kol malkuw 'a*), will devour, devastating (*'akal* – it shall consume, feeding upon and corrupting) the entire world (*kol 'ara' 'a*), and will trample it down, destroying (*wa duwsh* – will tread upon it, ruining) and then crushing it (*daqaq* – breaking and smashing).” (Dany'el / God Judges and Vindicates / Daniel 7:23)**

As we discovered in the previous chapter, the Roman Empire reached its zenith circa 117 CE, an interesting date, because it means that forty-seven years after Rome razed Yah's Temple in 70 CE and eighteen years before Roman legions utterly destroyed the Land in 135 CE, they began a decline that could not be arrested. But at its greatest extent, while large, this Beast wasn't nearly as pervasive as some may think. It stretched around the perimeter of the Mediterranean, barely fifty miles wide along the northern African coast. The thin southern rim of the Empire extended from northeastern Morocco and extreme northern portion of Algeria, Tunisia, and Libya into the northwestern third of modern Egypt. It included most all of Israel and Lebanon, neither of which were very large, most of Syria and Turkey, but only a sliver of extreme northern Iraq and none of Iran. Moving west it ranged from Romania and Bulgaria through the Balkans including Greece, Italy, Spain, Portugal, France, and southeastern Britain, also incorporating portions of Belgium, the Netherlands, and southern and western Germany. So while that's much larger than Babylonia or Persia, it's hardly worldwide. And while it reached much further north and west, it wasn't much larger than Alexander the Great's conquests, which pushed east from Macedonia through Bulgaria, Turkey, Syria, Israel, Egypt, Iraq, Iran, Turkmenistan, Tajikistan, Afghanistan, Pakistan, and into India. Therefore, for the fourth beast to "devour, devastate, trample down, destroying and crushing" "the entire world," Yahowah's messenger had to be describing the Beast that that will emerge from Rome to devastate the entire world. And for that, there is but one candidate: Pauline Christianity and the Roman Catholic and Eastern Orthodox Church.

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

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

**“Regarding the ten horns (*wa qeren ‘a ‘asar*), out of this kingdom (*min malkuw* – from this sovereign power) the kings (*‘asar melek*) will arise (*quwm* – will be established), and then much later another (*wa ‘achoran* – then at the end, during the final days, someone else) will take his stand (*quwm* – he will rise up, establishing himself) at the end (*‘achary* – much later, during the last and final days). And he (*wa huw’*) will be different (*shannah*) from the previous ones (*qadmay ‘a* – the initial and earlier ones), so then (*wa*) humbling (*shaphal* –**

lowering the status of in relation to himself, thereby subduing) **three kings** (*tahath kings* – three government rulers).” (Dany’el / God Judges and Vindicates / Daniel 7:24)

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

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

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

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

This begins with expected surprise. Those who understand Satan’s motivations and style, realize that he prevails through clever counterfeits, not by creative ingenuity. Counterfeit is worthless, even illegal, and yet the best counterfeits are extraordinarily similar to the genuine article. So his decrees will differ only so slightly from Yahowah’s, recognizing that the closer they are to the truth, the more his pontifications will appear divine. After all, he wants the most people possible to believe that he is God. As a result, expect religious edicts

similar to Christianity, where Divine strokes are out of focus, errantly positioned, truncated, and elongated. Don't expect Islam, where nothing is similar.

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

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

*Dath* is an Aramaic word. It draws its meaning from Persian culture. And yet the *Dictionary of Biblical Languages – Aramaic* attests that *dath* represents "the body of writing known today as Torah." Additionally, the *Theological Wordbook of the Old Testament* reveals that *dath* "overlaps the use of *towrah*, *mitswah*, *mishpat*, and *choq* in Hebrew" when it "appears in the Aramaic sections of Ezra and Daniel."

Addressing the correlation between these concepts, in the longest of the Psalms, the 119<sup>th</sup> *Mizmowr*, Dowd (David) systematically explained how to properly observe Yahowah's Towrah by drawing our attention to His "*mitswah* – conditions of the covenant," "*mishpat* – means to justly resolve disputes," and "*choq* – inscribed instructions which cut us into the relationship." From the Psalm's perspective as well as from Yahowah's, these eternal and unchanging precepts form the basis of His Towrah Teaching. If you are interesting in this Psalm, the greatest ever written, you'll find its insights presented for your consideration at: [http://anintroductiontogod.com/An\\_Introduction\\_to\\_God-03-Volume\\_3-Part\\_3-Towrah-His\\_Teaching-%28Psalms%29.Torah](http://anintroductiontogod.com/An_Introduction_to_God-03-Volume_3-Part_3-Towrah-His_Teaching-%28Psalms%29.Torah).

So once again, we have been told that the Adversary will be just like the most infamous Roman citizen of all time, a man known as Paul, based upon having chosen the Latin name Paulos, the founder of the Christian religion and author of half of the religion's "New Testament." He will not only be in opposition to the Towrah and its Appointed Times to Meet with God, calling them outdated, he will offer his alternatives. He will harass Yahowah's Set-Apart Ones, just as Paul attacked Yahowsha's Disciples. The testimony, actions, ambitions, claims, and

strategy of these men will be indistinguishable. If you want to know how this Beast will act and what he will say, read Paul's letter to the Galatians (which was part of Macedonia) followed by his ode on behalf of the Romans – Paul's tribute to this monster. Equally revealing, Dany'el has already identified this horn as “lowly and little,” which is what Paulos means in Latin.

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

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

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

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

**“And then (*wa*) the Judge will sit and execute judgment (*dyn 'a yatib* – the issue will be settled justly) and mastery and power (*wa shalatan* – authority and dominion) will be taken away from him (*'adah* – will be removed and annulled, deposing him) to the extent that they are completely eradicated (*la shamad* – cease entirely) and perish (*wa la 'abad* – annihilated, ceasing to exist) to the end of time (*'ad coph 'a* – until the furthestmost boundary in space and time).”**  
(Dany'el / God Judges and Vindicates / Daniel 7:26)

The Beast and his associates, mortal and immortal, will fail. Their ability to oppose Yahowah will be terminated. From one moment to the next, the most powerful influence on Earth will be neutered. All traces of designs – religious, political, economic, and militaristic – will be swept away and eradicated. Once everyone has been afforded the opportunity to evaluate his or her options, it will be time to move on. The Earth will be transformed into the conditions experienced during the Garden of Eden and will be populated by the mortals who chose Yahowah during the last days.

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

This is a depiction of the Millennial Shabat, the one-thousand year celebration of Sukah where we as God’s children get to campout with our Father. At this moment, everyone on Earth will be part of the Covenant. And yet, in the one family there will be three or four distinctions among our brothers and sisters. Those of us who accepted the conditions of the Covenant and who ceased being mortals prior to Yahowah’s return will remain spiritual beings. Those who were adopted into the family will be free to explore the existing universe. Those who were naturally born Yahuwdym will be assigned as administrators, governing the Earth through the one-thousand years in accordance with Yahowah’s Towrah. Then, addressing the mortals who witnessed Yahowah’s return, the Yisra’elites will be resettled in their originally allocated portion of the Promised Land based upon whom they are descended. Gentiles will populate the rest of the Earth, all of which will be perfect.

**“Here, at this time** (*‘ad kah*), **was the conclusion** (*cowph a’* – the end) **of this communication** (*dy milah a’* – of this characterization of the word, this matter and affair). **As for me** (*‘anah*), **Dany’el** (*Dany’el* – God Judges and Vindicates), **I thought about everything, contemplating and reasoning to the greatest extent possible** (*sagyi’ rayown* – I focused intently, using all my cognitive capabilities). **I was alarmed and dismayed** (*bahal* – I was overwhelmed, a bit frightened, and anguished).

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

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

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

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

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

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

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

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

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

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

**I was thinking about, trying to understand (hawah sakal) the horns (ba qeren a') and then, behold (wa 'aluw), another and final ('achoran) horn (qeren), a smaller one of lower status (za'eyr), came up between them and among them (celaq ben). And three (wa talat) among (min) the initial group of horns (qadmay qeren 'a) were de-horned ('aqar 'aqar) from before (qodam qodam). Then behold (wa 'aluw), eyes ('ayn), like the eyes of a human (ka 'ayn 'enash) in this unique horn (ba qeren 'a da') along with (wa) a mouth (pum) speaking powerfully and abundantly as an esteemed authority (malal rab).** (7:8) **I continued to watch (hawah chazah) while ('ad) those thrones (dy karatse') were set in place (ramah).'** (Dany'el 7:9)

**“Then (wa) the Ancient of Days (‘athyq yowm) sat down (yatib). His clothing (labuwsh) appeared like (ka) brilliant white snow (talag chuwr), and the hair on His head (wa sa’ar re’sh) was like (ka) pure and perfect lamb’s wool (naqe’ ‘amar). His throne (karase’) was ablaze (shabyb dy nuwr) with a rotating structure (galgal) gloriously glowing with radiant energy (nuwr dalaq). (7:9) A stream (nahar) of fire (dy nuwr) flows forth (nagad). And (wa) it appears and comes out (napaq) from His presence (qodam). Thousands upon thousands upon thousands (‘alap ‘alap ‘alap) serve Him, attending to His affairs (shamash), with very, very, very many (wa ribow ribow ribow) before Him (qodam). They stood (quwm) while the Judge (dyn ‘a) sat (yathib). Then (wa) the records of the Instructor (tsaphar) were opened (phatach). (7:10)**

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

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

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

**My Spirit (ruwach), She was troubled (karah). As for me, Dany’el (‘anah Dany’el), inside and sheathed (ba gaw nidnah), the revelations (chazuw) in my mind (re’sh) were disturbing and troubling to me (bahal). (7:15) I approached (qareb ‘al) a particular individual from (chad min) those standing**

(*quwm 'a*) so I could request from him the true and accurate meaning (*wa yatsyb 'a ba'ah min*) regarding all of this (*'al kol danah*). And he said to me (*wa 'amar la*) that the interpretation and explanation (*wa pashar*) of these things (*milah 'a*) he would make known to me so that I would understand (*yada'*). (7:16)

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

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

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

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

'Therefore,' he said (*'amar*), 'The fourth (*raby'ay 'a*) beast (*chywah 'a*), which represents the fourth of the four kingdoms (*raby'ay 'a raby'ay 'a malkuw*) to arise (*hawah*) in the world (*ba 'ara' 'a*), which will be different from (*dy shanah min*) all the other kingdoms (*kol malkuw 'a*), will devour,

**devastating** (*'akal*) **the entire world** (*kol 'ara 'a*), **and will trample it down, destroying** (*wa duwsh*) **and then crushing it** (*daqaq*). (7:23)

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

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

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

**Here, at this time** (*'ad kah*), **was the conclusion** (*cowph a'*) **of this communication** (*dy milah a'*). **As for me** (*'anah*), **Dany'el** (*Dany'el*), **I thought about everything, contemplating and reasoning to the greatest extent possible** (*sagyi' rayown*). **I was alarmed and dismayed** (*bahal*). **And then** (*wa*) **the dazzling brightness and splendor** (*zyw*) **changed** (*shamah*) **around me** (*'al*), **and the characterization of the word** (*milah 'a*) **I kept all of the information** (*natar*) **in my heart** (*ba labab*). (Dany'el 7:28)

Now that we know that Rome was and remains the most abominable beast in human history, and now that we realize that the Beast of the Tribulation will embody its character, if I were to ask you to name the most influential Roman of all time, would you answer, “Paul,” the founder of the Christian religion and author of half of the New Testament?

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

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

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

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

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

That said, it is interesting to note that observing the Torah was expressly distinguished from practicing Judaism. This is one of countless proofs that Paul’s animosity was directed at the books of Moshe – better known as the “Torah.” It is

also telling that Paul's primary argument against the Towrah and its Covenant – circumcision – was included in this list.

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

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

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

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

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

Greeks, as Gnostics, were belligerent in their opposed to circumcision, which is why they were not supposed to be in the Temple. An uncircumcised man cannot enter heaven and is not welcome in Yahowah's home. Also, the fact that at least two of the bald men were Greeks, they could not have been participating in the Nazirite Vow. So by endorsing this ruse, Paul not only demonstrated that he was Torah adverse, he instigated the protest against him.

Most of what follows is hyperbole. It is laughably absurd. “Then all the city was provoked, and a running together of the people occurred, and taking hold of Paul they dragged him out of the temple, and immediately the doors were shut. (Acts 21:30) While they were seeking to kill him, a report came up to the commander [literally a “chiliarch” who would have been in charge of one thousand soldiers] of the Roman cohort that all Jerusalem was in confusion. (Acts 21:31) At once he took along some soldiers and centurions [each centurion commanded one hundred soldiers] and ran down to them; and when they saw the commander and the soldiers, they stopped beating Paul. (Acts 21:32) Then the commander came up and took hold of him, and ordered him to be bound with two chains; and he began asking who he was and what he had done.” (Acts 21:33)

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

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

What follows is troubling on many levels. First, Gamaliel trained rabbis, the very people Yahuwsha’ condemned. Rather than establishing Paul’s credibility, this admission destroys it. Yahuwsha’ actually said that the rabbis were “born of serpents,” meaning that they were inspired and possessed by demons. Paul’s affinity for the Jewish religion was further reinforced by his admission that his

life had been lived in accord with “the strictness of the ancestral law,” which is the Talmud and thus Judaism – something God routinely denounces.

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

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

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

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

Beyond this, why would Paul have called the flashing light “Lord” when he did not know the spirit’s identity? After all, as a rabbinical student he would have known that Yahowah uses “*Ba’al* – Lord” as the name and title of the Adversary. Further, Yahowsha uses the exact same verbiage to depict Satan’s fall from

Heaven, describing it as a “bright flashing light.” And He did not refer to Himself as “the Nazarene.” That was the rabbinical depiction of Him, one they used because in their minds, “nothing good comes from Nazareth.” He is “Yahowsha’ *ben* Yahowah.” It’s now obvious that Paul was a bad liar.

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

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

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

“A certain Ananias, a man who was devout by the standard of the Law [Towrah], and well spoken of by all the Jews [Yahuwdym] who lived there, (Acts 22:12) came to me, and standing near said to me, ‘Brother Saul, receive your sight!’ And at that very hour I looked up at him. (Acts 22:13) And he said, ‘The God of our fathers has appointed you to know His will and to see the Righteous One and to hear a voice from His mouth. (Acts 22:14) For you will be a witness

for Him to all men of what you have seen and heard. (Acts 22:15) Now why do you delay? Get up and be baptized, and wash away your sins, calling on His name.” (Acts 22:16)

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

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

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

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

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

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

Baptism is not prescribed in the Torah. Yahowsha’ did not baptize anyone. Baptism does not remove sin – that is the function of *Pesach* and *Matsah*. Paul could not “wash away [his] sins.” He is not the Savior.

In his first letter, the one Sha'awl, now Paul, wrote to the Galatians, he provides an entirely different accounting of what happened after leaving Damascus, including a three year visit to Arabia. But not here.

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

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

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

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

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

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

If you'll notice, in his diatribe, Paul began trying to win the support of rabbinic Jews, regaling the time he sat at Gamaliel's feet, and then he switched to

affirming his affinity with Yahowsha's followers, when they were in fact enemies. It is one of the many flaws in this revisionist tale.

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

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

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

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

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

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

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

The Romans and the Sanhedrin kept meticulous records, as did the rabbis, and there is no mention whatsoever of this meeting from any of them. So while it did not occur, this story was nonetheless important. Its every nuance was cleverly

crafted by Paul to cast himself into the role of God. Since Yahowsha' was brought before the chief priests on Passover, Paul would be brought before them on the day he was passed over for punishment.

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

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

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

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

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

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

Not only did Sha'awl cite something which proves that he was wrong, he misquoted the Towrah and shortchanged the statement. Yahowah actually said: **"For surely** (*ky* – because indeed), **I am** (*'any*) **merciful** (*chanuwn*). **Almighty**

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

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

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

The Sadducees were liberal politicians, today's leftists and socialists. They were more secular than the Pharisees, who were religious fundamentalists. Most everyone alive at this time recognized these differences and were aware that both served in the Sanhedrin. They were both set in their ways and would not have argued in this fashion, for there would have been no purpose. Moreover, neither Jews nor their God believe in resurrection from the dead. Bodily resurrection is the stuff of pagan mythology.

Angels are also a pagan concept as is spiritualism. In actuality, there are no “angels,” only *mal’ak*, and they are all spiritual messengers.

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

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

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

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

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

positioned as “Christ killers” by the Roman Church Paul founded, Paul wanted Jews to be his adversary as well.

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

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

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

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

Imagine that! While Yahowah asked Abraham to walk away from Babylon before engaging in the Covenant relationship with Him, Paul would have had him remain there, a loyal subject of the nation that would enslave God’s people. While Yahowah freed His children from the religious, political, military, and economic oppression of Egypt, Paul would have them remain slaves, dutiful to their masters. Yahowah exposed and condemned the Beast of Rome, but Paul claimed that their authority and ordinances were from God – especially when they were murdering Jews and outlawing the Torah and circumcision.

A Muslim following this advice would be a terrorist. A Nazi would be a mass murderer. An American would be played for a fool. Everyone, without exception, who follows this advice will die estranged from God. Never has any government been sanctioned by God. None have been established by God. No government wields God's authority.

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

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

No human institution, and certainly no government, has served as a minister for God. Most are actually opposed to Him. And while they don't bear their weapons for nothing, the reasons are seldom good.

Yahowah wants us to be free. He is the author of freewill. His role in our lives is to liberate us from being subject to religious and political corruption.

Yahowah gave humankind a "*nesamah* – conscience" so that we would be able to exercise freewill in a rational way. He wants us to be able to distinguish between the truth and lies such as this, between His prophets and false ones such as this, between that which is beneficial and that which is harmful.

So now that Paul has elevated the authority of Roman Law and the Church canon, to serve his Lord, he must depreciate the merits of Yahowah's Towrah. Therefore...

“Owe nothing to anyone except to love one another; for he who loves the other neighbor has fulfilled the law. (Romans 13:8) For this, ‘You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet,’ and if there is any other commandment, it is summed up in this saying, ‘You shall love your neighbor as yourself.’ (Romans 13:9) Love works no evil to a neighbor; therefore love is the fulfillment of the law.” (Romans 13:10)

The duplicity of Paul is shocking. He knows full well that Yahowah etched ten statements in stone, and yet he wrote: “if there is any other commandment...” He could cite every one of them by rote. The fact is he deliberately omitted the first five because they are diametrically opposed to his religious aspirations. He even left out the statement about not bearing false witness because it was so personally incriminating. Then he dismisses the rest of Yahowah's Towrah by

suggesting that it is summarized by “it is summed up in this saying, ‘You shall love your neighbor as yourself. ...therefore love is the fulfillment of the law’” According to Paul, you have to submit to early leaders and their governments, no matter how corrupt, but you can forget about Yahowah, disown His Torah, discard His Covenant, dismiss His Sabbath, disavow His Feasts, and dispose of the Instructions He etched in stone.

This Roman was the voice of the Beast and the embodiment of evil. He was the plague of death. Of him and the government he exposed, Yahowah revealed:

**“In this same place (*ba danah ‘atar*) I remained observant (*hawah chazah*) during the night vision (*ba lyly chazuw ‘a*), and right there, behold (*wa ‘aruw*): the fourth and final (*raby’ay raby’ay*) awesome and monstrous beast (*chywah*), the most fearsome and frightening, yet also revered and respected by some, dazzlingly beautiful yet terrible and terrorizing, often longing for revenge (*dachal*), horrifying and appalling, awful and evil, dreadful and horrific, sickening and gruesome (*wa ‘eymatan*), yet (*wa*) exceedingly and preeminently (*yatyr*) powerful with the prodigious capacity to destroy (*taqyph*). With (*wa*) her teeth comprised of iron (*shen dy parzel la*), multitudes, including the largest, most numerous and powerful (*rab*), she devoured, devastated, and destroyed (*‘akal*), crushing the remainder (*daqaq sha’ar ‘a*) with her feet (*ba ragal*) by trampling them down violently (*raphats*) under foot (*ba ragal*). But (*wa*) this one was different (*hyi’ shanah*) from all the other (*min kol*) beasts (*chywah ‘a*) which preceded her (*dy qodam*). And (*wa*) ten (*‘asar*) horns, indicative of leaders and nations (*qeren*), were upon her (*la*).” (7:7)**

**“I was thinking about, trying to understand (*hawah sakal*) the horns (*ba qeren a’*) and then, behold (*wa ‘aluw*), another and final (*‘achoran*) horn (*qeren*), a smaller one of lower status (*za’eyr*), came up between them and among them (*celaq ben*). And three (*wa talat*) among (*min*) the initial group of horns (*qadmay qeren ‘a*) were de-horned (*‘aqar ‘aqar*) from before (*qodam qodam*). Then behold (*wa ‘aluw*), eyes (*‘ayn*), like the eyes of a human (*ka ‘ayn ‘enash*) in this unique horn (*ba qeren ‘a da’*) along with (*wa*) a mouth (*pum*) speaking powerfully and abundantly as an esteemed authority (*malal rab*). (7:8) I continued to watch (*hawah chazah*) while (*‘ad*) those thrones (*dy karatse’*) were set in place (*ramah*).” (Dany’el 7:9)**

**“I continued to be observant (*hawah chazah*) in this regard because (*ba ‘adayn min*) the voice conveying (*qal*) the abundant (*rab*) words, affairs, and decrees (*milah*) of the horn (*‘a dy qeren ‘a*) was speaking (*malal*). I kept watching until I came to realize (*hawah chazah ‘ad*) that the monstrous beast (*chywah ‘a*) was slain (*dy qatal*), and the body (*wa gashem*) perished (*‘abad*), so (*wa*) it was given (*yahab*) to (*la*) the fire and an offering to be consumed**

(*yaqedah 'esha'*). (7:11) **Then with the remainder (*wa sha'ar*) of the beasts (*chywah 'a*), governmental dominion (*shaletan*) was taken away from them (*'adah*). But (*wa*) an extension of life (*'arkah ba chay*) was extended to them (*yahab la*) until (*'ad*) an appointed time (*zaman*), and then a year's time (*wa 'idan*).” (7:12)**

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

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

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

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

Regarding the ten horns (*wa qeren 'a 'asar*), out of this kingdom (*min malkuw*) the kings (*'asar melek*) will arise (*quwm*), and then much later another (*wa 'achoran*) will take his stand (*quwm*) at the end (*'achary*). And he (*wa huw'*) will be different (*shanah*) from the previous ones (*qadmey 'a*), so then (*wa*) humbling (*shaphal*) three kings (*tahath kings*). (7:24) And his

**decisions, decrees, and commands** (*wa milah*), **accordingly** (*la*), **will be in slight conflict with and in subtle opposition to** (*tsad*) **the Most High God's** (*'ilay 'a 'ilay 'a*) **statements** (*malal*).

**And regarding** (*wa la*) **the Set-Apart Ones** (*qadysh*) **of the Most High** (*'elyown*), **he will oppress and persecute them, trying to make them appear obsolete** (*balah*) **while** (*wa*) **he strives, attempting** (*cabar*) **to change** (*shanah*) **the appointed times** (*zaman a*) **and the Towrah** (*wa dath*). **And he will place them under his authority** (*wa yahab ba yad*) **for a time, times, and half a time** (*'ad 'idan 'idanyn wa palag 'idan*). (7:25) **And then** (*wa*) **the Judge will sit and execute judgment** (*dyn 'a yatib*) **and mastery and power** (*wa shalatan*) **will be taken away from him** (*'adah*) **to the extent that they are completely eradicated** (*la shamad*) **and perish** (*wa la 'abad*) **to the end of time** (*'ad coph 'a*)." (Dany'el 7:26)

There are thousands of reasons to reject Paul's testimony and to view the arrogant, self-proclaimed apostle as the most deceitful, most debilitating, and clearly the most deadly and damning soul to have ever lived. And there are a thousand more that cause us to realize that Paul is why the Roman Catholic Church grew out of the legacy of Rome and is the Beast today. If you know Paul, you will recognize the "Antichrist" because they will be indistinguishable.

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Christianity is so fundamentally different than it should have been, there is absolutely no chance that Paul would have prevailed had Greeks not been prepared and then Rome cultivated to receive and accept his fraudulent and radical departure from Yahowah's Torah, from His Covenant, His Sabbath, His Appointed Meetings, and His People, from Yisra'el, Yaruwshalaim, and Hebrew as the basis of all Divine revelation. Think about it for a moment. Everything Yahowsha' represented, everything He said, everything He did, was in irreconcilable conflict with the resulting religion Paul conceived and conveyed. Yahowsha's Sermon on the Mount was the antithesis of Pauline Doctrine. Yahowsha' was Torah observant. Paul was Torah adverse.

For Christianity to grow without roots, removed from God's land, people, language, and testimony, the faith required artificial grounding. And this came initially through Greek Gnosticism – and thus out of a philosophical aversion to the real world combined with a mystical fascination with spiritualism – the flesh and faith in Paul's parlance. There is no getting around the fact that Paul's opposition to Yahowah's Towrah was predicated upon this Platonic preposition –

as was his antagonism toward circumcision. Without Aristotle conveying these erroneous religious notions to Alexander, and without the Macedonian general imposing this philosophy from Greece to India and from Egypt to Turkey, Paul's principle proposition would have been rejected as irrational due to its irreconcilable inconsistencies with God's preexisting conditions.

And yet throughout the many places influenced by Greek perceptions of their own superiority, by Hellenistic philosophy, politics, and religion, Paul's antagonism to what they also saw as an inferior people, place, and culture was readily assimilated. Even today, Greece remains hostile, remaining the most anti-Semitic country in Europe, and among the worst in the world, with nearly three-quarters of the population opposed to Yahowah's Chosen People. Considering the influence of the Eastern Orthodox Church of Greece, to which ninety-seven percent of Greeks belong, it's bewildering that so many believers are antagonistic to the race that founded their religion. But, alas, it is this anachronism that has made Christianity possible.

Affirming this racist religious bent, a recent survey revealed that eighty-five percent of Greek Christians believe the unfounded conspiracy theory that Jews are in control of the world's economy, media, and governance. It is so ridiculous that when the leader of the neo-Nazi party, New Dawn, recently read excerpts of the anti-Semitic forgery *Protocols of the Elders of Zion* in Parliament, not a single Greek politician chastised him. This disconnect from reality in Greek culture is a legacy of Gnostic philosophy, which in turn provided the perverted culture required for Christianity to take root and grow. So we should not be surprised that the Eastern Orthodox Church of Greece lists the "Apostle Paul" as its founder. Nor should we be surprised that Roman Catholic and Eastern Orthodox Christianity was codified in the Hellenistic city of Nicaea – a place named after the Greek god of Victory. It isn't even unexpected that Theodosius the Great unified the Roman Empire for the last time out of Constantinople, imposing Nicaean Christianity and the feudal system on Europe for a millennia.

But there is much more. The Greek cult of Dionysus also provided a preexisting counterfeit upon which to paint the caricature of the Christian "Jesus." No doubt this is why Paul had the flashing light he encountered on the road to Damascus cite Dionysus's most famous line in his third rendition of what occurred that troublesome day: "It is difficult for you to resist the goad." (Acts 26:14)

Dionysus was the son of Zeus, the Father of the Gods, in Greek mythology. So to make him both the "Son of God" and the totality of God, the Christian "Jesus / Jesus" was named after his mythological Father. Also telling, Dionysus's mother was a mortal and virgin. Semele, thereby, provided a

readymade counterfeit for Mary. In this way, and many more, the Greeks were preconditioned to accept a Christian god born as a baby from a virgin mother.

In harmony with the Roman Catholic myth that Mary remained a perpetual virgin, Semele was struck while pregnant by a lightning bolt so that she would eternally retain the moniker “Virgin Mother.” Then according to the Greeks, her son was then taken by Zeus to the underworld, where Dionysus was ripped apart. Handed over to the care of Athena and Rhea, Dionysus was resurrected from Hades, becoming known as “twice born” – all of which would loom large in Christian mythology.

Dionysus became the god of agriculture and wine, and thus responsible for fertility and rebirth of nature. As such, his birthday was celebrated on the Winter Solstice, when the days start growing longer. Therefore, to be born on December 25<sup>th</sup>, his mother would have had to have been impregnated by Zeus nine months earlier, and thus on Easter Sunday. Also, as the Greek Savior, Dionysus provided an especially plausible façade for the new Christian deity bearing the same title.

But there were subtleties as well. As the god of intoxication, Greek mythology helps elucidate why Yahowah referred to Sha’uwl’s spirit as “inebriating” in the second chapter of Habakkuk. Dionysus was particularly ruthless against those who opposed him, which helps explain why the line “It is difficult to resist against the goad” was attributed to him by Euripides in *The Bacchae* (line 790 of the play and then by Paul in Acts 26:14).

It is interesting too that Euripides wrote the play while serving in the court of King Archelaus of Macedon, where the worship of Dionysus was depicted as especially dangerous and destructive. And while it is absurd to suggest that Yahowsha’ would choose to say such a thing, it is a reasonable statement to attribute to Dionysus in Macedonia where the consequence of trying to resist popular religious beliefs would have caused a person to be completely ostracized from that society. It is also interesting to note that in *The Bacchae*, Dionysus appears before the king of Macedonia on charges of claiming divinity, which is comparable to the New Testament’s interrogation scene before Pontius Pilate. This play from which Paul quoted initially premiered in the Theater of Dionysus in Macedonia in 405 BCE during the annual Greek Festival of Dionysus. This all serves as a harsh indictment against Christianity which would have us believe that its god inspired the infamous citation.

Dionysus (known as Bacchus in Roman mythology, Osiris in Egypt, and Tammuz in Babylon) was chosen by Sha’uwl (or Satan) as a model for his god because the Son of the Sun in pagan literature provided a popular mythical analog for Yahowsha’ – and thus a way to transform Him from Hebrew into Greek and then from Greek into Roman. As the most recent of the twelve Olympian gods,

the Dionysus cult ushered in a new and different kind religious relationship. Unlike the vengeful gods of old, Dionysius was portrayed as loving, even forgiving—foreshadowing the Christian distinction between Yahowah and Yahowsha’.

In addition, Dionysus was known as the Epiphany – the god who comes in the form of a man. His appearance was said to alter essential nature of what had come before—in perfect harmony with Pauline Doctrine. Even today, the Lord’s Epiphany is observed by the Roman Catholic Church on January 6<sup>th</sup> and by the Eastern Orthodox Church on January 19<sup>th</sup>, commemorating the Gentile recognition of the birth of the Son of God, all in keeping with the Dionysian Mysteries. In fact, the cult was brought from Greece to Etruria in central Italy around 200 BCE. There, Dionysus became Bacchus – the “*Liber Pater* – Father of Liberty.” Affirming all of this, in the Museum of Naples there is an ancient marble urn commemorating Dionysus’s birth, and subsequent epiphany, with three wise men drawn to the event by Mercury, the messenger of the gods.

By his death and resurrection, according to Greek mythology, Dionysius was responsible for liberating his believers and thereby providing the faithful with eternal salvation, in complete harmony with being saved by way of faith in Paul’s Gospel of Grace. Dionysius was not only killed and then resurrected each spring; many aspects of his holy week mirrored the Christian observance of Easter. The annual resurrection of Dionysius on the Sunday closest to the Vernal Equinox celebrated the promise of resurrection from the dead. He was even known as the “*Eleutherios* – Liberator,” mirroring the central thrust of Paul’s letters where “believers were freed from being slaves to the Law.” In this regard, the mission of Dionysus was to bring an end to burdens and worries.

According to Greek mythology, Dionysus was the first to open communications between the living and the dead, paving the way for prayers to Mary and an abundance of Christian saints. Even the Roman Catholic myth of transubstantiation during the Eucharist, where priests allegedly turn wine into blood, was first practiced in the Dionysian religion. In fact, many of the miracles attributed to Dionysus were legendary – including turning water into wine. This particular wine according to the Greeks was placed in a chalice then transubstantiated by the words of the priest into the god’s blood, which was then consumed by the faithful.

Since Dionysus’s Holy Week was celebrated over the course of five days each Spring, it set the stage for the Greek alternative to Passover, Un-Yeasted Bread, and Firstborn Children, with Palm Sunday, Maundy Thursday, Good Friday, Holy Saturday, and Easter Sunday occurring during the last week of the Babylonian festival of Lent. During these ceremonies, Dionysus was called “the

firstborn of Zeus” and “the only begotten son of God” in addition to the “*Soter* – Savior.”

Just as the Christian “Jesus Christ” is completely bereft of his Hebrew heritage, Dionysus was thought to be totally estranged, a complete foreigner from the other Olympian gods. He was usually depicted holding a thyrsus staff, a phallic symbol representing “coming forth from the seed,” thereby foreshadowing Paul’s leap from “the seed of Abraham” to “Jesus,” bypassing the Torah. And especially troubling considering Sha’uwl’s affinity for the Greek and Roman goddesses, the *Charis* and *Gratia*, Dionysus was their father. They were the “love children” of his affair with Aphrodite—the goddess of love.

Two-hundred and fifty years before Sha’uwl associated Dionysus’ testimony with his conversion experience, Greeks living in what is now southern Italy, as born-again maenads, began celebrating the Bacchanalia, a drunken festival replete with grotesque debaucheries in which the faithful rebelled against all forms of authority, paving the way to the Catholic celebration of Mardi Gras.

In these ways and more, through Gnostic philosophy and the religious cult of Dionysus, the Greeks were prepared in advance to accept the Pauline Christian caricature named Iesus – especially as he was modified by Constantine’s clerics during the Nicaean Council. So in all of these ways and more, the Greek culture, philosophy, and religion provided a readymade home for a spiritual faith predicated upon a dying and resurrected god who was wholly estranged from his heritage. And this is why in Dany’el 8, the Beast is shown growing out of the Greek Empire conquered by Alexander. That is precisely what happened.

#### ✠✠✠

While the Greek experience came to dominate the Roman mindset, since Dany’el 7 shows the enduring and worldwide manifestation of the Beast emerging out of the Roman Empire, let’s review how it became sufficiently anti-Semitic to accept a religion as divorced from reality as was and remains Christianity. And initially what we discover is that apart from the Bacchus incarnation of Dionysus, a cult which gradually took root beginning in the early second century BCE, Rome’s hostility to the God of Abraham, Yitschaq, and Ya’aqob didn’t materialize until the opening days of the first century of the modern era. In other words, as Yahowsha’ arrived in Yisra’el affirming the Torah, Satan began to influence those who would execute Him and torch the Torah.

If we were to choose a moment in time when the stage was set, we’d be drawn to Octavian, who long after the murder of Julius presented himself as the first

Caesar “*Augustus* – Worthy of Reverence” in 2 BCE, the year of Yahowsha’s birth. He was also proclaimed “*Pontifex Maximus* – the Holiest Pope, Highest Father, and Greatest Priest” for his role as head of the Roman state, military, and religion. Even the calendar was changed to mark the occasion, with the months of “Julius – July” and “Augustus – August” added before the ninth through twelfth months, oddly pushing September, October, November, and December, meaning Seven, Eight, Nine, and Ten out of alignment. This integration of religion and governance, patriotism and militarism, along with the deification of a man established a new paradigm, one that would be syncretised into Christianity during Constantine’s Nicaean Council and then would be imposed under Theodosius in the fourth century.

During his reign, Caesar Augustus demonstrated as much interest in the army as he did the Empire’s gods, using the former to secure the throne and the latter to consolidate his power. Octavian, as Pontifex Maximus, became a legendary religious reformer, returning the Empire to the traditional Greco-Roman pantheon. Augustus was insistent that the old gods were responsible for the birth and achievements of the Roman Empire as well as his military victories, so he compelled their worship, restoring countless temples – some eighty in Rome alone. Roman patriotism was thereby cultured by integrating politics, religion, and the military, the echos of which we are witnessing in our world today.

In this regard, Caesar Augustus revived the “Sacred Magistracy” of the Office of the Censor, not only to number and tax his subjects, but expressly to orchestrate morality – something Paul likewise sought to achieve in his letters, especially the one he scribed to the Romans. This Sacred Magistracy was used to assure that everyone acknowledged the emperor’s personal affiliation with deity while duly noting his achievements as well as his god-given authority – the very things that Paul claimed for himself and Theodosius set into motion which enabled the Roman Catholic Church to oppress Europe for a millennia.

The purpose of the Censor was to homogenize and control Roman behavior – dictating what was considered acceptable while punishing anyone who deviated from the societal norm. This tendency served to enslave Europe for fifteen centuries and became the impetus for many of those who migrated to the New World. Not allowing anyone to step outside the lines also served as the trial balloon for Political Correctness – the replacement moral code of Socialist Humanists, and the ubiquitous agent controlling lives throughout the West today.

We are told that there were three such censuses during Augustus’s reign. The first was duly noted in the propagandist text of the “*Res Gestae Divi Augusti* – Deeds of the Divine Augustus” as inscribed on the walls of the Temple of Augustus and Rome in Ankara, Turkey. It reads: “I made a census of the people. I performed the *lustrum* / purification after an interval of forty-one years.” (Caesar

Agustus, *Res Gestae Divi Augusti*, paragraph 2, line 8) We know that Pompey repealed the census in 52 BCE and that it was reestablished in 22 BCE by Augustus. Following this pattern, and based upon what we can glean from other sources, I suspect that the censuses under Augustus would have occurred in Yahwadah in 12 BCE, late 2 BCE, and a decade later in early 12 CE, but since the Roman sources differ among themselves, verification remains elusive.

The re-imposition of the census by Caesar Augustus is especially relevant in preparing Romans to accept Christianity because of the censor's role in "*regimen morum* – in controlling human behavior and establishing what is deemed acceptable." As the "*Praefectura Morum* – Supreme Officer Over Morals," the Censor and his deputies served as judge and jury over all Roman citizens, clients, and slaves – chastising those who resisted the empire, the emperor, and their gods. From Rome's perspective for example, Yahowsha' was whipped and crucified because His claim of divinity was found morally offensive even though He was found innocent of violating Roman Law. This explains the not guilty verdict and subsequent punishment.

The same moral constraints were later imposed by Rome's legacy: Christianity. Just as a woman would be branded an adulterer and banished from a religious community for cheating on her husband, and a man would be ostracized for homosexual behavior, both would be imprisoned for incest or pedophilia. And should either defy religious authority, they would be condemned and burned alive as heretics. In this same way, the Censor controlled Roman behavior, defining what was acceptable or punishable, with differing standards for Patrician and Plebian. This stratified imposition of morality between Lords and Serfs continued unabated throughout Feudal Europe under the authority of the Church of Rome. Those who dared think differently, those who didn't obey, those who refused to capitulate and conform, were hunted down and tortured to death without benefit of trial. Christians beget Christians because to rebel was fatal. Few dared speak openly or honestly, and the few who did didn't do it for long.

In a culture where dissent is deadly, delusions reign and religion comes to dominate the society. Christianity flourished in this way. A web of lies were amalgamated into the faith without concern or objection. The result is Christmas and Easter, Sunday worship and the Church, Jesus and Christ, the cross and the Trinity, a dying god who is bodily resurrected, and a New Testament wholly incongruous with the Divine Writ.

If you recall, it was during the "*Lustral* – Purification" ceremonies in 12 CE, when after regaling Tiberius's ability to commit mass murder with a Triumph, Roman citizens were required for the first time to acknowledge the deity of the emperor. And while one more god, even pretending that the king was god, was commonplace throughout the ancient world, there was one province where it was

wholly unacceptable – Ieuda / Yahuwdah. As a result, Jews would go from being irrelevant to being an irritant, from an irritant to pariah, and from pariah to despised and subhuman adversary destined for systematic eradication.

As we know, Tiberius didn't accept the *Pater Patriae* – Father of Fathers title, largely because of his animosity toward his adopted father, Augustus. But the list of Romans who bore the title of Pope reads like Hell's heroes: Caligula (in 37 CE), Claudius (42), Nero (55), Vespasian (70), Titus (79), Domitian (81), Trajan (98), Hadrian (128), Commodus (177), Diocletian (284), and Constantine (307) as the founder of the Roman Catholic and Eastern Orthodox Church.

While we have traversed much of this landscape previously, since Roman governance, its religion and legions fostered the culture required for Christianity to take root and grow, it behooves us to reviewing Rome's transition from monstrous Empire to beastly Church. And while doing so, our focus should not just be on moral decay and wanton disregard for liberty and life, but also on how these men served as prototypes for the Towrahless One who grows of the legacy of Rome. In each life, Satan's influence is exposed and the Adversary's future schemes are disclosed. So this review isn't just about how the environment that cultivated an uprooted religion was established, but also to provide a window into the character of those who rise to power and do Satan's bidding.

In this regard, Tiberius was the second of many devilish men who turned Rome into Satan's abode for wayward children. He would make his world pay for the abuse he suffered at the hand of Caesar Augustus, his adoptive father and tormentor. Revealing his character at the inception of his reign, rather than compensating the army for protecting Rome, Tiberius had his legions pillage for profit, instructing his soldiers to enrich themselves through plunder. The scheme turned Rome into a bankrupt society and immoral killing machine – one that would soon ravage and spoil Yahowah's land and people with national impunity. In Rome it became customary, even patriotic, to be in overt opposition to everything God professes and desires. And within a few hundred years, the same would hold true of Christianity – a Roman religion predicated on these very same animosities.

In this vein, in 19 CE, when Yahowsha' as a stone mason was building homes for His people in the Promised Land, Tiberius began positioning Jews as unworthy to live alongside Romans, banishing them from Rome. Then stealing sons from their fathers, the Emperor conscripted Jewish men into his army, taking them away from their land, robbing them of their freedom, and forcing them to serve the Beast for most of their lives.

Thereafter, Tiberius must have come to hate the culture he has fostered because he went into self-imposed exile. Entertaining himself by torturing his

subjects his secluded “*Villa Jovis* – Home of Jupiter” on the Island of Capri, the Empire was left to Lucius – the Latin equivalent of Lucifer. This occurred at the same time that Yahowchanan the Immerser cried out in the wilderness to prepare for the arrival of the one who comes in the name of Yahowah. It was an amazing contrast, one underscored by the fact that several years later, just after Lucius was executed, Yahowsha’ was tempted by Satan.

Tacitus described Tiberius’s madness circa 33 CE, the same year Yahowsha’ was crucified by the Roman Empire: “Executions were now a stimulus to his fury, and he ordered the death of all who were lying in prison under accusation of complicity with Lucius. There lay, singly or in heaps, the unnumbered dead of every age and sex, the illustrious with the obscure. Family and friends were not allowed to be near them, to weep over them, or even to gaze on them.” (Tacitus, *Annals*, VI, page 19)

Tacitus concluded that Tiberius was a model of hypocrisy, the very embodiment of evil. Lurking in the shadows and hiding from the light, he became infamous for his cruelty and debauchery. As he indulged his own inclinations, he devalued the life and liberty of others. And that makes this comparison between earthly contemporaries, Yahowsha’ and Tiberius, one of absolutes: of good vs. evil, of freedom vs. enslavement, of mercy vs. vindictiveness, of life vs. death, of relationship or estrangement, of a loving family or child abuse, of light vs. darkness, of Yahowah versus the Beast.

Satan’s next pawn was Caligula. He is a fascinating study because he was empowered for just three and a half years – the same length of time the “Antichrist” will reign supreme. And as will be the case with the Towrahless One, initially Caligula was hailed as “Our Star” by the adoring crowds who accepted him as if he were a god. But then as his actions came to define him, most every historical source ultimately portrayed Caligula as arrogant, self-indulgent, unreliable, irrational, and sadistic. He was sexually perverted in addition to being a megalomaniacal tyrant. Therefore in the life of this man we witness Rome becoming the very incarnation of the Adversary.

Providing a preview of the tactics that will be deployed by the Torahless One of the Tribulation, Caligula grew in power through appeasement, endearing himself to the rich and poor alike through a variety of ill-advised monetary schemes. Of these foolhardy economic policies, the Christian historian, Cassius Dio, wrote: “though delighting the rabble, it grieved the sensible who stopped to reflect...resulting in many disasters.” And all the while, Caligula promoted lavish spectacles for the public’s entertainment – all to keep the masses distracted. We should expect the same from his reincarnation during the Last Days.

After rising from the precipice of death, the young Emperor became diabolical monster. Paranoid, Caligula had those closest to him killed, including everyone he perceived a threat. And while I don't suspect he had drones, without so much as an indictment or trial, Caligula began executing his subjects far and wide without the pretence of judicial process. Fear became a powerful tool to goad the populous into submission. Humankind is destined to experience the sting of this strategy once again. In fact, the fundamentalist Islamic gang known as Boko Haram is deploying this tactic in Nigeria with enormous effect today as is the Islamic State in Syria and Iraq, paralyzing the population.

As we have learned, the Emperor's liberal monetary and spending policies, which had been designed to garner political support, exhausted the treasury. In three years, Rome went from a surplus of three billion sesterces to a deficit nearly that large. This strategy of increasing dependency upon the government through entitlements to illicit greater influence and control over people's lives will play the most pivotal role in the rise of the Towrahless One, enabling him to subdue the world by manipulating everyone's wallet.

In the midst of the financial crisis he created, Caligula began falsely accusing the rich. He confiscated the earnings, savings, and businesses of the most productive Romans, eventually killing them to seize their estates. He justified his duplicity and thievery by saying that it was necessary to resolve the national debt. But confiscating the acquired wealth of the richest Romans wasn't nearly enough. So before the invention of fiat money and the smoke and mirrors of the Federal Reserve's Quantitative Easing, in order to forestall bankruptcy, Caligula compelled the public to lend the state money. Then he levied taxes on lawsuits, on marriages, and of course on prostitution. Next, Caligula began auctioning the lives of the gladiators at the Circus. Wills that left anything of value to anyone other than the Emperor were reinterpreted, granting all assets to Caligula instead. Even the Legion's Centurions who had stolen property during their sanctioned plundering raids were now forced to turn over their spoils to the state. Civil servants were accused of incompetence and embezzlement and were forced to reimburse the treasury. In all of these ways, Caligula became a prototype for the "Antichrist."

As a direct result of his foolhardy liberal monetary and economic policies, Rome was besieged by a famine. Once production was penalized and economic success essentially criminalized, there was no longer an incentive to grow or transport foodstuffs. Caligula then seized the idled means to transport grain imports and distributed food to those who swore loyalty to him. For Romans it was now: capitulate or starve – a harbinger of the economic consequence of rejecting the mark of the beast in 2030.

Although the Empire was bankrupt, Caligula further indebted his people to complete the grandiose Temple of Augustus, promoting the kind of patriotic devotion expressed through the American Temples, Shrines, and Monuments to chiseled and larger-than-life representations of Washington, Jefferson, Lincoln, Roosevelt, and King. Then to garner an additional aura of prestige for the highest office in the land, Caligula expanded his Imperial Palace. He also funded the construction of an enormous public Circus. This is particularly relevant because it connects the Roman Empire with the Roman Church. Pope and Emperor Caligula had an Egyptian obelisk erected in the middle of his amphitheater. Today, that same Obelisk sits in the middle of the Vatican' circular courtyard. It isn't, however, the largest pagan monument in Rome. Constantine's son, Constantius II, removed a two-hundred-thirty ton obelisk from the Temple of Amun in Karnak to decorate the Circus Maximus in 357 CE, shortly after Christianity became the dominant religion of Rome. Today, that same tribute to the sun-god Amun Ra stands proudly outside of the Apostolic Palace of the Lateran, the ancient Roman palace which now serves as the papal residence. It is, of course, covered in hieroglyphics, all paying homage to the Egyptian pantheon. Amazingly, this tribute to paganism doesn't seem to bother Roman Catholics.

By 40 CE, Caligula began implementing policies making religion and politics indistinguishable in Rome – with Caligula playing the amalgamating role. He waltzed about Rome dressed as a variety of gods and demigods, including Hercules, Mercury, Venus and Apollo. He even began referring to himself as deity when meeting with politicians. He adopted the name Jupiter – although he favored being worshipped as “*Neos Helios* – the New Sun.” A sacred precinct replete with massive temple was devoted to Caligula in the Forum. As is the case with Satan and will be the case with the Beast, the Emperor wanted his subjects to worship him. Seeking to satiate his ego, Caligula would make regular appearances in his temple, thereby encouraging public worship. He even had the heads removed from the statues of the many gods erected throughout Rome, replacing them with his own bust. On coins minted during his brief reign, his likeness was set above a script that announced that he was the Egyptian sun god Amen Ra. Every aspect of this delusional megalomania mirrors we should expect of the Towrahless One during the last three-and-a-half years of the Tribulation.

As will be the case with the Beast, Caligula left his fingerprints all over Yisra'el. He was particularly fond of Herod Agrippa, who he promoted to governor. Unfortunately, their affinity seems to have stimulated Caligula's paranoia and driven his superiority complex, while exacerbating deep-seated hatred of Jews. As a result, he began antagonizing the Chosen People, with heavy doses of Greek culture while suppressing them with the imposition of Roman Law. Since Roman elitists like Caligula adored Greek culture, philosophy, and

religion, especially Gnosticism, these influences polluted the Promised Land, ultimately influencing the religious fundamentalists and political liberals in Judea. Members of both communities embraced many Hellenistic ideals while they chafed against others – creating a constant tension between sectarians and secularists, a fracture Rome exploited to resolve both upcoming revolts.

To curry favor with Caligula and avoid his deadly wrath, Roman vassals like Flaccus in Egypt started placing monstrous statues of the Emperor inside of Jewish synagogues, beginning in Alexandria. But event that wasn't sufficient. Suspecting an ulterior motive, in 38 CE Caligula sent Agrippa to Alexandria unannounced to check on Flaccus. According to Philo, the visit was met with jeers from the Greek population who saw Agrippa as the king of the Jews whom they viewed as despicable. Moreover, the Greeks were fond of Flaccus because they knew that he was tormenting Jews by placing Caligula's likeness in their synagogues. This racial and religious friction ultimately served as the catalyst igniting the initial Judean revolt. Riots erupted throughout Alexandria with Jews blaming Greeks for the blasphemy and Greeks accusing Jews of treason. Caligula responded by executing Flaccus – which further empowered Agrippa and thereby irritated Greeks all the more.

Capitalizing on Caligula's penchant for conspiracy theories, the following year, Agrippa accused Herod Antipas, the Tetrarch of Galilee, of planning a rebellion against Roman rule. As a result, Caligula had him exiled, rewarding Agrippa with his territories. But that just stirred the pot. Even more deadly riots erupted shortly thereafter, with Jews accused of heresy and treason once again for failing to worship the emperor and his gods. In response, Caligula ordered a massive statue of himself to be made and then placed inside the Temple of Yahowah in Yaruwshalaim. This was nothing less than a declaration of war between Rome and Yisra'el. The Towrahless One of the Tribulation will reprise the same ploy with the same result.

The reason that Agrippa's accusations that Herod Antipas was planning a rebellion appeared plausible is largely because of the animosity between Jews and Greeks in Alexandria after Yisra'elites systematically destroyed some of their pagan alters in retaliation for their role in encouraging the placement of Caligula's likeness as a god in Jerusalem. Knowing that erecting such statues would bring war, Publius Petronius, the governor of Syria, delayed implementing Caligula's order for nearly a year. Thereafter, Agrippa finally convinced Caligula to rescind his obnoxious decree. But the damage had been done. Yahuwdah was a powder keg ready to explode. Rebellions became commonplace, with protests occurring in 46 and continued through 48 CE.

The historians Philo of Alexandria and Seneca the Younger described the man who put this hideous calamity in motion much like Paul defined himself: as an

insane and self-absorbed, angry, arrogant, and murderous, as a man who indulged in too much spending and self-gratification. None of this, however, seemed to bother the Romans at the time because they had become accustomed to similarly perverted politicians, priests, generals, and aristocrats. That is until Caligula's announcement to the Senate that he would be leaving Rome permanently so that he could move to Alexandria, Egypt to be worshiped as a living god. That was over the top, even for Romans. So the Senate did what it did best – plan the Emperor's assassination. Similarly, and less than twenty years from now, shortly after he announces that he is god, insiders will plot to kill the Towrahless One.

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Caligula's successor, Claudius, dealt with the riots that his predecessor's policies had inspired by abusing the victims of Rome's arrogance. He forbade Jews from emigrating to Alexandria. He also expelled Jews from Rome. This pagan fundamentalist found their public bickering regarding the identity of "Chrestus" irritating. Fascinating, however, as a passable historian, Claudius added the letters W and Y to the Latin alphabet to convey sounds found in Aramaic, and thus Hebrew. But unfortunately, these contributions to properly transliterating Yahowah's name in Latin didn't survive his reign.

According to Josephus, the noted Jewish traitor turned historian, the final insult which provoked the Great Rebellion occurred when pagan Greek merchants sold and then sacrificed birds in honor the Greek pantheon in front of a synagogue in Caesarea in 66 CE, rendering it unclean. Rome didn't intervene, allowing Hellenistic animosity towards Jews to fester. In retaliation, one of the Temple's clerks, Eliezar ben Hanania, ceased performing the required prayers and sacrifices to the Roman Emperor. Protests over taxation followed, especially after Nero increased each province's tribute payments to fund his new palace – which was nothing less than a shrine to his ego.

Meanwhile, Judah was divided. In addition to the secular and sectarian conflict between the politically liberal Sadducees and the religiously conservative Pharisees, Torah-observant Yahuwudym were coming to acknowledge Yahowsha' in considerable numbers. And while they were not "Christians," these Followers of the Way were persecuted by the Empire because they would not swear an oath of allegiance or worship pagan gods, while at the same time oppressed by the Rabbis because they rejected their interpretations and authority. Exacerbating these tensions, by actually equating Yahowsha', a man, to God, these the Towrah-observant Yisra'elites became public enemy number one throughout an Empire where the only men who could be considered gods were Emperors.

Therefore, with the Pharisees enraged by the Greek religious sacrilege to their synagogue, with the Sadducees chafing at Roman Law, and with the Followers of the Way uniquely opposed to both of these secular and sectarian institutions, it was open season on Jews in every place influenced by Greece or Rome. This hostility never subsided, even when the Empire transitioned into the Roman Catholic and Greek Orthodox Church. From the time of Tiberius and continuing with Caligula, with Claudius and Nero, and thereafter with Constantine and Theodosius, the Chosen People were *persona non grata* – as was their God, His Towrah, His Covenant, His Meeting Times, and His Land.

As a consequence, the religion that grew out of a letter written to Romans at this time by a Roman, by necessity required total submission to the beastly Roman regime and complete rejection of everything Yahowah values. Had Paul taken any other approach, he and his new faith would have been summarily rejected by Greeks and Romans – the very people he sought to influence. The entire purpose of this, our second pass through Greek and Roman history, has been to gain the realization that Christianity is wholly distinct and completely incompatible with Yahowah, His Towrah, Covenant, Meeting Times, and Land because had it not been, it would not exist.

These insights are also important because in 64 CE when the Great Fire swept through Rome, Emperor Nero blamed these same Covenant-embracing Jews, called Chrestuaneos (meaning “good and useful implements prepared for service) – the followers of Chrestus – who was perceived to be a noncompliant Yahuwd who had been put to death for claiming to be God. Writing about this jaundiced perspective, the historian Tacitus reported: “All human efforts and propitiations of the gods did not banish the sinister belief that the fire was the result of an order [from Nero]. Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Chrestuaneos by the populous. Chrestus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilate.” He was burning the Children of the Covenant, not Christians. Rome’s ire was directed at Yahowah’s Chosen People, not at the cult of Paul.

Ever since Tiberius attempted to cleanse his city of Jews, with Caligula, Claudius, and Nero being equally anti-Semitic, the Emperor’s scapegoat was despised because Towrah-observant Yahuwdym and Talmud-compliant Pharisees were the only people unwilling to worship the Roman gods and the Roman Emperors as god. It was an insult their fragile egos could not endure. And this did not change when emperors became popes.

So long as a vanquished race or region accepted Roman institutions, neither the Empire nor the Church cared how many other pagan customs the people

celebrated. In fact, the Empire and Church gained constituents and converts by amalgamating the religious traditions of those they conquered. But there was one place where one race acknowledged only one God. And that God was unique. He was not only real, He was had provided a very specific set of instructions on how to engage in a relationship with Him. Especially important, this God was loving, and therefore jealous, and would not share His children with a deity or institution of man's making. And that was not acceptable to the Roman Republic, the Roman Empire, or the Roman Catholic Church. This conflict was further exasperated by this God's prerequisite for engaging in a relationship with Him, which was to walk away from the very political and religious associations the Empire and Church were establishing.

Noting that the number associated with mankind is six, immediately preceding its destruction of Yaruwshalaim and the Temple of Yahowah, the Roman census acknowledged six million citizens. The year was 66 CE. Also interesting, during the impending siege, Rome will crucify six-thousand Yahuwdym.

Prior to Nero, Roman Procurators over Judea granted a partial exemption from pagan rights, from images of gods on coins, from statues of gods in sensitive places, and even from Sunday worship. That changed, however, when Nero appointed Gessius Florus. He set the Great Revolt in motion by stealing from the Temple treasury in 66 CE, then murdering the Yisra'elites who exposed and condemned his crime. Gessius also rendered the Temple unclean when he directed uncircumcised Roman troops to steal seventeen talents from its treasury – an account used to aid widows and orphans. Mocking him, the population jokingly began passing around baskets in a feigned attempt to collect donations for Gessius, as if he were impoverished. The Roman Procurator responded by raiding Jerusalem and arresting civil and religious leaders – most all of whom were flogged and then crucified. Outraged, various religious and political factions throughout the Judean Province crafted improvised arms and attacked the Roman military garrison, quickly overpowering them.

Rather than apologize for the mercurial behavior of the Roman Gessius and stand up against these crimes, King Agrippa II and his sister, together with Roman officials, fled the capital. Given the opportunity, Yisra'elites cleansed the country of all vestiges of the Roman Empire – removing all of its religious, political, and military symbols. And in Rome, Nero, who was noted for duplicity, debauchery, and extravagance was nearing the end of his life and reign – and was thus unresponsive.

Nero is often blamed for having lit Rome afire to expand his palace and for having turned people into torches to illuminate his gardens, but neither are likely true. And while we are clearing away some myths, he did not “fiddle while Rome burned.” It's an anachronism, not only because of the preference for the lyre at the

time, but also because there were no fiddles in first-century Rome. Along these lines, there are those who consider Nero the ultimate prototype for the “Antichrist,” largely because he is charged with burning Christians. But as we have discovered there were no Christians during his reign.

That known, there are aspects of Nero’s life which mimic the Beast to come. He lived in a whirlwind of conspiracies, all of which he sought to resolve through execution. By example, when visiting kings came to Rome to pay their respects to Nero, if they claimed noble descent, the insecure pontiff would wail: “Let there be only one Lord and one King,” speaking, of course, about himself. The Towrahless One of the Tribulation will also seek preeminence, and he will think nothing of eliminating perceived rivals. Similarly presumptuous, Paul, who was conniving and murderous by his own admission, at this very same time was declaring: let there be only one apostle for the Greeks and Romans.

Nero inherited the throne at seventeen after his mother, Agrippina, poisoned Claudius, his lame and innocuous predecessor, with laced mushrooms. A mean spirited momma’s boy, Nero constantly insulted Claudius’s memory, joking that he “played the fool among mortals.” The murdering mother, serving as a prototype for the Christian “Mother of God” was omnipresent, by her deified son in statues, eye to eye on coins, and sitting in an accompanying throne during official functions.

All the while, Nero grew to hate his wife Octavia, entering into an indiscrete affair with a slave. Then, once he tired of the captive coietus, he tried adultery, becoming romantically entwined with Sabina, the wife of his friend and future Emperor, Otho. And since Agrippina objected, Nero killed his mother, calling it a suicide. Then, ever the hypocrite, Nero divorced Octavia for infidelity. When she complained, he had her executed. Evidently hard to please, he kicked Sabina to death. But then evidently developing post mortem taste for necrophilia, he had her body stuffed with spices and embalmed. Looking for alternative means of satisfaction, Nero selected a young castrated by named Sporus from his household staff and married him. And all of this is germane to the Beast who will be similarly perverted and unfaithful.

As we have learned, Nero was bequeathed with the “Pontifex Maximus – Pope” title, joining the legendary Romulus, Furius Camillus (386 BCE), Tullius Cicero (63 BCE), Julius Caesar (45 BCE), Augustus (2 BCE), Caligula (37 CE), Claudius (42 CE), Nero (55 CE), Vespasian (70 CE), Titus (79 CE), Domitian (81), Nerva (96 CE), Trajan (98), Hadrian (128), Antoninus Pius 139 CE), Marcus Aurelius (166 CE), Commodus (177), Septimius (193 CE), Caracalla (199 CE), Elagabalus (218 CE), and Diocletian (284) – the ultimate bad boys of Rome. The last to receive it was Constantine (307) as the founder of the Roman Catholic and

Eastern Orthodox Church. This legacy does not bode well for apologists attempting to disassociate their Church from the Empire.

Nero was obsessed with his popularity which is why he reduced the federal tax rate from 4.5% to a paltry 2.5% on Roman citizens. Then he subsidized food costs for those living in the capital. During the Great Fire, Nero was seen trying to find and save victims of the blaze, often shifting through the rubble with his own hands. He opened his own palaces to provide shelter for the homeless. He participated in planning the new Rome, with wide boulevards and homes built of brick, each with their own porticos. He even provided financial relief for those who lost their homes and businesses. Yet it wasn't all altruistic. Nero also built a grand new palace complex for himself in one of the areas cleared by the fire. It included several hundred acres of lush landscapes and a one-hundred foot tall bronze statue of himself that was covered in gold. He called it the Colossus Neronis because it was designed to present Nero as Sol, the sun god.

So to finance its construction during a time of lower taxation on Roman citizens, Nero imposed heavy tributes upon every province within the Empire. This project, as well as the means to fund it, have foreboding implications. The stratified tax policy predicated upon status will likely be imposed by the Beast, who will also spend lavishly on reconstruction. Similarly, we should expect the Towrahless One to emulate Nero (and later Hitler) in taking a personal role in the construction of his new capital. Moreover, the dramatic increase in taxes demanded from the provinces to fund this celebration of human extravagance contributed substantially to the rebellion in Yahuwadah that would follow.

While Rome was on the cusp of destroying Yahowah's Home in Yaruwshalaim, Nero was busy embellishing the most costly personal residence the Earth had ever known. His Golden House Nero was constructed to overlook his Golden Colossus. It even featured an astonishing new technology. Nero's palace was the first Roman building constructed with concrete. But over this gray skeleton, the walls were covered in gold leaf while many ceilings were veneered in ivory and bejeweled in dazzling gemstones to represent the stars. The images of fellow gods and goddesses were on display at every turn. Nero even designed vaulted ceilings to revolve like the heavens above him. His floors were covered in mosaics, a technique which was extensively copied in Christian cathedrals throughout Rome and Constantinople, inspiring a fundamental aspect of Church art.

Nero devalued the Roman currency, reducing the weight of the Denarius from 3.85 grams of silver to 3.35 grams. He also reduced the purity of the silver from 99.5 to 93.5%. And all the while, with the Roman economy contracting, Nero continued promoting public works and charitable entitlements. This is the same recipe we should expect from the "Antichrist."

It was Nero, the man who would be god, that first dispatched Legions to quiet the riots brewing in the Province of *Ieuda* / Judah. The first to arrive and secure the increased tribute demanded by Nero to finance his Golden home and colossus was the Twelfth Thunderbolt Legion with a total of thirty-thousand troops under the command of Cestius Gallus, the Legate of Syria. In typical Roman fashion, he began murdering those reluctant to pay their “fair share,” murdering 8,400 defenseless civilians in Caesarea, Jaffa, Nabata, Sipporis, and Lydda. But in Geba, Yisra’elites armed with farm implements and kitchen utensils managed to kill five hundred Roman troops.

Gallus retreated, fleeing to the coast where his XII Legion was ambushed and routed during the Battle of Beth Horon, leaving six-thousand Romans dead, thousands more wounded, and their Aqila / Eagle lost. Second only in carnage to what the Germanic tribes inflicted in the forest ambush, it was the worst defeat the Roman Empire had ever suffered in one of its provinces at the hands of a civilian militia. Gallus abandoned his troops as the survivors fled in disarray to Syria. But that would not be the last Yisra’el would see of this wounded beast.

Emperor Nero replaced Gallus with Vespasian, assigning his son, Titus, second in command. They were given four Legions to crush the life out of the Iudaean Province, with the X Fretensis and V Macedonica arriving in April 67 CE. Titus then brought the XV Apollinaris from Alexandria. It was combined with the troops under King Agrippa’s control, collectively bringing sixty-thousand soldiers to pulverize the Promised Land. The rage of the Beast of Rome was focused on Yisra’el, hating what Yahowah loved.

Back in Rome, Nero’s megalomania became an insurmountable problem, prompting rivals to vie for position in March 68 CE, when the Gallic Province which covered most of northern France, also rebelled against Nero’s tax and tribute policies. But with five Legions dedicated to killing Jews, there were insufficient forces to subdue these protestors, resulting in a variety of conspiracies to assassinate Nero – the reason behind the insurrections. On June 9<sup>th</sup>, 68 CE Nero took his own life. The elitists he and his predecessor had betrayed and plundered celebrated his death while the lower classes who were beneficiaries of his fabulous excesses, bemoaned the news. It was a lesson learned and a strategy often repeated: rob the rich to indulge the poor and most people will adore you, even if the welfare state bankrupts the nation, devalues its currency, and precipitates war. And such was the case in Rome. Galba and Otho followed Nero, becoming Emperor and then dead in a matter of months, triggering a third Civil War.

Vitellius, the commander of the Rhine Legions, was next. He advanced on Rome with visions of grandeur. After a series of battles and political maneuvers he claimed the throne. But Vespasian, in command of five Legions, solicited the

support of others. He pursued and then executed Vitellius. And while this kind of chaos was now standard fare for the military state of Rome, it meant that Vespasian would leave the destruction of Yahuwdah to his son, Titus.

Since we have detailed the Roman siege of Jerusalem and the fragmented nature of Israel at the time, suffice it to say for now, Titus was savage. Starvation became sport while crucifixion became a form of public entertainment. Life meant nothing in the Roman occupied Province of Judaea.

Rome instigated the revolt, and then ransacked and plundered Yaruwshalaim. Yahowah's Temple was destroyed. The Romans not only celebrated their achievement, they used the spoils to build the Roman Coliseum – the most carnal amphitheater on earth. In the Temple Yahowah celebrated life and relationships. In the Coliseum Romans celebrated conquest and death. Christianity was estranged from the former and in league with the latter.

While many hundreds of thousands of Yisra'elites were murdered and enslaved in 70 CE, forty years later there were a modicum of Jews living around the Mediterranean. But they were not happy. In Diaspora, they were righteously indignant. And at the dawn of the second century, it is said that they initiated revolts in Cyrene, Cyprus, and Egypt, allegedly killing some Romans to avenge the deaths of their countrymen and destruction of their homeland. And while they would have been more than justified had they held Romans and Greeks accountable for their butchery, Constantinian era Christian theologians like Orosius exaggerated the scope of the Jewish protests to further demonize Jews on behalf of the emerging religion. As Pauline / Nicaean Christianity became militarized and then politicized, there is indisputable evidence that Greeks And Romans became increasingly prejudiced against Yahowah's Chosen People, largely as a result of the growing popularity of Paul's letters among Gentiles.

In response to what had been done to them, Yisra'elites began desecrating Roman and Greek temples to Jupiter, Apollo, Artemis, and Isis – which is to say: they pointed out that the gods were no livelier than the stone from which they were carved. For this “crime,” the Roman and Christian apologist Dio Cassius resorted to fanciful revisionism and grotesque exaggeration, claiming: “Meanwhile the Jews in the region of Cyrene had put one Andreas at their head and were destroying both the Romans and the Greeks. They would cook their flesh, make belts for themselves of their entrails, anoint themselves with their blood, and wear their skins for clothing. Many they sawed in two, from the head downwards. Others they would give to wild beasts and force still others to fight as gladiators. In all, consequently, two hundred and twenty thousand perished. In Egypt, also, they performed many similar deeds, and in Cyprus under the leadership of Artemio. There, likewise, two hundred and forty thousand perished. For this reason no Jew may set foot in that land, but even if one of them is driven

upon the island by force of the wind, he is put to death. Various persons took part in subduing these Jews, one being Lusius, who was sent by Trajan.” (*Dio’s Rome*, Volume V, Book 68, paragraph 32)

We cannot simply dismiss this racist religious rant as irresponsible hyperbole from an isolated individual. Cassius Dio was the son of a Roman Senator and became a Byzantine Consul – the highest elective and appointed office in the Empire. Born as Lucius in Nicaea in 155 CE, not long after the obliteration of the Promised Land, he was heavily influenced by the Council of Nicaea where Christianity emerged out of Gnosticism and the cult of Dionysus. Therefore, his historical musings, while far-fetched, were hardly trivial. Over the course of twenty-two years he composed eighty books detailing the history of Rome, from its legendary founding in 756 BCE up until 229 CE. So while his voice is shrill, while he is prone to revisionist history as a Christian propagandist, his anti-Semite views reflect the prevailing perspective of Romans circa 200 CE.

Similarly, the Spanish priest, Christian theologian, and budding historian, Paulus Orosius, wrote: “The Jews...waged war on the inhabitants throughout Libya in the most savage fashion, and to such an extent was the country wasted that, its cultivators having been slain, its land would have remained utterly depopulated, had not the Emperor Hadrian gathered settlers from other places and sent them thither, for the inhabitants had been wiped out.” (Orosius, *Seven Books of History Against the Pagans*, 7.12.6) In reality, as a Christian, this Paulus had been indoctrinated by his first-century namesake to hate those Yahowah had chosen. But in reality, Jews at the time had no weapons, no army, no political infrastructure, no rights, and no money. This accounting is no more accurate than the Christian fabrication of “Jesus Christ” founding an anti-Semitic religion.

Since early Christian clerics so substantially reshaped Roman and Church history to serve their agenda, it should be remembered that Orosius, who took the Christian name, Paulus, was one of Augustine’s and Jerome’s associates in addition to being a Roman apologist. In Algeria he met Augustine and contributed to the writing of *The City of God* – where Rome (in the guise of the Roman Catholic Church) is the New Jerusalem.

In 413 CE, and for the next 13 years, Augustine and Orosius sought to prove that Christianity wasn’t responsible for Rome’s demise, thereby missing the point that Yahowah makes in Dany’el: the Beast of Rome lives on and is now menacing the entire world through the Church. Correct in condemning the greed and decadence of Rome, he was wrong in associating the Roman Church with Christ and Roman Catholicism with the New Jerusalem. God does not have a Church, He hates Rome, and there won’t be a single Roman Catholic in heaven. And so we should not be surprised that Augustine’s conversion experience occurred while reading Paul’s attack on the flesh in Romans.

As we discussed in the last chapter, the fulcrum of Augustine's world view, and thus the perspective of Roman Catholicism, pivots on *removing* the presentation of millennial celebration of Sukah and the Shabat found in Revelation 20 and 21 from Yahowsha's prophetic letters, which overtly condemn the Roman Catholic Church in Revelation 2 and 3, calling it the "seat of Satan." Augustine also neglected Yahowsha's explanation of Dany'el 7 through 9 found in Revelation 12 through 19 because He indicted all things Rome – including its Church. As a result, the second half of his book is a romp through a fantasy world of religious musings.

It bears repeating in this context: Augustine, like Paul, was a Gnostic. Just as Paul's letters present the Gnostic view of the spirit and the flesh, with one being good and the other evil, the actual city of Rome is contrasted with a mythical spiritual construct in *The City of God*. Augustine was heavily influenced by Manichaeism, the original version of Gnosticism that was founded by the prophet Mani in Sasanian Babylonia. This philosophical belief system was so widespread and influential at the time, it became the basis for Pauline Christianity, also explaining Augustine's infatuation with Plato, the Greek scholar who popularized Gnosticism among intellectuals. Once again, with Orosius and Augustine, we are tilling the soil upon which Christianity is rooted.

Since Augustine's *The City of God*, second only to Paul's letters, is the most influential text in developing Christendom, I'd like to remind you that his Doctrine of Predestination renders life meaningless. His Doctrine of the Trinity was pilfered from Babylon. And his Doctrine of Amillennialism was plagiarized from the Gnostics. This jaundiced perspective, which is the antithesis of Yahowah's promise, was advanced because Augustine was opposed to the Shabat, to the Miqra'ey, to the Towrah, to the Covenant, and to Yahowah's six plus one formula, as well as to what Yaruwshalaim and Eden represent. With Augustine, all of these things were replaced by the Roman Catholic Church, making them superfluous in what is now known as "Replacement Theology." In Augustine's twisted mind, the millennium commenced the day the Christian Church was conceived and it was synonymous with the advent of Roman Catholicism.

As we learned in the previous chapter, *The City of God* distinguishes between paganism and Christianity, when in reality most every material aspect of the Christian religion has pagan roots. The Roman Catholic and Eastern Orthodox Church grew through syncretism, by combining complementary and contradictory mythologies that were practiced by the different cultures the Church wanted to assimilate.

Also relevant, it was Augustine who sent Orosius to "Palestine" to meet with Jerome in Bethlehem, the author and translator of the Roman Catholic Church's Latin Vulgate. His purpose was to undermine Augustine's most effective foe,

Pelagius, who recognized that predestination was absurd. Augustine wanted Pelagius dismissed as a heretic for consistently citing the Torah to prove that his assessment was consistent with God's testimony.

Orosius extraordinarily influential in his own right. His book, *History Against the Pagans*, presents Christianity's three-persona Trinity as monotheistic while claiming the Towrah's pronouncement that Yahowah was one, was somehow pagan, and needed to be corrected. He took this irrational stand because purpose of his book was to claim that the replacement of Judaism with Christianity was divine. Evidently unaware that Rome was Yisra'el's most formidable adversary and hated by God, he associated the evil Empire with Jews, obviously ignorant of their status as the Chosen People. Collectively, these erroneous Christian assertions help explain why the religion whose "Bible" includes the Torah, Prophets, and Psalms could be so universally adverse to everything associated with its Author, His People, and His Land.

While Trajan was out conquering Nisibis in today's Turkey and then Seleucia in modern Iraq, no matter how deadly his Legions became, the man proved mortal, dying from heatstroke after an egotistical speech delineating his accomplishments. The irony is delicious.



Nothing changed. While Trajan was replaced by Aelia Hadrian, the Beast remained equally adversarial toward Yisra'el. Almost immediately, Emperor Hadrian had Lusius Quietus, the grizzled Roman general, Senator, and Governor of Iudaea in 117CE executed because allegedly he hadn't been sufficiently harsh on the surviving Jews. And yet this assumption is unsupportable since Quietus was so instrumental in suppressing diasporic Jews the previous year, the conflict is now known as "Kitos War," bearing the Governor's name. So while the motives are not known, the facts are clear. After crushing the rebellious Jews and methodically annihilating every Yisra'elite in opposition to Rome Lusius Quietus was killed. So perhaps a more reasonable explanation is that since killing Jews had become so popular with Romans, by having murdered far more of them than Hadrian, Quietus was perceived as a potential rival. He was then eliminated, which is how paranoid and murderous Romans played politics.

Wanting to endear himself to his equally despicable subjects, Hadrian began planning a final solution to the Jewish problem. But to accomplish his objective, and to prevail in a way to leave a lasting legacy, to be known as the man most adversarial to God, he would need to gather resources and eliminate distractions.

To that end, he withdrew his troops from Mesopotamia and garrisoned Legio VI Ferrata in Caesarea, a harbor town on the Mediterranean coast in northern *Ieuda /* Judea.

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

But as the expectations of the returning Yisra'elites rose, and as they fanaticized about the prospects of rebuilding the Temple, Aelia Hadrian sprung his trap. He arrived on the Temple Mount and announced his actual plan, which was instead to rename Yaruwshalaim: Aelia Capitolina – making it a Shrine to Hadrian. Yahowah's City of Reconciliation would become a vacation home for Legionaries – for beastly savages. Its broad avenues and urban grid would be laid out in Roman style, replete with fabulous piazzas, mercantile forums, and luxurious baths. In addition to announcing that Aelia Hadrian was god, there would be lesser shrines built for regional deities along with a grand Capitolina for the Trinity of the Roman pantheon: Jupiter, Juno, and Minerva – with the Best and Greatest Capitolina for Jupiter set in the heart of the Temple Mount. The goddess Venus would be similarly honored, with her shrine situated so strategically, it would later become the Church of the Holy Sepulchre. It may have been Satan's most joyous moment. He would finally be “above the Most High” – at least from the Beast's perspective.

With his plan revealed, and Jews now gathered together in his trap, Hadrian waited for them to riot so that he could respond by crushing the life out of them. And as we now know, the intended consequence of Hadrian's final solution was the Third Roman War against Judea – a time when every city in Yisra'el would be laid waste, when over half a million Yisra'elites would be bludgeoned to death, and when every emaciated survivor would be sold in the Roman slave markets. The Promised Land would be depopulated – disinfected in Hadrian's twisted mind.

For one thousand eight hundred years thereafter, the Roman assault on Yahuwdah remained the most horrific genocide ever perpetrated against a nation, religion, or race. And it pains me to note that Jews were baited into being victims by one of the most depraved men and corrupt empires the world has ever known.

Rome's battle against God, His People, and His Land was waged to impose the Roman way, to establish its political and religious authority, to prove its

military might and to perpetuate its economic interests. The world would see in this place that even God couldn't defy Rome. To mark the occasion, Hadrian minted a coin inscribed "Aelia Capitolina" in 132 CE, just as the people's indignation boiled over. These events set the stage for Christianity – a politicized religion which would inspire military and economic dominance and absolute obedience. No one, not even God, would be able to resist the authority of the Roman Church.

In early 131 CE Senator Rufus presided over the foundation ceremony for Aelia Capitolina, officially announced Rome's decision to rename, reshape, and repurpose Yaruwshalaim to serve the Empire. It was a dress rehearsal for Christianity.

And since the Covenant is a marriage vow, Senator Rufus was the first to prove that Romans would do things differently. He was a sexual pervert who found great pleasure in raping Jewish women. Hadrian knew this, which is why he was appointed.

According to Yahowah and Yahowsha', Jewish religious leaders were disgusting hypocrites, but they were veritable saints compared to the scum currently denigrating Jewish women, Yaruwshalaim, and the Temple in this way. But there would be more. Demonstrating his animosity toward Yahowah and His Covenant, Hadrian, a Hellenist, abolished circumcision – effectively nullifying God's family and the means to salvation.

Greeks and Romans, like the Babylonians and Persians before them, like Satan for that matter, considered the rest of the world inferior. As such, they were constantly irritated by Yisra'elites, who as God's Chosen People, were unwilling to bow before such pervasive political and religious prejudice. Therefore, their every peculiarity, and especially circumcision, was viewed as a barbaric – and for no other reason than to demonize them. Playing into this prejudice, Romans and Greeks were typically bisexual, and as lustful libertines they were enamored with the male genitalia. So they both considered circumcision a form of mutilation. This then explains in part why, Paul, a Roman speaking to Greeks and writing to Romans, was so opposed to it. His audience agreed with him. But sadly for them, God didn't, and His view is the only one that matters.

We must never lose sight of the fact that while Yahowah will always love His people and land, he hates the religion that His people conceived and promoted in His land. He was and remains a bigger foe of Judaism than was Rome. So He abstained from this fight, allowing His creation to do it their way.

As we know, a special reservation was made in hell for Rabbi Akiba, the man opposing Rome. He was currently knee deep promoted the myth that a local thug, Simon Bar Kosiba, whom he renamed Bar Kokhba ("Son of a Star" in Aramaic),

was *ha Mashiach*, and would therefore defeat Rome. Only he wasn't. And false hope is among the cruelest of human proclivities. Just because 133 CE would be a Yowbel Year, one within a century of Year 4000 Yah, didn't mean that this would be the year when slaves would be freed and land returned.

Like most things in Rabbinic Judaism, Akiba's assertion regarding Bar Kokhba was as phony as his name. But truth seldom matters to the religious. Akiba used his authority to impose his will. Jews would either accept his declaration or die – an unconscionable request for the many Yahuw'dym who were now part of the Covenant as a result of Yahowsha's fulfillment of its *Towrah* and *Miqra'ey* one hundred years ago. Those who had come to know the actual Ma'aseyah were persecuted by having their fingers cut off when they refused to accept the religious abortion.

But Hadrian wasn't impressed. He gathered troops from today's Romania, Hungary, Serbia, Austria, Germany, Bulgaria, Slovakia, Croatia, Ukraine, Moldova, and Macedonia as well as Egypt, Syria, and Britain. It was the largest army ever assembled in the history of the Roman Empire – a total of twelve Legions. Hadrian's plan to exterminate Jews was working just as he had envisioned.

Every Jewish town was surrounded and the people were starved. When they became too weak to fight, the Romans attacked. Over the course of three agonizing years every village, town, and city in Judea and then Israel antagonized, starved, assaulted, captured, and then eradicated.

As we now know, with nothing to lose against an inhuman foe, even the faint wielding farm paraphernalia and kitchen utensils can be deadly. So great was the resulting carnage on its Legions, Rome was forced to disband the XXII Diotariana due to its irrecoverable losses. The Legio IX Hispana was also dismissed immediately after the war and never heard from again. But defeat was inevitable, and it occurred symbolically on the 9<sup>th</sup> of Ab, the day Rome had destroyed the Temple in 70 CE.

The Rabbinic accounts detail agonizing tortures, with Rabbi Akiba being flayed. Others were burned alive surrounded a dampened Torah scrolls to prolong the agony and make a statement. This was Rome against Yisra'el, Hadrian in opposition to Yahowah, the Empire versus the Towrah, the Legions battling against the Covenant. And it would continue in like fashion for one thousand nine hundred years as the Emperor and his Empire became the Pope and his Church.

Paving the way for the most popular delusion in human history, Hadrian imposed policies that made Judaism illegal, prohibiting the practice of the Jewish faith anywhere in the Roman Empire. He outlawed the Torah, making its Shabat, its calendar, and its seven Appointed Meetings illegal – as remained the case with

circumcision. Every Torah scroll found in Yisra'el was burned upon the Temple Mount. All Hebrew scholars were executed. And Yahowah's name for His land and people, "Yahuwdah – Related to Yah," was changed to "*Philistia* – Palestine" because the Divine Writ they were burning revealed that these long extinct peoples had also been Yisra'el's adversaries. It was a myth the Roman Church would gleefully perpetuate – even to this day. Anything irritating to God became acceptable to the religion born of the empire.

The Beast had achieved what Satan had long sought to accomplish. The Towrah was now held in the lowest possible esteem – as a book to prolong human agony. Its words were being obliterated, consumed in hateful fires.

You can almost hear Satan thinking...If only a means could be deployed to corrupt the whole world with a religion equally adverse to Yahowah, His Word, His Covenant, His Meeting Times, His Chosen People, and His Promised Land. Even better, what if that Roman religion could bury the truth under a heap of pagan postulates, what if everything could be revised and reinterpreted so that illusions to the truth would make the poison massively appealing. What if a religion holding the same hostilities toward God could emerge from the ashes of this now smoldering empire?

It is the realization of this scheme that now ranks highest among the Adversary's achievements. He would lead billions astray. The resulting religion would be Christianity, an amalgamation of the worst of Rome's quest to demonstrate that it was superior, that its gods and popes, its legions and generals, its emperors and empire, were Sol Invictus – the Unconquered Son – the official god of the Roman Emperor, his Legions, and his Empire. A new religion would be born out of the fires of Roman rage against the Towrah and out of its quest to call itself the Most High.

At the site of the Temple, the Aelia Hadrian erected two massive statues, one of himself and the other of Jupiter. Jerusalem would become as he had envisioned, the pagan polis of Aelia Capitolina. Jews were forbidden entry – except on Tisha B'Ab – the date which commemorates the destruction of the Temple at the hands of Romans. Then after Aelia Hadrian wiped Yahuwdah and Yisra'el off of every map, replacing them with the name of an ancient, albeit long extinct foe, Palestina, to further add insult to injury, he salted the land.

As for the man who would be god, the man whose ambitions ignited the war that he then ruthlessly prosecuted, he died in 138 CE. He is in She'owl today. Joining him are his adversaries, the rabbis that foisted the debilitating religious deception upon their own people. And while in opposition to one another, collectively they brought either death or enslavement to most every Jew. The few

who escaped the carnage moved to Babylon, writing their Talmud in the heart of the Beast.

It is indeed telling that the three men God may hate the most among a cadre of despicable characters – Paul, Akiba, and Hadrian – the founders of two religions and the man who schemed to be god, all emerged on the world stage during the first century of the fifth millennia of human history. Not long thereafter, Constantine, Theodosius, and Muhammad would join Satan’s dream team as the world devolved into chaos.

Inexplicably, all three men are revered today. Hadrian is considered “the third of the ‘Five Good Emperors’ who ruled justly.” He is best known, not for having destroyed the Promised Land and for having ravaged the Chosen People, but instead for “his substantial building projects throughout the Roman Empire – especially for Hadrian’s Wall in northern Britain, the Temple of Venus and Roma in addition to the Pantheon in Rome, and the Temple of Zeus in Athens.” He was “considered a brilliant administrator who concerned himself with all aspects of government, the justice system, and the discipline of the army.” He was “a noted Humanist and Hellenist.” (Joshua Mark, [Ancient.eu.com/Hadrian](http://Ancient.eu.com/Hadrian) and [Wikipedia.org/wiki/Hadrian](http://Wikipedia.org/wiki/Hadrian))

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

As for Paul, he remains the most influential Roman, arguably, the most influential man in human history. The religion that he conceived and promoted has led more people away from the truth, from God, than any other.

I shared this with you in the previous chapter, but now it bears repeating. Two Yowbel and two years prior to this historic date in 135 CE, Yahowah through Yahowsha’ affirmed the promises He had made in His Towrah to liberate His children and give them life. And yet now Rome was outlawing His Torah while killing and enslaving His people. Four score and four years prior to the destruction of Yahuwdah, Paul, a Roman citizen and rabbi, the author of half of the Christian New Testament, denounced Yahowah’s Towrah, claiming that it enslaved and could not save. And three score and three years prior to the most despicable crime in human history, the Rome initiated their scheme through a brazen act of common thievery – by robbing the Temple treasury. Rome and the Beast that lives within her sought to claim that which belongs to God, fulfilling,

albeit temporarily, Satan's ultimate objective. In reality, that is all this story has been about – right from the very beginning.

And as I commented previously, it should be noted that the destruction of Yahuwdah was Rome's final conquest. The Empire was dying. Its wound was self-inflicted. It had become the plague of death.

General Aelia Hadrian became Emperor at the behest of the Roman military at age forty. He reigned for twenty years. He remained devoted to Rome's Legions throughout his life. He became a consummate politician and skilful master of government. But more than anything, Hadrian was a religious fundamentalist, pursuing the Greek origins of Rome's pantheon with uncommon devotion. He was well read and well educated, a superlative planner, which is why I'm surprised that so few Jews recognize that he deliberately lured Yisra'elites into a trap with his promises to rebuild Jerusalem. They were played by a master strategist. But then again, Hadrian wasn't the only religious fundamentalist playing them for fools.

While Hadrian should be best known for his final solution to the Jewish problem, for luring Jews back to Yahuwdah so that he could slaughter them, that is not the case. His notoriety comes from the wall he constructed in Britain as a defensive fortification over the course of six years, beginning in 122 CE – an edifice to hubris which bears his name. It is even a UNESCO World Heritage Site.

According to Hadrian, "Divine instruction told me to keep the Empire intact," although his biographer wrote: "Hadrian was the first to build a wall eighty miles to separate the Romans from the barbarians." (Anthony Everitt, 2009, *Hadrian and the Triumph of Rome*, Random House, page 448) I suspect it was delusional megalomania. The tribes in the Scottish lowlands presented no threat to Roman rule. And the economic viability of constructing and staffing a boundary of this length in a remote, sparsely populated region of an island to stymie small raiding parties was dubious. But here is a tantalizing clue as to why it was built: Hadrian's lonely wall was whitewashed in gleaming white plaster, creating a shining surface by reflecting his god's light, causing all who would stumble upon it to reflect the power of Rome. Laughably, there were so few people living in the vicinity, the wall had to be constructed by Roman soldiers in the Second, Sixth, and Twentieth Legions rather than by barbarian slaves. And demonstrating the folly of the exercise, Atoninus Pius, Hadrian's successor, abandoned the wall, only to build another one hundred miles north, separating Scotland from Ireland. Thereafter, when Marcus Aurelius became emperor, he abandoned Pius's pile of rocks.

As will be the case with the Towrahless One, Hadrian was a homosexual and a humanist – a man who celebrated men. In this vein, he was preoccupied with Greek culture, literature, philosophy, politics, and religion which is what served as the catalyst for his vendetta against Yahowah, His Torah, people, and land. This adversarial and supremacist affinity was cultured over time by Hadrian's participation in the Eleusinian Mysteries, where he, himself, became an initiate during his first tour of Greece. The following year, in March 125 CE, Hadrian presided over the Dionysia, the Easter time tribute to Dionysus – the Greek deity upon which the Christian caricature of Jesus Christ was fashioned.

Few things are as conducive to understanding how the myriad of obvious fallacies associated with Christianity came to be accepted by Romans and Greeks, and particularly how the adaptation of Dionysus came to serve as the model for the Christian "Jesus Christ" at the Greco-Roman Counsel of Nicaea, than Hadrian's promotion of Greek mythology. In this light, it should be known that the Festival of Dionysia, over which Emperor Hadrian officiated, was held over the course of four holy days. Like the Christian Easter, the celebration commenced with the approaching full moon nearest the spring equinox – nine months prior to Dionysus's birthday on the Winter Solstice. This Greek festival served as the inspiration of the Catholic Holy Week of Easter.

During the first day of the pagan Festival, statues of the Greek god, who the empowered promoted as "the Son" of the sun, were brought into Athens. Once they arrived at the Theatre of Dionysus on the southern slope of the Acropolis, these graven images sculpted in the form of a man were rejected. As a consequence, Dionysus was said to have been severely punished, mirroring the events surrounding the Christian depiction of "Good Friday." This horrific mutilation of the flesh was said to have plagued the male genitalia, which was then cleansed and cured, saving the people when the preponderance of the population accepted Dionysus and joined his cult by splashing holy water on one another. This served as a symbolic counterfeit for circumcision, the sign of the Covenant, being replaced by baptism based upon the letters Paul had written sixty to eighty years previously.

Faithful pagans acknowledged their devotion to Dionysus by marching in the streets carrying a phallus on poles, not unlike Christians with their pagan crosses. It was a rite also associated with Mercury, the Messenger of the Gods. Chorus leaders, themselves attired like popes and cardinals in the most expensive and ornate robes, carried holy water and wine while leading the religious procession. Bulls, the symbol of the sun and thus god, were sacrificed to suggest that god was dying for the benefit of the faithful. Similarly, Christians would claim that their god died for their sins.

As part of the Eleusinian Mysteries, Dionysus, who was known to Romans as Bacchus, was called the “Liberator” who “frees his faithful from fear and from the oppressive restraints of the laws imposed by the older, established, and more vengeful gods.” This then became synonymous with “Jesus” freeing Christians from Yahowah and His Torah through the Gospel of Grace.

Those who partook in the Dionysian mysteries were believed to be possessed and empowered by the god, himself, which is why the faith was known as a “Cult of Souls.” These pagan devotees were restored to life by feeding on bread, which represented the sacrificed flesh of the dead god. They also drank wine during this divine communion – effectively establishing the tradition upon which the Roman Catholic and Eastern Orthodox Eucharist would be based. And keep in mind, this wasn’t ancient history. Emperor Hadrian was officiating over these events long after Paul associated them with his religion.

There are many reasons Paul ascribed Dionysus’s most famous line, “It is difficult to kick against the goad,” to the flashing light he claimed to have seen en route to Damascus. His lord and religion would be based upon him. Consider the fact that Dionysus was the son of Zeus, the Father of the gods. He was a unique persona – in keeping with the notion of a “second person” of the Christian “Trinity.”

In addition, Dionysus was born of a mortal mother – a virgin. Her name was Semele, and she served as the model for Roman Catholic devotion to Mary, the perceived “Mother of God.” This illicit divine/mortal affair is said to have conceived a child who was fully man and fully god, and therefore, the Son of God “upon whom resided the fullness of the godhead” to cite Paul.

But it gets worse. His birth was celebrated by bringing trees into homes during the winter solstice on December 25<sup>th</sup>, thereby establishing the timing and tradition of Christmas. In addition to his birth, his death and resurrection were worshipped in the Greek religion, holding great mystical significance. In yet another parallel, Dionysus, as tradition would have it, appeared before King Pentheus on charges of claiming divinity, which is comparable to “Jesus” being tried on the same testimony before Pontius Pilate. Then in Rome, the notion that Dionysus was considered innocent was equated to bringing an end to the Law, thereby freeing the faithful from its restraints. Paul, the founder of the Christian religion had author of half of its New Testament, would make the same claim, telling the faithful that they had likewise been freed from the Torah.

More recently, the esteemed philosopher, Nietzsche, claimed that the oldest forms of Greek Tragedy were entirely based upon the suffering of Dionysus – just as is the case with the Christian religion. And in the Roman form, Bacchus,

appears in C.S. Lewis's *Prince Caspian*, which as part of *The Chronicles of Narnia*, which according to the Christian scholar, celebrate the life of Christ.

Writing to theologians and politicians, the author of *The Prince*, Machiavelli, who was the patron of papal supremacy and strategy, placed Hadrian, the man who destroyed Yisra'el and annulled the Torah, the man who through his promotion of Dionysus unified the Greco-Roman experience, among Rome's five greatest Emperors – a distinction which prevalent even today. British historian Edward Gibbon agreed, and wrote in 1776 that Hadrian's "vast genius, equity, and moderation" created the "happiest era of human history." Methinks, God disagrees.

Emperor Hadrian, like today's Popes, wielded absolute power. He spoke for Roman government and its gods – the very entity Paul told Christians in the 13<sup>th</sup> chapter of Romans was authorized and empowered by god and to which they must submit. And like his American counterparts, Hadrian served as supreme commander of the military state. Then similar to today's fascist dictators, he most always dressed for appearances, creating the illusion of being a great General by wearing an elaborate military uniform – replete with ribbons and accolades for heroism.

It is interesting that at the time Trajan became gravely ill following his long speech embellishing his resume, Hadrian, who had served with him during the expedition against Parthia, had not been adopted as Trajan's heir. And the fact that the document finally affording him this royal distinction was signed by Plotina, Trajan's widow, suggests that Trajan was dead before Hadrian's contrived inheritance was facilitated via bribe or threat – a condition made obvious by the fact that Hadrian executed every other Trajan supporter. Although it was simply deadly window dressing because Hadrian secured the support of the Legions – and they had become the purveyors of Roman authority.

Hadrian, however, shied away from Rome, the heart of the Beast, preferring instead to shape the character of the Empire in his image, blending an intoxicating brew of Roman military oppression and patriotic arrogance, of Greek religious myth and political philosophy, all steeped in a rabid hatred for the God, people, and place that wouldn't submit, acquiescing to his superiority. Hadrian and Rome became one. More than anyone, this Emperor cultivated and facilitated the transition between Empire and Church, transforming the dying Beast from a dominantly political to a resolutely religious institution. While Paul had been completely rejected, having lost all of his followers, support, and credibility prior to his death in Rome for his overt animosity to Yahowah, His Towrah, Covenant, People, and Land, within sixty years of committing his jaundiced and mercurial doctrine to writing, Paul was resurrected and seen as plausible, even believable,

throughout an Empire that had been deliberately positioned to accept that which was rationally incredulous.

Apart from his devotion to his military and obsession with obliterating Yahuwdah and Yisra'el, Hadrian wasn't much of a fighter. He surrendered his predecessor's conquests of Mesopotamia, claiming that the territory was indefensible. He used diplomacy rather than the military with Parthia. He built the massive wall in Britain and others near the Danube and the Rhine to separate the barbarians from the Romans. He maintained peace through the constant threat of war with the now extinct Province of Ieuda serving as Example A.

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

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

The man who devoted most of his life to erecting religious shrines to false gods, who dared rename Yaruwshalaim after himself, who sought to change the name of the Promised Land after soaking it in the blood of the Chosen People, the man who burned Yahowah's Towrah and outlawed His Covenant, Annual Meetings, and Sabbath, the man who craved Greek philosophy and promoted the pagan demigod, Dionysus, is the man who made Christianity possible. Without Hadrian's influence, Pauline Christianity would have succumbed to its untenable positions and internal contradictions long before Constantine made it acceptable or Theodosius made it compulsorily.

There is a myth, one promoted by Christians, that they were persecuted all across the Roman Empire and throughout this entire period of time – from Nero to Constantine’s Edict of Milan. Their alleged willingness to die as martyrs rather than recant their faith has been shown as proof that the religion was worth more than life itself – an extrapolation so lame it is replayed by Muslims each and every day.

Exposing this myth is important because Christian apologists will claim in rebuttal to the testimony I’ve laid before you to demonstrate that the religion would not have survived had the culture not been prepared for its duplicity, that Christianity could not have grown out of Rome because Romans persecuted Christians. But as we shall soon see, the “Great Persecution” of Christians by Rome is a myth.

In reality, Jews were persecuted viciously, consistently, and ubiquitously, but seldom Christians. Most lived in peace, were able to engage in any profession, and could hold high political office throughout the Empire during the first four centuries of the modern era. It was only in the city of Rome during a three-year period that Christians were executed as a result of an Imperial decree. In other words, the “Great Persecution” is grossly exaggerated, as was most Roman history during this time.

The fact remains that the relatively few Christians who were persecuted, brought the condition upon themselves. They agitated the populous with their strange adaptation of prior pagan traditions – twisting the fabric of societal lore. They were accused of cannibalism as a result of the Church’s twisted corruption of Passover, whereby a “Last Supper” became a “Eucharist” and otherwise meaningful metaphors became the body and blood of their god. They were suspected of incest when they referred to members of the all-encompassing cult rather than Covenant as “brothers and sisters.” And then there was the disdain over the Oedipus complex, whereby Christians began showing an abnormal affection for the Mother of God and Queen of Heaven. Also following the advice of bishops, Christians were encouraged to offer themselves up for punishment, thus becoming voluntary martyrs to demonstrate that they were committed to the faith. This is like Imams influencing children to become suicide bombers in Allah’s cause.

An example of the latter comes from a Spanish council held at the beginning of the 4th century, where the bishops denied the “crown of martyrdom” to those who died while attacking pagan temples. The provocation elicited the response. Further, this demonstrates that Christians resorted to violence, physically assaulting Roman institutions rather than condemning them with words.

There was absolutely no basis to prosecute Christians prior to Decius in 250 CE, and since the party bringing an inadequate case lost their assets, there were few occurrences of malicious prosecution. As evidence of this, in 112 CE, Pliny the Younger, the Roman governor of Bithynia-Pontus in modern Turkey, just north of Paul's hometown, wrote a letter to Emperor Trajan, asking him how to deal with Christians who were being anonymously accused. Pliny states that if accused Christians simply state that they are innocent of committing a crime, they are exonerated. He states that Christianity is "a depraved, yet otherwise harmless, excessive superstition." Trajan's reply affirms that there was no official edict against the religion or systematic persecution as has been subsequently alleged. At the time, Christians were not sought out for harsh treatment based upon Imperial orders.

This condition changed, albeit briefly for a few individuals, when Decius ordered everyone in the presence of a magistrate to burn a wick of incense to the Roman gods and to the well-being of the Emperor. The edict was not directed at Christians, and it was not contemplated to impact any faith. Its sole purpose was to affirm a subject's loyalty to the Empire, not unlike the Pledge of Allegiance in the United States or the Profession of Faith required of Roman Catholics. So while some small number of Christians were put to death for failing to comply, far more saw the edict as a national oath and played along. They in turn were declared apostates, not by Rome, but by fellow believers who sent them into exile.

So that we don't make too much of the religious concerns over the Roman Pledge of Allegiance, Christians comprise the majority of American politicians and military and they all swear a public oath to support and defend the U.S. Constitution. Most all American children pledge their allegiance to the United States every morning as part of their "education." Most every public gathering, including sporting events, are festooned with flags and initiated with a military procession and patriotic songs. New American citizens, the majority of whom are Christians, all raise their right hand and vow their loyalty to the nation and for what it stands.

Like so many other Emperors and religious reformers, Decius wanted to revive Rome's Golden Age, which is why he added Trajan's name to his own. He reinvigorated the office of Censor, consistent with imposing Political Correctness in American society, and then he restored the Coliseum as a source of entertainment and national pride. There is no indication that attendance before the magistrate was ever checked. And within a year, the edict was brushed aside and no longer enforced. The few who were executed at this time chose their fate, having had to make a public spectacle of their refusal to light a wick of incense for Rome while burning thousands for their pagan Trinity in an attempt to gain fame as a martyr. Christianity became such a death cult, Arrius Antoninus, the

Roman Proconsul of Asia, when confronted with a large group of voluntary martyrs, tossed them some ropes and berated them, saying, “You wretches, if you want to die, you have cliffs to leap from and ropes to hang yourselves by.”

What Christians refer to as the “Great Persecution” occurred between 303 to 312 CE. During this time on orders from the Emperor, some Christian churches and texts were destroyed, and in some places the religion was declared illegal. Christians who refused to make their religion a private matter lost some standing in the law. In some provinces, Christian clergy were arrested. And while there was another edict, ordering Roman citizens to pledge their allegiance to Rome, there was no penalty for refusing the command.

Given the leeway by Rome to do so, most governors ignored the edict because they wanted to minimize the likelihood of a revolt. For example, Lucius Lactantius (240 to 320 CE), a Christian author during this time and later an advisor to Emperor Constantine, reported, “There were Governors who shed no Christian blood and who turned a blind eye to evasions of the edict, enforcing it only when absolutely necessary. And when they were afforded the opportunity to provide clemency for incarcerated Christians, they did so eagerly.” It is interesting that Lactantius, while duped by replacement theology, thereby replacing Yisra’el with Rome, the Church, and Christian saints, was fascinated by prophecy and recognized that there would be a millennial period beginning in year 6000 when God would abide on earth.

Roman Governors were specifically tasked with keep their assigned province “*pacata atque quieta* – settled and orderly,” which is to say, placated, quiet, and not rebellious. He knew that if riots broke out in his province, he’d be the first person Rome would execute. So most Governors appeased Christians instead of persecuting them. Once Rome finally made a distinction between Judaism and Christianity around 96 CE, requiring adherents of the former to pay an onerous tax in abject humility while not charging the other, the religion was seen by most as a corrupting superstition, and thus as a source of ridicule for being incongruous with Roman society. And in that day, a superstition was thought “to be highly corrosive, disturbing a man’s mind in such a way that he becomes insane, losing his humanity.” (L.F. Janssen, *Superstition and the Persecution of the Christians*, *Vigilae Christianae*, Volume 33, Page 138) So long as superstition is equated to religion, this remains true of every religion throughout time.

Roman political leaders were also public cult leaders, and thus tasked with the responsibility of promoting a religious affinity. In Rome, like most of Europe thereafter, the social and political well-being of the state was predicated upon the society being overtly religious. Traditions became the substance of patriotism, and patriotism was the glue of compliance.

Recognizing that there was no persecution of Christians under Nero, Domitian, Trajan, Hadrian, Aurelius, or Thracian, and relatively insignificant persecution under Decius and Valerian apart from those who sought to be martyrs, we arrive at the time of Diocletian and Galerius. But even then, over the first fifteen years of his reign, Diocletian didn't impose any edict directed at any religion. It wasn't until Diocletian purged the army of Christians because of their unwillingness to swear an oath of allegiance, and surrounded himself with Roman conservatives and religious fundamentalists, that a shift occurred. He like so many before him wanted to restore the perceived luster of a rapidly crumbling Empire, and this always entailed a religious reformation combined with bloodletting as some purported foe was subjugated. Galerius led the charge against the cult of Christianity for obvious reasons. They were easy prey as willing martyrs and it, and there were no longer any Christians in the army to object.

As we discovered previously, Diocletian was wary of Galerius's advice so he consulted the oracle of Apollo for guidance. And while the representative of Zeus's legendary son in the Greek pantheon was predicable, what's interesting is that Diocletian never ordered an oath of alliance or established an edict requiring the recognition of any Roman god. Nonetheless, a general persecution was initiated at Galerius's direction in 303 CE. But outside of Rome, and the immediate reach of the empowered religious fundamentalists, there were no avid participants. And some Governors, like Constantius, were wholly unenthusiastic. And his son, Constantine, reversed the order three years later in 306 CE, restoring every religion except Judaism, and therefore Christianity, to full legal standing within the Empire. And even the ultimate affirmation of that decision is grossly misrepresented by Christians. Constantine's Edict of Milan in 313 CE didn't mention Christianity and most certainly didn't make the Pauline faith the official religion of Rome. But just as Christianity had become a blend of every faith, every god and religion were now considered acceptable.

The vast preponderance of Christians were unharmed during the three years of persecution. The "Cult of Martyrs" in the centuries which followed gave rise to greatly exaggerated accounts of barbarism. Like most everything Christian, the facts became irrelevant, as was historical authenticity. It was religious propaganda, not unlike modern nations presenting fallen warriors as heroes, expecting citizens to cherish the political institution for which they were said to have sacrificed their lives. The implication became: if they were willing to die for the nation, then that nation is more valuable than anyone's life.

In the twisted and corrupted minds of these religious fanatics, the earliest martyrs won fame, became admired, and then were designated saints, motivating others to imitate them. This perverted attitude was so widespread modern historians have tried to distinguish between solicited martyrdom and actual

persecution, and yet without any reliable evidence everyone is left to speculate based upon one propagandist account. The estimates for total number of actual martyrs during the “Great Persecution” depend entirely upon the report of Eusebius of Caesarea in his *Martyrs of Palestine*. There are no other viable sources nor records from any other Roman province. And during this time, Eusebius was the Bishop of Caesarea Maritima, the capital of Roman “Palestine,” – if we are to use Hadrian’s, and now Christian, pejorative.

Under Roman law, capital punishment could only be imposed by the Governor of the Province. These governors would typically in residence in the capital, making the location where the provincial records were maintained coterminous with the site of most all executions. Exceptions to this rule were also publicized throughout the province because they required the Governor to travel to other cities, where he was always accompanied by a large entourage intending to engage in predetermined and publicly announced business. But yet no Roman records have been found, which is peculiar since Romans celebrated their subjugation of those they considered inferior with tributes and monuments. There is nothing to attest to Christian persecution beyond fabled tales of saintly heroism produced by the Roman Catholic clergy and this account by Eusebius of Caesarea, a Christian Bishop in Yisra’el.

Eusebius wrote: “Such were the martyrdoms which took place at Caesarea during the entire period of the persecution.” And then, addressing the executions at Phaeno, he said, “These martyrdoms were accomplished in Palestine during eight complete years; and of this description was the persecution in our time,” followed by a list of names on each occasion. Demonstrating his religious predilection for Roman mythology, Eusebius began his book by announcing that it would be “about those who suffered martyrdom in Palestine.” He went on to say, “It is meet, then, that the conflicts which were illustrious in various districts should be committed to writing by those who dwelt with the combatants in their districts. But for me, I pray that I may be able to speak of those with whom I was personally conversant, and that they may associate me with them – those in whom the whole people of Palestine glories, because even in the midst of our land, the Savior of all men arose like a thirst-quenching spring. The contests, then, of those illustrious champions I shall relate for the general instruction and profit.” Martyrdom was considered glorious by these Christians, just as it is by today’s Muslims. And both religious adherents are as prone to lie as they are to die.

Rome’s proven propensity for propaganda and revisionist history, particularly during the rise of Christianity, ought to jolt Christians into the realization that their church fathers did the same thing regarding the Christian mischaracterization of “Jesus Christ.” Every historical portrait painted by the Roman Catholic Church is inaccurate, shaped by clerics who consistently wove a web of lies.

The Roman Catholic and Eastern Orthodox Church have grown to become the living legacy of Rome that is accused in Dany'el's prophecy of trampling the whole world while giving rise to the Beast. In this regard, the Christian trend toward duplicity is troubling, especially since the religion is based entirely on revisionist history. It grew by popularizing a false reality – one which has “Jesus Christ” emerging out of the Greco-Roman culture and the pagan legacy of Dionysus. Those who followed in Paul's footsteps were similarly duplicitous.

The evidence is clear: Rome created Christianity.



As the Empire continued to wage war on itself, inflicting a plethora of self-imposed wounds while wallowing in all manner of perverted and murderous schemes, the new religion flourished. By the time of Constantine's rise from General to Emperor, it had become a more powerful force than Roman politics or its military. This is why the warring General feigned allegiance to the budding faith while pursuing his quest for military victory over fellow Romans in pursuit of the throne.

Eusebius, his propagandist, composed the myth which marked the moment when Constantine allied with Paul's religion: “While marching at midday, he saw with his own eyes in the heavens a trophy of the cross arising from the light of the sun, carrying the message, ‘*In Hoc Signo Vincetis* – With this Sign, you will Conquer.’” The Christian apologist also fantasized: “In his war against Maxentius, the sign Chi (X) traversed by Rho (P), a symbol representing the first two letters of the Greek spelling of the word, Chrestus (later changed to Christos and then Christ), was emblazoned on helmets and shields to commemorate the type of solar halo caused by the ‘sun dog’ meteorological phenomenon.” This was conceived to mimic Sha'awl's encounter with the light on the road to Damascus, and for similar result. But there is no corroboration of either encounter. And both men were prone to lie.

In fact, Eusebius demonstrated that he cannot be trusted because he provided us with two, completely conflicting accounts of what did or did not occur. In his first, there is no mention of a vision or even of a sign or audible message. And in the second, Eusebius's testimony is incompatible with Constantine's whereabouts prior to the deciding battle.

So while there is no evidence whatsoever that General Constantine saw a pagan cross silhouetted before the guise of his god, the Unconquerable Sun, or heard a voice telling him to conquer, should it have happened, the savagery

exhibited thereafter by Constantine and his soldiers should have been sufficient to demonstrate to rational individuals that this encounter could not have been with Yahowsha'. The purported blending of religion with military brutality in the midst of political ambition and patriotic lore, haunts mankind to this day. Most armies march to religious music and have been beguiled into fighting by claims that they are doing God's bidding. Ever since this day, it has been "Onward Christian Soldiers, marching as to war!"

Constantine's inhuman behavior, much of which was chronicled in the previous chapter, was followed by the Edict of Milan, whereby any Roman could worship any deity of their choosing – so long as they weren't Jews. While it is erroneously believed by many that the Edict only concerned itself with Christianity, making it the official religion of the Empire, those suppositions are wholly inaccurate – as is most everything perceived to be true from this time. It wasn't until Theodosius that Pauline Christianity would be imposed on every Roman.

The Edict of Milan reads: "When I, Constantine Augustus, as well as I, Licinius Augustus, fortunately met near Mediolanum (Milan), and were considering everything that pertained to the public welfare and security, we thought, among other things which we saw would be for the good of many, those regulations pertaining to the reverence of the Divinity ought certainly to be made first, so that we might grant to the Chrestuaneos [later changed to Christians] and others full authority to observe that religion which each preferred; whence any Divinity whatsoever in the seat of the heavens may be propitious and kindly disposed to us and all who are placed under our rule."

Constantine's words were the antithesis of Yahowah's. These men were advocates of all religions while God remains in opposition to every religion. Although, in reality, this was all about Christianity because it was at this time that Christianity became an amalgamation of every religion to appease every man.

The Edict of Milan further restricted Jews, limiting what they could own, what they could say, where they could go, and whom they could circumcise. But it didn't have to say much about Yahowah's Chosen People. That damage had already been done by Hadrian. His edits outlawing the Torah, circumcision, Hebrew, Yisra'el, the Shabat, and the Miqra'ey were still inscribed as part of Roman Law. Yahowah's Chosen People were put in a horrid situation: observe the Torah and die.

While Constantine and most of his Legionnaires remained devoted to the supremacy of Mithras, whereby the sun was considered god, the General turned Emperor became Pontifex Maximus – a title previous Caesars bore as heads of the pagan priesthood. It is the same title that is bequeathed upon Roman Catholic

Pope's today – which is stunning when one considers Yahowsha's admonition not to call anyone on earth "Father."

Further, noting the general's, emperor's, and pope's propensity for duplicity, we should not be surprised that among the most famous buildings erected during Constantine's reign included the Church of the Holy Sepulcher in Jerusalem in addition to the Old Saint Peter's Basilica in what is now the Vatican.

But that was not the end of it. On March 7<sup>th</sup>, 321 CE, Constantine decreed that Christians and other pagans "of all trades should rest on the Venerable Day of the Sun." It was an order designed to enforce the sun-god religion Emperor Aurelian had established as the official cult of the Roman Empire.

The following day, Constantine enacted another edict, this one stating that soothsayers were officially accepted throughout Rome. His official coinage continued to carry the symbols of the sun as the principle deity. Constantine dedicated his new capital of Constantinople, which became the seat of Byzantine Christianity for a millennium, wearing robes and a crown of Apollo. This deplorable realization was affirmed with these words: "Constantine sent to the Legions, to be recited upon Sunday, the Lord's Day, a form of prayers which could have been employed by a worshipper of Mithras or Apollo as well as by the Christian. This was the official sanction of the old custom of addressing a prayer to the rising sun." (Duruy, Victor, *History of Rome*, Volume 7, page 489)

According to Eusebius, Constantine in council with the bishop of Rome, declared: "The Logos has transformed by the New Alliance the celebration of Sabbath to the rising of the light [to the arrival of the sun god]. He has given us a type of the true rest in the saving day of the Lord [Satan's name according to Yahowah], the first day of light [Sunday, the first day of the week].... In this day of light – the first day and the true day of the sun [Sunday] – when we gather after the interval of six days, we celebrate the holy and spiritual Sabbaths.... All things whatsoever that were prescribed for the Sabbath, we have transferred them to the Lord's Day, as being more authoritative and more highly regarded and first in rank, and more honorable than the Jewish Sabbath. In fact, it is on the day of the creation of the world that God said, 'Let there be light and there was light.' It is also on this day that the Sun of Justice has risen for our souls." (Eusebius, *Commentary on the Psalms*, Psalm 91, in *Patrologie Cursus Completus*, edited by J.P. Migne, page 23)

This "New Alliance" was the fusion between Christianity and its New Testament with the Roman Empire and its religious traditions. Rather than being rooted in the Torah, this is how the Shabat became Sunday for Christians beguiled by the Church of Rome. It demonstrates the manner in which Christianity was impregnated with such an overwhelming degree of sun-god imagery and customs,

from Sunday Worship and Crosses, to Christmas and Easter, from halos and church steeples to the Trinity and its dying and resurrected god.

Shortly thereafter, Constantine used his position as Emperor and Pope to resolve the religious dispute over Arianism and the nature of the Christian god. During the Council of Nicaea (named after the Greek god of Victory) in 325, Arius's accurate understanding of the relationship between Yahowsha' and Yahowah was declared heresy at this meeting so that the new religion of Christianity could create its own god, one modeled after the Greco-Roman Dionysus. Especially relevant, Constantine and his Church reinforced the change of the Sabbath to Sunday in conjunction with issuing a prohibition against Passover. Christians would now substitute: "the Lord's Supper on the day before the Jewish Passover to break Christianity away from Judaic tradition." The pagan celebration of Easter was promoted in its place, becoming accepted among Christians, while Pesach, Matsah, and Bikuwrym were declared illegal. At the behest of the Beast, Satan achieved a debilitating victory.

Shortly thereafter, and in complete accord with the predictions found in Dany'el, Rome's Julian Calendar, a solar-based accounting of time, was given precedence over the lunar system prescribed by the Torah throughout the Roman Empire. This was done principally to separate Easter from Passover. "It was declared improper to follow the custom of the Jews in the celebration of this holy festival, because, their hands having been stained with crime, the minds of these wretched men are necessarily blinded. Let us, then, have nothing in common with the Jews, who are our adversaries, avoid all contact with that evil way. After having compassed the death of the Lord, being out of their minds, they are guided not by sound reason, but by unrestrained passion. Wherever their innate madness carries them, they are a people utterly depraved. Therefore, this irregularity must be corrected, in order that we may no more have any thing in common with those parricides and the murderers of our Lord." (Eusebius, *Life of Constantine*, Volume 3, pages 18-20)

Not only do we find the Babylonian Easter replacing the observance of Yahowah's Passover, Un-Yeasted Bread, and Firstborn Children, this edict made it illegal to be Torah observant. At this point, at this moment in time, by this declaration, what had been a theory is now confirmed. Rome made Christianity possible. Had it not been for the Empire's overt hostility to everything God values, it would have been impossible for a religion so out of sync with the life of its supposed savior to have taken root and grow. The three days Yahowsha' came to fulfill were considered criminal by those beguiled into believing that they were following Him. The claims of Eusebius are so preposterous, so revolting, so ungodly, it's a wonder that with this information available today in a free society that there is a single adherent to this bewildering faith. But then again, if we have

learned anything along the way, it is that religious devotees are seldom influenced by evidence or reason.

Eusebius was an extraordinarily vile man, but he was not unique among Roman Clerics. For example, consider Saint John Chrysostom. He became Archbishop of Constantine's Constantinople in 397 CE, a position he held until his death in 407 CE. He was among Rome's most influential Christian authors and preachers. And yet his anti-Semitic "*Oraiones Adversus Judaeos – Homilies Against the Jews*" claims that "Constantine ordered that all Jews should have their ears cut off as a sign of their treason and that they should be exiled."

The written legacy from this period demonstrates that from Hadrian to Constantine and thereafter under Theodosius, the Roman Empire and its Catholic Church became Yahowah's most perverted adversary. As further evidence, Hilary of Potieres spoke of the Jews as "a people who had always persisted in iniquity and out of its abundance of evil glorified in wickedness." (Fred Gladston Bratton, *The Crime of Christendom*, Boston, Beacon Press, 1969, page 12) Saint Ambrose (340 to 397 CE), another esteemed Church Father, and the Archbishop of Milan, defended a fellow bishop for burning a synagogue at Callinicum by asking: "who cares if a synagogue – home of insanity and unbelief – is destroyed?" (Ibid, 83) Archbishop Ambrose, as a staunch opponent of Arianism, not only overtly promoted the persecution of Jews, even today he is considered one of the most influential ecclesiastical figures of the 4<sup>th</sup> century. He is also noted for his influence on Saint Augustine. (Please note: I convey the title "Saint" with all proper disgust.)

Ambrose, the son of the Praetorian Prefect of Gaul, was educated in Rome, studying Greco-Roman literature, law, and rhetoric. As a young man, he was appointed to the political post of Consular Prefect / Governor of Liguria and Emilia in Northern Italy. His capital was Milan – not only the most important city in the Western Empire at the time, but also its capital. He held this political post until he was promoted to Bishop of Milan. That in itself speaks volumes about what the Roman Empire had become. Although he never married, he was a leading figure and advisor in the court of Emperor Valentinian.

The most crucial and defining moment of his life occurred during his transition from politician to cleric as a result of the schism in the Diocese of Milan between Catholics and Arians. The Arian Bishop of Milan, Auxentius, died. And as other Arians (defined as those who correctly recognized that Yahowsha' was a diminished manifestation of Yahowah as opposed to a distinct and wholly different persona representing the totality of god) tried to replace him with someone equally enlightened, Governor Ambrose spoke so passionately on behalf of the Catholics, the politician with no theological training became Bishop. But within a week he was baptized, ordained, and then duly consecrated to the

religious office. His opening salvo was to write a treatise promoting “The Goodness of Death.” Next, he turned on those he had beguiled with his words, immediately, forcefully, and viciously ridding Milan of Arianism in favor of Catholicism because such positions were incompatible with the religion and officially defined orthodoxy conceived and promulgated at the Council of Nicaea with their Nicaean / Victorious Creed. And this is what endeared them to the upstart cleric and subsequent saint Theodosius – the Emperor who imposed Nicaean Christianity as Catholicism upon all of his subjects, creating the basis of Feudal Fascism and instigating the thousand-year reign of cleric and king.

It is interesting to note that Archbishop Ambrose indulged Emperor Theodosius with what is perhaps the first recorded Roman Catholic indulgence. Initially, Saint Ambrose excommunicated Pope Theodosius for massacring 7,000 innocent civilians in Thessalonica in a fit of rage. But after a couple of months of “penance and repentance,” as well as a dutiful donation, the mass murdering head of the Church was readmitted to the Eucharist by the Archbishop in a ode to power rather than lives.

But there was more to this man than the politics of religion and his animosity to the actual nature and identity of Yahowsha’. He was a raging Anti-Semite. In an address to young Christians, he forbade them to marry Jews (oddly chronicled in the book “*De Abrahamo – Of Abraham*,” Volume IX, Page 84). And he would wrongly write: “The Jews feared to believe in manhood taken up into God, and therefore have lost the grace of redemption, because they reject that on which salvation depends.” (Ambrose, *Exposition of the Christian Faith*, Book III, The Catholic Encyclopedia)

Then in the aforementioned defense of the Catholic Bishop of Callincium in Mesopotamia, after a mob led by the Bishop and a mob of Monks destroyed the local synagogue, when Emperor Theodosius ordered the rebuilding of the synagogue at the expense of the clerics, Ambrose immediately protested. His letter to Theodosius begins: “The glory of God is concerned in this matter, and so therefore I cannot remain silent. Shall the bishop be compelled to resurrect a synagogue? Can he religiously do this thing? If he obeys the emperor, he will become a traitor to his religion; if he disobeys him, a martyr. What real wrong is there, after all, in destroying a synagogue, a ‘home of treacherously disloyal and duplicitous betrayal, a home of impiety,’ in which Christ is daily blasphemed? Indeed, he must consider himself no less guilty than this poor bishop; at least to the extent that he made no concealment of his wish that all synagogues should be destroyed, that no such places of blasphemy be further allowed to exist.” (Ambrose, *Epistolae - Letters*, Volumes XL and XVI) At the end, he succeeded in obtaining from Theodosius a promise that the order to rebuild the synagogue at

clerical expense would be completely revoked. The consequence was full immunity for those who would torch synagogues anywhere in the Empire.

This Roman Governor, Catholic Archbishop, Saint, politician, and theologian defines his time and place in history. His character is characteristic of the Empire and Church of Rome. The popularity and influence of his perverted and ungodly positions, rank Ambrose with the likes of Augustine, Jerome, and Gregory, as one of the Father of the Catholic Church. Theologians compare him with Hilary, who they claim fell short of Ambrose's administrative excellence theological brilliance. His clerical successor, Saint Augustine, whose writings were influenced by Ambrose's sermons, said that he owed more to him than to any writer except Paul. The wolf in sheep's clothing now had a pack.

Gregory of Nyssa (331-396 CE), another Roman Catholic and Eastern Orthodox Bishop turned venerated Saint provided the following indictment of early Constantinian Christianity by further besmirching Yahowah's Chosen: "Slayers of the Lord, murderers of the prophets, adversaries of God, men who show contempt for the Law, foes of grace, enemies of their fathers' faith, advocates of the Devil, brood of vipers, slanderers, scoffers, men whose minds are in darkness, leaven of the Pharisees, assembly of demons, sinners, wicked men, stoners, and haters of righteousness." (*Oratiu in Christi: Resurrectionem: XV*, page 553, *Europe and the Jews*, Boston: Beacon Press, 1961, page 26) This demonic cleric is noted for more than his repulsive rhetoric. He is said to have made significant contributions to the Doctrine of the Trinity and the Nicene Creed.

The most savage attacks on Jews by a Church Father are found in the Homilies of Archbishop John Chrysostom, first narrated in his Antioch sermons. This Saint is considered to be among the most beloved and admired in Church history. His name translates in Greek as Saint John the Golden Mouthed. His discourses were designed to prohibit Christians from engaging in friendly discussions with Jews, from visiting Jewish homes, and from attending their synagogues. Chrysostom preached: "The Jews sacrifice their children to Satan.... They are worse than wild beasts. The synagogue is a brothel, a den of scoundrels, the temple of demons devoted to idolatrous cults, a criminal assembly of Jews, a place of meeting for the assassins of Christ, a house of ill fame, a dwelling of iniquity, a gulf and abyss of perdition." (Fred Gladston Bratton, *The Crime of Christendom*, Boston, Beacon Press, 1969, page 83-4; Chrysostoms, Volume VIII, *Homilies Against the Jews*, Patrologia Graeca, Paris: Garnier, 1857, page 843)

If that wasn't enough to enshrine his sorry soul to an eternity in hell, this paradigm of Roman Catholic ethics, further proclaimed: "The Jews have fallen into a condition lower than the vilest animal. Debauchery and drunkenness have

brought them to the level of the lusty goat and the pig. They know only one thing: to satisfy their stomachs, to get drunk, to kill, and beat each other up like stage villains and coachmen.” (Ibid, 844) And then: “The synagogue is a curse, obstinate in her error, she refuses to see or hear, she has deliberately perverted her judgment; she has extinguished with herself the light of the Holy Spirit.” (Ibid, 845) Hopefully you have disassociated yourself from this man’s religion.

Saint Chrysostom surmised that the Jews had become a degenerate race because of their “odious assassination of Christ for which crime there is no expiation possible, no indulgence, no pardon, and for which they will always be a people without a nation, enduring a servitude without end.” (Ibid, 846) While it would be religious to let the facts get in the way of a good story, it was actually his fellow Romans who crucified Yahowsha’.

The “greatest preacher in the early church” and saintly bastion of Roman and Christian sensibilities elaborated on what he perceived to be his god’s punishment of the hated Jews: “But it was men, says the Jew, who brought these misfortunes upon us, not God. On the contrary, it was in fact God who brought them about. If you attribute them to men, reflect again that even supposing men had dared, they could not have had the power to accomplish them, unless it had been God’s will.... Men would certainly not have made war unless God had permitted them.... Is it not obvious that it was because God hated you and rejected you once for all?” (Ibid, 848) With words this charming and oratory this soaring, I suspect the pews were stuffed to overflowing to listen to such highly rational and overtly loving Christian rhetoric.

On another occasion the Archbishop of Constantinople admits, “I hate the Jews because they violate the Law. I hate the synagogue because it has the Law and the prophets. It is the duty of all Christians to hate the Jews.” (Ibid, 850) Is it any wonder Yahowah despises Christianity, viewing those who promote the religion as they have chosen to view Yahuwdaym and His Towrah? And lest I forget, apart from his sermons, the Saint and Archbishop is best known for his methodical and linear evaluation of Paul’s epistles.

The primary purpose of Chrysostom’s blatant anti-Semitism was to prevent Christians from participating in what he perceived to be “Jewish customs, festivals, and observances.” Therefore, he was doing Satan’s bidding by prohibiting Christians from answering Yahowah’s invitation to attend Passover, Un-Yeasted Bread, Firstborn Children, and the Promise of Seven, thereby excluding them from the Covenant and its benefits, including salvation. Further distancing himself and the faithful from God, he railed against the Shabbat and circumcision.

John Chrysostom's Roman Catholic Homilies have been quoted in seminaries for centuries. His diatribes are considered model sermons. His wholly irrational, irresponsible, and irreverent perspective on God's Chosen People and His Torah have poisoned succeeding generations of theologians and their parishioners. As one of the most revered Church Fathers, his jaundiced and ungodly diatribes have been embraced throughout Christendom. The nineteenth century Protestant cleric R. S. Storr called him "one of the most eloquent preachers who ever since apostolic times have brought to men the divine tidings of truth and love." Evidently, insanity is contagious, and it is passed from one person to another through words. A contemporary of Storr, the acclaimed theologian, John Henry Cardinal Newman, described Chrysostom as a "bright, cheerful, gentle soul, with a sensitive heart." To his credit, perhaps he is brightening the darkness of hell today, cheering up those he beguiled, just as the condescending scowl on his statue in Saint Patrick's Cathedral in New York City stains the souls of all who enter.

Given a receptive culture in which to grow in Rome under Constantine and Chrysostom, the vicious and intolerant, politicized religion of Pauline Christianity gained the upper hand in the latter half of the fourth century. Theological diatribes against the Jews began to appear in Roman law. The Roman Empire, once a multicultural nation, became a theocracy defined by Christian intolerance, something which spread throughout the Western world. Jews and non-Christians were persecuted and slaughtered more mercilessly than at any other time.

Due to this religious fanaticism, God's Chosen People were forced to live separately, often quarantined. They were stripped of their wealth, their property, and most all of their rights – not unlike the way Muslims treat Jews today. In many cases, they were returned to slavery. Yisra'elites were regularly dehumanized, treated as scapegoats, humiliated, and slaughtered by Christian authorities. This intolerance, in large part, resulted in the Dark Ages – that depraved period when all of Europe was under the monstrous shadow of a corrupt, covetous, and deadly Church ruled from Rome. In this way, Roman Catholicism became the most popular, oppressive, and bloodthirsty religion the world has ever known.

This deplorable state of affairs was summarized this way: "Mixed marriages between Jews and Christians were now punished by death." In the Codex Theodosians of the Emperor Theodosius II (408-450), Jews were forbidden to hold any public office. They could no longer operate or build synagogues. Justinian completed this process of discrimination against the Jews in the sixth century by "outlawing them, along with all pagans and other heretics." (*The Misery of Christianity – a Plea for Humanity without God*, by Joachin Kahl)

Commodian, a noted Christian poet, embellished the platform Roman Catholics would pursue. He composed the following poem on Jews and Judaizers. “What! Art thou half a Jew? Then wilt thou be half profane? O evil men in so many places, and so often rebuked by the law of those who cry aloud. And the lofty One despises your Sabbaths and altogether rejects your universal monthly feasts according to the law, that ye should not make to Him the commanded sacrifices. If any should not believe that He, God, perished by an unjust death, and that those who were beloved were saved by other laws and not by the life that was suspended on the tree, then they believe not on Him.” (Commodianus, *Instructiones*, edited by B. Lombart in CSEL, XV (1887); Volume 3 of *The Writings of Tertullian* by R. E. Wallis (Edinburgh, 1870), page 452)

All of these hateful words implicate Rome and its Church. And these words have led us to the realization that there is no meaningful distinction between them. One simply grew out of the other. Chrysostom was the reincarnation of Hadrian.

Fortunately we have come to the end of Rome’s miserable pontiffs. The last man flailing at the top of the Beast’s favorite cesspool was known as Theodosius the Great. He was the final Emperor to rule over both halves of the Roman Empire. And yet, just as Yahowah had predicted a thousand years earlier through his prophet Dany’el, his caustic influence would endure, shaping Rome’s legacy for a thousand years.

Much of the horror imposed on continental Europe, Asia, and the New World by the Roman Catholic and Eastern Orthodox Church can be laid at Theodosius’s feet. He inaugurated the feudal system of Lord and serf by imposing religious mandates that plagued the billions of people, robbing them of personal freedom, wealth, dignity, access to information, and ultimately their souls. He forced the church’s and state’s interpretation of Christianity on his subjects, declaring that the Eastern Orthodox Church was “Universal,” and thus “Catholic.” And for the first time, Christianity became the official state religion of the Roman Empire.

This decree initiated an open hunting season on Jews, pagans, and heretics – on anyone holding a contrarian view. Every polytheistic ritual which hadn’t already been incorporated into the Church’s nomenclature was banned. The mantra was: convert or die. Except for Jews. So as not to infect the purity of the faith, and to assure the faithful retained a foe, they were not to be converted. But it was okay to kill them.

The imposed orthodoxy was Nicæan – which by 380 CE, was the only surviving form of Christianity. Simply stated, every denomination in the world today, no matter if it is Roman Catholic, Eastern Orthodox, or Protestant, was established in Nicæa in 325 CE – and is thereby plagued by its creed.

Throughout the Roman Empire, the bishops of the emerging Church convened the Council of Nicaea on Constantine's orders. And so while this meeting took place a score of years before Theodosius was born, we are covering it now because Christianity remained divided between Arians and Catholics until Theodosius, in league with Ambrose, ended the conflict on behalf of Catholics.

The purpose of the Nicaean Counsel was singular. Anti-Semitic Christian clerics sought to remove Yahowah and His "Old Testament," especially His Torah and its instructions, from their religion and replace Him and His Word with "Iesous Christos – Jesus Christ" and their Pauline "New Testament." To accomplish this less-than-divine duplicity, the Christian man-god had to be equal to and equivalent with the Father – "*homoousios* – the exact same essence and being" – turning the man into the totality of God. And yet, while of the "same essence," the new Christian man-god would bear no resemblance of any kind with the antiquated god he was designed to replace. It was ignorant and irrational. It was insane. It was, of course, a notion promoted by Paul.

As we have discovered, there were individuals at the time who knew that this was nonsense. Yahowsha', by His own admission, stated emphatically that He was a diminished manifestation of Yahowah. He had to be. The very transition from spirit / energy to matter / a physical being requires a degradation of scale equivalent to the speed of light multiplied by the speed of light:  $E=MC^2$ . All of God won't fit into the universe, and therefore cannot be confined to the body of a human being.

The reality missed by Christians is that Yahowsha' is a part of Yahowah, set apart from Him to reveal Yahowah to us and to fulfill God's promises. As such, Yahowsha' serves as the hand and mouth of Yahowah. Nothing more. Nothing less. Yahowsha' did not come for us to pay attention to Him, for us to worship Him, for us to pray to Him, but instead to reveal Yahowah to us and make it possible for us to know the Father. Those who focus on Yahowsha' as the Nicaean Bishops did under a different name, rather than looking through Him to Yahowah, miss the purpose and benefit of His mission. It is akin to worshipping a toenail rather than looking up and coming to know the individual from which it came. But yet in 325 CE, in the Empire of the Beast, in the city named after the Greek god of Victory, Christianity became a cult fixated on an artificial contrivance.

As we now know, the most outspoken advocate of the truth was Arius. He cited Yahowah's and Yahowsha's testimony to prove that according to God, Yahowsha' was not equivalent to the Father. But this truth had to be discarded for the new religion of Christianity to prosper in the anti-Semitic culture of Greece and Rome. As a result, Arians were labeled heretics, and "Iesous Christos – Jesus Christ" became the "Lord God," entirely divine – with "the fullness of the

godhead residing upon him bodily.” With all of Christendom pushed toward agreement politically and religiously, the only things left to accomplish were to establish the uniform observance of the pagan celebration of Easter, disassociate it from Passover, promulgate cannon law, degrade the Torah, outlaw God’s actual instructions, and then impose the resulting religion on everyone.

The first step in this process had been initiated centuries ago in Paul’s letters to the Galatians and then to his fellow Romans. The second step was inaugurated under Constantine and the Nicaean Council. The third materialized seventy-five years later under Theodosius when he imposed the resulting religion. Nothing has changed since. Rome would soon to be severed and then die, only to be resurrected as the Church. And it will give rise to the Beast of the Tribulation.

All non-Nicaean Christians were excommunicated from the Church. Roman holidays, as had been the case with Yahowah’s Feasts, were now outlawed. Heretics were vigorously pursued and usually tortured. All competitive religious buildings were either shuttered or transformed into churches. Theodosius even banned the Olympics due to its association with the Greek gods his religion had emulated. He encouraged the destruction of any ancient edifice that had any association with any god other than his own creation, unless, of course, they could be converted into palaces for his bishops and lords.

While the Church regales him, Theodosius was hardly a saint. In 390 CE, chaos ensued in Thessalonica after one of his garrisons acted belligerently, resulting in the death of the Roman commander. In retaliation, Theodosius ordered the mass murder of every spectator in the local Circus. For this crime, Saint Ambrose excommunicated Theodosius for a whopping two months, readmitting him to the Church after proper penance and payments. His contribution to Christendom was the removal and transfer of an obelisk from Egypt to Constantinople. Replete with sun-god slogans and imagery devoted to Amen Ra, it had originally been dedicated in Karnak, the Vatican of the Egyptian priesthood. But the Church, in order to make the pagan object Christian, carved a supporting base that showed Theodosius and his royal family set apart from other nobility, offering a laurel wreath – another symbol of the sun.

The obelisk dedicated to Pharaoh Thutmosis IV which was standing beside it in Karnak is now called the Lateran Obelisk of Constantius II. The Church of the Sun had it shipped to Rome where it currently stands next to the Papal Palace in the Vatican. It is also a canvas of religious pontifications. Even the most famous Roman Catholic obelisk, the one in the center of the Vatican, was brought from Egypt to Rome by Caligula. Collectively, this trilogy of pagan symbols reveals that there was no distinction any between the Empire and its Church. The same god ruled over both.

Throughout the centuries, Emperor Theodosius's conspiracy of cleric and king, empowered lords to reign over serfs. But the anguish was not limited to Europe and Asia. Spanish Catholics claimed "a divinely ordained right to take possession of the territories of the New World and to subjugate, exploit and, when necessary, to fight the native inhabitants." Having justified their conquests using Catholic theology throughout the sixteenth century, Christians quickly subjugated native peoples around the globe, plundering their lands and wealth. Countless millions died as the Roman Catholic Church "devoured, devastated, trampled down, destroyed, and crushed" the new world, just as they done to the old – fulfilling the prophecy rendered in the 7<sup>th</sup> chapter of Dany'el.

### אָנְדערע

Opening the 8<sup>th</sup> chapter, the text has returned to Hebrew, making our study more productive. But just as the languages are similar, the message is essentially the same. Yahowah is showing Dany'el future history, this time picking up the story with the conquest of the Persians by the Greeks. And as with the previous chapter, the imagery will all be explained by one of Yah's messengers. Also consistent, this vision concludes in the same place, presenting the adversarial nature of the final Beast.

**“In the third year (*ba shalysh shanah*) of the reign of (*la malkuwth* – in the rule of) **Belsha'tsar** (*Belsha'tsar* – Bel (the Lord) Protects the King, commonly transliterated Belshazzar, last of the Chaldean kings 555-539 BCE), **the king** (*melek* – governmental ruler), **a communication** (*dabar* – the communication (corrected to reflect the discrepancy between 4QDan and the MT)) **appeared** (*ra'ah* – was viewed and revealed) **to me** (*'el 'any*), **Dany'el** (*Dany'el* – God Judges and Vindicates), **after** (*'achar* – following and subsequent to) **the one seen by me** (*ha ra'ah 'el* – the one shown to me) **in the beginning** (*ba ha tachilah* – previously).” (Dany'el / God Judges and Vindicates / Daniel 8:1)**

It is now 553 BCE. Dany'el is still a prisoner in Babylon. But as a result of his vast knowledge and superior intellect, he is an advisor to the king. And yet more important than any of this, Dany'el is not only Towrah observant, he is open and receptive to Yahowah's guidance, equipping him to serve as a prophet.

This time, Dany'el isn't retiring for the evening, lying upon his bed at night, seeing the revelation in his head. He has been taken to the scene of the action and is an eyewitness. For that to occur, Dany'el had to be transformed by Yahowah, with his corporeal nature changed into energy, enabling the prophet to move

forward in time and space. It is something all of Yahowah's Covenant children will someday experience as we set off to explore the universe.

**“And (wa) while I was viewing in the prophetic revelation (ra’ah ba ha chazown – I paid attention and realized from viewing) it came to exist (wa ba hayah – it happened and came to exist) as I was looking (ba ra’ah – when I was being shown) that I was in (wa ‘any ba) the citadel (ha byrah – capitol, palace, or castle) of Shuwshan (Shuwshan – lotus flower, the blue bloom of a large Egyptian water lily; transliterated Susa, capital of Elam in modern southwest Iran; from suws – to exult), which is in (‘asher ba) the Province of (madynah – kingdom or nation of) ‘Eylam (‘Eylam – between the Zagros Mountains and the Persian Gulf in modern Iran running parallel to the Gulf, Tigris River, and Iraqi border, beginning adjacent to the Strait of Hormuz to northeast of Ur at the mouth of the Euphrates).**

**And then I saw (wa ra’ah – then I witnessed) that I, Myself, was (wa ‘any hayah) in the prophetic revelation (ba ha chazown – a vital visual communication from God regarding the future, providing the perceptive with understanding) at the waterway (‘al ‘uwbal – the canal or river) of ‘Uwlay (‘Uwlay – Foolish Leaders; from ‘ewyl – one who ignorantly and irrationally mocks others when he, himself, is guilty).” (Dany’el / God Judges and Vindicates / Daniel 8:2)**

The country of ‘Eylam is not well known today. It was actually called Haltamti by the natives, but was acknowledged in Sumerian, Akkadian, and Hebrew as “Elam” because the offspring of Elam, the eldest son of Shem, settled there. Its history spans more than two millennia from 3200 BCE to 539 BCE. The community is result of three tribes allying in response to a series of invasions by Sumer, the civilization which developed around Ur at the mouth of the Euphrates River. To venerate their gods, they built ziggurats in Eylam to sun deities and carved statues of the Queen of Heaven replete with fish and serpents. At their zenith, they successfully raided Babylonia and built elaborate temples and palaces. Ultimately, the Elamites became overly indulgent and destroyed themselves through a series of civil wars, brother fighting brother.

Ashurbanipal, initiated the most devastating of these internal conflicts, waging war against his brother, Shamash-Shum-Ukin. After which, he provided us with a contemporary portrayal of what this place had been like: “Susa, the great holy city, abode of their Gods, seat of their mysteries, I conquered. I entered its palaces, I opened their treasuries where silver and gold, goods and wealth were amassed.... I destroyed the ziggurat of Susa. I smashed its shining copper horns. I reduced the temples of Elam to naught; their gods and goddesses I scattered to the winds. The tombs of their ancient and recent kings I devastated, I exposed to the

sun, and I carried away their bones toward the land of Ashur. I devastated the provinces of Elam and on their lands I sowed salt.”

Elam was assimilated into the Assyrian Empire, was ultimately conquered by the Medians and integrated into the Median Empire. Yachezq’el / Ezekiel describes the fall in 587 BCE in 32:24: “There is Elam and all her multitude. All around her grave, all of them are slain, fallen by the sword. Who have gone down uncircumcised to the lower parts of the earth? Who caused their terror in the land of the living? Now they bear their shame with those who go down to the Pit.” And should you be curious, the ‘Uwlay waterway is the eastern branch of the Eulaus River. It is located twenty miles east of Shuwshan / Susa.

There is an interesting footnote associated with Shuwshan, especially since this prophecy will highlight the rise and fall of the Macedonian Empire while the next describes the circumstances surrounding Alexander the Great’s death. It was in Susa circa 323 BCE, prior to Alexander’s arrival in Babylon and subsequent death, that his most trusted oracle, the Swami Calanus, committed suicide by self-immolation. Prior to his fiery demise, however, the Hindu sage served as Alexander’s spiritual advisor, prophetic forecaster, and intellectual muse. Brazen during their initial meeting, Calanus actually commanded Alexander to strip naked if he wanted to hear what he had to say, a demand that might have led to his death had the sage not also said that Alexander came from Jupiter, and thus was a god. An old man at the time, more than twice Alexander’s age, the General’s favored yoga instructor and conversationalist ultimately tired of the travel associated with the Macedonian’s conquests. So just before going out in a blaze of glory in Susa upon a pyre constructed by General Ptolemy, Calanus told Alexander, “We shall meet in Babylon.” It was considered a prophetic announcement of the location of Alexander’s impending demise.

Continuing with the vision Dany’el was experiencing in this place, it is helpful to know that Gabriel will soon reveal that this ram represents the Medians who became Persians following their conquest of Babylonia...

**“Then (wa) I lifted up (nasa’) my eyes (‘ayn – my gaze) and I was observant (ra’ah – I looked around, viewing the vision), and behold (wa hineh – open one’s eyes and pay attention), a large Ram (‘ayl rahab – an enormous leader, a substantial ruler, or important governor, someone who shepherds a substantial flock (corrected to reflect 4QDan)), one (‘echad) standing in front of the stream (‘amad la paneh ha ‘uwbal). And upon him were (wa la) two horns (tsemed qerenym – a couple of powerful people or institutions (updated to reflect 4QDan)). And the horns (wa ha qerenym) were high, haughty, and conceited (gaboah – were of a boastful official seeking power and status who is arrogant and amoral). But the one (wa ha ‘echad) was higher, more self-exalting, and power craving (gaboah – was more conceited, more seeking of status, and more**

arrogant and amoral) **than the other** (*min ha seny*). **And the more arrogant and domineering** (*wa ha qaboah* – the loftiest, most haughty and conceited, the more self-exalting and self-serving, the more desirous of power and status) **ascended** (*'alah* – was lifted up and exalted, growing out of) **from the former in the end** (*ba ha 'acharown* – from the previous one subsequently in the last days).” (Dany’el / God Judges and Vindicates / Daniel 8:3)

This is a depiction of Media-Persia, and how working together, they throttled Assyria before conquering Babylonia. But the Median kingdom was but a candle in the wind, while Persia under Cyrus the Great, would go on to profoundly influence the world over the course of many centuries. And over the vast chasms of time, few characters have been as arrogant and domineering as Cyrus. He would say of himself: “I am Cyrus, king of the world.” Also: “I took up my lordly abode in the royal palace amidst rejoicing and happiness. Marduk, the Great Lord, established as his fate for me a magnanimous heart of one who loves Babylon.”

The Persian military was one of the most effective in human history. They were especially adept horsemen, swordsmen, and archers, justifying the use of “*nagah* – piercing and goring” in the next statement. Also accurate, Cyrus would stretch the borders of the Persian Empire in every direction except toward the east. He expanded southward to the Arabian Sea and Persian Gulf and northward toward the Scythians and into the Caucasus, even encircling the Black Sea. The western edge of his Empire included Egypt and much of Libya along the southern edge of the Mediterranean and included all of Turkey and most of Macedonia on the northern rim of the Great Sea.

**“I saw** (*ra’ah*), **accordingly** (*'eth*), **the Ram** (*ha 'ayl* – the leader, ruler, or governor) **attacking and goring** (*nagah* – engaging in battle, piercing and destroying) **westward** (*yam* – toward the sea), **northward** (*wa tsaphown*), **also to the south** (*wa negeb*). **And none of the beasts could stand** (*wa kol chayah lo' 'amad*) **in its presence** (*la paneh*). **None were spared** (*wa 'ayn natsal*) **from his influence** (*min yad* – from his hand, power, and control). **So it acted** (*wa 'asah* – it engaged and did) **as it pleased him** (*ka ratsown* – according to his pleasure and strong desires). **And he was exalted and became great** (*wa gadal* – and he achieved a high status).” (Dany’el / God Judges and Vindicates / Daniel 8:4)

Before we move from the Ram (which is often cast in the role of savior in the Torah) to the Goat (usually representing a rebellious influence), note that Cyrus was extraordinarily kind to Yisra’elites – especially those who were held captive in Babylon. He would write: “I have given leave to as many of the Yahuwdym that dwell in my country as please to return to their own country, and to rebuild their city, and to build the Temple of God at Yaruwshalaim on the same place where it was before. I have also sent my treasurer Mithridates, and Zorobabel, the governor of the Yahuwdym, that they may lay the foundations of the temple.... I

require also that the expenses for these things may be given out of my revenues. Moreover, I have also sent the vessels which king Nebuchadnezzar pillaged out of the Temple, and have given them to Mithridates, the treasurer, and to Zorobabel, the governor of the Jews, so that they may have them carried to Yaruwshalaim, and may restore them to the Temple of God.”

Cyrus was such an astute businessman, his books on the subject are still considered among the most insightful. Even after he was dead, Persia’s desire to control the shipping lanes and trade routes between nations led to the conflicts between the “Ram” and the “Goat.”

**“And so as I, myself, began to comprehend** (*wa ‘any hayah byn* – then I came to understand), **then behold** (*wa hineh* – take note and pay attention), **a Goat** (*tsaphyr*) **was coming** (*bow’*) **from the west** (*min ha ma’arab*) **before** (*‘al*) **the presence** (*paneh*) **of the entire region** (*kol ha ‘erets*), **and yet not even striking** (*wa ‘ayn naga’* – not driving away or plaguing) **the Land** (*ba ha ‘erets*). **And the Goat’s** (*wa ha tsaphyr*) **horn** (*qeren*) **had a prominent feature** (*chazuwth* – distinguishing object) **between his eyes** (*byn ‘ayn*).” (Dany’el / God Judges and Vindicates / Daniel 8:5)

At the conclusion of this prophecy, Yahowah’s spiritual messenger, Gabry’el / Gabriel, will reveal that the Goat is charging out of Macedonia in the west. Further affirming the prophecy, there is no contemporaneous evidence that Alexander the Great had any meaningful contact with Yisra’el, and most assuredly didn’t wage war against Yahuwdah or Yaruwshalaim. But by introducing Hellenic culture into neighboring Syrian and Egypt, Alexander influenced the development of Judaism more than any Gentile in history. As evidence of this, four-hundred years after Alexander ravaged Gaza and marched through Yisra’el unopposed in 332 BCE, Josephus, one of Judaism’s three most acclaimed voices (along with Rabbi Akiba and Maimonides), in an fanciful attempt to promote the myth that the great general paid homage to the high priests of Judaism, concocted the following story:

“Alexander went to Jerusalem after having taken Gaza. Jaddua, the High Priest, had a warning from God received in a dream, in which he saw himself vested in a purple robe, with his miter (a golden plate on which the name YHWH was engraved) on his head. Accordingly, he went to meet Alexander at Sapha to take in the view of the Temple. Followed by the priests, all clothed in fine linen, and by a multitude of citizens, Jaddua awaited the coming of the king. When Alexander saw the high priest, he 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.”

And when the Book of Daniel was shown him [see Dan. VII. 6, VIII. 5-8, 20-22, XI. 3-4], wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that he was the person intended, and rejoiced thereat. The following day Alexander asked the people what favors he should grant them; and, at the High Priest's request, he accorded them the right to live in full enjoyment of the laws of their forefathers.” (Josephus, Antiquities, XI, 8, pages 4-6) While none of this occurred, it shows the desperate lengths Jewish leaders went to justify their exalted positions, their religious laws, and the pervasive Greek influence in Judaism, especially Qaballah. Even the Jewish Encyclopedia acknowledges “All the accounts which the Talmud and Midrash give concerning Alexander the Macedonian are of a legendary character.”

**“Then (wa) he came (wa bow’) up to (‘ad) the Ram (ha ‘ayl) possessing (ba’al – the owner and master who controls, Ba’al, the Lord) the two horns (qerenym) which (‘asher) I saw (ra’ah) standing (‘amad) before the presence of (la paneh) the waterway (‘uwbal – canal or stream). And it ran (wa ruwts) at him (‘al) in powerful venomous anger (ba chemah koah – enraged, poisonous, and deadly, in great hostility and robust antagonism).”** (Dany’el / God Judges and Vindicates / Daniel 8:6)

This depicts the Goat coming after the Ram, revealing that the Macedonians would be the aggressor, pursuing the Persians in this battle – as was the case. But also keep in mind, Cyrus was resolutely pagan. While he and his priests promoted a wide array of false gods, they were principally devoted to the mythology of Bel – the Lord.

The Persians had menaced the Greeks, beating them badly and consistently, bringing the war to the midst of the Greek peninsula. So there was some lingering animosity.

**“And I witnessed him (wa ra’ah – I saw him) approaching and making contact with (naga’ ‘etsel) the Ram (‘ayl – the leader who governs), and he was bitterly furious at him (wa marar ‘el – he was bitter and anguished, angry and enraged toward him). And so he struck the Ram (wa nakah ‘eth ha ‘ayl), and thereby broke (wa shabar ‘eth) both of his horns (shanaym qeren – two of his**

horns). **And in the Ram** (*wa ba ha 'ayl*), **there was insufficient capability, power, and resources** (*lo' hayah koah* – a lack of strength, might, and authority) **to withstand his presence** (*la 'amad la paneh*) **but even so** (*wa*) **he was overthrown, humbled, and hurled down to** (*wa shalak* – he was toppled and thrown down to) **earth** (*'erets* – ground, especially in the land or realm). **And he will be trampled and tread upon by him** (*wa ramac*). **The ram** (*wa 'ayl*) **was not be spared from his hand** (*lo' hayah natsal la* – will not be saved from his influence, power, or capability).” (Dany’el / God Judges and Vindicates / Daniel 8:7)

King Darius III of Persia fought Alexander and his Hellenic League at the location of his choosing, a wide-open plain near ancient Nineveh, not far from Mosul in today’s northern Iraq. Darius, who led the larger force and was fighting close to home, actually prepared the battleground, flattening the terrain so as to give his war chariots optimal operating conditions.

While we will consider the prelude to this battle and more in a moment, suffice it to say for now, Alexander had spent the previous year transitioning from warrior to savage, losing all sense of civility while besieging Tyre and then Gaza. Then in Egypt, he positioned himself as the Master of the Universe and the living incarnation of Amun. And during this time Darius offered Alexander his kingdom and his treasure to return his family and leave him alone. Replying to one of offers, the Macedon wrote: “From King Alexander to Darius: If you wish to dispute your throne, stand up and fight for it, and do not run away. Wherever you hide, I will find you.”

Alexander was now obsessed. He marched into the heart of the Persian Empire, crossing the Euphrates and Tigris Rivers without opposition. All the while, Darius was building an army of between fifty-thousand and one-hundred thousand soldiers, half of which were on horseback. By comparison, there were forty thousand Greek infantry and seven-thousand cavalry. However, be cautioned. As we have discovered with the Greek propensity to alter the Christian New Testament to serve their agenda, the mythical propensity to revise history was inbred. So to project Alexander as a god among men, some ancient Greek historians would have us believe that the Persian army numbered between two-hundred and three-hundred thousand. But in all likelihood, the number of Persian troops was only slightly greater than Alexander’s at around fifty-three thousand.

Outnumbering his foe by a little or a lot, on his home turf on a battlefield he had prepared to his advantage, Darius offered to cede the western half of the Persian Empire without a fight, and yet Alexander declined. Parmenion, one of Alexander's generals, said that if he were Alexander he would have accepted the generous offer. To which Alexander, demonstrating his enormous ego, replied, “And I would too, if I were Parmenion.”

That evening, Parmenion encouraged Alexander to launch a surprise attack under the cover of darkness in order to negate the enemy's advantage. Alexander declined, expecting Darius to keep his army up all night in anticipation of that very thing. Alexander was so nonplused by the impending engagement, he overslept the next morning, only to be awakened by his generals and say that the battle had already been won.

The fact is, Darius's troops were inexperienced, poorly trained, and inadequately equipped. By comparison, Alexander's infantry fought in a phalanx with heavy shields and ten-foot spears, while the spears of the Persian Immortals were three feet shorter and their shields were designed for protecting royals from civilians, and not soldiers from warriors.

Alexander would lead troops from Macedon, Corinth, Thrace, and Thessalonica all of whom were battle tested. Darius deployed two-hundred Scythian scythed chariots, which is why he removed every shrub from the battlefield. He also deployed the ancient-world's version of a tank, with fifteen Indian elephants. Both sides predictably arranged their armies in traditional fashion. The battle commenced with the Macedonian infantry in phalanx formation marching into the center of the Persian line. Alexander's flanks were extended like wings, tilted back at forty-five degrees. Darius responded by attacking his enemy's left flank under the command of Parmenion. But rather than reinforcing his general, Alexander moved dramatically in the other direction, toward his right flank, hoping to open up a gap in Darius's line as his infantry pursued him.

Meanwhile the Scythian scythed chariots were being effectively countered by the discipline and experience of the Macedonian cavalry on Alexander's extreme right. They prevailed by maneuvering the chariots away from the ground that had been previously prepared, rendering them ineffective. Then as Darius countered Alexander's move to the right, his cavalry routed the Greek horsemen in the vicinity of the Macedon general. The more cavalry Alexander engaged, the less favorable the outcome. The Scythian horses were better protected and their riders were nearly as accomplished. And yet somehow, the Greek auxiliary forces drove the Persians out of their ranks. And during their retreat, the Greeks pursued and slaughtered many of them.

All the while, Alexander allowed Darius to collapse his wings, a move that would have been fatal if the Macedonian general didn't simultaneously draw his entire army into a wedge formation, pointing the tip directly at the Persian king. Darius fell back, his troops retreating with him. However, Alexander, learning that his left flank under Parmenion was encircled, and was on the verge of being destroyed, elected to save his army rather than strike Darius down. When they arrived, they found Darius's troops attempting to loot the Greek camp, which evened the odds, allowing for the rescue of the trapped troops.

Immediately thereafter, Alexander set off with his bodyguards in pursuit of treasure, not Darius. En route to Susa, they came upon the king's personal baggage, with a bankroll of over four-thousand talents (since each talent represents twenty-six kilograms of silver, each talent is worth approximately \$25,000, valuing the captured treasury at \$100 million). But that was inconsequential to what he would later find and would now own. All of Persia and Babylon were now Alexander's.

**“And the great Goat (*wa tsaphyr ha 'ez*) grew and was exalted, magnifying himself (*gadal* – triumphed and was called great), until at the very highest extent of his war plunder (*'ad me'od*), at a time when his empire was the vastest (*wa ka 'atsam*). Then the great horn / leader (*ha gadowl ha qeren*) was broken (*shabar* – cease to exist). And four (*wa 'arba'*) conspicuously appeared (*chazuwth*), offered up and ascending (*'alah* – rising up) in its place (*tachath*), extending toward (*la*) the four winds (*'arba' ruwach*) of the sky (*shamaym*).”** (Dany'el / God Judges and Vindicates / Daniel 8:8)

Alexander would die fabulously powerful and rich shortly after winning his greatest battle. His top four generals divided his empire and ruled in his place. History played out exactly as God revealed. Even the subtle nuance about him “not striking the Land” turned out to be accurate. Gaza isn't part of Yisra'el.

So that we do not lose our bearings, here is a quick review of the territory we have recently covered.

**“In the third year (*ba shalysh shanah*) of the reign of (*la malkuwth*) Belsha'tsar (*Belsha'tsar*), the king (*melek*), a communication (*dabar*) appeared (*ra'ah*) to me (*'el 'any*), Dany'el (*Dany'el*), after (*'achar*) the one seen by me (*ha ra'ah 'el*) in the beginning (*ba ha tachilah*). (8:1)**

**And (*wa*) while I was viewing in the prophetic revelation (*ra'ah ba ha chazown*)m it came to exist (*wa ba hayah*) as I was looking (*ba ra'ah*) that I was in (*wa 'any ba*) the citadel (*ha byrah*) of Shuwshan (*Shuwshan*), which is in (*'asher ba*) the Province of (*madynah*) 'Eylam (*'Eylam*). Then I saw (*wa ra'ah*) that I, Myself, was (*wa 'any hayah*) in the prophetic revelation (*ba ha chazown*) at the waterway (*'al 'uwbal*) of 'Uwlay (*'Uwlay*). (8:2)**

**Next (*wa*) I lifted up (*nasa'*) my eyes (*'ayn*) and I was observant (*ra'ah*), and behold (*wa hineh*), a large Ram (*'ayl rahab*), one (*'echad*) standing in front of the stream (*'amad la paneh ha 'uwbal*). And upon him were (*wa la*) two horns (*tsemed qerenym*). And the horns (*wa ha qerenym*) were high, haughty, and conceited (*gaboah*). But the one (*wa ha 'echad*) was higher, more self-exalting, and power craving (*gaboah*) than the other (*min ha seny*). And the more arrogant and domineering (*wa ha qaboah*) ascended (*'alah*) from the former in the end (*ba ha 'acharown*). (8:3)**

**I saw (*ra'ah*), accordingly (*'eth*), the Ram (*ha 'ayl*) attacking and goring (*nagah*) westward (*yam*), northward (*wa tsaphown*), also to the south (*wa negeb*). And none of the beasts could stand (*wa kol chayah lo' 'amad*) in its presence (*la paneh*). None were spared (*wa 'ayn natsal*) from his influence (*min yad*). So it acted (*wa 'asah*) as it pleased him (*ka ratsown*). And he was exalted and became great (*wa gadal*). (8:4)**

**And so as I, myself, began to comprehend (*wa 'any hayah byn*), then behold (*wa hineh*), a Goat (*tsaphyr*) was coming (*bow'*) from the west (*min ha ma'arab*) before (*'al*) the presence (*paneh*) of the entire region (*kol ha 'erets*), and yet not even striking (*wa 'ayn naga'*) the Land (*ba ha 'erets*). And the Goat's (*wa ha tsaphyr*) horn (*qeren*) had a prominent feature (*chazuwth*) between his eyes (*byn 'ayn*). (8:5)**

**Then (*wa*) he came (*wa bow'*) up to (*'ad*) the Ram (*ha 'ayl*) possessing (*ba'al*) the two horns (*qerenym*) which (*'asher*) I saw (*ra'ah*) standing (*'amad*) before the presence of (*la paneh*) the waterway (*'uwal*). And it ran (*wa ruwts*) at him (*'al*) in powerful venomous anger (*ba chemah koah*). (8:6)**

**And I witnessed him (*wa ra'ah*) approaching and making contact with (*naga' 'etsel*) the Ram (*'ayl*), and he was bitterly furious at him (*wa marar 'el*). And so he struck the Ram (*wa nakah 'eth ha 'ayl*), and thereby broke (*wa shabar 'eth*) both of his horns (*shanaym qeren*). And in the Ram (*wa ba ha 'ayl*), there was insufficient capability, power, and resources (*lo' hayah koah*) to withstand his presence (*la 'amad la paneh*) but even so (*wa*) he was overthrown, humbled, and hurled down to (*wa shalak*) earth (*'erets*). And he will be trampled and tread upon by him (*wa ramac*). The ram (*wa 'ayl*) was not be spared from his hand (*lo' hayah natsal la*). (8:7)**

**And the great Goat (*wa tsaphyr ha 'ez*) grew and was exalted, magnifying himself (*gadal*), until at the very highest extent of his war plunder (*'ad me'od*), at a time when his empire was the vastest (*wa ka 'atsam*). Then the great horn / leader (*ha gadawl ha qeren*) was broken (*shabar*). And four (*wa 'arba'*) conspicuously appeared (*chazuwth*), offered up and ascending (*'alah*) in its place (*tachath*), extending toward (*la*) the four winds (*'arba' ruwach*) of the sky (*shamaym*).” (Dany’el 8:8)**

—אָפֿאַר

At this moment, as we did in the previous revelation, out of the ashes of history long ago we find ourselves confronted with our immediate future. The Beast of the Tribulation will emerge out of the Lowly and Little. He will arise

from a young and small nation associated directly with the “*echad* – one” who was Alexander, the internationally acclaimed Macedonian king and general. And from there, his influence will stretch southeast toward the Promised Land.

**“And out of the one** (*wa min ha ‘echad* – so then from the singular and unique), **because of them** (*min* – from and out of them), **he came forth** (*min yatsa’* – he came out, exiting and departing) **as one horn / a solitary individual ruler** (*qeren ‘echad* – a single entity emerged) **from the lowly and little** (*min tsa’yr* – out of the insignificant, young, and small). **And it grew great** (*wa gadal* – and it (the horn / authority and influence) became boastful, powerful, and important, magnifying itself), **preying upon the remnant while confiscating their remaining wealth, arrogantly bragging in the process** (*yether* – acting superior while accumulating abundant affluence by force of arms as an unrestrained and prideful moral failure) **toward the south** (*‘el ha negeb*) **and to the east** (*wa ‘el ha mizrach*), **and toward the desirable and glorious** (*wa ‘el ha tsaby* – the beautiful, valuable, honorable, and attractive (speaking of the Promised Land)).” (Dany’el / God Judges and Vindicates / Daniel 8:9)

Based upon the specific wording in this revelation, it seems certain that the Towrahless One of the Tribulation will grow up in Macedonia, where he will rise in influence – just as had Alexander. And it should be noted, that while ancient Macedon was larger than the present incarnation, especially in the south where it touched the sea, almost all of Macedonia falls within the original footprint of the realm that gave birth to Alexander.

Also as was the case with Alexander, this prophecy reveals that the Towrahless One will expand his holdings by move south and east, toward the Promised Land. And since the previous prophetic vision spoke of the emerging Beast gaining control over three of Rome’s provinces, the most likely nations amalgamated into his sphere of influence will be Greece and Turkey, with Syria and possibly Lebanon assimilated next. And so once again, our focus should be on the Eastern Roman Empire and its Eastern Orthodox Church – on the people and places tread upon by Rome and Greece alike. We will have another Paul, another Constantine, and another Theodosius – all blended into one miserable individual.

While we have already considered Alexander’s final battle, and while we will evaluate insights relative to his demise shortly, let’s ponder where he came from and where he went since both are now germane – with the past being played out again in our future. This Goat was born Alexander III of Macedon in 356 BCE in Pella. His father, Phillip II ruled Macedon from this location, which was one of many allied and adversarial Greek communities. In their day, Pella was a port city on the Thermaic Gulf of the Aegean Sea.

The Goat's mother, Olympias, was the fourth of Philip's eight wives. She was conniving and murderous. Legend has it that she was impregnated by Zeus, making her child the son of god. The day Alexander was born, Philip was besieging Potidea on the Chalcidice Peninsula. But he wasn't the only character with a vested interest in our Goat on this day that was away from home. Mixing mythology and history, the patriots and propagandists would have us believe that the Temple of Artemis in Ephesus, one of the Seven Wonders of the ancient world, was burnt down on the day little Alex was born because Artemis was away tending to the birth of the son of god. Alexander played this to the hilt throughout his life, promoting the myth of his divine parentage.

Alexander never knew the loving embrace of a mother and father. At an early age, the young boy was raised by Lanike and Leonidas, both strict disciplinarians. He was schooled in war by Lysimachus, one of Philip's generals. At thirteen, Alexander was tutored by Aristotle, a relationship which continued until the age of sixteen. His boarding school was the Temple of the Nymphs at Mieza. The only reason Aristotle consented to such duty, was because Philip agreed to rebuild the philosopher's hometown of Stageira, which the king had razed, while also freeing those he had enslaved. Also attending said classroom were Ptolemy, Hephaestion, and Cassander, Alexander's future generals. While the young student loved Homer's *Odyssey*, he carried the *Iliad* with him on his conquests as if he was reliving it.

At age sixteen, Alexander's formal education was concluded. His father was at war with Byzantium and he left his son in charge of Macedon as his regent. And during Philip's absence, the heir apparent had the opportunity to prove his metal when the Thracians revolted. He successfully exiled them, colonizing their territory with Greeks while founding a city he called "Alexandropolis."

Shortly thereafter, Philip sent the teenage Alexander off with troops to quell revolts in southern Thrace, which was due east of Macedon, and thus north of the 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 allegedly had the audacity to cultivate Apollo's sacred land near Delphi and thus had to be punished. But while in pursuit, Alexander was met by an Illyria invasion into Macedonia which he repulsed.

In 338 BCE, when Alexander was eighteen, he joined his father on a march through Thermopylae, where they suppressed Theban resistance. But while en route to Athens, the Athenians voted to league with Thebes against Macedon. The battle for control of the Peloponnese commenced in Chaeronea, 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. But rather than fighting, Sparta during meeting at Corinth, negotiated a Hellenic Alliance whereby they agreed to name the Macedonian king “*Hegemon* – Supreme Allied Commander.” The stated purpose of the League of Corinth was to attack the Persian Empire.

But there were some glitches on the way to war. Back in Pella, Philip married Cleopatra 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’s part, rose up and would have run his son through; but by good fortune for them both, either his over-hasty rage, or the wine he had drunk, made his foot slip, so that he fell down on the floor. At which Alexander reproachfully insulted over him: ‘See there,’ said he, ‘the man who makes preparations to pass out of Europe into Asia, overturned in passing from one seat to another.’”

Not as courageous as he is made out to be, our Goat fled Macedon with his mother, dropping her off in Dodona, the capital of the Molossians. This kingdom along the Aegean Sea in northwestern Greece, is most noted for its misfortune. A century and a half from this date, vengeful Romans would enslave one-hundred and fifty thousand Molossians in the process of annexing their land. But on this day, Alexander continued north into Illyria, which wasn’t the brightest move since he had fought against them the previous year. Illyrian was also Hellenistic, and thus as likely to be allied with as antagonistic toward their brethren. At the time, this kingdom bordered the Adriatic Sea in the Balkans, stretching from present day Albania to Croatia and including Montenegro, Bosnia and Herzegovina. Without conflict or conquest, the Goat in Dany’el’s prophecy, now age twenty, left two years after his strategic retreat, traveling back to meet his father in Macedonia.

But all was not well. This was not Camelot. The Persian governor of Caria, 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 had Alexander propose to her, marrying him instead. But getting wind of this, Philip squashed their wedding plans, simultaneously exiling most all of Alexander’s allies, while scolding his son. Turned out to be the wrong approach. His son didn’t take criticism well and his fourth wife wasn’t to be toyed with.

Immediately thereafter, Philip was assassinated by the captain of his bodyguards, Pausanias, while attending another wedding, this one down the coast in Aegae. And while there is no contemporary explanation for the coup, the most rational explanation is that it was inspired by Olympias and Alexander. The lone account of the intrigue was provided by Diodorus two centuries thereafter. He claims that Pausanias and Philip were lovers, but when Philip discarded the boy for one of General Attalus's companions, the lover felt scorned and shamed. So Pausanias began publicly insulting his rival for the king's affections. Embarrassed, Attalus's friend committed suicide, enraging the general who had Pausanias raped. This, thereby, qualified Pausanias as the perfect pasty for Olympias and Alexander to play. But whatever the motivation, dead men would tell no tales. Moments after the murder, as Pausanias was making his escape, Alexander's men came upon him and killed him, crucifying his corpse for public sympathy.

Alexander was proclaimed king by the aristocracy and army. And in true Greek and Roman fashion, he commenced his reign by eliminating potential rivals, executing his next of kin. Olympias also participated, having Cleopatra Eurydice and her daughter, Europa, burned alive. Lovely. Alexander only spared Arrhidaeus, who was mentally disabled as a result of being poisoned by Olympias. He then ordered General Attalus, who had insulted him, to be executed.

News of the king's death roused Thebes, Athens, Thessaly, and Thrace to rebel – opting out of the treaty they had fashioned with Philip. Alexander rode off leading three-thousand Macedonian cavalry to Thessaly (located in central Greece along the shores of the Aegean). Finding the Thessalian army in a pass between Mount Olympus and Mount Ossa, he surprised them, forcing their surrender, by maneuvering his cavalry to their unprotected rear. Adding their cavalry to his own, the Goat strode south towards the Peloponnese. At Thermopylae, he negotiated an alliance, before riding on to Corinth, where he was afforded the same Supreme Allied Commander title once bequeathed to his. Thereafter, Athens pleaded for peace.

Alexander's next move was north. In 335 BCE he marched into Thrace (present-day Bulgaria and Romania), defeating the Thracian forces just north of the Macedonian border. He would fight the Triballi and Getae next, defeating them in the Balkans along the Danube. This would have put our Goat one-hundred miles north of present-day Macedonia. It would be as far northward from home as he would ever roam. From there, Alexander headed west, returning to Illyria, which borders the Aegean Sea north of Greece. And while he would also defeat his once hospitable host, this was as far west as Alexander would travel.

From here, now that he had the northern and western frontier of Macedon secure, his every move would be south and east.

Immediately turning south, Alexander sought to suppress yet another Greek rebellion, this one perpetrated by Thebes again, and to a lesser degree, Athens. Alexander razed the city, distributing its land among its neighbors, and in the process prompting Athens to capitulate. It was an especially vicious tactic, one which Alexander would deploy over and over again. While imposing himself on others, given that he could have tried to be loved or feared, the Macedon always preferred fear.

With Greece secure, Alexander set off to engage Darius, crossing the Hellespont (known as the Dardanelles today) in 334 CE with just shy of fifty-thousand soldiers aboard one-hundred twenty ships. His army was comprised of troops from Macedon and other Greek city-states, a significant number of mercenaries, and feudally conscripted men and boys from Thrace, Paionia, and Illyria.

In his first largely symbolic act, the Macedon king threw a spear into Asian soil, declaring that it was his, a gift from the gods. The initial contact against an actual foe that could return his volley occurred at Granicus, near the site of ancient Troy (on the Aegean Sea just south of the Dardanelles). Alexander was reliving the Iliad.

This battle was notable for a number of reasons. A substantial portion of the opposing force, including their leader, Memnon, were Greek mercenaries. Also interesting, Alexander received a debilitating blow inflicted by a Persian nobleman as the battle began, and only survived because one of his men intervened. But nonetheless, by driving his cavalry into the heart of the Persian line, the Macedonians caused it to buckle, killing the opposing officers in the process. This prompted a Persian retreat, wherein four-thousand were killed, Immortals among them. This left the Greek mercenaries vulnerable. So they tried to surrender, laying down their arms, but Alexander would have none of it. He ordered his infantry to systematically murder eighteen-thousand unarmed Greeks, sending two-thousand back home as slaves to do hard labor in Macedon. Along with the slaves, the king sent three-hundred sets of Persian officer armor to the Parthenon as an oblation to Athena. It was hardly heroic.

At this point, Alexander accepted the surrender of the Persian provincial capital in Sardis, some one-hundred-fifty miles south of the battlefield, confiscating its treasury. He then proceeded along the Ionian coast, devoting four months to successfully besieging and capturing Halicarnassus. From there he proceeded further south, securing the Aegean coast of Persia. This course of action

cut Persia off from all but one Aegean and Mediterranean port, and thus from resupply. But more importantly, it all but negated the vastly superior Persian fleet.

Now traveling due east along the southern Mediterranean coast of Asia Minor, in today's Turkey, Alexander was able to convince the academic city of Termessos to surrender without a fight. Thereafter, in the ancient Phrygian capital of Gordium, Alexander "resolved" the heretofore unsolvable Gordian Knot, making him the stuff of legend. In actuality, it had nothing to do with intellect. Rather than unravel it, all he did was hack the knot apart with his sword.

Then in Tarsus, Paul's hometown, Alexander learned that Darius was amassing a large army in Babylon. So recognizing that his prey would seek to deploy the Persian fleet to supply and equip his troops, our Goat dispatched General Parmenion with part of his army to the Gulf of Issus, the one remaining Persian port in the Mediterranean. It is located just above the modern border between Turkey and Syria. At the same time, Darius was fast approaching from the southwest.

Meeting up with Parmenion south of Issus, Alexander positioned his troops in the Pass of Jonah, which Darius circumnavigated, fooling the Macedon king. Arriving in Issus unopposed, Darius promptly cut off the hands of those Alexander had left at the port. Darius also recognized that by bypassing his foe's trap, he had maneuvered his superior army to the Macedon rear, effectively blocking their supply lines.

Thereupon, Darius moved south and Alexander north, meeting at the Pinarus River – a battlefield way too small to accommodate the Persian army, which consisted of seventy-thousand Peltasts, and ten-thousand each Immortals, Greek mercenaries, and cavalry. The Macedon army was half that size.

Advancing through the Pillar of Jonah, Alexander led his Companion cavalry. He set his Thessalian cavalry on the left of his Phalanx with Parmenion in command. The Persian cavalry crossed the river and charged directly into Parmenion's troops, attacking the enemy's right flank as they had near Troy. And again, Alexander, rather than reinforcing his outmanned comrade, charged into the center of the Persian line, causing Darius to flee. But then as he would do in the next engagement, rather than pursuing and finishing his rival, Alexander returned to rescue portions of his army that were now vulnerable. He accomplished this by flanking the opposing Greek mercenaries. The remaining Persian troops, noticing that their king had retreated, abandoned their positions and were slaughtered as they fled. The Greek cavalry pursued them until dark, killing untold thousands.

As the battle concluded, Alexander captured Darius's wife, his daughters, one of which he married, his mother, and the Persian war chest, including untold

riches. Darius immediately offered Alexander a treaty that included all of the lands the Persians had already lost and a ransom of ten-thousand talents (\$250 million) for his family. But the Macedon king replied by saying that he was now king of Asia, and he alone decided territorial divisions.

The Siege of Tyre followed. As an island city off the Phoenician coast, it was impervious to his army. So after squandering seven months pursuing a blockade, and sacrificing his own men, Alexander built a causeway that finally allowed his army to breach the city's fortifications. But our Goat had squandered so much time seeking the treasure of the city, when he finally prevailed he massacred eight-thousand men and boys, crucifying two-thousand more on the beach. He then enslaved the remaining thirty-thousand residents, mostly women and children, and sold them as if they were his property in chains.

Now an egomaniac and savage, Alexander was out of control. Even when Darius offered to surrender unconditionally, the Macedon refused, preferring to hunt him down and kill him. Darius would offer Alexander all of Persia west of the Euphrates River and a ransom of thirty-thousand talents (\$750 million) for his family, excluding his eldest daughter, whom he ceded to his rival. But it wasn't enough. Nothing would satisfy the man who would be god.

Alexander proceeded to take control of Syria and Phoenicia. After the horror of Tyre, most every city, community, and town en route to Egypt surrendered without a fight – with the exception of Gaza. The elevated geography and the heavy fortifications caused the Macedonian engineers to tell Alexander that the Egyptian outpost was unassailable. But Alexander, believing that he was a god, anticipated a miracle. Three assaults later and at the loss of many men, the Greeks succeeded. And as in Tyre, every man was systematically exterminated while every woman and child was sold into slavery. It wasn't much of a legacy for the leader of a nation considered the birthplace of democracy, of political freedom, and philosophy.

With advanced billing, the Greek killing machine proceeded into Egypt in late 332 BCE. Hearing what had happened to their compatriots next door in Gaza, Egyptians hailed Alexander as the “Master of the Universe.” He was proclaimed: “Son of Amun.” So thrilled with his new identity, Alexander promoted the myth for the remainder of his life that he was the son of “Zeus – Ammon,” adorning himself with “Ram's Horns” as a symbol of his divinity, while minting coins which addressed him as such.

Leaving Egypt in 331 BCE, the murderous man who would be god marched northeast toward Mesopotamia where he would defeat Darius a final time. And since we have already reviewed the prelude, tactics, and aftermath of this battle, let's pick up the story with what happened next. Just as this prophecy commenced

in Susa, that is where Alexander headed after vanquishing his adversary. It is in Susa that our Goat captured the treasure, over one billion dollars, that prompted God to speak of his wealth. But it wasn't enough. Alexander raced to Persepolis, where he allowed his troops to loot the city for months days while he luxuriated in the Palace of Xerxes, once again counting the talents in the city's treasury as his own. Thereafter, he had his men burn what they could not carry away.

It was only then that Alexander decided to pursue Darius. He initially chased him into Media and then throughout Parthia. It was then that Darius, in the midst of trying to stir his surviving troops, was murdered by Bessus, one of his generals, depriving the Macedon of the life he most wanted to take. Legend has it that Bessus stabbed Darius just as Alexander strode across the horizon. The reason for the myth is that Alexander would have us believe that with his dying breath, Darius named him to be his successor to the Persian Achaemenid Empire. He then gave him a regal and royal funeral, controlling every aspect of his demise. I suspect he did so to made the coward look heroic, thereby magnifying his own accomplishment. And also there was the matter of Darius's daughters, wife, and mother, all of whom were now part of the Goat's entourage.

With Darius dead and buried, Alexander decided to toy with Bessus. Leading his army on a grand tour of central Asia, Alexander founded a succession of new cities along the way, all of which he named "Alexandria." Two of these included Kandahar, Afghanistan and Furthest Alexandria in Tajikistan. Much of his time, however, was spent ineffectually chasing his foe over the mountains and through the valleys of Parthia and Scythia in today's Afghanistan – traversing the inhospitable realm from west to east and south to north to no avail. He neither conquered the place nor confronted his new rival.

Ultimately, Bessus was betrayed in 329 by the Spitamenes, a nomadic militia, who handed him over to Ptolemy for execution. This was evidently unsatisfactory for Alexander, so he went after the Spitamenes and their ilk, the Scythians, defeating both along the borders of Uzbekistan, Tajikistan, Kyrgyzstan, and Kazakhstan, not far from Tashkent. It was hardly a blaze of glory, however. Around twelve-hundred adversarial nomads were ultimately pinned down, surrounded, and killed, with one-hundred-fifty migrants enslaved.

But the Goat was duly impressed. He bequeathed upon himself the Persian title "*Shah-an-shah* – King of Kings." He changed from Greek to Persian attire. Those who sought an audience with him were required to kiss his ring and prostrate themselves to the ground in his presence. He became Allah.

As such, Alexander, when not pursuing a foreign foe turned on his own. He executed one of his senior officers for failing to disclose a potential conspiracy. He then killed his father to preclude him from seeking revenge. Then he murdered

the man who saved his life during his first encounter with the Persians near ancient Troy. Evidently, Cleitus the Black was critical of Alexander pretending to be a god.

Murdering his own men grew wearisome, and our Goat wanted to kick up his heels and lock his horns one last time. So he decided to conquer India. He began by inviting the chieftains of Gandhara, in today's Pakistan, to submit to his authority. Some complied while others refused. Never a fan of freewill, Alexander led his forces against those tribes which were unwilling to submit, encountering them in the Swat Valley. While the Goat was wounded in the shoulder by an arrow, his troops prevailed over the un-Islamic (unwilling to submit) Pakistanis. Moving on to the Fort of Massaga, after days of bloody fighting, the Goat was wounded yet again, this time in the ankle. Aggravated, Alexander slaughtered the entire population, after which, he buried the city. It has never been found.

Gimpy and limping, the Goat scuffled for the last time against King Porus of the Hindu Paurava Kingdom in the Punjab of today's Pakistan. The only reason for fighting him was that he was in the way. And other than for the men who died there, it was a meaningless confrontation. Alexander lost more men than in any other battle – and for nothing. While he was able to annex the Punjab into Persia, he didn't. Instead he gave Porus some of Persia because he liked the way he fought. In this regard, it is interesting to note that Porus challenged Alexander lone combat. But when Alexander took the bait and charged, he fell off of his horse in the ensuing duel. Then cheating the intent, the Macedon's bodyguards intervened, rescuing their fallen king while capturing Porus. Thereupon, the Pakistanis surrendered in the middle of a battlefield of twenty-four thousand dead and dying combatants. Both of Porus's sons were killed that day and nine-thousand men were captured and enslaved.

Alexander would found several cities in the region, thereafter, naming one after his horse, Bucephalus. Another he called "Nicaea," after the Greek god of Victory, Nike. While this is a different Nicaea than the one celebrated by Christians, they were both named after the same Greek god, providing a telling perspective on the Nicaean Creed.

Weary of the carnage, disgusted by Alexander's antics, the Goat's army rebelled shortly thereafter. The prospect of giving the booty to a defeated foe rather than distributing the spoils among the victors may also have played into the equation. They may also have surmised that the multitudes of Indians now facing them across the Ganges River were far too numerous to fight. But either way, as they glared across the river, Alexander's army mutinied in Bangladesh.

On their long day's journey through hell, Alexander lost a substantial portion of his arm in the Gedrosian Desert in southern Iran before once again arriving in

Susa. Along the way, to keep moral up, the Goat assassinated anyone who complained. It must not have worked, because his troops mutinied again in Opis. Alexander gave appointed Persians in their place. When they begged for his forgiveness, the King of Kings proposed a drunken orgy where Macedonian men were coupled with the finest Persian women.

Thereafter, Alexander traveled to Ecbatana to retrieve the billion dollar Persian treasure he had stashed there for safekeeping. But all the money in the world couldn't mend his broken heart. Alexander's lover, Hephaestion, died, devastating the bisexual warrior. He issued a public decree for mourning as if anyone else cared that his boyfriend was no longer available.

Leaving Susa for Babylon broken hearted, Alexander began planning new conquests. First among them would be Arabia. If his men were cowered at the Ganges River at the sight of too many combatants, there wasn't so much as a stream or horde in the most foreboding of deserts. But it would be for naught. He would die in the Palace of Nebuchadnezzar in Babylon at age thirty-two. But he would not leave this world unscathed. He founded scores of cities that bore his name, and in each he established Greek colonists who disseminated his culture, philosophy, and religion, leaving a prevalent legacy throughout Rome, but especially within the Byzantine Empire and Christianity.

#### אֲדָמָה

As we move deeper into Dany'el's second prophetic vision, we are reminded, as was the case in Yasha'yah 14, that the basis of Satan's rebellion was pride. The spirit now manifest in the Beast, like Alexander from whose legacy he emerged, exalted himself above the Most High. Also consistent with what we were told in Yasha'yah, Heyl ben Shachar doesn't fall alone, but takes a considerable number of the heavenly host with him.

**“And it boasted, exalting itself** (*wa gadal* – grew arrogant) **as far as and up to the eternal** (*'ad*) **spiritual implements of** (*tsaba'* – vast array of envoys and messengers serving in) **the heavenly realm** (*ha shamaym* – the abode of God), **then causing them to fall** (*wa naphal* – out of control, it caused them to be cast out of a higher place to a lower position, falling prostrate) **to earth** (*'erest* – to the material realm) **from** (*min*) **those serving as spiritual implements** (*tsaba'* – vast array of envoys and messengers deployed in a command and control construct) **and from the light of heavenly powers** (*wa min ha kowkab* – out of the highest most enlightened place). **As an aggressor seeking to profane and destroy, it brought great harm to them** (*wa ramac* – causing others to be buried in a grave

they will be crushed and concealed).” (Dany’el / God Judges and Vindicates / Daniel 8:10)

Most bible translations, slavishly parroting the familiar phrasing of the *King James Version*, present the impossible, that the beast “waxed so great” that his ego brought “the stars to the earth.” What they fail to consider is that spiritual beings are comprised of light. Further, as is the case with men and women, spirits who follow Satan bring significant harm upon themselves, and while they are not “trampled” or “stamped upon” as spiritual, non-material beings, they are “profaned,” and thus separated and “concealed” from God.

These fallen spiritual implements are more commonly known as “demons,” even though, other than their status, they are indistinguishable from the spiritual messengers typically referred to as “angels.” They are, however, immortal. So the harm they have brought upon themselves as a result of profaning and destroying the things of God is to be eternally crushed in the black hole that is the inescapable prison of She’owl.

Spiritual messengers, called *mal’ak* in Hebrew, are vastly more powerful than humans because they are comprised of light, which is energy. But they are considerably inferior to humans as well, because they were not afforded freewill. And without it, they can neither love nor be creative. They simply serve, following orders. Considering where they are and whom they are assisting, there are few things better than being one of Yahowah’s implements and envoys, so we ought not feel sorry for them. But, those of us who accept the terms and conditions of the Covenant become God’s children, and as such are royalty, affording us an unlimited array of possibilities. And that comparison is one that helps us understand their situation. The king and his family are free to do, to say, and to go whatever and wherever they want – as are we. But the king’s subjects are not. As is the case with the *mal’ak*, should they disobey an order or transgress an edict, they will be hunted down and deprived of either their property, their liberty, or their life. A private in the military who takes leave without permission will find himself in the brink.

As humans, at least from God’s perspective, we can do and say whatever, and go wherever we would like. And so long as we don’t continuously and deliberately lead people away from Yah by deceiving them, there is no consequence. Life will end in death. There will be no punishment for disregarding the Towrah’s instructions. And that is because we were given freewill. But with “*mal’ak* – spiritual messengers,” without freewill, there is a penalty for rebelling against God. Satan and those who followed him will be separated from God and incarcerated forever.

The reason Yahowah is revealing this to us at this time is because the Beast of the Tribulation does not operate alone. As was the case with Alexander, Rome, Paul, and the Church, these beasts are aided and abetted by Satan and his fellow mutineers. Their rhetoric is inspired by them. Their lives are guided by them. Miraculous deeds are facilitated by them.

The Goat was an exemplar of the Beast. He proclaimed himself the “Son of God,” the “King of Kings,” and “Master of the Universe.” He was an absolute dictator who sought to control the world through force. Those who thought to defy his wishes or rebel against his influence were exterminated. Death and destruction were his constant companions. His family was conniving, paranoid, and dysfunctional. And in his world, the military, the government, his religion, and his economic scheme were indistinguishable, inseparable, and imposed. And let’s not forget the ego. A man sought to be god.

As we move ever closer to the Tribulation, we should expect to hear and see the Adversary’s agenda in men’s words and deeds. We should expect an increase in control, deception, and death. We should expect a decrease in liberty, truth, and that which is conducive to life.

Satan has an ego. He wants to be seen as the Lord, to be worshiped as a god. To accomplish this, he influences the human experience by corrupting and counterfeiting Yahowah’s Word, pretending to be Yahowsha’. It is in this very way that he revealed himself to Paul on the road to Damascus, thereby initiating the most effective and popular counterfeit in human history – Christianity. But as we will discover when we examine Yahowah’s prophecy in Yasha’yah / Isaiah 17, Damascus will be destroyed.

This next statement reveals two things about Yahowsha’, the Prince of Reconciliation, that missed by most Christians. First, He is the “eternal witness,” the living manifestation of Yahowah’s testimony, and thus represents the Towrah. Second, by referring to Him as the “perfect sacrificial offering,” Yahowsha’ is the Lamb of *Pesach*, the Un-Yeasted Bread of *Matsah*, the Firstborn Child of *Bikuwrym*, and the Enriching Gift of *Shabuw’ah*.

The Adversary and his minions will prey upon the Witness aspect of Yahowsha’s nature, attacking the Word that defines Him. And they will claim that their proclamations, policies, and procedures are superior to those that framed Yahowsha’s mission.

**“And even up to the eternal, preying upon the witness of (*wa ‘ad*) the Prince (*sar* – the patron who has the power to prevail, to reign, to govern, and to lead (a reference to Yahowsha’ in Yasha’yah 9:6)) of the spiritual implements (*ha tsaba’* – of the vast array of envoys and messengers who serve), he was boastful and arrogant (*gadal* – he sought glory and status). Then from Him,**

**separating himself** (*wa min*), **he rebelled against, exalting himself above** (*ruwm* – he took action, arrogantly elevating his status beyond, imprudently haughty toward (the subject in the hiphil and hophal stems is caused or influenced by another to force the object of the verb to participate in the action as an understudy while the perfect conjugation reveals that this action is constrained to a specific and limited period of time)) **the enduring means to reach out, perfect, and grow forevermore** (*ha tamyd* – the eternal means to continual innocence and perpetual growth). **And so** (*wa*) **the predetermined basis and firmly established site** (*makown* – the specific place prepared to serve as the enduring foundation of) **of His Sanctuary** (*miqdash* – His Temple which is Set Apart) **was totally cast aside** (*shalak* – it was tossed away (third person masculine singular in the hophal stem indicates that someone who wanted the Prince to become his understudy influenced the beast, while the perfect conjugation limits the duration of his influence)).” (Dany’el / God Judges and Vindicates / Daniel 8:11)

In this passage, biblical translators are wont to make ‘*ad* mean “against.” And yet in the preceding revelation, the Aramaic version of the word was used by Dany’el to describe the Almighty, signifying that He has always existed. In order of preference, the letters Ayn Dalet can convey: “eternal and forever,” “up to and until,” “to prey upon a foe,” or “testimony and witness.” Considering these many options, the safest choice is to incorporate every potential affinity into the translation. And given that they all seem to apply, it’s best not to shortchange God.

The “*sar* – Prince” is a direct reference to Yasha’yah / Isaiah 9:6, where “the child who is born to us and the Son who is given to us” is the “Prince of Reconciliation.” And in that prophetic proclamation, Yahowsha’ is presented as the future manifestation of Almighty God who will facilitate our salvation. Therefore, this beast is exalting himself above the Most High, a boast ascribed to Satan in Yasha’yah 14, thereby identifying this Beast as the Adversary.

Adding to the confusion, the preponderance of English bibles render *ha tamyd* as either “the daily sacrifice” or “the regular sacrifice,” even though *tamyd* doesn’t speak of “daily,” “regular,” or “sacrifice.” A cursory investigation of *tamyd* reveals that it conveys “continuous, constant, uninterrupted, enduring, and eternal,” describing something which is “forevermore into perpetuity.” In this case, and in the next two, it follows the definite article as if a noun but it was spoken as an adverb, one which does not appear to modify the nearest verb, which was “*ruwm* – rebelled against.” The same failed connection is also present with the final deployment of *ha tamyd*, where it neither modifies “*dabar* – spoke” or “*shamem* – stupefies.” So we have a challenge necessitating further evaluation.

*Tamyd* is related to *tamym*, which addresses that which is “totally perfect, wholly without blemish, and entirely complete.” *Tamym* is “a factual and truthful

approach to innocence, becoming upright with integrity.” It in turn is based upon *tamam*, which is the word Yahowah uses in connection with participating in His Covenant when He asks us to “walk to Him and become perfect.”

And while these are interesting clues, the answer to our quest may be found in the verbal root of *tamyd*, which means “to reach out and to stretch out, extending and elongating that which increases and facilitates growth.” Bringing all of these insights together, especially in this context, *ha tamyd* is Yahowah extending Himself and reaching out to us through Yahowsha’ to render us totally perfect, helping us continuously grow, enduring forever, constantly increasing in every way. This is what He accomplished during His fulfillment of *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw’ah*.

As we proceed through the text of the last statement, we are confronted by another disparity between popular translations and the words presented in the text. When scribed in the third person masculine singular, *wa min* typically begins a new sentence and conveys either “Then from Him” or “And separating himself.” The verb which follows, *ruwm*, was also scribed in the third person masculine, and therefore reveals “he rebelled, exalting himself above” someone or something. *Ruwm* speaks of “arrogance in action” and of “inappropriately elevating one’s status beyond what is prudent.” This known, I’m at a loss to explain the *King James Version*, the *New American Standard Bible*, and the *New Living Translation*, which suggest that *wa min ruwm* convey either: “by him the daily sacrifice was taken away,” “and by it removed the regular sacrifice from Him,” or “by canceling the daily sacrifices offered to him.” But at least you are aware of these variations and are better equipped to determine which is more likely accurate.

The conclusion of this statement is intriguing. *Maqowm* speaks of an “established place where someone takes a stand.” It is the very “foundation” upon which everything is built. And since *maqowm* is addressing Yahowah’s Sanctuary, we should expect to see the Towrahless One construct a shrine in a different location for a different purpose.

What follows is already in place. Good Friday has replaced Passover. Easter Sunday has replaced Firstborn Children. Halloween has replaced Trumpets. Thanksgiving has replaced Reconciliations. Christmas has replaced Shelters. Communion and the Eucharist have replaced Un-Yeasted Bread. The myth of Dionysus inherent in the Christian caricature of “Jesus Christ” has replaced the truth. Barely one in a million people follow Yahowsha’s example and respond to Yahowah’s invitation and meet with Him on the days He as designated for the reason He articulated.

So while there may be some additional new patriotic, political, and religious, holidays that the world will celebrate, so long as most miss meeting with Yah when He has requested, it won't make any difference.

**“And the spiritual implements (*wa tsaba*’ – of the vast array of envoys and messengers now engaged in the battle) were given over to the control of another (*nathan*) against (*‘al*) the enduring means to reach out, perfect, and grow forevermore (*ha thamyd* – the uninterrupted and eternal means to continual innocence and perpetual growth). In rebellion (*ba pasha*’ – in revolt, to step out in clear defiance of authority, marching in a manner wholly contrary to the established standard), they were certainly cast down (*shalak ‘emeth* – they were truthfully and accordingly thrown out) to the earth (*‘erets* – to the material realm). And they engaged (*wa ‘asah* – they acted for a constrained period of time (*qal* perfect)) to accomplish their goal (*wa tsalah* – to advance their cause (in the hiphil perfect, the fallen implements for a limited period of time will cause those they influence to view success similarly)).” (Dany’el / God Judges and Vindicates / Daniel 8:12)**

As a consequence of rebelling, Satan and his fallen cadre of demons were cast out of the abode of God and down to earth where they have sought to mislead mankind into worshipping them as if they were gods. Their penalty for doing this will be eternal incarceration. And as Yahowah has indicated, they have accomplished their goal. As few as one in a million souls chooses to engage in the Covenant.

There are a variety of ways Satan misleads, but most involve misinformation, corruption, half-truths, and counterfeit. And his favorite medium is religion, although he is also effective in academia, philosophy, patriotism, politics, economic schemes, and within the military. His most effective voices have been Paul, Hadrian, Akiba, Constantine, Theodosius, and Muhammad.

In this next pronouncement, “*‘echad qadowsh* – one of the Set Apart” represents a member of Yahowah’s Covenant family who was appalled by what he was witnessing along with Dany’el. Then by comparison, “*‘echad qadowsh la ha palimony* – the One specifically and uniquely Set-Apart,” is Yahowsha’ –the “spoken Word.” One is asking the other how long He is going to allow Satan and the Beast to stupefy the world regarding His nature and purpose – especially regarding His role during *Pesach* and *Matsah* leading to *Bikuwrym*. He also wants to know how long He is going to allow the set apart, His children who are still on Earth, to be tormented by this appalling cast of characters. The answer can be no longer than seven years, the entire length of the tribulation, but there is no reason to speculate because in a moment we will know precisely.

But before we evaluate this statement, a word of warning. This following translation differs substantially from those found in most English bibles. First, most don't distinguish between “‘*echad qadowsh* – one of the set apart” and ‘*echad qadowsh la ha palimony*, which designates “one, singular and specific individual who is uniquely set apart.” They are wont to infer that one “saint” was overheard chatting with another “saint,” when there are no saints and one phrase is clearly distinct from the other.

Second, once again the preponderance of English bibles render *ha tamyd* as either “the daily sacrifice” or “the regular sacrifice,” even though *tamyd* doesn't speak of “daily,” “regular,” or “sacrifice.” So once again, I've chosen to render it in accordance with its etymology.

While this is a lot to process, especially before we have even considered the passage, there is a third material variation between popular bible translations and what the words themselves reveal. The KJV, NASB, and NLT all render *qodesh* as “sanctuary” when the word actually addresses something which is “set apart,” as is the case with the “*Ruwach Qodesh* – Set-Apart Spirit” and the Covenant's children, who are “set apart” from the world and unto God.

**“And then I heard (*wa shama*) one of the Set Apart (*'echad qadowsh* – the first of the prepared and devoted ones) **speaking** (*dabar* – communicating using words and language), **and he asked** (*'amar* – he said) **of** (*la* – while approaching) **the One specifically and uniquely Set-Apart** (*'echad qadowsh la ha palimony* – the first, certain, particular, and most Set Apart), **who spoke the Word** (*ha dabar* – who declared the word), **‘For how long will this revelation regarding** (*matay chazown 'ad* – will the prophetic vision and communication of) **the enduring means to reach out, perfect, and grow forevermore** (*ha tamyd* – the eternal means to continual innocence and perpetual growth) **and this revolting rebellion and transgression** (*wa ha pasha* – and the defiant conflict and the offensive crime) **which stupefies and devastates** (*shamem* – ravages and ruins, leaves destitute and deserted, astounds and appalls) **last** (*matay*), **which allows** (*nathan* – which causes) **even the set apart** (*wa qodesh* – the set-apart people, place, or sanctuary) **and** (*wa*) **the spiritual implements** (*tsaba* – the vast array of envoys and messengers who follow orders and engage in spiritual endeavors as implements) **to be tread upon** (*miramac* – to be trample, oppressed, and subjugated (presented as a noun, not a verb))?” (Dany'el / God Judges and Vindicates / Daniel 8:13)**

The Beast in an alliance with Satan are defiantly rebelling against God in the most devastating and stupefying manner, astounding and ravaging the world by corrupting the means to salvation. This is precisely what Christianity has done, negating what believers seek by replacing Yahowah's means to eternal life with religious alternatives. Even worse, this statement infers that the Beast will revisit

the edicts of Rome and its Church, outlawing Yahowah's Feasts while oppressing His people. We should expect a third iteration of Hadrian and Theodosius.

It is easy to see why those who are Towrah observant during this time will be persecuted, but the subjugation the Yah's spiritual messengers is less obvious. I suspect that this is actual spiritual warfare, where the envoys assigned the tasks of conveying God's message and protecting His children will be under constant attack.

**“And He said to me** (*wa ‘amar ‘ely* – then He provided this answer for me), **‘Until the sunsets and the sunrises over** (*‘ad ‘ereb ‘boqer* – throughout the time of darkness without the light over the course of, as far as evening to morning, to the extent of dusk to dawn, extending from the bargain which precipitates the decline and desolation of the Arab Sunset until the arrival of the Light upon) **two-thousand three hundred times** (*‘elephym wa shalyshy me’ah* – thousands and three hundred ( $2,300 / 365 = 6.3$  years: six years four months or  $2,300 / 360 = 6.5$  years: six years six months)), **then the set apart** (*qodesh* – the set-apart people, place, or sanctuary) **will be completely vindicated** (*tsadaq* – (in the niphal stem, perfect conjugation, and consecutive mood, the set apart will passively, yet actually, be proven totally innocent, becoming righteous as a result of the decisions they have made)).” (Dany’el / God Judges and Vindicates / Daniel 8:14)

In Dany’el 9, we are provided with an accounting that specifies the exact interval of time between the official Babylonian decree freeing Yisra’elites to return and rebuild the Temple to the precise day the living manifestation of the Temple, Yahowsha’, will arrive in Yaruwshalaim as the Passover Lamb. That accounting was predicated upon a 360-day prophetic year. Therefore, just as Babylon endured 66 years, its tarnished legacy will darken our world for another six years and six months. And since Yahowsha’ told Yahowchanan that the number associated with the Beast will be 666, it is interesting to note that 666 years transpired between the time Yahowah told Chabaquwq / Habakkuk that Sha’uwl, known to Christians as “Paul,” would be the “plague of death,” and the time the prototype for the Beast penned his first poisoned epistle. Six is the number of man, a carbon-based life form (atomic number 6) created on the sixth day. Triple sixes would therefore represent a beast of a man possessed by the same demon that plagued Paul, with this evil union striving to reestablish all that was wrong with Babylon.

Since it is now extremely relevant, the prophetic warning issued 666 years before Sha’uwl / Paul beguiled the world reads...

**“Pay attention, he will be puffed up with false pride. His soul, it is not right nor straightforward in him. So, through trust and reliance, by being**

**firmly established and upheld by that which is dependable and truthful, those who are upright and vindicated live**

**Moreover, because the intoxicating wine and inebriating spirit of the man of deceptive infidelity and treacherous betrayal is a high-minded moral failure, and his is arrogant and meritless presumption, he will not rest, find peace, nor live, whoever is open to the broad path, the duplicitous and improper way, associated with Sha'awl.**

**He and his soul are like the plague of death. And so those who are brought together by him, receiving him, will never be satisfied. All of the Gentiles will gather together unto him, all of the people from different races and nations in different places.**

**But they do not ask questions, any of them, about him. Terse references to the word they lift up as taunts to ridicule, with implied associations that mock, controlling through comparison and counterfeit, along with allusive sayings with derisive words arrogantly conveyed.**

**There are hard and perplexing questions which need to be asked of him, and double dealings to be known regarding him. So they should say, 'Woe to the one who claims to be great so as to increase his offspring, acting like a rabbi, when neither apply to him. For how long will they make pledges based upon his significance, becoming burdened by his testimony?'" (Chabaquwq / Embrace This / Habakkuk 2:4-6)**

**Affirming that Paul's given name was Sha'awl, and that the spirit he met on the road to Damascus cited Dionysus, we find... "I heard a voice saying to me in the Hebrew language, 'Sha'awl, Sha'awl, Why are you actually pursuing me, following me, and really striving with such intense effort to reach me? It's hard, demanding, difficult, and intolerable for you to resist against the goad.'" (Acts 26:14)**

**Also relevant considering what we have just learned, is Paul's admission that he was demon-possessed... "And of the superiority of the magnificent and awe-inspiring aspects of the revelations, therefore, it should be self-evident, in order to not become overly proud, exalting myself beyond what would be justified, there was given to me a sharp goad and troubling thorn in the body, a messenger of Satan, in order to strike and restrain me." (2 Corinthians 12:7)**

**The Beast is going to baffle Christians. He will sound and act like one of them. They will find his rhetoric appealing and his edicts inviting.**

We have been deluged with insights into our past and future. So a little Divine guidance is in order so that we can properly establish our bearings.

**“And while I, Dany’el, was seeing and considering** (*wa hayah ba ra’ah* ‘any Dany’el – then it came to be while being shown and viewing, I, Dany’el) **the revelation** (*‘eth ha chazown* – everything associated with the divine visual prophetic communication), **I desired and sought** (*wa baqas* – I wanted and sought out (the piel imperfect paragogic reveals that Dany’el consistently chose of his own freewill to engage in such a way that it would continually bring about)) **understanding** (*bynah* – discernment derived from making perceptive connections between the things which have been observed and exercising good judgment regarding what has been revealed leading to wisdom, thereby enabling skillful reactions and proper responses to life situations).

**And behold** (*wa hineh* – look then and there, paying especially close attention), **present and standing before me** (*‘amad la neged* – taking a stand as a counterpart for me to approach) **was someone similar in appearance** (*ka mara’ah* – corresponding to a visual manifestation, a pattern, phenomenon, and design which is obvious and lucid, observable and comprehensible; from *ra’ah* – to be seen, inspected, perceived, and considered) **to an exceptional individual being** (*geber* – an especially capable and empowered male individual with human characteristics).” (Dany’el / God Judges and Vindicates / Daniel 8:15)

This *geber* is Gabry’el, the mighty messenger of Yahowah. He is doing what he was conceived to accomplish.

**“I heard the voice** (*wa shama’ qowl* – I listened to the sound of verbal communication) **associated with a person** (*‘adam* – of a man) **providing understanding by making connections within** (*bayn* – bringing it all together to reveal rational insights which lead to discernment and good judgment, leading to a proper and reasoned response at) **‘Uwlay** (*‘Uwlay* – meaning Foolish Leaders; from *‘ewyl* – one who ignorantly and irrationally mocks others when he, himself, is guilty) **and he, Gabry’el** (*wa Gabry’el* – then the Almighty’s exceptionally capable and empowered individual being; a compound of *geber* and *‘el*), **provided an invitation to be called out and to meet** (*qara’* – he announced a summons, designating what should be read and recited, calling out a welcome to invited guests) **by him saying** (*wa ‘amar* – and he answered, proclaiming, promising, and declaring), **‘Understand, making informed and reasonable connections** (*byn* – observe, consider, and discern so as to be intelligent through diligently making accurate and logical associations between related things (scribed in the hiphil stem and imperative mood, Gabry’el is encouraging and

preparing us to know and understand what he knows and understands so as)) **to approach according to this** (*la halaz 'eth* – coming near through demonstrated future references associated with), **the pattern of clear and comprehensible revelations** (*ha mara'ah* – the obvious, apparent, and lucid visual forms and phenomenon which can be readily observed and easily understood).” (Dany’el / God Judges and Vindicates / Daniel 8:16)

The phrasing of this announcement suggests that it represents more than just an explanation. With understanding comes an invitation to meet with God. The means to approach Him becomes comprehensible when we make reasonable connections regarding the things we are learning.

**“And he came** (*wa bow'*), **positioning himself right beside me** (*'omed 'etsel*), **but in the process of coming to me** (*wa ba bow'*), **I became terrified** (*ba'ath* – afraid, overwhelmed, and fearful, trembling), **and so I fell prostrate on my face** (*wa naphal 'al panah*). **Then he said to me** (*wa 'amar 'el*), **‘Use the ability to closely examine and carefully consider information to comprehend, to teach and instruct, making connections which lead to understanding** (*byn* – be observant and discerning, deriving wisdom through intelligent connections), **child of mankind** (*ben 'adam* – son of man) **because indeed** (*ky*), **the prophetic revelation** (*ha chazown* – the communicative vision) **is for events transpiring toward the end of time** (*la 'eth qets* – is for things which will occur near the completion of this duration of time).” (Dany’el / God Judges and Vindicates / Daniel 8:17)

Much of what has been revealed occurred long ago, so for these things to transpire again in our future, the horrible history of Babylon, Persia, Greece, and Rome will be reprised, tormenting the world once again during last days. And that makes everything we have learned about these beasts relevant, with history prophetic and poised to repeat itself.

**“Then in the process of sharing the Word with me** (*wa ba dabar 'im* – and along with him speaking with me (in the piel perfect, Gabry’el enabled Dany’el to fully comprehend the communication)) **while I was lying face down on the ground** (*radam 'al paneh 'erets* – as I lie still, my face in the dirt), **he touched me** (*naga' ba* – he made contact with me) **and he helped me stand** (*wa 'amad* – he encouraged and assisted me so that I could stand forever (in the hiphil stem and imperfect conjugation, Gabry’el enabled Dany’el to be more like him, functioning as an understudy, participating in the ongoing process of standing upright, of taking a stand, and of being eternally present, accounted for, and sustained, thereby enduring forever)), **with me upright alongside God at my assigned post** (*'al 'omed* – with me standing up for the Almighty’s position and before the Mighty One’s place for taking a stand).” (Dany’el / God Judges and Vindicates / Daniel 8:18)

Since God, Himself, doesn't want us bowing down before Him, the greatest of His messengers is opposed to it as well. Everything Yahowah has said and done was designed to lift us up so that we could stand. The entire purpose is defeated when we fall back down.

**“And he said (*wa ‘amar*), ‘Look at me (*hineh* – look up and pay attention to me). I will help you come to know and understand (*yada’* – I will provide information which will facilitate familiarity and awareness, revealing what can be perceived through discerning discovery (in the *hiphil* stem the speaker is enabling the listener to participate in the voyage of discovery, and in the participle form, the listener is being transformed into a perceptive individual who knows and understands), accordingly (*‘eth*), that which will occur (*‘asher hayah*) during the final period (*ba ‘acharyth* – in the distant future and throughout the last days) of abominable denunciations and extreme indignation (*ha za’am* – of acute annoyance and righteous anger and of infuriating aggravation and warranted wrath; from *za’am* – of abhorrent and defiant speech), which is surely and truly forthcoming leading up to (*ky la*) the final Appointed Meeting Time (*qets mow’ed* – the concluding designated Mow’ed).” (Dany’el / God Judges and Vindicates / Daniel 8:19)**

When we “look” at God’s message and messenger we come to know. Then when we think, making the proper connections, we come to understand. There are no shortcuts and no other way. This is important because without knowing there can be no trust and without understanding reliance is impossible – wholly negating the merit of freewill and the path home God has provided.

The “abominable denunciations” which will plague the last days are all designed to corrupt Yahowah’s message, confusing the gullible so that they are caught unaware. In this regard, not only with the Beast criminalize the observation of Yahowah’s Appointed Meeting Times, he will impose his own plan, causing the preponderance of people to be caught by surprise when God returns on His schedule. And rather than greeting Him as one of His children on *Yowm Kippurym*, the Day of Reconciliation, in Year 6000 Yah (sunset in Yaruwshalaim on October 2<sup>nd</sup>, 2033), they will be incinerated by His Light. God has a plan. It is set in stone. He will remain Towrah observant, doing what He has promised, when He has promised, where He has promised.

Recognizing that everything we have considered will transpire again, we now know where we should look in our past to see our future.

**“The ram (*ha ‘ayl* – the ruler) which you saw (*‘asher ra’ah*), the Lord of (*ba’al* – the one owning and possessing, the master who controls) the two horns (*ha qerenym* – the two powers), are the kings (*melek* – governments and kingdoms) of Maday / Media (*Maday* – meaning Middle Land, transliterated**

Media, ancient nation south of the Caspian Sea in today's north-central Iran between Assyria and Persia) **and** (*wa*) **Parac / Persia** (*Parac* – meaning Tear Apart, Break Up, and Divide, transliterated Persia, located in today's southwest Iran).” (Dany’el / God Judges and Vindicates / Daniel 8:20)

Before we reflect upon Median and Persian history, keep in mind that this prophecy was revealed to Dany’el in 553 BCE in Babylon. The Assyrians had been conquered by his captors fifty-seven years earlier – which is why that former superpower wasn’t included in this prophecy. But the Medes, a nation born out of the Assyrian defeat, were still formidable as was Babylon. And yet within five years, Persia would conquer Media and within sixteen years, they would control Babylonia.

After the fall of the Assyrian Empire, between 616 and 605 BCE, the first Median state was formed. Along with Babylonia, Lydia, and Egypt, Media became one of the four powers of its day. It grew by annexing considerable territory, much of it coming as a result of its role in the capture of Nineveh. But Media couldn’t handle prosperity. The kingdom was conquered in 550 BCE by Cyrus the Great, thereby establishing the Persian Achaemenid Empire. Interesting, however, during their brief flirtation with the flame of power, the Medes, like Constantine nearly a millennia later, marched to Mithras – the Unconquerable Sun.

Under Cyrus, who reigned from 559 to 530 BCE, the Persians defeated Lydia in 547 and Babylonia in 539. After moving his capital to Babylon, Cyrus expanded his empire to rule over significant portions of the ancient world. By 500 BCE, following the conquest of Egypt in 525 BCE, Persia stretched from the Indus Valley in the east (running through today’s India, Pakistan, and China) to Thrace in the north (comprised of portions of today’s Bulgaria, northwestern Turkey, and northeastern Greece), and from Macedonia in the west (which at the time stretched from the Adriatic to the Aegean and across the Balkans) to Libya, Egypt, Israel, Jordan, Lebanon, Syria, and all of Turkey along the Mediterranean Sea. At its heart it covered all of Iran, Iraq, Kuwait, Armenia, Georgia, Azerbaijan, Afghanistan, the northern rim of Arabia, Oman, the United Arab Emirates, as well as much of the Caucasus region around the Caspian Sea. The Persians controlled eight million square miles and fifty million people.

Persia would be most noted for its antagonism toward the Greek city states, its emancipation of Jewish slaves from Babylon, and for its insistence on an official language, in their case, Aramaic. As we have learned, Persia was ultimately defeated by Alexander the Great following the Macedonian’s invasion in 334 BCE. The kingdom, which was then under the dominion of Darius III, was divided into the Ptolemaic Kingdom and the Seleucid Empire following Alexander’s death.

Some might say, as was the case with Rome incorporating Greek philosophy, Babylonia conquered Persia, because the Persians were quickly infected with the Babylonian religion, just as the Romans fell prey to Greek thinking. Babylon became Persia and Persia became Greece. Greece became Rome as surely as Rome became Christianity.

Remembering that this prophecy was revealed two hundred years before these events transpired, we now find Gabry'el identifying the goat as Greece. But as was the case with this empire, it was an extension of one man that history would consider especially great. This then is the tale of Alexander the Great, circa 356 to 323 BCE.

**“And the goat (*wa ha tsaphyr*), the powerful horned male (*ha sa'yr*), is the king (*melek* – ruler of the government and kingdom) of Yowan / Ionian Greece (*Yowan* – meaning to Imbibe Wine, transliterated Ionian, and thus Greece). The great horn (*wa ha qeren ha gadowl* – and the most important leader) which is positioned between (*'asher byn*) its eyes (*'ayn*) is the first and foremost (*huw' ha ri'shown*) king (*melek*).”** (Dany'el / God Judges and Vindicates / Daniel 8:21)

The Assyrians referred to Greece as *Yowanu*, from which we get Ionians. Similarly, the Egyptians called Greece *Yawana*. In Greek, Greece was known as “Ἰωάν – Ioean” and “Ελλάς – Ellas,” further affirming the identity of this nation and leader.

Since it is instructive, Yowan is initially listed as the grandson of Noah through Yapheth in Bare'syth 10:2, along with other tawdry characters: Gomer, Magog, Madai, Tubal, Meshech, and Tiras. Yawan is associated with Greece and associated islands in Yasha'yah 66:19, when Yahowah says that Yowan and its distant isles have not yet heard of His renown. Yachezq'el / Ezekiel then says that Yowan, like Tubal and Meshech (Turkey), were merchants, trading men and brass vessels in their markets. Zakaryah / Zechariah, speaking of Yahowah's relationship with Yahuwdah and Yisra'el, reveals that Yowan / Greece would “produce a mighty man with a sword” who would “come against His sons.”

Now addressing how the death of Alexander led not to succession, but instead to the unauthorized division of his conquests among the generals who had served under him, we find the cause of this controversial man's death...

**“And he was injured by internal membranes rupturing (*wa ha shabar* – he was broken, suffering ruptures that shattered him, he was afflicted, suffering physical harm, crushed, smashed, and destroyed, breaking down and ceasing to exist; the same three letters can be vocalized *sheber* – crippling injury which destroys by breaking apart). And then four presented and appointed themselves (*wa 'amad 'arba'* – four arose and stood up, taking a stand by placing themselves in charge) in his place (*tachath* – instead of him after being under him**

(note: the pronoun is actually feminine because it is addressing qeren, the horn / leader)). **Four** (*'arba'*) **empires** (*malkuwth* – kingdoms, realms, and monarchal or dictatorial governments) **comprised of many races from many places** (*min gowy* – from a nation with diverse cultures, religions, and geographic location) **were appointed** (*'amad* – will be assigned), **but not with** (*wa lo' ba*) **his authorization or power** (*koah* – his qualifications, ability, might, status, or influence).” (Dany’el / God Judges and Vindicates / Daniel 8:22)

And this is exactly how it happened, right down to the subtle details which describe the cause of death. The empire was subsequently and yet without authorization divided into four kingdoms. Each was comprised of people from many different races and places, but all were dictatorially ruled by men who had served under the Goat. It is almost as if Gabry’el had witnessed the future and was simply reporting what he had seen.

The young man who was educated by Aristotle at twelve, who first led troops into battle at sixteen, who ascended to the throne at twenty after his father’s assassination, died in Babylon at thirty-two following a drunken stupor. In the process of conquering Persia, he had forged an empire from the eastern Mediterranean to India – the largest in the world. While he never lost a battle, he lost control of himself and his army. They mutinied because they were repulsed that he had adopted Persian customs and was pretending to be a god. And perhaps lost in the mythos of his own divinity, he thought he could cheat death and failed to designate a successor. So within a year of his demise, his empire was shattered into four pieces.

The events leading to Alexander’s death are shrouded in mystery, but nonetheless there are some clues available for consideration. We know that in February 324 BCE, Alexander faced a mutiny at the Ganges River and thereupon ordered his men to march through the desert toward Babylon. After crossing the Tigris River, the Macedonian was met by Babylonian priests, who advised him not to enter the city directly because their deity, Bel (meaning “Lord”) had warned them that to do so immediately would be fatal. The Babylonian clerics also advised him against continuing to march westward, because by doing so he would have to look into the setting sun, an indication of a god’s decline. So the Lord’s priests manipulated the Goat into circumnavigating the city, and entering Babylon via the Royal Gate in the western wall, where he would be facing east.

Just as every soul influenced by the Babylonian religion dies, following this clerical advice probably killed Alexander. The religious route required navigating swampy terrain, where it is likely that Alexander contracted malaria or typhoid fever, both of which were common in the swamps surrounding Babylon, and either of which would have killed him. The evidence available to us strongly suggests that several weeks prior to his death, Alexander contracted a deadly

pathogen sailing through the stagnant and unsanitary waters which were rife with human waste and were breeding grounds for disease.

According to the University of Maryland School of Medicine report of 1998, Alexander likely died of typhoid fever, which, along with malaria, was the leading cause of death in ancient Babylon. In the week before his demise, historical accounts mention chills, sweats, exhaustion and high fever, typical symptoms of both infectious diseases. The Medical Center's report states that Alexander suffered "severe abdominal pain, causing him to cry out in agony."

The reason this is interesting is because both diseases effect the specific symptoms depicted by "*shabar* – injury caused by membranes rupturing and breaking apart." And since "breaking and rupturing" is a strange way to depict a man's death, and especially one who had never lost a battle and who was at the height of his power, an investigation into why *shabar* was chosen to describe his passing may be enlightening – especially since he would have contracted a deadly pathogen by following the counsel of clerics promoting the Babylonian religion.

Malaria is a mosquito-borne disease – and thus common to wet environments where there is stagnant water. Sporozoites in the saliva of female mosquitoes enter the circulatory system and travel to the liver to reproduce. After a brief dormant period, cells begin to burst. Ruptured host cells literally break out of the liver to invade the victim's red blood cells. Normally a person's spleen would destroy such infections, but the parasite circumvents the immune system through adhesive proteins. The body is ravaged, with the bitten individual suffering excruciating physical pain, especially in the joints, and fever so high, it tricks the body into thinking it's cold, prompting shivering convulsions, which all too often lead to coma and death. I contracted this disease attempting to study the Falasha, African Jews, in Gondar, Ethiopia. The joint pain and freezing fever were so debilitating, my body contorted into a fetal position. I was unable to move, even to speak, and in agony, I wasn't sure if I wanted to live or die.

Typhoid, on the other hand, is transmitted by the ingestion of water or food contaminated by human feces. Untreated, the fever follows four stages to death. In the first week, body temperature rises slowly. The victim is drained of energy, suffers excruciating headaches, and can develop an annoying cough. White blood cells diminish, further exhausting the individual. In the second week, the fever rises, often peaking around 104°F, followed by an agitated delirium that could easily be mistaken for a drunken stupor. Especially nauseous smelling, pea-soup green diarrhea follows, emaciating the victim. In the third phase, the intestines burst, causing internal hemorrhaging. This internal breaking apart of the digestive system leads to dehydration and death in the fourth stage.

With these depictions in mind, Gabry'el's use of "*shabar* – injury caused by membranes rupturing and breaking apart," to describe the death of Alexander, seems remarkably appropriate. And it is enlightening because just as Christianity is rife with Babylonian influences, it was those very edits which led to the Goat's demise. He died prematurely because those serving the Lord in the Babylonian religion gave him deadly advice. Rather than walking away from Babylon, as Yahowah requires of His children so that they might live, this arrogant man walked into Babylon and died. In this way, the Greek Alexander, like the Roman Paul, serves as a prototype for the man who will rise to lead mankind away from the truth.

This axis of evil is advanced in this next statement. And in the end, the most lethal weapon will be "*babel* – confusion," the deadly pathogen which still flows out of Babylon by way of Christianity.

**“Then in the end** (*wa ba 'acharyth* – during the last days), **as their empires** (*ka malkuwth* – as their realms over which they reigned) **are concluded** (*tamam* – are finished and ended), **the Rebellious and Defiant One** (*ha pasha'* – the one who leads the revolt, the one who is in opposition, the one who holds a grudge against the ultimate authority, the transgressor (scribed in the participle form and following the definite article, the verb is being used as a descriptive title)) **will present himself, appointing himself** (*'amad* – will take a stand, take charge, and make accusations as) **the authorized embodiment of political, religious, and military power** (*melek* – the royal ruler, the head of the government, the ultimate and unchallenged authority). **His persona** (*paneH* – his presence and appearance, especially his face and mouth) **will be intensely power hungry, greedy and harsh, fierce and fortified** (*'az* – mighty and forceful, ferociously violent and viciously brutal, enormously covetous and prone to defend himself aggressively against attack), **especially skilled in questioning things that aren't easily resolved, promoting confusion** (*byn chydah* – understanding how to impart a paradigm and to teach and instruct a perspective based upon hidden secrets, difficult questions, dark and perplexing statements, and intriguing conspiracies, effectively talking in riddles (scribed in the hiphil participle, which presents a causative effect, with the Rebellious One becoming known for the shrewd way he will influence and manipulate his audience)).” (Dany'el / God Judges and Vindicates / Daniel 8:23)

The Beast of the Tribulation will be known as the “Rebellious One” and the “Defiant One.” He is, of course, rebelling against Yahowah and is defying the Towrah. And as was the case with Paul, he will appoint himself, presenting himself as if he was chosen by god.

We ought not look at *melek* simplistically and render it “king.” At the time this was written, as will be the case for the time it will apply, the *melek* was head

of the government, military, and religion. This was true in Babylon, Persia, Greece, and Rome. It is also invocative of the Tribulation. There will be no distinction between religion and politics, militarism and economics, propaganda and patriotism. They will be deployed in unison to confuse and control.

The personality profile is similar to so many rebellious and defiant, viciously arrogant and egotistical, self-promoting and intensely power-hungry political, religious, and military leaders we have encountered along the way: Nebuchadnezzar, Cyrus, Alexander, Julius, Octavian, Paul, Tiberius, Caligula, Claudius, Nero, Vespasian, Titus, Trajan, Hadrian, Akiba, Commodus, Diocletian, Constantine, and Theodosius. Each of these men were enormously covetous and viciously brutal. But most of all, they were conniving and manipulative, often promoting intriguing conspiracies which fostered confusion. Each and every one of them embodies the persona of the Beast. The more you know about them, the more easily you will recognize him. But more than that, the more we come to learn about these men and the empires they shaped, the better we will understand why Yahowah referred to them as “*chywah* – beasts.” This exercise serves to amplify God’s animosity toward Babylon, and those influenced by its religious, political, and military agenda. It explains why He has asked us to walk away from these things.

As we approach this next installment of relevant information regarding the man considered the “Antichrist” by Christians, and the Transgressor (the One who Leads Astray) by Yahowah, we find him either ‘*atsam* or ‘*etsem* depending upon how these three Hebrew letters are vocalized. ‘*atsam* speaks of “increasing power and vast influence over numerous places and countless people.” It depicts the “deployment of an enormous, crushing, destructive, and threatening force in opposition to others.” But it also means “to shut eyes so tightly a person becomes blind and can no longer see light.” ‘*atsam* can even be used to convey “breaking bones.” And that is the tie in to ‘*etsem* which actually means “bones.” ‘*etsem* is deployed to describe the “human skeleton and backbone.” It is found addressing the “essential essence and coordinating substance of something which is vital to life.”

Beyond the rich pallet of possibilities painted by the verb ‘*atsam* / ‘*etsem*, the following noun, *koah* also conveys a wide array of ideas. That which is *koah* has the “potential to exert a powerful force, to exercise vast authority, and to deploy massive resources and wealth. The *koah* “shout loudly” and have the “capacity to perform impressive miracles.” The secondary connotations are tangentially related, and they are germane in the context of describing a satanic beast. A *koah* is a “unclean cold-blooded animal” and especially a “serpentine reptile.” It can depict anything from a “powerful crocodile with its forceful bite,” to a “venomous snake with debilitating poison,” from a “monitor lizard” which kills by wounding

and infecting its victim to a “chameleon” which miraculously changes its color to blend into its environment. Also relevant, *koah* is the root of *kahad*, which tells us that Satan wants to “conceal” his identity and agenda, “keeping us from knowing” that he is the power behind the Beast so that he can “destroy” the means to know God, “destroying” the Towrah’s credibility, all to “annihilate” as many souls as possible.

Each and every aspect of *koah* appears chosen to vividly describe one of the most anxiously expected and infamous figures in human history – albeit future history. And *koah* is deployed twice in the next sentence, further encouraging us to consider its every connotation. So these things known, let’s err on the side of conveying too many of the possibilities rather than too few...

**“And this powerful and resourceful cold-blooded serpentine chameleon shall grow immensely powerful** (*wa ‘atsam / ‘etsem koah* – then shouting loudly, he will be capable of exercising crushing and debilitating authority with the potential to blind those whose backs he breaks by deploying vast wealth and substantive human resources, altering his appearance to conceal his identity as serpentine (since it was scribed in the qal perfect, he will actually possess this capacity but it will be short lived)), **but not through his own ability, nor exercising his own authority, keeping the source of his power hidden** (*wa lo’ ba koah* – but not of his own accord nor qualifications, concealing his relationship with the serpent, keeping the source of his miraculous power hidden and unknowable to ruin as many as possible).

**So by amazing and astounding miraculous wonders** (*wa pala’ / pale’* – by appearing wonderful, by showing himself to be marvelous, by performing miracles which dumbfound and astonish (the niphil participle depicts a passive means by which the subject is actually known, characterizing him)), **he will corrupt, pervert, and destroy** (*shachath* – he will ravage and ruin in humiliating fashion).

**And he will assume power deploying overwhelming force, granting prosperity while declaring victory** (*wa tsalach* – with an overwhelming persona, he will be forceful, he will engage swiftly and move rapidly, successfully accomplishing his monetary goals by controlling his subjects (inferred by the hiphil stem) for a short period of time (confirmed by the perfect conjugation)), **and he will engage** (*‘asah* – he will act deliberately (qal perfect)) **to ravage and ruin in humiliating fashion** (*shachath* – he will corrupt, pervert, and destroy, manipulating them for a constrained period, ensnaring, entrapping, and burying (hiphil perfect)) **the powerful and mighty as well as the masses** (*‘atsuwm* – vast numbers of individuals, but especially the empowered, blinding them), **but also** (*wa*) **the nation and people of the set-apart ones** (*wa ‘am qadowsh*).” (Dany’el / God Judges and Vindicates / Daniel 8:24)

Paul was '*estem*, a chameleon, or more literally, a wolf in sheep's clothing, pretending to speak for God when actually being adverse to him. He even admitted to such in his letter to Corinth, pretending to blend into his audience, feigning affinity with them to take advantage of them. Following his example, the Beast will act as if a savior, when in fact, he will be a destroyer. Likewise, Satan doesn't want to be known as who he actually is, the Adversary, but instead to be worshipped as if he were God. The Devil's Lord persona is indicative of a serpent pretending to be a shepherd. And this similarity between the founder of the Christian religion and the Transgressor is important because the Towrahless One will not be acting on his own initiative. His immense power will come from *ha satan*.

Paul was similarly inspired and empowered, claiming to have preformed a wide range of "*pala*" – amazing and astounding miraculous wonders." Satan is evil, but hardly impotent. Like all spiritual beings, he wields extraordinary power – as do those he inspires.

*Shachath*, translated "he will corrupt, pervert, and destroy" above, literally denotes "digging a pit to entrap and burry an unsuspecting individual." This indicates that the religious rhetoric promoted by the Transgressor will entrap the unwary, sending them either to their grave in death or to the pit, separated from God.

The Beast is going to *tsalach*, which means that he will be "very aggressive and will strike suddenly." But more than this, he "will be conceited and will capitalize upon a cult of personality to achieve his goals," one of which "will be to enrich himself." *Tsalach*'s association with "being profitable and prospering" is an essential component of the word's etymology. This reveals something many have long suspected. The Towrahless One will consolidate his power during an economic collapse, acting swiftly to propose a monetary plan that will create the illusion of "prosperity."

I am convinced that he will propose a new, international currency which is exclusively electronic, whereby every transaction can be monitored and controlled. And to lure the masses into accepting it and then embracing his economic alternative, he will forgive all debts, personal, corporate, and national. It will cost him nothing, in that they don't owe him the money. It will, however, destroy the banking industry, giving him absolute financial control. It will also entice governments to align with him, because most are hopelessly in debt. In addition, I suspect that he will confiscate the savings of the rich, using their deposits as the backing for his currency. In the process, the Beast will eliminate all potential rivals while gaining absolute control over the populous.

It should be no surprise that the Adversary will use his envoy to humiliate the mighty. It is what he has done throughout the ages. The collective political power, economic influence, and religious authority of hell's inhabitants is impressive. The rich and powerful have been fools to ally themselves with a deceitful hypocrite. As such, the Beast will pervert and corrupt the masses, delivering destruction instead of salvation.

But what are we to make of his influence over the “*‘am qadowsh* – set-apart nation, people, and/or family?” If *‘am* is rendered “nation” or “people,” since the only set-apart nation is Yisra’el and the lone set-apart people are Yisra’elites, the prophetic statement reveals that Satan’s emissary will beguile and pervert Yisra’elites while humbling Yisra’el, corrupting the Promised Land in the process. This will serve to reduce the number of Ya’aqob’s descendants who will ultimately be reconciled upon Yahowah’s return. This potentiality is consistent with other proclamations, whereby God tells us that two out of every three Yisra’elites will die during the Time of Ya’aqob’s Troubles.

However, while Satan can demean members of Yahowah’s set-apart family, he cannot “corrupt or pervert” the children of the Covenant, nor has he the capacity to entrap them spiritually. And yet, he can attack them, and he can kill and bury them physically, albeit temporarily. And the only reason for doing so would be to silence their voices and testimony. This would then put the extended family, country, and people at greater risk.

Based upon this next prophetic statement, if you want to know what the Beast will be like, read Paul’s letters. They may be indistinguishable.

**“And by way of his cunning interpretations and explanations (*wa ‘al sekel* – so through his crafty discretion and clever principles), he will become a powerful and influential force for deceit and deception, deliberately and successfully misleading (*wa tsalach mirmah* – he will rush to prosper, even thrive through aggressive and overpowering treachery and sweeping dishonesty, immediately providing a false impression and beguiling perspective).**

**With his actions (*ba yad* – through his hand, power, influence, and deeds) and in his heart (*wa ba lebab* – according to his perceptions of himself), he will exalt himself, arrogantly boasting (*gadal* – he will claim extraordinarily high status for himself, glorifying and promoting himself), while easily and carelessly (*shalwah* – profitably and thoughtlessly while perpetrating a grand delusion regarding prosperity) he will manipulate and corrupt many (*shachath rabym* – he will consistently ravage and pervert the masses, and destroy multitudes forever in a humiliating fashion, ensnaring, entrapping, and burying vast numbers of people (hiphil imperfect)).**

**Against the Almighty's** (*wa 'al*) **Prince of Princes** (*sar sarym* – Leader of Leaders and Most Important Official), **he will appoint himself** (*'amad* – he will position himself, standing before to make accusations). **And yet in another** (*wa ba 'ephec* – but with another) **hand** (*yad*), **he will be wounded** (*shabar* – he will be injured and broken, violently ruptured).” (Dany’el / God Judges and Vindicates / Daniel 8:25)

By consistently misquoting Yahowah and by deliberately removing His words from their context, Paul misinterpreted most every important aspect of God’s plan, replacing His Torah instructions with his own errant explanations. By doing so, Paul became the most influential person who ever lived. His deliberate deceit successfully misled billions upon billions of souls. While many have been egotistical, few have attempted to justify their megalomania, and yet that is exactly what oozes out of Paul’s letters. Without conscience or concern, Paul manipulated and corrupted more people than anyone in human history.

He has, however, had a rival: Muhammad, at least in the number of people beguiled and the degree of unfounded boasting. But the founder of the Islamic religion was as dumb as the Black Stone that represented his god. No one in their right mind would consider his interpretations or explanations clever or crafty. They were and remain stupid.

In the end, the Beast will rise above Paul and Muhammad. Largely as a result of the increased population, with seven-billion humans inhabiting the planet, and vastly superior communications capabilities, he will lure most everyone to Satan. And he will deploy Paul’s strategy, mimicking the founder of the Christian religion in style, personality, and content.

Most are unaware that Paul pitted himself against the Ma’aseyah Yahowsha’, but it is nonetheless true. He only cited His words once, and that was a misquote. Pauline Doctrine is the antithesis of the Sermon on the Mount. After contradicting something God had conveyed, the contrarian would consistently write: “but I, Paul, say....” And while there are a thousand examples I could cite, consider Yahowsha’s “Call no one on earth your father; you have but one Father in heaven,” (Matthew 23:9) with Paul’s “Even if you should have countless guides to Christ, you do not have many fathers, for I became your father in Christ Jesus through the gospel.” (1 Corinthians 4:15) Beyond bestowing a title upon himself that Yahowsha’ said should never be used in this context, Paul was actually elevating himself above Yahowsha’, because He is the Son, not the Father.

The Beast will be similarly bold. He will claim to be god and mankind’s savior. Like Paul, he will appoint himself. Like Paul, he will challenge Yahowsha’, presenting his words as gospel. And like Paul, he will be wounded and recover, claiming this as one of many miracles.

On the surface, this next statement iterates the obvious...

**“And the vision** (*wa mare’ah* – the comprehensible appearance and phenomenon) **of the evening** (*ha ‘ereb*) **and of the morning** (*wa boqer*) **that he has been told** (*‘asher ‘amar*) **are true** (*‘emeth* – are reliable and trustworthy, dependable and honest, certain and enduring). **And you should seal** (*huw’ wa ‘atah catham* – but you should conceal and close up) **the revelation** (*chazown* – the prophetic communication from God) **for many days to come** (*ky la yowmym rabym*).” (Dany’el / God Judges and Vindicates / Daniel 8:26)

Other than to affirm that God is adverse to the influence of Babylon, Persia, Greece, and Rome, these prophecies wouldn’t have been much help to anyone for a very long time. In fact, apart from understanding Yahowah’s animosity toward religious, political, and militant institutions, they are only marginally beneficial today.

I don’t expect to encounter the Beast. I’ve long since walked away from the things God loathes. So for the past decade, I’ve devoted my attention to correctly and completely conveying Yahowah’s core testimony so that those of you who want to know Him have that opportunity. I’ve chosen to focus on His Towrah Teaching, His Covenant Family, His Invitations to be Called Out, and His fulfilled prophecies so that you can come to know Him and trust Him as I have done.

And for this past decade, I’ve avoided future prophecy. Unless something is on the brink of fulfillment, and the fulfillment is now inevitable, future predictions may tickle curiosities, but they do not prove Yahowah’s existence or that He authored the statements – which is the purpose of prophecy. Additionally, as a general rule, I’ve found that there is less teaching associated with future predictions than past assessments. God reveals His purpose, nature, and plan throughout the prophetic landscape, but less so with those associated with the last days. The reason, I suspect, is that the only hope for those attempting to outlive the Beast is to return to the basics, becoming fluent in the Torah, Covenant, and Invitations. Subtle revelations and illuminating insights will be vastly less important than mere survival – a condition predicated upon and brought about by the Torah, Covenant, and Invitations. So if I’m right, even during the last days, Yahowah’s core message will be substantially more vital, outweighing the benefit of recognizing the Adversary.

But, there was an inference in this last statement which stirs my enthusiasm. Most of what Dany’el saw dealt with the rise and fall of empires long past. And so there are a very limited number of reasons why such revelations might be relevant during our time. And first among them is that these depictions reveal the affinities between the Adversary and the human institutions from which Yahowah

has asked us to disassociate. By recognizing that which God says is bad for us and avoiding those things, we live longer and more fulfilling lives.

Additionally, the the curiosity surrounding the fall of man, the “Antichrist,” “Armageddon,” “Conspiracy Theories,” and “Doom’s Day Preparations” is so wide spread and entrenched, by presenting what Yahowah has to say about the Last Days, some of the curious may be drawn to the Covenant.

The darkness is depressing, but God’s light remains available to those who seek Him. We, like Dany’el, ought to be affected by all of this. What we have witnessed is appalling. And yet this is what man has done to himself lo these many years. Man apart from God is a miserable being. But there is a remedy – Yahowah. So no matter how bleak the circumstance, we are called to stand up and make a difference by sharing His revelation.

**“Then (wa), I (‘any), Dany’el (Dany’el – God Judges and Vindicates), came to be and grow faint (hayah wa chalah) for days (yownym). Then (wa) I arose and stood up (quwm – I was restored, confirmed, and established) as I engaged in and contributed to (wa ‘asah ‘eth – and I acted upon and benefited from, I arranged in order and celebrated) the work of the spiritual messenger (mala’kah – the useful and beneficial message associated with the service of a heavenly representative; from mal’ak – spiritual messenger and heavenly envoy, therefore addressing the purpose of Gabry’el’s explanations on behalf) of the Head of the Kingdom (ha melek – of the King and the Ultimate Authority; from malak – to reign and to exercise the functions of a leader (acknowledging the One whom Gabry’el served and the Father of the Prince of Princes)). But I was appalled (wa shamem – I was dismayed and discouraged) by the vision (‘al ha mare’ah – as a result of the patterns and appearances in the revelation) where understanding was lacking (wa ‘ayn byn – when without comprehension).” (Dany’el / God Judges and Vindicates / Daniel 8:27)**

There is the remote possibility that Dany’el simply got out of bed and did Belsha’tsar’s bidding. But considering the restorative properties of *quwm*, and the fact Dany’el was this repulsive king’s slave, such a supposition would be an odd fit. This is especially true when we recognize that the attitude associated with *quwm* is to stand upright, the antithesis bowing before a magistrate.

Furthermore, *mala’kah* is the perfect word to deploy in connection with Gabry’el’s visit. He is Yahowah’s spiritual messenger, a *malak*, dispatched to convey and clarify Yahowah’s revelation. That is his primary purpose. Therefore, there is every reason to see *melek* in this context addressing the One to whom Gabry’el reported.

The reason for Dany’el’s distress should be obvious. Gabry’el explained the events which would transpire in the short and long term, including the rise and

fall of Persia and Greece. But he did not elaborate on the final Transgressor, whom Dany'el would have recognized as the most vicious and enduring Beast in the previous revelation. And just knowing that individuals and institutions would act this belligerently and aggressively against the God and the people he loved would have been nauseating. And yet no matter how dismal the future appeared, Dany'el had a job and he did what we should do: stand up and engage.

## אֲדַנְיֵאל

Let's review where we have been throughout this voyage in time and consider the implications for our world.

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

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

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

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

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

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

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

**I was thinking about, trying to understand (hawah sakal) the horns (ba qeren a') and then, behold (wa 'aluw), another and final ('achoran) horn (qeren), a smaller one of lower status (za'eyr), came up between them and among them (celaq ben). And three (wa talat) among (min) the initial group of horns (qadmay qeren 'a) were de-horned ('aqar 'aqar) from before (qodam qodam). Then behold (wa 'aluw), eyes ('ayn), like the eyes of a human (ka 'ayn 'enash) in this unique horn (ba qeren 'a da') along with (wa) a mouth (pum) speaking powerfully and abundantly as an esteemed authority (malal rab). (7:8) I continued to watch (hawah chazah) while ('ad) those thrones (dy karatse') were set in place (ramah).” (Dany’el / God Judges and Vindicates / Daniel 7:9)**

**“Then (wa) the Ancient of Days ('athyq yowm) sat down (yatib). His clothing (labuwsh) appeared like (ka) brilliant white snow (talag chuwr), and the hair on His head (wa sa'ar re'sh) was like (ka) pure and perfect lamb's wool (naqe' 'amar). His throne (karase') was ablaze (shabyb dy nuwr) with a rotating structure (galgal) gloriously glowing with radiant energy (nuwr**

*dalaq*). (7:9) **A stream (*nahar*) of fire (*dy nuwr*) flows forth (*nagad*). And (*wa*) it appears and comes out (*napaq*) from His presence (*qodam*). Thousands upon thousands upon thousands (*'alap 'alap 'alap*) serve Him, attending to His affairs (*shamash*), with very, very, very many (*wa ribow ribow ribow*) before Him (*qodam*). They stood (*quwm*) while the Judge (*dyn 'a*) sat (*yathib*). Then (*wa*) the records of the Instructor (*tsaphar*) were opened (*phatach*). (7:10)**

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

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

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

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

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

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

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

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

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

**Regarding the ten horns (wa qeren ‘a ‘asar), out of this kingdom (min malkuw) the kings (‘asar melek) will arise (quwm), and then much later another (wa ‘achoran) will take his stand (quwm) at the end (‘achary). And he**

(*wa huw'*) will be different (*shanah*) from the previous ones (*qadmay 'a*), so then (*wa*) humbling (*shaphal*) three kings (*tahath kings*). (7:24) And his decisions, decrees, and commands (*wa milah*), accordingly (*la*), will be in slight conflict with and in subtle opposition to (*tsad*) the Most High God's (*'ilay 'a 'ilay 'a*) statements (*malal*).

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

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

Here, at this time (*'ad kah*), was the conclusion (*cowph a'*) of this communication (*dy milah a'*). As for me (*'anah*), Dany'el (*Dany'el*), I thought about everything, contemplating and reasoning to the greatest extent possible (*sagyi' rayown*). I was alarmed and dismayed (*bahal*). And then (*wa*) the dazzling brightness and splendor (*zyw*) changed (*shanah*) around me (*'al*), and the characterization of the word (*milah 'a*) I kept all of the information (*natar*) in my heart (*ba labab*). (Dany'el 7:28)

“In the third year (*ba shalysh shanah*) of the reign of (*la malkuwth*) Belsha'tsar (*Belsha'tsar*), the king (*melek*), a communication (*dabar*) appeared (*ra'ah*) to me (*'el 'any*), Dany'el (*Dany'el*), after (*'achar*) the one seen by me (*ha ra'ah 'el*) in the beginning (*ba ha tachilah*). (8:1)

And (*wa*) while I was viewing in the prophetic revelation (*ra'ah ba ha chazown*) it came to exist (*wa ba hayah*) as I was looking (*ba ra'ah*) that I was in (*wa 'any ba*) the citadel (*ha byrah*) of Shuwshan (*Shuwshan*), which is in (*'asher ba*) the Province of (*madynah*) 'Eylam (*'Eylam*). Then I saw (*wa ra'ah*) that I, Myself, was (*wa 'any hayah*) in the prophetic revelation (*ba ha chazown*) at the waterway (*'al 'uwbal*) of 'Uwlay (*'Uwlay*). (8:2)

Next (wa) I lifted up (nasa') my eyes ('ayn) and I was observant (ra'ah), and behold (wa hineh), a large Ram ('ayl rahab), one ('echad) standing in front of the stream ('amad la paneh ha 'uwbal). And upon him were (wa la) two horns (tsemed qerenym). And the horns (wa ha qerenym) were high, haughty, and conceited (gaboah). But the one (wa ha 'echad) was higher, more self-exalting, and power craving (gaboah) than the other (min ha seny). And the more arrogant and domineering (wa ha qaboah) ascended ('alah) from the former in the end (ba ha 'acharown). (8:3)

I saw (ra'ah), accordingly ('eth), the Ram (ha 'ayl) attacking and goring (nagah) westward (yam), northward (wa tsaphown), also to the south (wa negeb). And none of the beasts could stand (wa kol chayah lo' 'amad) in its presence (la paneh). None were spared (wa 'ayn natsal) from his influence (min yad). So it acted (wa 'asah) as it pleased him (ka ratsown). And he was exalted and became great (wa gadal). (8:4)

And so as I, myself, began to comprehend (wa 'any hayah byn), then behold (wa hineh), a Goat (tsaphyr) was coming (bow') from the west (min ha ma'arab) before ('al) the presence (paneh) of the entire region (kol ha 'erets), and yet not even striking (wa 'ayn naga') the Land (ba ha 'erets). And the Goat's (wa ha tsaphyr) horn (qeren) had a prominent feature (chazuwth) between his eyes (byn 'ayn). (8:5)

Then (wa) he came (wa bow') up to ('ad) the Ram (ha 'ayl) possessing (ba'al) the two horns (qerenym) which ('asher) I saw (ra'ah) standing ('amad) before the presence of (la paneh) the waterway ('uwbal). And it ran (wa ruwts) at him ('al) in powerful venomous anger (ba chemah koah). (8:6)

And I witnessed him (wa ra'ah) approaching and making contact with (naga' 'etsel) the Ram ('ayl), and he was bitterly furious at him (wa marar 'el). And so he struck the Ram (wa nakah 'eth ha 'ayl), and thereby broke (wa shabar 'eth) both of his horns (shanyam qeren). And in the Ram (wa ba ha 'ayl), there was insufficient capability, power, and resources (lo' hayah koah) to withstand his presence (la 'amad la paneh) but even so (wa) he was overthrown, humbled, and hurled down to (wa shalak) earth ('erets). And he will be trampled and tread upon by him (wa ramac). The ram (wa 'ayl) was not be spared from his hand (lo' hayah natsal la). (8:7)

And the great Goat (wa tsaphyr ha 'ez) grew and was exalted, magnifying himself (gadal), until at the very highest extent of his war plunder ('ad me'od), at a time when his empire was the vastest (wa ka 'atsam). Then the great horn / leader (ha gadowl ha qeren) was broken (shabar). And four (wa 'arba') conspicuously appeared (chazuwth), offered up and ascending ('alah)

**in its place (*tachath*), extending toward (*la*) the four winds ('*arba*' *ruwach*) of the sky (*shamaym*). (8:8)**

**And out of the one (*wa min ha 'echad*), because of them (*min*), he came forth (*min yatsa*') as one horn / a solitary individual ruler (*qeren 'echad*) from the lowly and little (*min tsa'yr*). And it grew great (*wa gadal*), preying upon the remnant while confiscating their remaining wealth, arrogantly bragging in the process (*yether*) toward the south ('*el ha negeb*) and to the east (*wa 'el ha mizrach*), and toward the desirable and glorious (*wa 'el ha tsaby*). (8:9)**

**And it boasted, exalting itself (*wa gadal*) as far as and up to the eternal ('*ad*) spiritual implements of (*tsaba*') the spiritual realm (*ha shamaym*), then causing them to fall (*wa naphal*) to earth ('*erest*) from (*min*) those serving as spiritual implements (*tsaba*') and from the light of heavenly powers (*wa min ha kowkab*). As an aggressor seeking to profane and destroy, it brought great harm to them (*wa ramac*). (8:10)**

**And even up to the eternal, preying upon the witness of (*wa 'ad*) the Prince (*sar*) of the spiritual implements (*ha tsaba*'), he was boastful and arrogant (*gadal*). Then from Him, separating himself (*wa min*), he rebelled against, exalting himself above (*ruwm*) the enduring means to reach out, perfect, and grow forevermore (*ha tamyd*). And so (*wa*) the predetermined basis and firmly established site (*makown*) of His Sanctuary (*miqdash*) was totally cast aside (*shalak*).” (8:11)**

**And the spiritual implements (*wa tsaba*') were given over to the control of another (*nathan*) against ('*al*) the enduring means to reach out, perfect, and grow forevermore (*ha tamyd*). In rebellion (*ba pasha*'), they were certainly cast down (*shalak 'emeth*) to the earth ('*erets*). And they engaged (*wa 'asah*) to accomplish their goal (*wa tsalah*). (8:12)**

**And then I heard (*wa shama*') one of the Set Apart ('*echad qadowsh*) speaking (*dabar*), and he asked ('*amar*) of (*la*) the One specifically and uniquely Set-Apart ('*echad qadowsh la ha palimony*), who spoke the Word (*ha dabar*), ‘For how long will this revelation regarding (*matay chazown 'ad*) the enduring means to reach out, perfect, and grow forevermore (*ha tamyd*) and this revolting rebellion and transgression (*wa ha pasha*') which stupefies and devastates (*shamem*) last (*matay*), giving over (*nathan*) the set apart (*qodesh*) and (*wa*) the spiritual implements (*tsaba*') to be tread upon (*miramac*)?’ (8:13)**

**And He said to me (*wa 'amar 'ely*), ‘Until the sunsets and the sunrises over ('*ad 'ereb 'boqer*) two-thousand three hundred times ('*eleph shalyshy me'ah*), then the set apart (*qodesh*) will be completely vindicated (*tsadaq*).’ (8:14)**

**And while I, Dany'el, was seeing and considering** (*wa hayah ba ra'ah* 'any Dany'el) **the revelation** ('*eth ha chazown*), **I desired and sought** (*wa baqas*) **understanding** (*bynah*). **And behold** (*wa hineh*), **present and standing before me** ('*amad la neged*), **was someone similar in appearance** (*ka mara'ah*) **to an exceptional individual being** (*geber*). (8:15)

**I heard the voice** (*wa shama' qowl*) **associated with a person** ('*adam*) **providing understanding by making connections within** (*bayn*) **'Uwlay** ('*Uwlay*) **and he, Gabry'el** (*wa Gabry'el*), **provided an invitation to be called out and to meet** (*qara'*) **by him saying** (*wa 'amar*), **'Understand, making informed and reasonable connections** (*byn*) **to approach according to this** (*la halaz 'eth*), **the pattern of clear and comprehensible revelations** (*ha mara'ah*).' (8:16)

**And he came** (*wa bow'*), **positioning himself right beside me** ('*omed 'etsel*), **but in the process of coming to me** (*wa ba bow'*), **I became terrified** (*ba'ath*), **and so I fell prostrate on my face** (*wa naphal 'al panah*). **Then he said to me** (*wa 'amar 'el*), **'Use the ability to closely examine and carefully consider information to comprehend, to teach and instruct, making connections which lead to understanding** (*byn*), **child of mankind** (*ben 'adam*) **because indeed** (*ky*), **the prophetic revelation** (*ha chazown*) **is for events transpiring toward the end of time** (*la 'eth qets*).' (8:17)

**Then in the process of sharing the Word with me** (*wa ba dabar 'im*) **while I was lying face down on the ground** (*radam 'al paneh 'erets*), **he touched me** (*naga' ba*) **and he helped me stand** (*wa 'amad*), **with me upright alongside God at my assigned post** ('*al 'omed*). (8:18)

**And he said** (*wa 'amar*), **'Look at me** (*hineh*). **I will help you come to know and understand** (*yada'*), **accordingly** ('*eth*), **that which will occur** ('*asher hayah*) **during the final period** (*ba 'acharyth*) **of abominable denunciations and extreme indignation** (*ha za'am*), **which is surely and truly forthcoming leading up to** (*ky la*) **the final Appointed Meeting Time** (*qets mow'ed*). (8:19)

**The ram** (*ha 'ayl*) **which you saw** ('*asher ra'ah*), **the Lord of** (*ba'al*) **the two horns** (*ha qerenym*), **are the kings** (*melek*) **of Maday / Media** (*Maday*) **and** (*wa*) **Parac / Persia** (*Parac*). (8:20)

**And the goat** (*wa ha tsaphyr*), **the powerful horned male** (*ha sa'yr*), **is the king** (*melek*) **of Yowan / Ionian Greece** (*Yowan*). **The great horn** (*wa ha qeren ha gadowl*) **which is positioned between** ('*asher byn*) **its eyes** ('*ayn*) **is the first and foremost** (*huw' ha ri'shown*) **king** (*melek*). (8:21)

**And he was injured by internal membranes rupturing** (*wa ha shabar*). **And then four presented and appointed themselves** (*wa 'amad 'arba'*) **in his**

place (*tachath*). Four ('*arba*') empires (*malkuwth*) comprised of many races from many places (*min gowy*) were appointed ('*amad*), but not with (*wa lo' ba*) his authorization or power (*koah*). (8:22)

Then in the end (*wa ba 'acharyth*), as their empires (*ka malkuwth*) are concluded (*tamam*), the Rebellious and Defiant One (*ha pasha'*) will present himself, appointing himself ('*amad*) the authorized embodiment of political, religious, and military power (*melek*). His persona (*paneh*) will be intensely power hungry, greedy and harsh, fierce and fortified ('*az*), especially skilled in questioning things that aren't easily resolved, promoting confusion (*byn chydah*). (8:23)

And this powerful and resourceful cold-blooded serpentine chameleon shall grow immensely powerful (*wa 'atsam / 'etsem koah*), but not through his own ability, nor exercising his own authority, keeping the source of his power hidden (*wa lo' ba koah*). So by amazing and astounding miraculous wonders (*wa pala' / pale'*), he will corrupt, pervert, and destroy (*shachath*).

And he will assume power deploying overwhelming force, granting prosperity while declaring victory (*wa tsalach*), and he will engage ('*asah*) to ravage and ruin in humiliating fashion (*shachath*) the powerful and mighty as well as the masses ('*atsuw*), but also (*wa*) the nation and people of the set-apart ones (*wa 'am qadowsh*). (8:24)

And by way of his cunning interpretations and explanations (*wa 'al sekel*), he will become a powerful and influential force for deceit and deception, deliberately and successfully misleading (*wa tsalach mirmah*). With his actions (*ba yad*) and in his heart (*wa ba lebab*), he will exalt himself, arrogantly boasting (*gadal*), while easily and carelessly (*shalwah*) he will manipulate and corrupt many (*shachath rabym*). Against the Almighty's (*wa 'al*) Prince of Princes (*sar sarym*), he will appoint himself ('*amad*). And yet in another (*wa ba 'ephec*) hand (*yad*), he will be wounded (*shabar*). (8:25)

And the vision (*wa mare'ah*) of the evening (*ha 'ereb*) and of the morning (*wa boqer*) that he has been told ('*asher 'amar*) are true ('*emeth*). And you should seal (*huw' wa 'atah catham*) the revelation (*chazown*) for many days to come (*ky la yowmym rabym*). (8:26)

Then (*wa*), I ('*any*), Dany'el (*Dany'el*), came to be and grow faint (*hayah wa chalah*) for days (*yowmym*). Then (*wa*) I arose and stood up (*quwm*) as I engaged in and contributed to (*wa 'asah 'eth*) the work of the spiritual messenger (*mala'kah*) of the Head of the Kingdom (*ha melek*). But I was appalled (*wa shamem*) by the vision ('*al ha mare'ah*) where understanding was lacking (*wa 'ayn byn*). (Dany'el 8:27)

There is an old adage, one implied by this prophecy. If you want to predict the future, study the past. And like unto it, the best indicator of future behavior is previous conduct. Through this review of the prophet's future and depiction of our past, we not only better understand what has occurred, we now know what will transpire. The more closely we examined the flaws inherent within these ancient human institutions – from Babylon to Rome and its Church – the more clearly we came to see our own future history.

And while the brightest and most glorious light in the universe awaits us, the next two decades are going to be exceedingly dark. The earth will soon witness the worst man has to offer.