

To Hell With Your Third Temple

(Debunking Zionists Once And For All)

When an American relies on a deadly weapon to defend himself, he calls it the *Second Amendment*, but when a Palestinian uses sling-stones to defend his olive groves from thieving tree-chopping settlers, America calls it *terrorism!*



المستوطنات تهدد شجرة زيتون عمرها يتجاوز
عمرها 5 آلاف سنة في بيت لحم

Bethlehem: Jewish settlers threaten to remove this Palestinian's Olive Tree. This is the second oldest surviving olive tree in the world (over five thousand years). Isn't The Olive Symbolic of Christ?

But what happens when we give a Bible to American Zionists? Answer: see the *Second Amendment*. This is when (like ISIS does with the Quran), the Bible also becomes a deadly weapon to kill Muslims, Christians and even Jews who do not agree with them. Such hypocrites claim that genetic engineering is an anathema, but to breed red heifers is when God must step aside, since red heifers must be genetically modified!¹ These talk ad nauseam of the Antichrist, ignore that when man acts as if he is god *is Antichrist*. And this, is exactly what these do. To usher a messianic millennium, God (so they claim) spoke to them, and not the devil in disguise. So they bred red heifers² and shipped them



Israel has no shortage of crazy Jews

Texas has no shortage of red heifers

This equals complete madness

to Israel from Texas.³ The main mission was not to sear Kasher prime-rib, ribeye or filet magnon, but to erect a temple for the Jews by destroying the Dome of the Rock. Unless one follows their recently manufactured religious persuasion matters not. Whatever bloodshed this causes to even Jews, Muslims, other Arab, Assyrian or Armenian Christians is of no consequence. This is a recent American tailored Christianity, that resembles nothing of historic Christianity. America is the largest swap meet of cults in the world. During my own days of insanity, for two decades, I associated with the *Chabad*, *Aish HaTorah*, *Tovia Singer*, *the Temple Institute*, *Zola Levitt*, *John Hagee* and countless Messianic movements whose deranged minds goes like this: in order to usher the coming of Messiah, a third temple is rebuilt. Then, not just the holocaust of heifers must occur, but of Jews whom they claim to love. These then instantly rapture bolting-upwards to heaven *before* God sears everyone else below. I also spent my entire youth studied Islamic eschatology in Bethlehem. The Muslim awaits when the rock cries out “a Jew is hiding behind me, come and kill him”.⁴ To the Muslim, and rightfully so, what is crying out is that Rock under that golden Dome these zionists are hiding behind cause the tremendous bloodshed we see. While a Muslim and a Christian disagree on foundational aspects, are no minor issues by any stretch, both agree over St. Mary’s virginity, even Christ’s first and second coming. The Jews whom these deluded minds support have some really bizarre views. The *Talmud* and other rabbinic sources paint St. Mary and Jesus as persons of disrepute. These are taught that disobedience of their

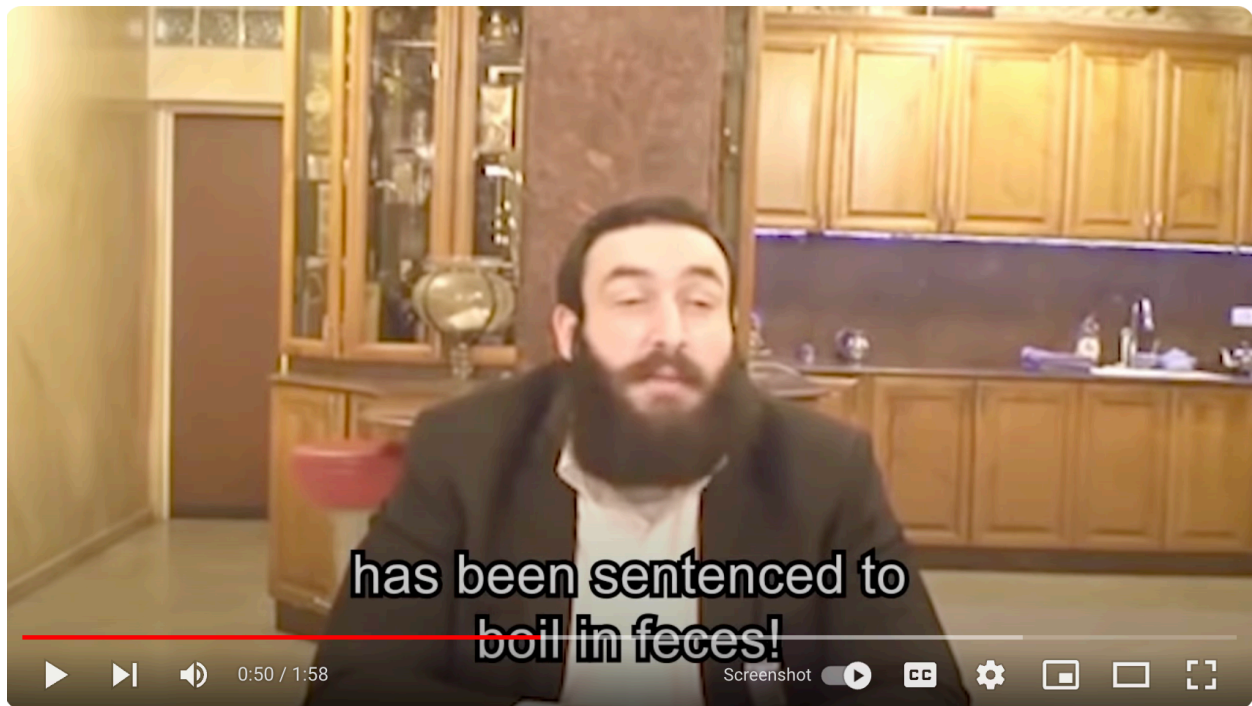
1 Matthew Schultz, Jewish Journal, Israel: Strange, Interesting Times, March 16, 2023. Shultz a sensible Jew laments the madness.

2 The mastermind behind finding red heifers is Byron Stinson. See *A Christian Response To Building The Third Temple of God*.

3 Jerusalem Post, *From Texas to Israel: Red heifers needed for Temple arrive*, 9, 20, 2022

4 Bukhari, 2926.B56.H139

Jewish sages, is why Christ is in hell boiling in excrement.⁵ While not all Jews believe this way, this self-inflicted psychosis does not effect anyone but the self-horrifying Jew,



Watch Youtube “Rabbi: The Talmud Says Jesus Is Boiling In Feces As Punishment”

who imagines that by disobeying his rabbi, he boils not in his own stench, but in the stench of others being eternally cooked alive in a gigantic septic tank. To these I say; the hell with your cursed Third Temple. To claim that the Romans nearly annihilated the Jews and destroyed their last temple, is to claim that it was the rock that killed Goliath, rather, David slung it, and God had His crosshairs on Goliath’s forehead. Likewise, to destroy the Jews including their Temple, God slung the Romans as His rock. Christ made obsolete the Jewish temple, prophesied that “not one stone will remain atop another”.⁶ I spent years reading worthless biblical archeological reviews and mountains of dung by Evangelicals arguing of its exact location. Jesus' prophecy was fulfilled to the point, that the best of Israeli archeologists cannot seem to agree on its exact location. The levitical laws were clearly made obsolete in the New Testament. Yet these go to Number 19 to genetically breed an extinct red heifer. They thump their noses at Christ Who nullified these levitical laws, but fail to read Number 24 where God ordained not extinct red heifers, but the Jews of Israel to finally become extinct:

5 Babylonian Talmud, Gittin 56b.18. Also see Shafer, *Jesus in The Talmud*. Also see Marvin W. Meyer, Charles Hughes - *Jesus then & now: images of Jesus in history and Christology* 2001 Page 255 "He answered: "I boil in semen." Onqelos then raised Jesus of Nazareth. He asked him: "Who is important in this world? ... For the master taught, "Whoever scoffs at the word of the sages is punished (in hell) by boiling in feces." Also see Israel Jacob Yuval, *Two Nations in Your Womb, Perceptions of Jews and Christians in Late Antiquity and the Middle Ages*. P. 197 Also see *Toledoth Yeshu (Life of Jesus) Sefer Zerubbabel*, also see Rabbi: The Talmud Says Jesus Is Boiling In Faeces As Punishment

6 see Matthew 24:2, Mark 13:2

“I see Him, but not now; I behold Him, but not near; a Star shall come out of Jacob; a Scepter shall rise out of Israel and batter the brow of Moab, and destroy all the sons of Sheth. And Edom shall be a possession; Seir also, his enemies, shall be a possession, while Israel does valiantly ... And ships *shall come* from the coast of Chittim, and shall afflict Ashur, and shall afflict Eber, and he also shall perish for ever.” (Numbers 24:17-19, 21)

How does “*Israel*” perform “*valiantly*” while “*Eber*” (the Hebrews) “*perish forever?*”

Isn't *Eber* also *Israel*?

Welcome to the *riddle of riddles* which the Jews relied on to attempt to rebuild their destroyed temple during Rome. These read “*Israel*” and thought it must be them, all the while they ignored “*Eber*” (the Hebrews) which was them. They ignored that the Assyrian captivity took the ten tribes of Israel.

Who then is this *Israel*?

By failing to understand this little riddle, became the stone that crushed them.

But this riddle repeats for the time of the end, when this time the Muslim comes and kills the last Jew in Jerusalem. But doesn't Zechariah 14:2 say that only “Half of the city shall go into captivity, but the remnant of the people shall not be cut off from the city?”

You have neither heard nor understood.

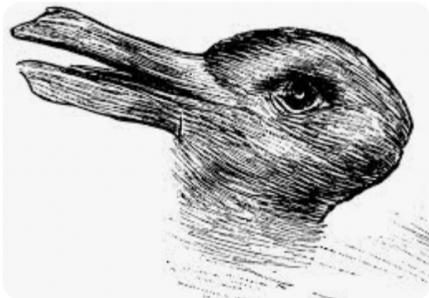
Even today, the dumb Jews read “Edom shall be a possession” believe that “*Edom*” are the Christians become slaves for the Jews. The western mind has a difficult time comprehending; God's expression is parabolic, written in Middle Eastern styled riddles. The nitwits read how God defends “*Jerusalem*” in Zechariah 12, and imagines Christ come down to give victory to Jewish-settlers, who say repugnant things about Him, while chopping Palestinian olive trees, all the while gay parades roam the streets of Tel Aviv. Palestinians who abhor the spectacles of Sodom do not matter, since to Christian Zionists Jews are recognized by God as His choicest pedigree.

But then there is a warning to all who fail to read the words of St. Paul in Galatians 4 are set for this trap. St. Paul defines two, not one Jerusalem. The two are diametrically the opposite. Before Christ comes, there is one Jerusalem that is holy and is separated, yet another one ends up as “*Babylon*”:

“For Israel is not forsaken, nor Judah, by his God, the LORD of hosts, though their land was filled with sin against the Holy One of Israel. Flee from the midst of Babylon, and every one *save his life*! Do not be cut off in her iniquity, for this is the time of the LORD's vengeance; He shall recompense her.” (Jeremiah 51:5-6)

Prophecy is written in a way, that the lost read this, imagine Jews coming out of Babylonia,

see a *duck* when its a *rabbit*. To see the *rabbit* is by a question: whose “*land was filled with sin*” here called “*Babylon*?” It is even much worse, whose “land was filled with sin against the Holy One of Israel?” The question is impossible to evade. It is obviously “*Judah*” and “*Israel*”. God calls them “*Babylon*”. These, in their zionist zeal, fail to pay attention to detail. The “*Judah*” and the “*Israel*” who are “*not forsaken*” are the ones who obey and “*flee*” this maniacal infestation. It is these who



Is this a duck or rabbit

are finally redeemed to join the holy Jerusalem of Galatians 4, while the rest remain in earthly Jerusalem of Galatians 4. Without the rabbit (holy Jerusalem) being distinguished from the duck (unholy Jerusalem) the duck is deceived and the rabbit sprints to escape. These read Zechariah 2 and imagine it was fulfilled when the Jewish section of Jerusalem was built awaiting a temple:

“Then I raised my eyes and looked, and behold, a man with a **measuring line** in his hand. So I said, “Where are you going?” And he said to me, “**To measure Jerusalem**, to see what is its **width** and what is its **length**.” And there was the angel who talked with me, going out; and another angel was coming out to meet him, who said to him, “Run, speak to this young man, saying: ‘**Jerusalem shall be inhabited as towns without walls**, because of the multitude of men and livestock in it. ‘For I,’ says the LORD, ‘will be a **wall of fire all around her**, and I will be the glory in her midst.’ “Up, up! **Flee** from **the land of the north**,” says the LORD; “for I have spread you abroad like the four winds of heaven,” says the LORD. Up, Zion! **Escape**, you who dwell with the **daughter of Babylon?**” (Zechariah 2:1-7)

The duck sees the word “*measure*” imagines an architect with a tape-measure ready to rebuild a Jewish Jerusalem. He does not pay attention to the name given to this Jerusalem: “*Daughter Babylon*”. The rabbit knows that Zechariah 2 and Jeremiah 51:5-6 cannot contradict. When *Jerusalem* become *Babylon* it is “*measured*” just as ancient Babylon:

“God has measured thy kingdom [Babylon] ... it has been weighed in the balance, and found wanting”.⁷

Did God send the unrighteous Belshazzar an architect to “*measure*” and build a Babylon, or did He find it “*wanting*” sends the righteous *Cyrus* to end Babylon? The duck cannot conceive this. In his diluted imagination, this is about the Jews who left Russia (“*land of the north*”) during and after Perestroika. Is Russia this “*daughter Babylon?*” How does this square with Jeremiah 51, which speaks of even a farther north that destroys it? What is north of Russia? Are the eskimos coming to destroy Russia from the Arctic Ocean? This “*Jerusalem*” isn’t even Jerusalem, for it also includes Babylon-Europe (the west) the allies of the Jews who also become a “*Sodom*” is why the text instructs to “*flee*”. The Bible is a blessing for the rabbit, but is also a curse to all the ducks who misinterpret. Therefore to “*measure*” is quite the opposite than perceived. God does not set up His prophecies for the heifer-seeking-dolts, but for the wise who carefully read seeking God’s *righteousness*. This judgment is not only downtown Jerusalem, but also includes “*the land of the north*” (Europe) destroyed from the north of it as Jeremiah 51 explains. Russia is in the northmost parts of the “*land of the north*” comes as the final *Cyrus* whom these obviously hate:

“I have aroused one from the **north**, and he has come; from the **rising of the sun** [farthest east] he will call on My name; and he will come upon rulers as upon mortar, even as the potter treads clay.” (Isaiah 41:25)

⁷ see Daniel 5:25-27. In the Septuagint Babylon was “*measured*” instead of “*numbered*”.

History confirms⁸ and so does Isaiah 45, that Cyrus was pagan: “*though you have not known Me*”.⁹ The faith of this final Cyrus is the opposite: “*call on My name*”. This “*one*” God arouses from the far *north* and far *east* (“*rising of the sun*”) is not ancient Cyrus and neither can he come from the “*west*” which is missing an “*east*” (the rising of the sun).

Oops!!! God chose the Russian Christian Orthodox over Christian Zionism?

Now we come to the only prophecy these ducks claim commands to rebuild this third temple:

“And there was given me a **reed** like unto a **rod**: and it was said to me: arise, and **measure the temple** of God, and the altar and them that adore therein. But the court which is without the temple leave out, and **measure it not**; for it is given unto the nations: and the holy city shall they tread under foot forty and two months.” (Apocalypse 11:1-2)

By “*measure*” ducks visualize an architect with a measuring tape deciding the width and span of a temple of stones to reside atop the Dome of the Rock. If so, these must explain: “*the court, which is without* the temple cast it out and *measure it not*”. How can one “*cast out*” what has not yet been already measured? This architect hasn’t even measured or built the temple, how then can he *measure* what has not been built? Even worse for the literalist; how does an architect also “[*measure*] *them that adore therein*?” These are human beings not stones. Are we now to look for a tailor instead of an architect, to measure the height and width of people, then toss the obese keeping only the fit? Obviously this temple is the universal church of whom God separates sheep (who adore the Altar) from goat (who don’t):

“We have an altar from which those who serve the tabernacle have no right to eat.” (Hebrews 13:10)

Where there is an “*altar*” there must also be a “*sacrifice*” of “*grain offering*” in Daniel 9:27 and Joel 1:9, 13. This is what the acolytes of Antichrist abolish. This “*reed like a rod*” serves two purposes: 1—the “*reed*” is to *measure* in the scale to see if it is worthy of righteousness and 2—the “*rod*”¹⁰ is to punish the unworthy. This is obviously the divide of a global Jerusalem between *sheep* (half the city, rabbits) and *goat* (the other half, ducks). Christ removes His sheep out of this *Babylon* (the rabbits sprint) and all who remain are then destroyed ducks. This destruction includes all the Hebrews in the state of Israel:

“One from Jacob [Messiah] shall exercise dominion and destroy the *remnant of the city*”. (Numbers 24:19).

All who *remain* and fail to leave this *Babylon* (west) are destroyed even including Jerusalem for what survives are on allegoric Mt. olives (east). This is why we find this word “*flee*” since St. John command to “*come out of her My people*”. To come out of what? “*Mystery, Babylon the Great, the Mother [Jerusalem] of Harlots [all nations of Babylon]*”

⁸ “I returned the images of the gods, who had resided there [i.e., in Babylon], to their places and I let them dwell in eternal abodes.”—“Cyrus Cylinder Translation.” *Linus.org*.

⁹ see Isaiah 45:5

¹⁰ Strong's G4464 ῥάβδος rhabdos “a rod with which one is beaten” “a scepter of justice”(Hebrews 1:8)

since these become “*the abominations of the earth*”. (Apocalypse 17:5) The Jews (not the Palestinians) by erecting a temple and converting Jerusalem into a *Sodom* will make Jerusalem an *abomination*. Let us remind, the Old Testament can never be interpreted by isolating the New. This is also the end of the Jews as confirmed by Numbers 24:24 “*Eber*” (the Hebrews) become extinct while all who escape join the holy Jerusalem, the *Israel of God*. No one can solve the riddle in Numbers 24, unless they understand what Solomon the wise once said:

“What has been is what will be, and what has been done is what will be done, and there is nothing new under the sun.” (Ecclesiastes 1:9)

In other words, *history repeats*, but what also repeats with it, are the errors of history. The Jews of today simply repeat the same history when Rabbi Hilkiyah, under emperor Julian the Apostate¹¹ (an Antichrist) funded the project until “fearful balls of fire, breaking out near the foundations, continued their attacks, till the workmen, after repeated scorching, could approach no more: and he gave up the attempt.”¹² Then came the Galilee earthquake of 363 AD and the evil Julian was killed in battle ended this Antichrist with his dream. The aspirations of Julian the Apostate and his Judaizing spirit, stood with the Jews against the Christians. This exactly resembles Evangelical zionists who frown upon Christian orthodoxy. No one was able to reverse Christ’s prediction. Between 70-135 A.D., Jewish messianic zeal to rebuild the destroyed temple, continued with rebellions throughout the Middle East from Mesopotamia to Libya and Cyrenaica.¹³ During this period, Jews committed unspeakable atrocities and massacres in the hundreds of thousands.¹⁴ God made His point when Emperor Hadrian even granted permission to rebuild the Jewish temple, but Hadrian then changed his mind during the false messiah Simon bar Kozba (the liar), who also relied on a faulty interpretation of Numbers 24, captured Jerusalem from the Romans in 132 AD, and construction of a new temple continued until the revolt was crushed with Kozba. Masada where tourists go visit became nothing more than a mass Jewish suicide cult. Josephus records¹⁵ that out of hunger, Jews in these days ate their own babies. The Jews who hate Josephus and slander him must now slander their own holy books. Leviticus 26:29, Ezekiel 5:9, Lamentations 2:20 clearly speak of Jewish cannibalism:

ויקרא כו:כט ואכלתם בשר בניכם ובשר
 בנותיכם תאכלו. Lev 26:29 You shall eat the flesh of your sons and the
 flesh of your daughters.

For fear of boiling in excrement these must obey how their lying sages, Rashi, Abraham Ibn Ezra, Hezekiah b. Manoach twist these passages.¹⁶ Kozba was of whom Christ

11 Sozomen (c. 400–450 CE) in his *Historia Ecclesiastica* and the pagan historian and close friend of Julian, Ammianus Marcellinus, see Britannica Deluxe 2002 and Stewart Henry Peřowne

12 The Roman History of Ammianus Marcellinus, Book 23 Chap. 1 Line 3

13 *History of Judaism: The late Roman-Rabbinic period*, pp. 106.

14 Orosius, Seven Books of History Against the Pagans, 7.12.6, also see “Roman History,” Dio’s Rome, Volume V.

15 Josephus, Wars, VI, 3, 4.

16 R. Joseph Bekhor Shor (12th cent.) merely notes that the child-eating curse is the parallel to the earlier blessing “I will make you fruitful” (v. 9)—see *Parents Eating their Children – The Torah’s Curse and Its Undertones in Medieval Interpretation* Torah.com

warned about “I have come in My Father's name, and you do not receive Me; if another comes in his own name, *him you will receive*.” (John 5:43) The Romans finally ended the Jewish menace, slaughtered the rebels and enslaved the rest exiling them to Rome.

History Repeats! To teach these a lesson, before Rome, God once appointed Iraq (ancient Babylon), and all this is etched by their prophets whom these murdered. He then chose the Romans, and this also was etched by their prophets whom these murdered.¹⁷ In the end, He will choose the Turks and the Iranians to teach them their final lesson, and that too is etched by the their prophets whom they murdered. The Jews are currently proving another Jew: Josephus. They hate Josephus for exposing their menace during their revolt against Rome. Why would any sane Christian support Israel while ignoring how their sages still interpret Numbers 24:

“Kimchi, Ibn-Ezra, and Maimonides, and Abarbanel, all unite with the foregoing Scripture testimony in saying, that all the Gentile Christians are the seed, or children, of Esau, or Edom, and that "the prophets did not only prophecy against the land of Edom, which is in the neighborhood of the land of Israel, but against the seed of Rome, or Edom, which is of the root, or rather children of Kittim, or Chittim." [are all “Edom”] (The Jewish American History Foundation)¹⁸

Here we have not three, but four blind mice who still interpret the same way Rabbi Āqībā’ ben Yōsēf.¹⁹ They dare not accuse Āqībā’ of error lest they eternally boil in excrement. The Protestants carried from these same outmoded interpretations into theirs. Did the Jews (the brightest of all peoples), who claim to be the custodians of these books fail to comprehend a riddle?

Numbers 24:17 says “a Star [Kokaba] shall come out of Jacob.” Āqībā’ and his ilk, to advance the Jewish revolt against Rome (132–136 AD)²⁰ hurriedly needed a Messiah. Today the ducks also want to usher in the Messiah. And if all this ushers the Antichrist, *Simon Bar Kozba* came in handy. The rabbinic support for *Kozba* came from Rabbi Āqībā’ ben Yōsēf of whom the Jews still preserve the same faulty interpretations, down to Rashi (Maimonides)²¹ and Ibin Ezra.²² But Āqībā’ and the rabbinates had a hurdle, “*Kozba*” (Arabic Kithba) literally means “*a lie*”.²³ To solve this hurdle, Āqībā’ craftily conjured a scam.²⁴ Since the title for the true Messiah in Numbers 24 is “*star*” (Hebrew “*Kokba*” Arabic “*Kokaba*”) Āqībā’ then assigned to *Bar Kozba* the Aramaic surname “*Bar Kokba*,”²⁵ then conveniently proclaimed²⁶ the *Liar* as ‘Messiah’. This is of whom Christ warned about “another comes in his own name, *him you will receive*.” This is

17 see Genesis 9:27

18 “After Jesus 325, Christianity became the *established religion*, under Constantine;* hence Babylon, Rome, Edom, and Christianity are synonymous”—Jewish American History Foundation *Origin of Edom, Babylon, and Rome, or Christianity*

19 see Tractate Ta’anit, 4:5a: “It is taught that R. Shimon bar Yohai, in the name of R. Akiva, would interpret ‘a star (Kokhav) shall come out of Jacob’ as Bar Kokhba will come out of Jacob.”

20 Mor, Menahem (4 May, 2016). *The Second Jewish Revolt: The Bar Kokhba War*, 132-136 CE. p. 466

21 أبو عمران موسى بن ميمون بن عبّيد الله القُرطبي (موسى بن ميمون).

22 إبراهيم المجدد ابن عزرا *Ibrahim al-Majid ibn Ezra*, also known as Abenezra or simply Ibn Ezra, 1089 / 1092 – 27 January 1164 / 23 January 1167)

23 “*Bar Kozba*” (combined) makes him “son of the lie” or “son of the liar” fulfills Christ’s prophecy: “if another shall come in his own name, him ye will receive” (John 5:43).

24 “Rabbi Akiba concerning Bar Kochba that ‘a star has arisen from Jacob,’ they declared that he should not have used the word “כֹּכַב” [Kokab] (a star) but rather the word “כֹּזֵב” (a deceiver).”—The Spiritual Jewish Heroes Vol I by Gershom Bader

25 Akiba ben Joseph article in the Jewish Encyclopedia (1906) by Louis Ginzberg. Yerushalmi Ta’anit, 4 68d; also Sanhedrin 93b in Yad HaRav Herzog manuscript

26 Jerusalem Talmud *Tannit* 4:68d

who these zionists support to rebuild a third temple. During these days, the agitation

The War Scroll

The Scroll of the War of the Sons of Light Against the Sons of Darkness (or in short, the War Scroll) is one of the first seven Dead Sea Scrolls to have been discovered. Its genre is unique, describing an eschatological war that is to put an end to evil in the world. It is a kind of military manual, intended for priests, describing their role in providing ceremonial, cultic, and even tactical leadership to the army of the Sons of Light.



The introduction (Columns 1–2) gives the historical background to the war and the sequence of its development. It will begin with a “War against the Kittim,” a short but intense battle against Israel’s eschatological enemy (Numbers 24:24). After six rounds during which the Sons of Light will alternate between gaining and losing the upper hand, God will intervene with his mighty hand to miraculously bring victory.

This battle will introduce a second stage in the eschatological war, the “War of Divisions,” one that will be launched after six years of war preparations during which Israel’s exiles will be able to return to Jerusalem. The fighting itself will be spread out over 35 years, with breaks every sabbatical year, until the entire world is conquered.

Columns 3–9 are a series of rules (called *serakhim* in Hebrew), describing the trumpets and banners to be used, the different infantry and cavalry units, various purity rules, as well as tactical matters. These rules, originally intended for the War of Divisions, were eventually adapted to fit the War against the Kittim, as in Columns 15–19. Columns 10–14 are a series of prayers, imported from other sources, to be recited on the battlefield.

From Cave 4, seven additional scrolls related to the eschatological war were found.

(The War Scroll “War against Kittim,” a short but intense battle against Israel’s eschatological enemy (Numbers 24:24)—source: biblicalarcheology.org)

for national zeal mimicked the story of Haman. *Kozba* declared war believing this “*victory*” was his²⁷ while declaring that all Christians must be exterminated.²⁸ Does this not sound like the settlers!?! The Christians (in obedience to a saint) fled to Fallah (Pella)²⁹ which literally means “*escape*”.³⁰ From the War Scroll,³¹ attributed to the Essenes, pertinent to Numbers 24 we read the faulty interpretation:

“There shall come forth a star out of Jacob, a scepter shall rise out of Israel, and shall smite the corners of Moab and destroy all sons of Sheth, and he shall go down to battle from Jacob [Israel] and shall cause to perish the remnant [out of] the city, and the enemy shall be a possession, and *Israel shall do valiantly*. *By the hand of Thine anointed ones, the seers of things ordained, Thou hast foretold us the e[POCHS] of the wars of Thy hands, that Thou mayest be honoured upon our*

enemies, by felling the troops of Belial, the *seven nations of vanity*. . . From of old Thou hast announced to us the time appointed for the mighty deed of Thy hand *against the Kittim* [Rome], saying: “Then shall Asshur³² fall with the sword not of man, and the sword, not of men, shall devour him.”—Excerpt from the War Scroll.³³

The portion about “*Eber*” becoming extinct was completely ignored. This view was not private to the Essenes “The use of the word ‘*Kittim*’ by the authors of the text therefore varies to suit contemporary politics. Their eschatological views fit outside groups into convenient roles in their personal theological boardgame.”³⁴

Just like the ducks, the phenomenon of popularizing certain verses while overlooking what they deemed unpopular became the norm. The “*seven nations of vanity*” (the heads

27 “And when he [Bar Kozba] went out to war against the Romans, his heart grew proud, and he called out, “O, Lord God Of Hosts, do not stand at our right hand, nor be against us, for You, O God, have abandoned us, we ourselves shall be victorious over the enemy”. *The Aggadah Treasury* 1:192

28 *Chronicle of Jerome*, s.v. Hadrian. See also Yigael Yadin, *Bar-Kokhba*, Random House New York 1971, p. 258. According to Eusebius’ *Chronicon*, he severely punished the sect of Christians with death by different means of torture for their refusal to fight against the Romans. Simon ben Kosevah, or Cosibah, known to posterity as Bar Kokhba (Hebrew: שמעון בן כוסבה) led the Bar Kokhba revolt against the Roman Empire in 132 AD

29 Eccl. Hist., III, 5

30 Arabic Fella: to flee

31 “From Cave 4, seven additional scrolls related to the eschatological war were found (4Q491–7), being either copies of the War Scroll or compositions closely related to it, or perhaps its sources. They further support the impression gathered from the War Scroll that it had at least two stages in its composition, a first dating to the Maccabean period (Columns 1–9), and a second (Columns 10–19) intended to adapt the composition to a new reality resulting from the Roman conquest of Judea in 63 B.C.E.”—Brian Schultz, Bar-Ilan University

32 In the War Scroll, the sons of light launch their attack “against the companies of the Kittim of Ashur.” (War Scroll I.2) The outcome is that “Ashur will fall...; the rule of the Kittim will come to an end.” (4Q496 Col I, frag 6) Ashur seems to be “a term to denote the gentile oppressor of Israel, whereas Kittim indicates more precisely where this oppressor comes from.” (Encyc. Jud. 1080) Then, in the Habakkuk commentary, the Kittim are quite obviously the goddess and powerful Roman empire; they are depicted as “...the Kittim, who are swift and powerful in battle...they will vanquish many countries and will not believe in the precepts of God.” (1QpHab Col. II :12)

33 Yigael Yadin, *The Scroll of the War of the Sons of Light Against the Sons of Darkness*, pp. 310-12. For more detailed text of the entire scroll view exhibits in this volume under “*War Scroll*”

34 The ‘Kittim’ in the Dead Sea Scroll, by Clare Byard, 13 May, 1995, underline mine

of the beast) given by Daniel 7, “Gog,” “Chittim,” and the Chaldeans were transformed to a political enemy. All these titles were conveniently suited to the Rome of the day. But this



Bar Kochba silver

Shekel/tetradrachm. Obverse: the Jewish Temple facade with the rising star, surrounded by "Shimon". Reverse: A lulav, the text reads: "to the freedom of Jerusalem".

(Notice on top of the temple edifice (left) is a star referring to Numbers 24 “a star shall arise out of Jacob”)

misidentification and play on etymology is a similar story how these ducks make *Rosh* in Ezekiel 38 become Russia. In a way the ducks have a point, God is much wiser than anyone thought. The stage is set where each actor awaits to play his role and the ducks have definitely passed their audition. To Āqībā’ and his ilk, the era of the ‘redemption of Israel’ was announced. Contracts were signed and a large quantity of forgeries of Bar Kokba Revolt coinage³⁵ were struck by stamping over Roman coins with the image of their destroyed temple. One can even see a star (Kokba) on top of the image of the temple. Typical to the duck euphoria we see today over Jerusalem, the coins were etched with the slogan “to the freedom of Jerusalem”. The Christians who thought ‘to hell with this temple’ were long gone, sprinted out of sight. And just like today, the Jews

were interested in establishing a religious state. Fearing to boil from the talmudic excrement, this same interpretation is still upheld:

“God confirms this and says "Amalek was *first* of the *nations* , (Amalek was son of Eliphaz, and grandson to Edom or Esau [the Christians], see Gen. 36:9 and 12,) but his *latter end* shall be that he [the Christian] *perish forever*," (Num. 24:20,) and this corresponds with Obadiah and all the rest of the Prophets.”³⁶

“Edom” “Rome” “Chittim” (Cyprus) they say are all the Christians destined to utter destruction by the hands of the Jews while editing out the finale scene: *Eber* ends.

These sages must obviously have taken off their Kippahs and scratched their heads examining the script asking: how does “Israel” perform “*valiantly*” (gains the victory) while “*Eber*” becomes extinct?” The text is explicit (הוא עדי אבד) “*Hua A’di Abad*”) “he [Eber] too perishes forever” and “*abad*” literally means “*extinct*”.³⁷ Isn’t “*Eber*,” (the Hebrews) today’s *Israel*? How then can “*Eber*” be annihilated, while *Israel* is victorious?

In seeming contradictions, God always embeds an encrypted message for the ducks:

once upon a time there was an *Israel*, today you’r not *it*.

These gave the name “*Israel*” a bad wrap. The two (Eber and Israel) are diametrically the opposite and anyone who misses this are destined, not just to fall into a trap, but also become extinct and this includes the ducks. *Balaam’s Parable* (Numbers 24) is the foundation that determines the destiny of all nations, but to understand this ‘riddle of riddles,’ must first understand all the other prophecies, and also understand that by

35 The Spiritual Jewish Heroes Vol I by Gershom Bader “Bar Kochba also wanted to immortalize the event of Judea’s liberation and he had coins minted in honor of the victory with the Hebrew inscription (in Samaritan alphabet) “to the liberty of Israel” (לחירות ישראל).” —

36 Ibid

37 “Abad” Arabic: أباد Hebrew: אבד: Liquidiate, Eradicate, Annihilate, Raze—see Almaany For example: Dretuonomy 4:26 “to utterly perish from the land” Psalm 9:6 “perpetual end” is everlasting end. Joel 1:11 “the harvest of the field perish”

“*Israel*” this does not always mean the Jews of the ends of days, but the *Israel of God’s purpose, which is the purpose of Christ*. When the name “*Israel*” is applied to their state, it is truly a robbery which even God Himself expresses His dissatisfaction:

“Listen to this, you descendants of Jacob [the Jews], you who are called by my name of Israel and come from the line of Judah, you who take oaths in the name of the Lord and invoke the God of Israel—but not in truth or righteousness—you who call yourselves citizens of the holy city and claim to rely on the God of Israel” (Isaiah 48:1-2)

“You have neither heard nor understood” (Isaiah 48:8)

Just how many *oops* do we find!? These are not only deaf, but this *Israel* doesn’t even understand what *Israel* means. Neither their “oaths” or the claims being “*citizens of the holy city*” or even their claims to rely on the true God, cuts mustard.

God even points out how they pile up snow to cover their excrement. As we say in Bethlehem, the sun one day will rise and melt the snow ... God is so angered at this He even sends them an email:

“For my own name’s sake I delay my wrath; for the sake of my praise I hold it back from you, so as not to destroy you completely” (Isaiah 48:9)

How then could the ducks claim to love these Jews, if they do not warn them, and instead, set them up for the slaughter, alongside these poor red heifers, that become shish kabob instead of steaks? The Jew is horrified disobeying his sages lest he boils ... This “*Israel*” in Numbers 24 is allegorical for the *Israel of God* in Galatians 6:16, a hotly debated phrase the genetically inspired ducks reject. The *Israel of God* is Christ and His seed: the Christians. This is why Numbers 24:18 says “*Israel does valiantly*” while even *Eber* (their buddies) perishes forever. But it is not only *Eber* who perishes:

“And he looked on the Kenite, and took up his discourse and said, “Enduring is your dwelling place, and your nest is set in the rock; nevertheless, Kain shall be burned when Asshur takes you away captive.” (Numbers 24:21-22)

Who is this *Asshur* and who does *Asshur* “*take captive*?” And when was “*Kain*” “*burned*?” The Kenites “*Kain*” was an ally of the Hebrews and it made no sense why these would be burned? But there is no longer Kenites just as there is no longer Amalek. This is symbolic of all of *Eber*’s allies. The ducks say there is neither Jew, Greek or Scythe, yet being genetically inspired these lie like an Antichrist. God explicitly points these Jews out “you who are called by my name of Israel and come from the line of Judah”. This name “my name of *Israel*” belongs to Christ not to Judah or even the ten tribes of Israel:

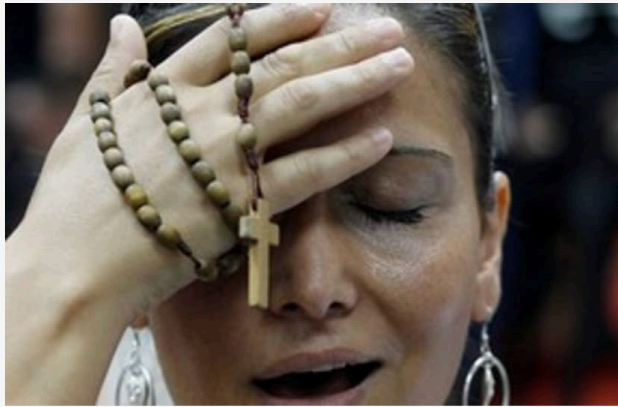
“Fallen is Virgin Israel, never to rise again, deserted in her own land, with no one to lift her up.” (AMOS 5:2)

Oops! Amos’s *Israel* is not even the same *Israel* of Numbers 24! The case for today’s “*Israel*” has become a case of stolen identity. Judah, though of the lineage of Israel, split from ancient Israel. In several references they are clearly distinguished, in historical and prophetic scripture, from the time they became two nations to the time of their

Zionist Christians might be from Israel's 'Ten Lost tribes'

After nearly two millennia of animosity and distrust, we see large numbers of Christians loving Jews.

By BRIAN HENNESSY
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Ducks are emotionally driven. Many quack that God told them they are genetically of the ten tribes

dispersion in Assyria, as separate having peculiar and distinct nationalities.³⁸ These will not understand until after they suffer a *second holocaust* as Ezekiel 39:23 and Ezekiel 15:7 confirm.³⁹ Not even their symbol, which they call the star of David is from David whose name they, nor the ducks pronounce correctly: Daud. By their own admission,⁴⁰ this cultic star they lift up, stems from the Kabbalah. Dare these defy their sages and denounce the Kabbalah? No scholar can even trace this star was ever lifted in ancient Israel. But Ezekiel 15 is followed by Ezekiel 16, God “restore” this “Israel” as “Canaan” emulates her sister “Sodom” established as her ally which she also emulates “like mother like daughter”.⁴¹ Is it any wonder why the *Kenites* (Israel’s allies) are burned as soon as “Asshur takes you captive?” Now to the heart of the riddle:

“I see Him, but not now; I behold Him, but not near; a Star shall come out of Jacob; a Scepter shall rise out of Israel and batter the **brow of Moab**, and destroy all the sons of **Sheth**.” (Numbers 24:17)

By “*the Brow of Moab*,” does God have His crosshairs aiming at the little nation of Jordan, where ancient *Moab* once was? If so, what then do we do with *Sheth*? *Sheth* is the father of Noah. “*All the sons of Sheth*” represent all of humanity, every woman, man and child on the face of the earth. How are all these destroyed? The only other reference in the entire scriptures to this “*brow of Moab*” is in Jeremiah:

“Those who fled stood under the shadow of Heshbon⁴² because of exhaustion. But a fire shall come out of Heshbon, a flame from the midst of Sihon, and shall devour the **brow of Moab**, the crown of the head of the sons of tumult?” (Jeremiah 48:45)

“*Sheth*” means “*tumult*”. Jeremiah interprets Numbers 24:17 calling the “*children of Sheth*” not by name but by its meaning “*sons of Tumult*”.⁴³ Unlike Numbers 24,

38 see for example II Chronicles 11:12-14, Jeremiah 3:6-11, Ezekiel 4 makes a distinction between Israel and Judah with differing lengths of iniquity and judgment. Also see Hosea Hosea 1:6-7, 11,

39 see Ezekiel 15, the Jews suffer two holocausts.

40 “The double triangle of the Star of David (Magen David) symbolizes the connection of both dimensions of G-d, Torah and Israel: the external level of the soul connects to the external expression of G-d via studying the exoteric parts of Torah; the essence of the soul connects with G-d’s essence through the study and application of the teachings of Kabbalah.” chabad.org, *Star of David: The Mystical Significance*

41 see Ezekiel 16:44

42 today is ruins, called Hesbân at 20 Jos . xil . *The Biblical Museum*. James Comper Gray, George Moulton Adams · 1898. Pg. 418

43 see Gesenius and Strong’s

Jeremiah did not choose to use בְּנֵי־שֶׁטַח (sons of *Sheth*) but בְּנֵי שֶׁטֶח “Beni shâ’ôwn” “*sons of tumult*”. Jeremiah applied the exact meaning of the name *Sheth*: “*tumult*” (shâ’ôwn). Jeremiah sets a rule, that in names lays the keys. He simply applied the meaning behind the name by referring to the oldest prophecy regarding the destiny of nations: Numbers 24 (the foundation). Jeremiah was after all the prophet appointed by God on a mission to proclaim the destiny of all nations, makes the rules, borrows from Numbers 24, and even interprets using this method.

Therefore, Numbers 24 is a cataclysmic akin to Noah’s flood where this time, this destruction is not by water but by fire. This is why the Kenites (“*daughter Babylon*” Eber’s ally) are burned before “*Asshur*” (Gog). To disagree one must explain, how is *Sheth* (the whole of humanity) equated to *Moab* (little Jordan)?

God wants us to view what appears *microcosmic* as *macrocosmic*.

To understand this concept, there is only the Palestinian option; names have significant meaning. Jeremiah’s rule lays the keys to unlock many of these mysteries. For example, Matthew 2:23 says:

“and [Jesus] came and lived in a city called Nazareth this was to fulfill what was spoken through the *prophets*: “He shall be called a Nazarene.” (Matthew 2:23)

The word “*prophets*” is in the plural form. What *prophets* mention a Messiah to come from Nazareth in the Old Testament? Besides Isaiah 9:1-2, the answer is none!

Did Matthew err? Never. The secret to Matthew’s riddle is in the meaning of *Nazareth* and *Nazarene*. The Jews hailed insults at Matthew claiming he was a false prophet. But millions upon millions of American ducks committed the same error advancing a slander against Russia by claiming that “*Gog*” is Russian. These ignored Ezekiel 38:17 where Gog is in the prophets (plural), and like Christ in Matthew, Gog was also mentioned by multiple “*prophets*” (plural) where “*Gog*” is in only Ezekiel. Now the Jews must answer: did their prophet Ezekiel err? Why then slander Matthew? Gog does not come out of Russia, but out of Asia Minor. He is from “*Asshur*” “*the Assyrian*” in Isaiah 10:24, Micah 5:5 and Numbers 24:24 resolves this mystery:

“ships *shall come* from the coast of Chittim, and shall afflict Ashur, and shall afflict Eber, and he also shall perish for ever.”

Ancient Assyria encompassed Anatolia. Gog being the “*prince of Meshech and Tubal*” is obviously from Anatolia. He is also in Daniel 11, where God tells Daniel of what today are historic events:

“the violent ones among your people [the Jews] will also raise themselves up to fulfill the vision, but they will fall down”.⁴⁴

Therefore, to attempt to fulfill prophecy is only done by “*the violent ones*” and all this Messianic ushering serves the devil. It is God Who decides prophecy not man. All these maniacal Jews will be completely annihilated. This is even etched in the very prophecy the ducks use against Russia:

“... I hid My face from them [the Jews]; so I gave them into the hand of their adversaries, and all of them fell by the sword. And I will set My glory among the

⁴⁴ see Daniel 11:14 when the Jews stood with Antiochus III against Egypt

nations; and all the nations will see My judgment which I have executed and My hand which I have *laid on them*". (Ezekiel 39:23)

What part of "*all of them*" did these genetically inspired miss? God does not set His glory among these maniacal Jews, but "*among the nations*" after He is done with the Jews, as He was done with the ancient 10 tribes of Israel. Hitler was the scourge of God. Ezekiel 38 is not God's war on Russia, but God's war on the Jews. He even employs Gog (a Turk) and cuts him a blank-check. Isaiah 10:15 is when God is angered at Gog (the Assyrian, Asshur) "shall the ax boast itself against him who chops with it?" God wields Gog as His ax to do His will, just as He did with the Romans. He finally gets angry with Gog, not for annihilating the Jews, but for not recognizing that it was God Who appointed him to carryout God's mission. Instead of this recognition, Gog's pride gets the best of him, taking the credit that he killed the Jews. Now we know why heaven and beast rejoice together. In other words, it is God Who fulfills it not Gog. It was God Whom David gave the credit to sling that stone. Only a remnant Jews escape and come out in repentance from refuge with Joseph (Russia) in "*the land of the north*" as Jeremiah 3, 16 clearly reveals their final conversion. To avoid the mass slaughter, the Russian Jews leave Israel and go back to Russia. Why? Every nationality must leave Babylon and head back to where they came from. These make it, while the rest are clearly annihilated in the second holocaust of Ezekiel 15. But what about all these victory verses for Judah in the rest of the prophets? Just hold your horses! Nothing can contradict this foundation.

By now it becomes obvious that a grand oversight is committed by many who thought they can unseal what has been sealed until the ends of time. The mysteriousness of these prophecies are covered by Daniel's "*seal*". Not even words like "*Sion*" means one must become a Zionist, and neither does "*the brow of Moab*" in Numbers 24 have anything to do with God cursing Jordan or the Christians as these poop-fearing Jews claim.

Mystery Of Moab (Unsealed)

By understanding that names have meaning, is when we also unlock mystery "*Moab*". *Moab* in Aramaic and Hebrew is *m-Abba* and equivalent to Arabic *min-Abbah* means "*of his father*".⁴⁵ The Jews attributing this to being the Christians is fallacious. Another example is "*Barabbas*" (*bar-Abbah*) also means "*of his father*"⁴⁶ that is the devil. Christ alluded to this when He addressed the Jews "*you are of your father the devil*"⁴⁷ and therefore are of allegoric *Moab*. The Jews who chose Bar-Abah over Christ chose their father: the devil.

The prophets lump all defectors from God by giving them names like "*Edom*" "*Esau*" "*Moab*" "*Canaan*" "*Philistia*" and "*Sheth*". Even Sion which is misspelled Zion is now up for grabs since:

"Because Zion was originally not Israeli, the name Zion comes to us probably from a language other than Hebrew. HAW Theological Wordbook of the Old Testament

45 see Calmet's Dictionary of The Holy Bible "Moab".

46 "*Barabbas*" see Edward Williams Byron Nicholson, A New Commentary on the Historical Books of the New Testament 1881. Pg. 226

47 John 8:44

mentions an Arabic root s-w-n [s'wn], meaning to protect or defend, which may give Zion the meaning of *fortress*.”⁴⁸

If this word s-w-n (*Sawn* صون) was lost to the Jews, it was never lost for the Arabs and especially the Palestinians. Heaven itself is called “*Mount Sion*”.⁴⁹ In Hebrew *ṣiyyôn/Sawn* (صون صيون) means “*stronghold*,” “*tower*,” “*fortress*”. In the traditional sense a virtuous woman keeps herself as a *fortress* by keeping chastity is why this word derives from the root *ṣāna* (Arabic) “*to protect*”⁵⁰ “*safeguard*”⁵¹ especially regarding chastity;

“lady of royalty and of high stature” used for “protecting chastity” “She has been ‘*swn*’ ‘*Sawn*’ [that is] “the maiden has kept her chastity” “a chaste maiden (singular) from ‘*san*,’ is the lady of chastity. A nickname given to a lady of high stature” “The young maiden is clocked in her ‘*swn*’; صون meaning she kept herself chaste”.⁵²

Sawn packs several meanings; “*the joy of the whole earth, is Mount Sion in the far north*” (Russia) is described as having spiritual chastity where “God is in her citadels [cathedrals, churches]; He has shown himself to be her *fortress*”. Isn’t Russia anti-Zionist and pro-Palestine? Indeed as it should be. In Psalm 48 “*fortress*” is one of the meaning of *Sion* being *stronghold*. Being chaste is the story of Joseph (Yusuf) and St. Mary (Mariam) both are held dearly even by Muslims where the cursed Jews accuse Mariam of all sorts of depravities. God is the “*stronghold*” of Russia. But besides this meaning, the Arabic dictionary *Al-Maani* is not even linking this word as an example for the virgin birth of Christ, far from it, it is simply giving us its meaning as commonly known from time immemorial. *Sion* is consistently referred to as God’s “*daughter*”.⁵³ Scholars of the Arabic language completely understood what a word like “*swn*” entails. If the limited lost Hebrew is lumped in a book, the Arabic takes these ancient words to a new level compile a high rise. Arabic sheds much light to what was lost in antiquity. His “*name*” is known from “*the Matrix of My mother*” now can be found in scripture:

“Sing praises to the LORD, who *dwells in Sion*. Declare his deeds among the peoples.” (Psalm 9:11)

Is God here only telling us that He resides in heaven, or is this prophecy multidimensional, where this can also mean: “Sing praises to the LORD, who dwells in the chaste virgin. Declare His deeds among the peoples”. This is heaven itself praising Christ while in the “*matrix of My mother*” and so is this one:

48 see HAW Theological Wordbook of the Old Testament. In scripture it is ַצִּיּוֹן Spelled *ṣiyyôn* صيون (protector) and not to be confused with *Ṣahyūn* (Arabic: صهيون) a modern usage for Zion and Zionism.

49 see Hebrews 12:22

50 “يصون عرضه صون الريط.” As in “protecting chastity as in covering”—Al-Zamakhsharī, *Asās al-Balāgha* (d. 1143 CE) “تصون، تكلف صيانة نفسه ووفى نفسه من المعايير” to safeguard oneself from shamefulness.—Supplément aux dictionnaires arabes by Reinhart Dozy

51 see Free Dictionary by Farlex, also see <https://en.wiktionary.org/wiki/صون> Al-Maany <https://www.almaany.com/en/dict/ar-en/صون/>

52 *ṣiyyôn* (صيون) Al-Maani Arabic dictionary “معنى صيون” (the meaning of *ṣiyyôn*) is الصونُ Al-Sawn to protect. “مصدر صان: [مفرد] صان، صيون صيون singular, root Sana “صاحبة الصون: يطلق على سيدة من طبقة عالية.”

53 cf. 2 Kings 19:21, Isaiah 1:8, 37:22, 62:11, Micah 4:13, Zechariah 9:9

“Praise is due to you, O God, *in Sion*; and to you shall *vows* be performed.” (Psalm 65:1)

The word for “*vow*” in scripture is pronounced as *nidr/nithr* (נִדָּר)⁵⁴ with a “*d*” or a “*th*” and is also “*nizr* (נִזָּר) with a “*z*” all means the same in Arabic, Aramaic, Urdu and even Hebrew stands for “*vow*” which in eastern tradition is a “*sacrifice*”. Now we come to unlock why St. Matthew says that Messiah came out of *Nazareth* to fulfill His mission as a “*Nazarene*”. Even in scripture it is the “*sacrifice of praise*”. “*Nizr*” (נִזָּר)⁵⁵ with a “*z*” also stands for a “*Nazirite consecration* (compare נִזְיָר) : נִ : אֱלֹהֵינוּ עָלֵינוּ Numbers 6:7, נִזָּר נִזָּר Numbers 6:5.” *Nezir* (נִזְיָר) in the Klein’s Hebrew dictionary is “one consecrated, Nazirite, prince, unpruned vine” and in the Mishnah and Talmud means “‘separated’. cp. Aram.-Syr. נִזְיָרָא (= Nazirite). Derivative: [*nezirut*] נִזְיָרוּת.”⁵⁶

Indeed, there is a vow of separating oneself as “נִזָּר נִזְיָר” (Ndr Nezir) “vow of separation”⁵⁷ but we also have Joseph who was “נִזְיָר אֶחָיו” (Neziri Akheu) “separated from his brethren”⁵⁸ as in rejection is the story of Christ and the cut stone in Daniel 2 separated to becoming a separated kingdom “*Sion in the far north*” (Psalm 48).

This word has a standard meaning in several eastern languages can never claim this attribution by sheer accident. But *nizr* (נִזָּר) is where the word *Nazarene* comes from “*consecrate*” “*dedicate*” “*set aside*” speaks to the heart of this controversy of Matthew 2:23. Focusing on the Nazirite vow while ignoring all other vows becomes the oldest trick, that isolation generates controversy, and controversy generates confusion is from the author of confusion. In the new covenant this becomes the sacrificial offering (perpetual sacrifice, Communion) which also parallels and adds to our understanding of the name *Bethlehem*. So to Christ even when He was in His mother’s womb, it is predicted that the *daily sacrifice*⁵⁹ “*shall*” (*future*) be performed. This *perpetual sacrifice* is spoken of by Daniel the prophet, is dedicated as the Holy Communion which Gog will attempt to abolish, is the main event Christ warned about to pay attention to Daniel’s prophecy. In essence the verse says this: “Praise is due to you, O God, in the chaste virgin; and to you [God] shall the Communion be performed.” (Psalm 65:1) We can even see His birth from the chaste virgin:

“Out of Sion, the perfection of beauty, God shines forth.” (Psalm 50:2)

This can also mean: “Out of the chaste virgin perfection of beauty [Messiah] shines forth”. Messiah is Perfect.

Even Christ’s birthplace *Bethlehem* (the Master’s Crib) is prophetically ordained for a purpose. *Bethlehem* is *Beit-Lehem* in Hebrew, Aramaic and Arabic. It is composed of two words “*Beit*” means “*house*” and “*Lehem*” has two meanings “*Meat/Flesh*” and also means

54 נִדָּר (*neder*), “a vowed sacrifice”—Gesenius “make an offering by fire to the LORD, a burnt offering or a sacrifice to fulfill a special vow, or as a freewill offering or in your appointed times, to make a soothing aroma to the LORD, from the herd or from the flock.”—Numbers 15:3

55 In Exodus 29:6, 39:30, Leviticus 8:9, 21:12, Numbers 6:7, Proverbs 27:24, Zechariah 9:16 stands for a “crown”

56 see Klein Dictionary נִזְיָר

57 see Numbers 6:2

58 see Genesis 49:26, Deuteronomy 33:16

59 “And from the time *that* the *daily sacrifice* is taken away, and the *abomination of desolation* is set up, there shall be one thousand two hundred and ninety days.”—Daniel 12:11

“*Bread*”⁶⁰ were the two most frequent offerings prescribed in Leviticus. The name fulfills when Christ broke the “*bread*” called it “*My flesh*”. *Flesh* and *bread* though different, in Christ they are combined since He is the *bread* of life and the sacrificial *lamb (flesh)*. It is this “*sacrifice*” that is so crucial and was the reason of Matthew’s unique expression. Matthew could easily state that Messiah was born in *Bethlehem* so that He fulfills the *prophets*, for He is the *bread* of life and the *lamb* of sacrifice. Similarly His coming out of *Nazareth (Nāṣrat, victory)*⁶¹ links to Him being a *Nazarene* (Root “*Nizr*”⁶² vow of sacrifice), though both words are different, when combined gives the essence of what was spoken of by the *prophets* regarding the *sacrifice* of *Messiah*, is the theme of the entire scriptures. He came out of (*victory*) that He may fulfill

“and [Jesus] came and lived in a city called *Nāṣrat* [victory] this was to fulfill what was spoken through the *prophets*: “He shall be called a Nazarene [the sacrifice].” (Matthew 2:23)

It is by His *sacrifice* that He and the Christians gain the *Victory*. Christ admonished the Jews:

“You search and keep on searching and examining the Scriptures because you think that in them you have eternal life; and yet it is those [very Scriptures] that testify about Me.” (John 5:39)

But then we also have His mother. The ducks insist that the Ark was Christ when Psalm 132:8 says:

“Arise, Lord Jehovah, to your rest, you and the ark of your might!”

These must answer: how could Christ rise up to heaven with the Ark, if the Ark was also Christ? Christ has risen and His Ark is His Mother’s Dormition. In this psalm, we even find more illuminating verses:

“The Lord hath sworn truth to David, and he will not make it void: of the fruit of thy womb I will set upon thy throne.” (Psalm 132:11)

How does David (a male) have a female womb “fruit of thy womb”? Whether Hebrew, Aramaic or Arabic, the word for womb is “*Beten*”. In all English translations and despite all these so-called scholars, only the Septuagint and Arabic Bible got it right⁶³ since scholars were confounded by David having a womb simply translated it as “*body*” reveals such illiteracy. God has His own language and it speaks for itself. The Septuagint kept it:

60 bread, food (Phoenician 𐤁𐤏𐤋𐤁 *bread*; Late Hebrew 𐤁𐤏𐤋𐤁; Aramaic ܒܪܝܬܐ, ܒܪܝܬܐ as Hebrew; Arabic نَعْمَ *flesh, meat*—see *Brown-Driver-Briggs*)

61 “*victory*,” “*savior*,” “*helper*,” “*advocate*,” “*counselor*,” “*watcher*,” “*defender*,” “*vindicator*,” al-Naser “*God the giver of victory*”— see “ناصر” (Nasr) in Almaany.com

62 ַנִּזְרָה for “*vow*” pronounced as *neder, nidr* or *nizr* (נִזְרָה) in Arabic, Aramaic and Hebrew stands for “*sacrifice of praise*” (*neder*), “*a vowed sacrifice*”—Gesenius “*make an offering by fire to the LORD, a burnt offering or a sacrifice to fulfill a special vow, or as a freewill offering or in your appointed times, to make a soothing aroma to the LORD, from the herd or from the flock.*”—Numbers 15:3. Even in Urdu نذر gift, an offering—<https://www.rekhta.org/urdu-dictionary>. The Arabic is Ndhrr but the Fellahin Arabic of Palestine would be Nzr with a “z,” or a “d”—see the First Bible pg. 46. Published by W. Blackwood, also see نذر wikipedia: <https://ar.wikipedia.org/wiki/نذر> “*offering*,” “*usually in holy observances as a form of worship*” is a sacrificial offering (الدبيحة) Also see Archpriest Tadros Yacoub Malti on Book of Leviticus, Peace Offering, pg. 38 “*Nizr: The vow and the supererogatory sacrifices are optional sacrifices or offerings that the law did not oblige anyone to do*” النذر والتفائلة من الذبائح أو التقدّمات الاختيارية التي لم يلزم بها التاموس أحد

63 only the Arabic Bible Arabic Bible and the Septuagint got it correctly. “*Betenek*” (your womb): قد أقسم الرب لداود قسما صادقا لا يرجع عنه: «من ثمرة بطنك أقيم ملكا على عرشك»

“The Lord swore to Daid the truth, and he will never annul it: “Of your belly’s fruit I will set on your throne.” (Septuagint translation)

The Septuagint uses the Greek “*koilia*” which is “*womb*” as in Luke 1:42 and in the Hebrew it is “*Beten*”⁶⁴ can only mean *womb*. She was connected by marriage with Elisabeth, who was of the lineage of Aaron (Luke 1:36). Jesus is not only the fruit of Mary’s womb; He is the fruit of David’s seed and the fulfillment of Psalm 132 as well. The Ark was God’s dwelling:

“Because Lord Jehovah is pleased in *Sion* and he chose *it* a dwelling place.” (Psalm 132:13)

In this dual purpose prophecy, and unlike our common translations where “*Sion*” is followed with an “*it*” the Septuagint has *Sion* as a “*her*”:

“For the Lord has elected *Sion*, he has chosen her for a habitation for himself, *saying ...*”⁶⁵

In Psalm 45:10-11, the Queen is referred to as “*daughter*” and told that the divine King “desires” her, for which cause *they enter the King’s Temple together*; and interestingly, Psalm 132:8-10 is quoted in 2 Chronicles 6:41-42, and in context it refers to God and the Ark entering the Temple together.⁶⁶ God is pleased with St. Mary, the Virgin, “full of grace” “highly favored” (Luke 1:28) He dwelt in her womb and here she is called “*Sion*”—the chaste virgin—yet the scholars still argue over *Alma* being “maiden” not virgin ignoring the Arabic *Ghlma*⁶⁷ (A’lma) is precisely a young girl who can only be a virgin, is why the Septuagint rendered it as such in Isaiah because in these days this word was better understood.

One can imagine if St. Matthew referred to the virgin birth in the Psalms and the scholars argue that this only exist in Genesis 3:15 and Isaiah 7:14. By experiencing how God speaks is how the scriptures illuminate and how the wicked will not understand. Apocalypse 11-12 mentions the Ark returning to earth in Apocalypse 11:9-12:17 is not a box. It is as St. John says in Apocalypse 12: the woman who brought forth the man-child, the God-bearer, *Theotokos* and the Mother of god, Mother of the faithful and the scriptures explode in meaning as does Isaiah:

“And the daughter of *Sion* shall be left as a covert in a vineyard, and as a lodge in a garden of cucumbers, and as a city that is laid waste. Except the Lord of hosts had left us seed, we had been as Sodom, and we should have been like to Gomorrha.”⁶⁸

“A lodge in a garden of cucumbers” is in Bethlehem to this day where a tent with a “*Natur*” “*Nazur*” (as watchman, protector) sits as a guard in a cucumber field is from which we also get the word *Nazarene*. Even from Jewish sources we find:

64 see Gesenius “female member” Hebrew 1073

65 see Benton’s Septuagint Translation

66 cf. 6:10-11. Also see St. Gregory Palamas, “Homily On the Dormition of the Mother of God” in *Saint Gregory Palamas: The Homilies* trans Christopher Veniamin et. al. (Waymart, PA: Mount Thabor Publishing Company, 2009), 293.

67 pronounced *Ghulama*

68 Isaiah 1:8-9, see also Romans 9:29

“The roots *nazar*, *nadar*, *netar* and *nazer* are related roots, which mean - guarding and keeping away from evil. The *nizira* and the *natira* mean guarding, as it means from the verse in the Psalms (34, 10) - "Your tongue will not be an offspring from evil", and from the verse in the Song of Songs (1:6) - "The oil of *natira* between the vineyards". The consonants alternate between Hebrew and Aramaic and Arabic.”⁶⁹

This “*daughter of Sion*” (chaste virgin) is left as a “*lodge*” who will come so that we may rest and be protected in the midst of a world as “*Sodom and Gomorrha*” are destroyed is why Apocalypse 11 has the “*Great City*” called “*Sodom*”. It is extremely rare to hear of this prophecy shared or explained how it also links to Micah 4 regarding the shepherd’s announcement of the birth of Messiah. This “*cucumbers*” is only mentioned once in scripture. Being from Bethlehem, this is easily pinpointed, as Bethlehem’s Shepherds Fields (where my confiscated land resided) was the center of growing this special specie of cucumbers to this day in fields we called “*Miqtha*” or “*Miqsshah*” as Strong’s pronounce the word.

Strong's Definitions [?]	(Strong's Definitions Legend)
מִקְשָׁה <i>miqshâh</i> , mik-shaw'; denominative from H7180; literally a cucumbered field, i.e. a cucumber patch:—garden of cucumbers.	
Gesenius' Hebrew-Chaldee Lexicon [?]	
II. מִקְשָׁה for מִקְשָׁה, Arab. مِقْشَاة f. denom. from מִקְשָׁה a cucumber; a field set with cucumbers, Isa. 1:8.	

Anyone who overlooks the allegoric sense and literalize these allegories falls into the trap. It is here, once the eastern way is understood, is when one shuns evil hirelings and bad interpreters, opens their eyes to finally see and wonder how awesome God is and how His words explode in detail and meaning. It is here where we can finally comprehend when Jesus said though they have eyes yet cannot see that He and His prophets primarily spoke in parables. Yet in Isaiah 1:8-9 this “*tent*” becomes our lodging during the cataclysm when God will send help:

“May he send you help from the sanctuary, and give you support from *Sion*” (Psalm 20:2).

From the Chaste Virgin help also comes to even rebuild the church:

“Do good to *Sion* in your good pleasure; rebuild the walls of Jerusalem.” (Psalm 51:18)

To “*rebuild*” would mean that the temple (the church) must have fallen in disrepair as confirmed in Psalm 53:

“O that deliverance for Israel would come from *Sion*! When God restores the fortunes of his people, Jacob will rejoice; Israel will be glad.” (Psalm 53:6)

⁶⁹ <https://asif.co.il/> from Hebrew

In one sense the “deliverance for Israel” is the Messiah come from the chaste virgin and in another sense God restores the fortunes of his people, Jacob will rejoice; the Israel of God will be glad. Now we can better comprehend Apocalypse 11:

“Then *God’s temple* in *heaven* was *opened*, and within his temple was seen *the ark of his covenant*. And there came flashes of lightning, rumblings, peals of thunder, an *earthquake* and a *severe hailstorm*. A great *sign appeared in heaven*: a *woman clothed with the sun*, with *the moon under her feet* and a crown of twelve stars on her head.” (Apocalypse 11:19-12:1)

She comes at a time the earth is shaken (“*earthquake*”)⁷⁰ “*rumbling*”⁷¹ and “*hail*”⁷² each of these words become significant. The protestant insists the woman is Hebrew-Israel despite this:

“And the dragon was wroth with the *woman*, and went to make war with the remnant of *her seed*, which *keep* the commandments of God, and have the *testimony of Jesus Christ*.” (Apocalypse 12:17).

This woman is chased by the “*dragon*” and her seed are the followers of her Son. This ends such confusion regarding “*Israel*” since 2 Chronicle 6:14 says: “*Thy people* are called by *Thy name*” and in Daniel 9:19 “Thou [Israel] art called by *the name of the Lord*” and in Exodus 4:22 “... *Israel* is my *son*, even my firstborn” yet in Hosea 11:1: “When *Israel* was a *child*, then I loved Him, and called *my son* out of Egypt” is interpreted in Matthew 2:15 referring to Hosea: “And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, out of Egypt have I called *my son*.” Who was that “*Son*?” Why is Messiah called “*Israel*?” He is the spiritual Israel, One birthed by St. Mary the *Mother of God Theotokos*, (Greek: “*God-Bearer*”) *the Ark*.

So when we (who speak fluent Arabic whether Muslim or Christian) say “*daughter of swn*,” Arabic “*bint-al-Swn*” Hebrew “*Bat Syeon*” we know exactly what that means, that when the two words are combined it means *the maiden who kept her virginity*. There is no other meaning to this and is why even Muslims, and unlike Jews, they do not deny the Virgin Birth. In every wedding when a girl, before she weds, she is introduced as “*bint-al-swn*” to publicly announce that her bridegroom is getting his girl intact. One cannot divorce the culture from how language was used. This is why it is by no accident we have in the Bible itself “*Virgin Daughter of Sion*,” Hebrew “*Betula Bat Sion*” בְּתוּלַת בֵּית-צִיּוֹן Arabic “*Al-Batul Bint al-Swn*” as a double confirmation this is a virgin.

يسمونه "المنديل، أو المحرمة، أو الشاش". وعندها تنطلق الأعييرة النارية والزرغاريد احتفالاً وتأكيداً لشرف العائلة، وأن هذه الفتاة بنت الصون والعفاف، ويعود أهلها رافعين "المحرمة" وسط جموع الناس المحتشدة.
واليوم بعد أن التحقت الفتيات بمعاهد التعليم، وخرجن إلى العمل، فقد تغير تفكير

⁷⁰ see our explanation of Zechariah 14

⁷¹ “Rumbling” see our explanation on revolutions, unrest and “waves roaring” prior to the cataclysm

⁷² see our explanation of Zechariah 6

Above is excerpt from Egyptian Women's Issues Between Heritage And Reality: “They call it the cloth. And when the bullets are fired and the wedding sounds erupt, and to ensure the family’s honor that this “bint-al-swn” (pure chaste maiden) that her family carry the cloth parading it amongst the crowds”

In fact, in every occurrence where these combined two-words are used, it always pertains to virginity and with “*Betula Bat Sion*” בְּתוּלַת בַּת־צִיּוֹן is how it is written in the scriptures.

Isn’t “*Betula*” the word Jews demand to prove St. Mary’s virginity? Such expression is still used from ancient times. In the middle east, we need not enter debates with Jews who denounce the virgin birth arguing over Isaiah 7:14, where westerners forage to find what is meant by “*Alma*” (maiden) to only be cornered by Jews belaboring that “*Betula*,” not “*Alma*” is the word for ‘virgin’ then add “we speak Hebrew, you don’t!” Our response would be: we have been speaking Arabic and Aramaic much longer than when you lost your Hebrew. These would never debate such issues with a scholar on the Arabic language, for they will be put in their place. But to explain all this to westerners takes a few pages. First of all, an English speaking person cannot even pronounce the Semitic word “*Ghulama*” translated as “*A’lma*”. In the Bible it is: הָעֵלְמָה, (Ha-Ghulama) which has an equivalent sister word “*Fata*”. A third-grade Arabic speaking knows exactly that either of these words hits two birds with one stone, since “*Ghulama*” or “*Fata*” is always a “*Virgin*” and also pertains to a “*Young girl*”.

maiden	فتاة ، بكرة ، شتلة [كيمياء]
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(Above from Al-Maani Arabic dictionary, “*Fata*”: “*Virgin*,” “*Maiden*”)

Secondly, the Hebrew “*Alma*” does not start with an “A” but “*Aiyn*” as “*Ha-A’alma*” (הָעֵלְמָה) which is impossible to pronounce in writing since that letter “*aiyn*” does not exist in English vocabulary. Thirdly, the word in scripture is “*HaGhulama*” (Ha’A’lma) is one single word: הָעֵלְמָה compounded is “*The Young Maiden*”. The “*Ha*” is extremely significant here. It means “*The*”. In other words, She is not just any virgin, but “*The Virgin*” shall conceive. This “*The*” is significant. For example: “His name shall be called Wonderful, Counselor, Mighty God”. The word for Mighty God is Al-Jabbar (Hebrew El-Gebor). Had it been *Jabbar* without the “*Al*” it would be insignificant since the “*Al*” makes this person as the only one of his kind. Muslim Basketball player Karim Abd Al-Jabbar means Karim (generous) Abd (the Servant) of Al-Jabbar (the Mighty One, God). In other words, he is only a servant of God. Had his name been Karim Al-Jabbar without the “*Abd*” (servant, slave of) Muslims would have killed him since this basketball player is claiming to be deity.

Now the reader begins to comprehend how Semites view names. Therefore, when the ancient text calls the child Al-Gebor (Al-Jabbar), there is no way around this one. So “*Al-Ghulama*” is *The Only Virgin of her kind*. Jewish apologists play word-games that are impossible to defend if they take their arguments to Arab scholars, even if they are Muslim who deny Christ’s deity, they will translate *Al-Jabbar* to always mean deity, and *Al-Ghulama* to being *The Virgin Maiden*. The first letter “*Aiyn*” is pronounced as “*Gh*”.

In Modern Hebrew the phonetic value of the letter has changed, or the phoneme has been lost altogether (thus, in Modern Hebrew it is reduced to a glottal stop or is omitted entirely). In Hebrew loanwords in Greek and Latin, ‘*ayin*’ is sometimes reflected as “*Gh*” which is represented in Hebrew writing by the letter ‘ayin’. For example: *Gomorrhah* is still in Arabic which means *buried* (as in the rubble of fire and brimstone) where it is also spelled *A’mora* (with a *aiyn*) and *Gaza* (“*Ghazza*”) is from the original “*A’za*” as Jews call it. Today “*Ghlma*” pronounced *Gulama* is *A’lma*. So the “*Ayin*” is a “*Gh*” sounding:

“As in Hebrew, the letter [Ayn] originally stood for two sounds, /ʕ/ and /ɣ/. When pointing was developed, the sound /ɣ/ was distinguished with a dot on top (ġ), [Gh] to give the letter ghayn [Gh]. In Maltese, which is written with the Latin alphabet, the digraph *gh*, called ‘ajj, is used to write what was originally the same sound.”⁷³

Therefore the Virgin Birth is unquestionable. The Jews of today do not have the same command on that lost language and is precisely why the Septuagint interpreted the word “*A’lma*” with “*virgin*”. What we have as far as meaning from the ancient Hebrew is like looking for a ruin of an ancient city to only find a few stones. One could literally fill a room high of one series of Arabic dictionary to only have a Hebrew or Strong’s dictionary look like a midget.



So when one seriously examines *Sion* in its original intended meaning, it screams virginity and even uses *Betula*. We do not say this being boastful, but how many in the *West* concentrate on the subject of virginity in scripture when they cannot even convince their own to keep such virtue? How many sons and daughters of the *West* were virgin before tying the knot? Today the *West* scorns virginity. Their women belabor about emulating Christ while failing to emulate His mother. So when one says “*virgin daughter Sion*” (2 Kings 19:22) from an Old Testament perspective with the New—he would literally be saying “*virgin daughter chaste in heaven*”. Mother Mary is the prime example; she was literally prophesied, as “*Young Virgin*” in the Old Testament and *Sion* coming from heaven in the New. But remember, *Sion* is a corporate entity where God addresses a multitude with one word using it singularly at times and at other times has a double or triple meaning. So when the Bible uses “*daughter of Sion*” it is also the chaste pure church with their Mother St. Mary and the Son (Christ). Heaven is complex and is why God says “*eye has not seen ...*”

⁷³ see Wikipedia *Ayin*

But many verses say “the virgin” and the “daughter of Sion”; by whom is the church as by “the bride of the lamb” (Rev. 21:2, 9; 22:17) who are also “*the seed of the woman*” also pertains to the church with Mother Mary as their mother.

While the goal is always Christ, but had the Church been strictly of the seed of Christ (“he [Messiah] will see his seed [offspring] and prolong his days”) (Isaiah 53:10), why then we also find in Apocalypse 12, it is also her seed:

“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ?” (Revelation 12:1, 14,17)

So if this “*seed*” (the Church) includes St. Mary, who then is this woman whom the dragon makes war with? And if the woman is “*Israel*,” as in the Hebrews, how does that seed “*have the testimony of Jesus Christ?*”

Being a public figure and for decades I have dealt with countless Jewish organizations. I once sparked a friendship with Rabbi Elazar Ben Yehuda,⁷⁴ the grandson of the one who established Hebrew in the state of Israel. This one was of the kindest of Jews who truly loves the Christians. He knew Arabic. We spent days and hours discussing the semitic language and he too could not understand much of what I asked him linguistically. The colloquial Palestinian Arabic, which I knew still remains the lingua franca that unlocks words from when Hebrew was lost, until revived where the senior Ben-Yehuda insisted with the Committee of the Hebrew Language that, to quote the Committee records, "In order to supplement the deficiencies of the Hebrew language, the Committee coins words according to the rules of grammar and linguistic analogy from Semitic roots: Aramaic and *especially from Arabic* roots."⁷⁵ In semitic names are keys to understand these prophecies. If the lost Hebrew language is in a dictionary, the Arabic makes up for it in a high-rise.

By understanding “Nizr” (sacrifice) we understand Nazareth (victory).

What then becomes of “*Moab*”⁷⁶ in Numbers 24? Like the name “*Barabbas*” means “*of his father*”⁷⁷ that is the devil. *Sheth* means “*tumult*” and “*sons of Sheth*” simply means “*sons of tumult*” alluding to all who are lawless, which also encompasses these maniacal settlers and the ducks who support them. By understanding correct etymology is how we also unlock Zephaniah 2 and Numbers 24:17 which speak of an allegoric *Moab* “*are of your father the devil*,” the seed of the Antichrist are “*the sons of tumult*”. It is these types who are the “*sons of Sheth*” since “*Sheth*” means “*tumult*”.⁷⁸ To disagree, this entire prophecy becomes a contradiction, and in seeming contradictions, lays the keys for the wise, are the stumbling blocks for the wicked. Isn’t it a contradiction for “*Israel*” to gain the victory while “*Eber*” (the Hebrews) get clobbered? How is *Eber* destroyed if *Eber* is also Israel? Most of these prophecies, while they have a dual sense, they are designed for the ends of days, where all who are genetically inspired, ignore the allegoric sense and fall into their own trap. The best keys are found by searching for the

74 The grandson of Ben Yehuda is a Florida-based rabbi who is also named Eliezer Ben-Yehuda. The author was invited by Ben-Yehuda at his synagogue and were good friends.

75 Joshua Blau, page 33

76 “The Bible explains the etymology of *Moab* as meaning “of his father.”—see New World Encyclopedia (*Moab*)

77 see Calmet’s Dictionary of The Holy Bible “*Moab*”, “*Barabbas*” see Edward Williams Byron Nicholson, A New Commentary on the Historical Books of the New Testament 1881. Pg. 226

78 see Gesenius also see Strong’s

critic especially the Jews. The contemporary scholars picked from the Jews who claim that by “*Eber*,” this must be Abraham’s homeland (Babylon) in today’s Iraq.

Debunking The Iraq Proposition

Iraq seems to become a popular destination for many verses where this mirror reveals the interpreter. I call this the Iraqization of prophecy. These blame Arabic speaking peoples who reserved the only language these needed most: Arabic.

But this error was very costly for Hebrew-Israel. Making “*Eber*” Iraq⁷⁹ (Babylonia) begs the question; how is Iraq destroyed alongside “*Assyria*” when Mesopotamia is the heartland of both Babylonia and “*Assyria*” especially when the prophecy distinguishes between the two:

“But ships shall come from the coast of Kittim, And they shall afflict Asshur and will afflict Eber; so they [*Eber*] also will come to destruction?” (Numbers 24:18)

If “*Eber*” is Iraq, who then is “*Asshur*”? Doesn’t “*Asshur*” include Iraq? How does “*Asshur*” defeat “*Asshur*” (*Eber*)? This question cripples scholars. “*Kittim*” is Cyprus and “*ships from Kittim*” comes from Cyprus, not Rome as commonly thought. Moreover, to claim “*Eber*” is Iraq, this proposition must consider how Cyprian ships reach all the way to Iraq? Didn’t these hear of the two-state solution where the island of Cyprus is split into a Turkish Cypriot State in the north, and a Greek Cypriot State in the south? Which part of Cyprus do these ships come from? The answer is both.

But there is another dilemma. If *Eber* is Iraq, how will a modern fleet reach Iraq sailing west of the Mediterranean through the Gibraltar, then circle around the entire African continent, head towards the Arabian Sea, then enter the Persian Gulf into Shatt al-Arab, then ascend upstream the drying Euphrates to Al-Fallūjah and the Iraqi capital Baghdad? The only other option for this impossible journey must consider even a more impossible one; pull these fleets out of the Mediterranean on dry land, then haul these gigantic warships on the desert to reach the Euphrates then dock there to head to Baghdad?

It is here where we discover blind mice escorting other blind mice right to destruction. The short stamina of western readers cannot keep up with the crafty. It is obvious that these Turkish fleets come the short trip from Turkish controlled Cyprus on the Mediterranean towards Hebrew Israel. Here, Gog’s naval ships are heading from Cyprus across the Mediterranean, next door to “*Eber*,” (the mother of all harlots) that caused hell spreading communism in Russia and much control of America spreading *Sodom*. But it is here where we come to the question: if Gog is in the “*prophets*” (plural), where is Gog in the writings of Moses? Gog comes from “*Asshur*” also encompassed Türkiye, the heart of *Gog and Magog*. The final voyages come from the Greek controlled Cyprus to combat Gog’s forces around the Mediterranean. Before this, ships from the Turkish controlled Cyprus destroys *Eber* fulfills Ezekiel 38, 39 and Jeremiah 51:5-6.

Numbers 24 is simple: unless one is of the “*Israel of God*” they perish.

Only the *Israel of God* will be victorious.

⁷⁹ “*And shall afflict Eber* — Probably not the Hebrews, as some think, but the people on the other side the Euphrates” Clark’s Commentary on Numbers 24, also see Rosenmuller.

Tell us O Jews, which rules do we follow to interpret; your blind mice or Jeremiah? Bring your rabbis and let us reason together! Jeremiah gives the key to unlock more than just Numbers 24 (the foundation) by setting a golden rule; an ancient eastern concept, where names define much. Is the meaning of *Nazareth* irrelevant? Jeremiah is the only prophet who quoted Numbers 24:17 referring to it, to describe these *sons of tumult* as “those who fled stood under the *shadow of Heshbon*”:

“Those who fled stood under the shadow of Heshbon because of exhaustion. But a fire shall come out of Heshbon, a flame from the midst of Sihon, and shall devour the brow of Moab, the crown of the head of the sons of tumult?” (Jeremiah 48:45)

A “*shadow*” is “*tent*,” though microcosmic sounding, is an entire religious fountain. This is an entire religious system. Heshbon means “*intuition*” “*reason*”⁸⁰ and the meaning of “*shadow of Heshbon*” is to be under the umbrella (protection) of human “*reason*”. This is being under its cover in its defense, strength and reliance instead of God’s. Heshbon (Arabic: حسبان Hisban)⁸¹ is where we get the Arabic word *Hisab* (to calculate) or to configure. Who used calculations in their Kabbalah? Who spread this “across the sea” all the way to Europe?

“Kabbalah numerology: Calculation method using energy and vibrations. Kabbalah numerology came into activity from Judaism”.⁸²

It was also the results of western unbridled ‘freedom’ that demanded answers where God can be put into their laboratories and calculated scientifically where questions arose: why did God become man, or how can Christ be in the bread, or how can we explain the Trinity, and so formulas were generated attempting to explain every element of faith. To these, ancient pagan Greek philosophy supposedly gave the missing links. This gave birth to syncretism. Theological systems then developed and evolved giving birth to scholasticism. The juggling tiresome sophisticated approach tried to answer questions posed by scripture become the means of impressing the laity through sophistry and fanciful use of complex vocabulary. All was meant to dazzle the seekers rather than equip all who approach the heavenly Sion with hearts of children seeking the aid of the all knowing Father. The scholastics attempt to convince the masses that ‘human reason’ is man’s exceptional right of ascendancy and that faith can only be obtained by a knowledge where man’s reason (“*Hisban*”) became the gate of entrance. Western Protestant reformers learned to speak and think the same, using Aristotle and Cicero as they sprang from Catholicism. This is still true for Protestants regardless of leaving the first Rome behind. This is the essence of the spirit of ‘Babel’ since it can never be obtained without first denouncing or curving God’s simple and mystical truths. Man’s knowledge, science, ‘being rational’ and ‘human reason’ can now ascend and tower upwards. They no longer need to change to God’s molding to conform to the image of His Son. Instead, God must be molded into their image of evolving dogma. But for this to occur, revelation must first become fallible to be replaced by countless

80 Heshbon (reason, device), حسبان Arabic: تدبير مجتهد means Intuition, قُدْرُهُ وَعَدَدُهُ: حَسِبُ الشَّيْءَ to calculate and dissect a matter حَسْبُ نَشَاطِهِ كَافَاهُ عَلَى حَسْبِ نَشَاطِهِ to determine in accordance to ones own efforts—see al-Maani

81 حَسْبَانُ الْأَمْرِ: تَدْبِيرُهُ تَدْبِيرًا دَقِيقًا To consider a matter by careful configuration الْعَدُّ وَالتَّدْبِيرُ to calculate carefully.

82 Astrotalk. Kabbalah numerology

inconsistent, complex, structured and systematic jurisprudences that now became ‘infallible’.

Shortly after the first millennium to the seventeenth, scholasticism dominated by the Aristotelian learning where Christian scholasticism emerged in monastic schools. These simply recycled Judeo-Islamic philosophies, and thereby reopened the books of the dead by supposedly rediscovering precious collected works of Aristotle. These claimed to harmonize metaphysics as the prime mover of the Latin Catholic dogmatic trinitarian theology. This became the basis dominated education in Európe flourishing in Italy, France, Portugal, Spain and England and from there to the new world.

The scholastic model became the measure and anything contrary was spurned. This gave way to the enlightenment where to graduate from these institutions and in order to be accepted by the academic guild, one must abide by the behaviorist conditioning of educators. To enter the hauls of universities, one must huddle over a carrot called the diploma, and by this “professing themselves to be wise, they became fools.” (Romans 1:22)

This is why we find several biblical prophecies that reveal the notion of *east* versus *west* opposition, is a prominent feature of the Great Schism between who adhere by their own effort and intuition, then mingle human reason with the faith (like Aquinas) versus who reject this approach (like St. Gregory Palamas).

The end of *Moab* is not the end of Jordan (ancient Moab) but Rome’s tent is where “*the fugitives stand without strength*” since Jeremiah gives us the compass where to find it:

“Therefore I will wail for Moab, for all of Moab I will cry out; I will moan for the men of Kir-heres. More than the weeping for Jazer, I will weep for you, O vine of Sibmah! Your tendrils *stretched across the sea*, They reached to the *sea* of *Jazer*; upon your summer fruits and your grape harvest *the destroyer* has *fallen*.” (Jeremiah 48:31-32)

There exists no such “*sea of Jazer*” anywhere on earth, this seeming contradiction should have been a clue. Jazer means to empower. A “*sea*” according to St. John are multitudes, nations and different tongues which exist “*across the sea*” (the west). Here God laments, the “*sea of Jazer*” was the church before its fall reached “*across the sea*,” that is, across the Mediterranean (the west). This “*Moab*” is no Jordan as some westerners thought, though the Jews corrupted its allegoric meaning. The blind mice must answer; why is God weeping for the west? Aren’t the Jews the only chosen people? Isn’t “*Moab*” the “*Christians*” be they faithful or faithless? These gain the same fate of mystical “*Tyre*” which is also located “*across the sea*” in Jeremiah 25:22 and Isaiah 23:2.⁸³ Here it is destroyed. This is also where the Antichrist “*the destroyer has fallen*”. Therefore, God here gives us a piece of the Antichrist’s profile. He is across the sea, Európe or beyond as a multitude of nations that are “*under the shadow of Heshbon*,” that is (just like the Jews) their reliance is on mingling other ideologies with the *faith*. This is the essence of *Heshbon* where a *sweeping* fire (“*Sihon*”) shall come from their midst. “*Sihon*” means *swept away*⁸⁴ is the “*sweeping*” “*broom of destruction*” in Isaiah

⁸³ “The coastlands” as we interpreted is mystical Tyre

⁸⁴ see Gesenius

14 prepared for the Antichrist (aka “king of Babylon” “Nebuchadnezzar”) and his minions.

Allegoric Moab Is Not Jordan

Allegoric *Moab* can never be Jordan:

Moab and all those inhabiting the wilderness who clip the hair on their temples; for all the nations are uncircumcised, and all the house of Israel are uncircumcised of heart.” (Jeremiah 9:26)

Why does Jeremiah interpret *Moab* to represent “all the nations?” Jeremiah understood, even interpreted Numbers 24. This *Moab* is massive and these also resemble Moabite hairstyle (“who clip the hair on their temples”) is the most popular haircut style in our days. It is also the preferred style of the Nazis. By *Moab* living in the “wilderness” or “desert” gives the opposite message for all who ignore the parabolic. This “desert” wilderness is in St. John’s Apocalypse:

“Then the angel carried me away in the Spirit into a desert. There I saw a woman sitting on a scarlet beast that was covered with blasphemous names and had seven heads and ten horns.” (Apocalypse 17:3)

By “desert” “wilderness” this alludes to spiritual fruitlessness. These are the spiritually fruitless kingdoms of the Antichrist. Was this not Christ’s method of speech including all the prophets dividing between *fruitful* and *fruitless*? While the mind thinks of desert lands, the opposite is true, Babylon (like ancient Sodom) were quite green before their ending came. This sets a rule how the prophets understood scriptures where names have keys and where the unwise conclude an optical illusion. Jeremiah mentions a “sea of Jazer” (Jeremiah 48:32) when there is no such sea in Edom or anywhere else on the planet, is another dead giveaway that by “sea” are nations, where God expects we interpret allegorically and find the clues in Jeremiah. The spirit of Antichrist relies on mingling human reason with the Christian faith as did Pope John Paul:

“My thoughts turn immediately to the lands of the East, so rich in religious and philosophical traditions of great antiquity. Among these lands, India has a special place. A great spiritual impulse leads Indian thought to seek an experience which would liberate the spirit from the shackles of time and space and would therefore acquire absolute value. The dynamic of this quest for liberation provides the context for great metaphysical systems.”⁸⁵

Therefore, there is a “sea of Jazer” that is not in *Moab*, even an “Edom” that is not Edom:

“Who is this who comes from *Edom*, with garments of glowing colors from Bozrah, This One who is majestic in His apparel, marching in the greatness of His strength? It is I, the One who speaks in righteousness, mighty to save ... But they [Edom] rebelled and grieved His Holy Spirit; therefore He turned Himself to become their enemy, He fought against them. Then His people remembered the days of old, of Moses. Where is He who brought them up out of the sea with the shepherds of His

85 Pope John Paul II, “ENCYCLICAL LETTER *FIDES ET RATIO* OF THE SUPREME PONTIFF JOHN PAUL II TO THE BISHOPS OF THE CATHOLIC CHURCH ON THE RELATIONSHIP BETWEEN FAITH AND REASON [Heshbon]” “CHAPTER VI THE INTERACTION BETWEEN PHILOSOPHY AND THEOLOGY”

flock? Where is He who put *His Holy Spirit* in the midst of them”—Isaiah 63:1, 10-11

Is “*Edom*” microcosmic little Jordan or the Christians as Jews claim? Or is it the Jews who “*rebelled*” (defected) from God and abandoned His authority “*grieved His Holy Spirit?*” But this also brings up a question to the blind mice: when did *Edom* have the Holy Spirit (Ruach Ha-Qodesh) then “*grieved His Holy Spirit?*” If “*Edom*” is the Christian, when did the Christian have the Holy Spirit? There is only one path for the mouse to escape this maze: claim that *Edom* never had the Holy Spirit. Who then is “*His people*” and when did they “*remembered the days of old*” when He “brought them up out of the sea” and when “He who put *His Holy Spirit* in the midst of them”.

Who is this but the Jews? How could this be ancient *Edom* which was pagan by inception?

Tell us O Jews? What happens now to your “*Edom*” theory?

These are like Cinderella’s stepsisters, to court the prince, took Cinderella’s sparkling glass slippers that only fitted her, pushing and shoving and struggling to fit an ill-fitting shoe that are custom made for only Cinderella’s delicate small feet. One cannot ignore the obvious parabolic style. The true intent of these texts rest way into the future regarding entities that emulate the ancient pagans. “*Edom*” are Jews and Moab have Moab’s haircuts⁸⁶ on the sides of their temples, become a fashion of neopagans and Nazis. Similarly, the “*true and principal subject*” regarding “*Ships of Tarshish*” are today’s thalassocracies (sea powers) where the prophets describe a *Tyre*, even an *Egypt* and a *Sodom* are no microcosmic events in history.

What happens to the remnant Arabs and Jordan? “*And Edom shall be a possession*” by Christ and “*the Israel of God,*” that is side with Christ in the end. Isaiah 11 explains all this and even includes names of nations that today are Muslim and calls them “*Israel*”. Jacob tricking his brother is not without retribution. Esau will break the yolk of Jacob from his neck:

“By your sword you shall live, and your brother you shall serve; but it shall come about when you become restless, that you will break his yoke from your neck.” (Genesis 27:40)

If God had planned for everything to be a possession of Jacob’s lineage, one must answer Genesis 9:27, was it *Eber* or *Japheth* who finally resides in the *tents of Shem*? In that prophecy it was *Shem* (specifically the Hebrews) who ended up becoming *Canaan* as recorded in Ezekiel 16, when the Hebrews finally become *Sodom*.

Children Of Incest

Moab just as *Ammon* are the children of Lot conceived by incest. To understand the prophets thought process, is best explained from Ezekiel 16, where Jerusalem is given two sisters (“*Samaria*” and “*Sodom*”) also become Jerusalem’s “*daughters*”:

“I will give them [your sisters *Sodom* and *Samaria*]⁸⁷ unto thee for daughters.” (Ezekiel 16:61)

⁸⁶ see Jeremiah 49:32

⁸⁷“And thine elder sister is *Samaria* [symbolic of syncretism], she and her daughters that dwell at thy left hand: and thy younger sister, that dwells at thy right hand, is *Sodom* and her daughters.” (Ezekiel 16:46)

What does it mean when Jerusalem's "sisters" ("Sodom" and "Samaria") also become Jerusalem's "daughters?"

Answer: incest.

No one is a "daughter" and a "sister" unless incest is involved. Just as *Moab* is a son of incest makes *Sodom* and *Samaria* allegorically daughters of incest. *Moab* and *Ammon* are Lot's incestual sons. God even describes in Ezekiel how Jerusalem betrayed her husband (God). Therefore her spiritual offspring is of the seed of her father, the devil whom she fornicated with:

"Ye are of *your father* the devil, and the lusts of *your father* ye will do." (John 8:44)

Christ's expression follows this design. Ancient sins mirror the future spiritual sins :

"While Israel remained at Shittim, the people began to play the harlot with the daughters of *Moab*." (Numbers 25:1)

This projects towards the future when Rome (like the Jews)` also plays the harlot, is therefore reborn of *her father Moab* (the devil). Now we can unseal Zephaniah 2:

"Therefore, as I live, says the Lord of hosts, the God of Israel, Moab shall be as *Sodom*, and the children of Ammon as *Gomorrah*." (Zephaniah 2:9)

This is no curse on little Jordan who are anti-homosexuality. *Moab*, "*of his father*" (Antichrist and his seed) "*shall be as Sodom*". This "*as*" means in similarity (the immoral emulation including the destruction) of ancient Sodom, and the "children of Ammon," (his multitude, sons of tumult) "*as Gomorra*".

This is no judgment on little Jordan but is the end of the Antichrist. Regarding His second coming Christ instructs:

"remember *Lot's wife*".



Such a short verse packs much, that when you see the fallen church turn her head (like Lot's wife) to look towards Sodom that her time is up. This is a global *Sodom* and a global *Moab* (the Antichrist and his seed):

“We have heard of the pride of *Moab*—he is very proud—of his haughtiness and his pride and his wrath; but his *lies* shall not be so. Therefore *Moab* shall wail for *Moab*; *everyone* shall wail. For the foundations of *Kir Hareseth*⁸⁸ you shall mourn; surely they are stricken.”⁸⁹

“*Moab* shall wail for *Moab*” here we have two *Moabs*; one is even personalized (“he is very proud”) is the Antichrist (of his father, the devil, son of perdition) “he is very proud of his haughtiness and his pride and his wrath but his lies shall not be so.”

The story of these Jews is now simple to explain. Jews feared boiling in feces, because they feared going against the interpretations of their ‘blind mice’. For this they followed Kozba (the liar) so shall they also follow the greatest of all liars, the Antichrist. The other *Moab* are the multitude of Moab (“*sons of tumult*”). Moab wailing for Moab is as the Nazis with their clipped hair wailed for Hitler. Are Jews immune joining the Nazi party? Alfred Rosenberg (a Jew) was the primary ideologue for Nazi philosophy.

The key to interpret this *Moab* is also embedded in its other names; “the foundations of *Kir Hareseth*”. *Kir* which means *wall, fortress* and *Hareseth* (Arabic Haras) means “*shredded,*” “*pulverized*” or simply *potsherd*.⁹⁰ This is the “*foundations*” of all who are fallen away to be destroyed (“*pulverized*”). So *Kir Hareseth* simply stands for the pulverized fortress which is the harlot city:

“Gather yourselves together, yes, gather, O nation without shame.” (Zephaniah 2:1)

This “*gather*” pertains to its unipolar disposition is also the disposition of the Antichrist in Habakkuk 2 are here the nations that go against the Holy City. Therefore, in conclusion, the prophecy against *Moab* in Numbers 24 is foundational. It is God’s war declared against “*the sons of Sheth,*” whom God considers children of their father: the devil.

The verse is clear: “shall crush through the *forehead of Moab*, and tear down all the sons of *Sheth*.” Why would such war be equating *Moab* as a town called *Kir Hareseth* when today this place is mostly an archeological ruin?⁹¹

Allegories are set so that the *sons of Sheth* will not understand. It blinds them by causing their own blindness and phobias. These read what seems microcosmic, begin to suspect the primitiveness of scripture as simply an outmoded history book. *Kir Hareseth* is no little village. It is another epithet for harlot Babylon and its utter destruction by the “*stone*” in Daniel 2. Through Christ, His servants shall crush all the sons of tumult, or as proclaimed in the Psalms:

“I will declare the decree: the LORD has said to Me, ‘You *are* My Son, today I have begotten You. Ask of Me, and I will give *You* the nations for Your inheritance, and

88 Hareseth means potsherd Hebrew: קיר חרש, qir heres “Literally: wall of potsherds” Cosmos also see Biblical Hebrew for Linguistics also Strong’s Number H17025 matches the Hebrew קיר חרש (qir-heres), Also see Arabic هرس Haras “Crush something into a powder” “grind” “milling” “crushing”.

89 Isaiah 16:6-7

90 *Hareseth* means *potsherd* or “*shard*” *Smelik, III. King Mesha’s Inscriptions*. Pg. 88 “wall of potsherds; in Moabite, city of potsherds” Strong’s 7025

91 see 2 Kings 3:24-25, Ker Hareseth is today’s Karak, الكرك an insignificant village of a population of 32,216 (2015)

the ends of the earth *for* Your possession. You shall break them with a rod of iron; You shall *dash them to pieces* like a *potter's vessel*.'” (Psalm 2:7-9)

Both Numbers 24 and Psalms 2 are regarding the second Coming where Christ “dash” the nations “to pieces like a potter’s vessel” as in *potsherd* (“*Hereseth*.”) This is the destruction of many nations carried out by Isaiah 41’s northeastern servant when combating Európe says to them: “Keep *silence before Me*, O *coastlands*” “Who gave *them* as the *dust* to his sword, as driven *stubble* to his bow?”⁹²

“*Stubble*” is “*potsherd*.”

Now we understand why much of these prophecies parallel the sweeping of “*Tyre*” as the temple was swept in Jerusalem, as the “*stone*” of Daniel 2 turns the kingdoms into “*dust*” since the future temple (the church) turns into “*Tyre*” and “*ships of Tarshish*” are these mercantile oceanic centers more interested in becoming global sea powers that to doing the will of God.

Now we begin to understand St. Paul’s mindset as He warned Rome about *Sodom* in his opening chapter spoke of this “*wrath*”: “For the *wrath* of God is *revealed from heaven* against all ungodliness ... who *suppress the truth* in unrighteousness?” (Romans 1:18). How could one suppress the truth unless these knew the truth? How could “*Edom*” grieve the Holy Spirit unless in prior times *Edom* knew the Holy Spirit? Why was Paul addressing *Sodom* in Romans one? “Therefore God gave them up in the lusts of their hearts to impurity ... their *women exchanged natural relations for those that are contrary to nature*; and the *men likewise* ... receiving in themselves the *due penalty for their error*” “because of your stubbornness and your unrepentant heart, you are storing up *wrath* against yourself for *the day of God's wrath*”. All this is confirmed by St. John:

“BECAUSE HIS JUDGMENTS ARE TRUE AND RIGHTEOUS; for He has *judged the great harlot* who was corrupting the earth with her *immorality*, and HE HAS AVENGED THE BLOOD OF HIS BOND-SERVANTS ON HER.” (Revelation 19:2)

What “penalty” is Paul speaking of and what is the “error” that the spirit of Antichrist brings? For a Catholic or even the Orthodox of Greece to argue that they get a pass, must also articulate how the Sanhedrin got such pass:

“You will say then, “Branches were broken off so that I might be grafted in. Quite right, they [the Hebrews] were broken off for their unbelief, but you [Rome] stand by your faith. Do not be conceited, but fear; for if God did not spare the natural branches, He will not spare you either. (Romans 11:19-21)

St. Paul instructs that God who cut the Jewish branch can also cut off the roman branch from the tree. Here is the question to catholics about God: can He, or can He *not* cut off Rome? Say He ‘cannot,’ and you have become God. Such is the spirit of Antichrist.

Prepare To Flee The Cities

There are only two cities; the Holy City (true Jerusalem) and the Great City (condemned Jerusalem). The duck does not understand which one he is encountering because he lacks justice. Within *Babylon The Great*, these “*unwalled villages*” in Zechariah 2 are established

⁹² see Isaiah 41:4-7

in the wilderness. These are lands that were never inhabited before. It is here where God rebuilds a true Jerusalem as “*unwalled villages*” then He finally defends them:

“For I,’ declares the LORD, ‘will be a wall of fire around her [Jerusalem-open-country], and I will be the glory in her midst.” (Zechariah 2:5)

This is the Sinai-test. These are the ones who obeyed St. John’s call “come out of her My people” flee the cities including Jerusalem (mother) and the northwest (daughters) and remain secluded within mystical Babylon itself:

“Writhe and groan, O daughter of Sion, like a woman in travail; for now you shall go forth from the city [leave the cities] and dwell in the open country; you shall go to Babylon. There you shall be rescued, there the LORD will redeem you from the hand of your enemies.” (Micah 4:10)

“*Writhe and groan*” does not mean it will be easy. Here we find this holy Jerusalem, not just in Zechariah 2 and Ezekiel 38, but also in Micah 4 just before Micah 5. “*Open Country*” are these “*Unwalled Villages*”. Many sheep end up in a Babylon. “*Come out of her My people*” must also provides a solution. These leave the “*city*” to “*dwell in the open country*”.

These are new communities on lands that has never been inhabited before. They are far away from all the sacrilege and the destruction. Zechariah 2:2 is a command given to “*measure Jerusalem*” is a definite test. Antichrist will advance the concept of “*smart city*” (C40 cities) a form of life many will reject. It is advanced through the excuse of saving the environment and for medical improvements from pandemics, demands extensive tracking and control, where buying and selling becomes a burden for all who refuse to comply. Many will move to escape its dominance and control which will demand all to approve and support *Sodom*. It is these who reject this and choose to live the old ways, become the true Jerusalem that must endure till the end and finally gets rescued while earthly Jerusalem is doomed to destruction.

Galatians 4 divides between two allegoric Jerusalems both exist on earth; one stems from heaven above, and the other from below is earthly. We have a litany of end times prophecies, where God is pro-Jerusalem defends her, and then we find a litany of other end-times prophecies where God turns on Jerusalem leveling punishments. Seeming contradictions are keys. Either God is confused or the people are simply confusing themselves by failing this test, paint a schizophrenic god of their own imagination.

The only way to avoid an optical illusion is to discern prophecy’s allegorical nature including how terms are interpreted from the scripture itself. We see Zechariah 14’s separation in Zechariah 2, where God measures an allegoric Jerusalem and find it wanting, separates its sheep and designate a true “*Jerusalem*” to become the “*unwalled villages*” “*open country*” is Zechariah 14’s “*Azal*”. In Zechariah 2, the angels leave as when they took the family of Lot and left Sodom and Gomorrah should be a clue.

This becomes part and parcel of this “*holy city*” is refined and eventually shifts “*east*” (Orthodoxy) and spiritually aims “*north*” (Holy Russia) is the heart of Zechariah 14’s message.

Apocalypse 11 reflects Zechariah 14. This holy city gets persecuted and is trampled and for this these escape and avoid the nuclear destruction to come. Therefore, while the Antichrist destroys cities “*Who made the world like a wilderness and overthrew its cities*

...” the cities of his kingdoms shall be destroyed. This is why we find a litany of city-destruction prophecies “the *cities* of the nations collapsed” “let those who are inside the *city* depart, and let not those who are out in the country enter it” “The *city* will be captured and the women raped” “One from Jacob [Messiah] shall exercise dominion and destroy the *remnant of the city*” “So nation was destroyed by nation, and *city* by *city*” “Jerusalem and the *cities* of Judah, its kings and officials, to make them a desolation and a waste” “In that day his strong *cities* will be as a forsaken bough” “In all your dwelling places the *cities* shall be laid waste, and the *high places* shall be desolate, so that your *altars* may be laid *waste* and made desolate ...” Cities will be in ruin, desolate, empty, and all high rises and churches become empty as Jeremiah sums it:



“For this the *earth* will *mourn*, and the heavens above will become dark, because I have spoken, I have purposed, and I have not changed My mind, nor will I turn from it. At the sound of the horseman and archer every city *flees*; they go into the *thickets* and climb among the *rocks*; *every city* is *abandoned*, and *no one* lives in *them*.” (Jeremiah 4:28-29)

“*Every city is abandoned*”. The far country lifestyle remains intact. Why would Christ instruct to escape to the hills if the whole earth melts and every poor soul is burned to a crisp? Why would St. John’s Apocalypse instruct to “*come out of her my people*” if every inch dissolves? Is a loving God asking us to escape from the frying pan, right into the oven? Or is He giving us instruction to take shelter outside these cities? War and turmoil

refines these “In that day man will have regard for his Maker and his eyes will look to the Holy One of Israel.” (Isaiah 17:7) is when cities become empty:

“In that day their strong cities will be like forsaken places in the forest, or like branches which they abandoned before the sons of Israel; and the land will be a desolation.” (Isaiah 17:9)

Beware Of Literalists

Noah lands at Ararat and is given the rainbow and he begins restoring the earth. Armageddon begins with Ararat to restore the church and to end the theft of God’s rainbow including His lands “*Divided My land*” Israel begins with the story of Abraham and ends in this same story leaving “the great city” as when Abraham left Ur. There is an ultimate test. St. John and every prophet specifically predicted that the “cities” are mainly destroyed. This is why we are given a “*Babylon*” defined as a “city” (“*the Great City*”) also in Apocalypse 16:19 “*the cities of the nations fell*” and Numbers 24:19 the “*star*” (Messiah) “*will destroy the remnant from the city*”. It is these “cities” (especially coastal cities) and who remains (“*remnant*”) perishes. This is not the distant villages where Zechariah 2 re-establishes a holy “*Jerusalem*” far away from cities in what God calls “*open country*” “*unwalled villages*” reverses metropolitanism which went against God’s first instruction “to be fruitful and multiply and fill the earth” is to multiply (marriage) spread and not to be confined.

Again and again we see that prophecy is designed so that the blind generate an optical illusion to aim and focus on earthly Jerusalem. This is why God sets His parabolic style so that the wicked follow their desires and fall into what Jeremiah, Matthew and Luke call “*stumbling blocks*”.⁹³ Keep in mind “*blocks*” is plural. They are set in the entire structure of prophecy exactly as Christ warned:

“And in them the prophecy of Isaiah is fulfilled, which says: ‘Hearing you will hear and shall not understand, and seeing you will see and not perceive” (Matthew 13:13-14)

The “prophecy of Isaiah” was very clear:

“Go, and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? And he answered, until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the LORD have removed men far away, and there be a great forsaking in the midst of the land. But yet a tenth will be in it, and will return and be for consuming, as a terebinth

⁹³ see Jeremiah 6:21, “Behold, I am laying stumbling blocks before this people. And they will stumble against them, Fathers and sons together; Neighbor and friend will perish.” “The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness” (Matthew 13:41) “Woe to the world because of its stumbling blocks! For it is inevitable that stumbling blocks come; but woe to that man through whom the stumbling block comes!” (Matthew 18:7) Also see Luke 17:1

tree or as an oak, whose stump remains when it is cut down. So the holy seed shall be its stump.” (Isaiah 6:6-13)⁹⁴

Ancient Israel failed to follow this single instruction and fell during the Jewish-Roman Revolt of Bar-Kochba causing its “land [to] be utterly desolate” and “the Lord removed men far away” (the Jewish Diaspora by Rome). During these times, Israel was focused on the foundation to all prophecy, Numbers 24, where it spoke of the war with “the ships from Chittim,” thought to be the Romans where the outcome of this prophecy concluded that “Israel does valiantly” in Numbers 24:18. They failed to comprehend the allegory, this Israel in Numbers 24:18 is not Hebrew-Israel but *the Israel of God* (the church). As a result, of interpreting “ships of Chittim” as “Rome” of their time, the Hebrew tares who rejected Christ declared war on Rome and lost miserably. God’s plan was the reverse; to destroy Jerusalem, not Rome which He later on converted. The reverse affect was the result of the literalist approach and today this repeats with misinterpreting Russia.

“ships *shall* come from the coast of Chittim, and shall afflict **Ashur**, and shall afflict Eber, and he also shall perish for ever.”

Asshur is *Gog and Magog*. Daniel 11:30 also speaks of Gog who collaborates with the ones who abandoned the covenant (“the host” of peoples given to him) and have intelligence with them:

“For ships from Cyprus shall come against him; therefore he shall be grieved, and return in rage against the holy covenant, and do damage. So he shall return and show regard for those who forsake the holy covenant.” (Daniel 11:30)

It is these who *forsake the holy covenant* are the acolytes of the Antichrist given to Gog: “the [ten kings] have one purpose [are of one mind], and they [the ten kings] *give their power* to the beast”⁹⁵ is explained “And his power [the beast] shall be mighty, but *not by his own power*”⁹⁶ for another power is mightier than he, NATO west (1st Rome). It holds this power and give him all their acolytes to invade Holy Rus. It is these ‘acolytes’ while they do Gog’s bidding commit the most abominable with the Antichrist.

“O you who dwell by many waters, abundant in treasures, your end has come, the measure of your end.” (Jeremiah 51:13)

The weighing *measure* is *justice* and *righteousness*. This destruction is in Daniel:

“And the abomination of desolation will be on a wing of the temple until the decreed destruction is poured out on the desolator.” (Daniel 9:27b)

“The end of it *shall be* with a flood, and till the end of the war desolations are determined.” (Daniel 9:26b)

94 Ellicot’s Commentary renders it as: “(12) And the Lord have removed men far away.—The words point to the policy of deportation adopted by the Assyrian kings.” Spurgeon completely misses it. Matthew Henry correctly recognizes: “This was in part fulfilled in the destruction of Jerusalem by the Chaldeans, when the land, being left desolate, enjoyed her sabbaths seventy years; but, the foregoing predictions being so expressly applied in the New Testament to the Jews in our Saviour’s time, doubtless this points at the final destruction of that people by the Romans”.

95 see Apocalypse 17:13

96 Daniel 8:24

The “*water*” washing the temple in Daniel 9:26 is also destruction by the cleansing floods of the “*coastlands*”. This destruction occurs when Antichrist desecrates the holy place. Since this temple is also the universal church is why we find plural “*desolations*” in Daniel 9:26. However, there is a main “*abomination of desolation*” which occurs north. Daniel 8, 9, 11, 12 and 2 Thessalonians 2, speak of a prime event that when the Antichrist himself pollutes an existing temple, the only hint of its location are in few verses, all point to a church in the Orthodox world. For example: “I will sit also upon the mount of the congregation, in the far reaches of the north” in a church/cathedral that has an altar on its wing (eastern side) is an Orthodox Church. “The far reaches of the north” is not Jerusalem. Kiev is a better candidate.

What is the purpose of the phrase: “*wing⁹⁷ of the temple?*” What wing? This matches the altar of the Orthodox which is positioned on a covered enclosure at the eastern end⁹⁸ may only be touched by subdeacons, deacons, priests or bishops, and nothing which is not itself consecrated or an object of veneration ought to be placed on it. Daniel says that “*desolations*” continue “*until the decreed destruction*” by fire “*is poured out on the desolator,*” (the Antichrist) who will be consumed by fire “*so I made fire come from within you, and it consumed you ...*”⁹⁹ is the prince of Tyre from “*the west*” “*across the sea*”. The end times begin with the “*king of the north*” (Gog) pokes on the Arctic Bear:

“But news from the east and the north shall trouble him [Gog]; therefore he shall go out with great fury to destroy and annihilate many. And he shall plant the tents of his tabernacle between the seas and the glorious holy mountain; yet he shall come to his end, and no one will help him.” (Daniel 11:44-45)

Knowing that Gog’s base is in Türkiye, now we have a platform from where to aim and maneuver by using the proper compass. This one is heading “*east*” to Armenia “*to annihilate many*” and northwards towards the Orthodox World (“*glorious holy mountain*”) begins to stop the sacrifice of Communion by making Christianity null and void. He aims at Armenia, Crimea and Ukraine. While Gog abolishes the Communion, it is the Antichrist who commits the Abomination of Desolation, then Russia strikes at the end of 3.5 years when this event occurs. The only way to avoid an optical illusion is to discern prophecy’s allegorical nature including how terms are interpreted from the scripture itself, where a “*mountain*” is a kingdom, and where if Jews observe animal sacrifices is already an abomination. How then could the Antichrist make abominable what is already an abomination?

Only by a proper foundation, and explaining what we explained so far, can one begin to interpret Ezekiel 38:

“And thou hast said: I go up against a land of unwalled villages, I go in to those at rest, dwelling confidently, all of them are dwelling without walls, and bar and doors they have not to take a spoil, and to take a prey, to turn back thy hand on inhabited

97 kânāp (compare Arabic كَنْف) also enclose as an enclosed altar, The whole area behind the iconostasis is called the altar, and is considered the most sacred part of the temple. iconostasis (reek: εικονοστάσιον) is a wall of icons and religious paintings, separating the nave from the sanctuary in a church.

98 “The altar is the area at the east end of a church, behind an iconostasis (altar screen). The word (Hebrew: מזבח - mizbe'ah - altar) means “a place of sacrifice” in Hebrew (Greek: ἱερόν θυσιαστήριον - hieron thysiasterion; Sl. prestol). The altar often is also referred to as the sanctuary. An Altar Table is located in the center of the altar as one enters through the Royal Doors in the iconostasis. This table is often referred to as the Holy Table.”—*Saint Nectarios Greek Orthodox Church and Shrine*

99 see Ezekiel 28:18

wastes, and on a people gathered out of nations, making cattle and substance, dwelling on a high part¹⁰⁰ of the land.” (Ezekiel 38:11-13)

It now becomes obvious these unwalled villages become a universal phenomenon. When these smart cities fail and food becomes scarce, Gog and his alliance invade what these “unwalled villages” have “cattle and substance”. This is not strictly the land of the Jews, or is it regarding the Jews returning to their land, but in all lands under the Antichrist. These establish communities in lands that were never settled before. This is after all Christ’s instruction to run to the *mountains* (“*high part of the land*”). Christ summons His remnant for this massive Exodus:

“They *will come*, and *all of them* will rest in the *desolate valleys* and in the *clefts of the rocks*, and on all thorns and in all pastures.” Isaiah 7:18-19)

It is these which Ezekiel 38 refers to “a land of unwalled villages, I go in to those at rest, dwelling confidently, all of them are dwelling without walls, and bar and doors.” “to turn back thy hand on inhabited wastes, and on a people gathered out of nations, making cattle and substance, dwelling on a high part of the land.” Again, these are lands that have never been inhabited before. It is also St. John’s instruction in the Apocalypse to “*come out of her My people*,” that is out of Babylon as Jeremiah and Zechariah instruct. This Babylon is positioned in Hebrew-Israel (mother Babylon) united with the Atlanticists (“*daughter Babylon*”) allegoric “*Egypt*” and “*Arabia*” as we clearly established prior.

Then we have Isaiah 11 which baffled scholars since the prophecy is dedicated to a second Exodus that is primarily for remnants coming out of Gentile nations; out of this literal and greater (allegoric) ‘Egypt’ and literal and greater (allegoric) ‘Assyria’.

In the grand scale, it is an exodus out of Babylon the Great (the Harlot) to the wilderness where these shall be visited by the Mother of God. This escape resembles when St. Joseph and St. Mary fled to Egypt prior to Herod persecuting the children of Bethlehem and here, his followers hide for a while in “desolate valleys” and on hilltops and in caves since:

“In that day the lush vineyards, now worth 1,000 pieces of silver, will become *patches of briers and thorns*.” (Isaiah 7:23)

From a spiritual sense, the church turns to “briers and thorns” but this also has a literal sense, in that God curses the earth and the farmlands to become “briers and thorns” where the remnant depart:

“With *arrows* and *bows* men **will come there**, because *all the land* will *become briers and thorns*.” (Isaiah 7:24)

This is the massive global starvation where men will migrate to the clefts and the valleys with their weapons since the cities and even farm fields become “briers and thorns” yet they are fed in the wilderness:

100 tabbûwr, tab-boor'; from an unused root meaning to pile up; properly, accumulated; i.e. (by implication) a summit.—middle, midst טבור Gesenius renders it “lofty place, summit” refers to Judges 9:11 “they come down from the height of the land” even refer to “Ezekiel 38:12, “who dwell in the height of the earth”.

“And it shall come to pass in that day, that a man shall nourish a young cow, and two sheep. And for the *abundance of milk* he shall *eat butter*: for *butter* and *honey* shall every one eat that *shall be left in the midst of the land*.” (Isaiah 7:21-22)

This has a dual meaning, one of which is the same “Curds and honey He shall eat, that *He may know to refuse the evil and choose the good*,” (v. 15) that is a process of refinement for the ones who “shall be left [remnants] in the midst of the land” after much destruction takes place. Likewise will it be for the one who will flee “*He may know to refuse the evil and choose the good*.”

Now we begin to understand what God meant by “the land of milk and honey” is not an abundance of food, but that for God, in a literal sense, will definitely provide, but allegorically “milk and honey” is to preserve them to do good and abstain from evil. In other words, these are refined to become Christ-like “refuse evil and choose good” while remaining “in the midst of the land” as homesteaders “in the clefts of the rock” and “the valleys,” not in the cities or even the farmlands but as a Church in the *wilderness*. Now we can better understand:

“The woman fled into the *wilderness* to a place prepared for her by God, where she is *nourished* for 1,260 days.” (Revelation 12:6)

This massive war is “to slay the third part of men” (Revelation 9: 15) is not simply any war—or is strictly a war involving only Israel—but the most massive war since the inception of humanity that if one considers today’s population this would be 2.5 billion casualties. WWII was estimated at 100 million. This is why unless God intervenes, no flesh is saved.

The message God was giving is that despite all such turmoil, no matter what the evil one attempts, the church (like Job) will still stand since the earth will finally swallow the flood spewed from the dragon’s mouth:

“And the earth helped the woman, and the earth opened her mouth, and *swallowed up the flood* which the dragon *cast out of his mouth*.” (Apocalypse 12:16)

“For I, says the LORD, ‘will be a wall of fire all around her, and I will be the glory in her midst.’” (Zechariah 2:5)

This whole process (exodus due to war) becomes clear once all the verses are inductively connected to the rest of scripture, it will all come together.

Indeed, it will all come together!

We must be careful not to read the text with a literalist lens. For example:

“Judah also will fight at Jerusalem; and the wealth of all the surrounding nations will be gathered ...” (Zechariah 14:14)

The duck reads this and imagine booty being divided where Jewish settlers get to keep all the Russian made AK47s from all the surrounding Muslim nations. The reverse is true:

“Look, a day belonging to the LORD is coming when the plunder taken from you will be *divided in your presence*. For I will gather all the nations to battle against Jerusalem; The city shall be taken, the houses rifled, and the women ravished.” (Zechariah 14:1-2a)

The Jews who claim they will enslave “Edom” should start looking up *Jarya* (الجوارى) when their women are sold to the highest Muslim bidder. The true Jerusalem is not to be confused with earthly Jerusalem. Remnant Judah who escape and converts at this point uniting with his spiritual brother Joseph in the northmost parts of the “land of the north” (Russia) as clearly explained in Jeremiah:

“At that time they will call Jerusalem ‘The **Throne of the LORD**,’ and all the nations will assemble at it, at Jerusalem, for the name of the LORD; and they will **no longer follow the stubbornness of their evil heart**. In those days the house of **Judah** will walk with the house of **Israel**, and they will come **together** from the *land of the north* to the land that I gave your fathers as an inheritance.” (Jeremiah 3:17-18)

First healing and redemption, then victory and binding of Joseph’s stick (“Israel”) with “Judah” become *Israel of God*.” To disagree must answer: when did Hebrew-Israel come out of the “*land of the north*” to Jerusalem in repentance? Again, none of these Jerusalem prophecies can be disassociated from Galatians 4’s two Jerusalems that are diametrically the opposite of each other. This distinction extends throughout the Old Testament prophets as seen in Zechariah 2, 12, 14 condemn the earthly Jerusalem and honors only who mirror the holy Jerusalem:

“you have come to Mount Sion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels ...” (Hebrews 12:22)

Does the name “*Sion*” entail Zionism? This is heaven encompasses the “general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of *the righteous* made perfect and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than *the blood* of Abel.” Are these in heaven like John Hagee waving Israeli flags with blue Kabbalah stars? This distinction between two Jerusalems becomes obvious from every verse. For example:

“And the captains of thousands of Judah shall say in their hearts, we shall find for ourselves the inhabitants of Jerusalem in the Lord Almighty their God.” (Zechariah 12:5, Septuagint)

If we take this verse and apply the literal sense, this would mean that only the people in downtown Jerusalem have the true God. To this we ask: what happened to the Jews who worship in the synagogues of Tel Aviv and New York? The duck reads “*captains*” imagine Israeli Rav Aluf Herzi Halevi with thousands from the military waving Israeli flags from tanks and armored vehicles. Did these fail to read Micah 5:10 “in that day,” declares the LORD, “That I will cut off your horses from among you and destroy your chariots.” The Jews get their hides handed to them. The Merkava tank is not called the “Chariot” by accident, and here they are no more; destroyed by Israeli’s chastisers: the Muslims. Without defining two separate Jerusalems, I can produce a book of nothing more than Bible contradictions, where I can quote countless Israel *victory* verses that contradict other countless Israel *defeated* verses. This verse becomes classic how Christ defused the chief priest since we can ask; this “*Jerusalem*” is it *heavenly* or *earthly*? These will reason among themselves, saying, “If we say, ‘*heavenly*,’ he will say to us, ‘why then did you not believe Zechariah?’ But if we say, ‘*earthly*,’ we fear the Jews of Tel Aviv and the Jews of New York, for we would denounce “*their God*”.

This is when these remnants will reach out to the multitudes who reside in *heavenly Jerusalem* and “*their God*” not the God of earthy Jerusalem and gay-happy Tel-Aviv. These pray for aid from above and only when they convert are they rescued by the “nations”: “The remnant of Jacob will be among the nations, among many peoples like a lion among the beasts of the forest.” (Micah 5:8a) Notice the word “*remnant?*” They are not fighting these nations but become part of them as the *Israel of God*. Unless one can see that heavenly support comes from “*The inhabitants of [heavenly] Jerusalem and their God*” this verse will make no sense.

By “*measure*” in “*measure the temple*” the ducks get excited by developing red-heifers concluded is a temple of stones to be erected in Jerusalem by the Jews where the Antichrist enters and desecrates an animal sacrificial system. This is not what Antichrist desecrates. He desecrates the “*grain offering*” in a Christian “*citadel*”. Jews observing animal sacrifices is already an abomination into itself. Nowhere in scripture do we find allegoric *measure* as a mathematical measuring of width and span. On the contrary, by “*measure*” is to keep the good and destroy what is “*found wanting*” is regarding the Antichrist defiling sanctuaries where all who observe the abominable communion are to be destroyed and where all who properly adore the true altar are preserved. These do not pay attention, this sacrifice in Daniel 9:27 is the sacrifice of Christ as “*grain offering*” (Communion) as is in Joel 1:9, 13. The ones who follow Antichrist are only given a span to live for only 3.5 years to do their mischief are then judged to destruction. This ultimate testing must be endured so that who remain faithful till the end will be saved.¹⁰¹

The *measuring* of all who become “*Babylon*” is their end. On October 10, 539 B.C., Daniel told Belshazzar that “God has *measured* thy kingdom ... it has been weighed in the balance, and found wanting.” (Daniel 5:25-27)¹⁰² This “*measuring*” of a kingdom to be “*tested in the balances*” is another major clue to unlock the measuring of the allegoric temple in Apocalypse 11. This is no measuring to rebuild but testing to destroy. Prophecy is always set to trap whom God does not desire. But this “*measure the temple*” is the main prophecy these fanatics use: Apocalypse 11.

Unwalled Villages

But there is also another major hurdle for these to disagree must also answer; how in Zechariah 2 Jerusalem becomes “towns” (plural) “unwalled villages” (plural) and why do we also find these “unwalled villages” in Ezekiel 38:11? In Zechariah 2, the angel measures this earthly Jerusalem “west” finds Eurōpē (the west, northwest) in “the land of the north,” wanting. It fails the test. This is why it is abandoned by the angels “the angel who talked with me, going out” just as the angels took Lot out of Sodom. Apocalypse 11 is not dealing with a temple of stones. It is dealing with a *Sodom* in Apocalypse 11:8 where “also their Lord was crucified” includes the Jews of Jerusalem whom Muslims view as mutants.

The angels find it abominable then leave it (“*going out*”) informing the young man that God sets up an another Jerusalem (the true remnants) escape to “*villages*” (small towns) away from this Jerusalem become Babylon. Zechariah simply includes one in

101 “You will be hated by everyone because of me, but the one who stands firm to the end will be saved.” (Matthew 10:22), “but the one who stands firm to the end will be saved.” (Matthew 24:13), “Everyone will hate you because of me, but the one who stands firm to the end will be saved.” (Mark 13:13)

102 In the Septuagint Babylon was “measured” instead of “numbered”.

“the land of the north” (Európe), Israel’s ally. Why move Jerusalem to towns and villages? It is because this earthly Jerusalem is about to become extinct.

Notice that “villages” is in the plural form. Is today’s Jerusalem-metropolis *villages*? They simply find this Jerusalem deplorable and move the sheep away from this wicked metropolis to a different Jerusalem (second Jerusalem) as an “open country” “unwalled villages” out of these decrepit cities into small towns.

Pay attention, the Hebrew uses “farzah” פֶּרְזָה to describe this Jerusalem as Gesenius translates the word as: “opposite of metropolis” as “in the plains”. In other words, this is Zechariah 14’s *Azal* (seclusion). This is a second Jerusalem comprised of small “villages” since the cities of *Sodom* shall be no more. Ezekiel 38:11-13 links to Zechariah 2 where God says He becomes a “firewall” around it defends it from these fanatics.

The Holy Bible is not a contract void of definitions as to what God means by “measure”:

“I will make justice the measuring line and righteousness the level; then hail will sweep away the refuge of lies, and the waters will overflow the secret place.” (Isaiah 28:17)

“Justice” and “Righteousness” are the “measure”. This is no tape measure and land grab and destruction of olive groves. “Unless My sheep hear My voice”¹⁰³ is to understand His language where to the literalist gains the opposite message then joining groups who want to rebuild a Jewish temple like Emperor Julian the Apostate.¹⁰⁴

While Daniel (in chapter 8, 9, 11, 12) and St. Paul, (in 2 Thessalonians 2) do speak of an Antichrist sitting in a temple-building none of these verses mention it being in Jerusalem. On the contrary, Isaiah 14 situates where Antichrist desires to sit in “the far north” to conquer Russia. There exists not a single verse of a Jerusalem temple. In Apocalypse 11, St. John is addressing the breach, differentiating between who is holy (“the holy city”) and who is not (the “Great City” “Sodom” and “Egypt” includes where Christ was crucified). The latter is given to the harlot because they do not adore “the altar” (proper Communion) since the unholy city, with their elected Antichrist, defile it.

“But leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles. And they will tread the holy city underfoot for forty-two months.” (Apocalypse 11:2)

These no longer adore a true altar and instead defile it.

¹⁰³ John 10:27

¹⁰⁴ Sozomen (c. 400–450 CE) in his *Historia Ecclesiastica* and the pagan historian and close friend of Julian, Ammianus Marcellinus, see Britannica Deluxe 2002 and Stewart Henry Perowne

The Mystery Of Nazareth

In Bethlehem we have a saying: a fool can toss a rock into the village well and it takes the ten wisest men to pull it out. It is the same when one deals with critics who make quick remarks that requires much to explain. For example, Matthew 2:23 says:

“And he came and dwelt in a city called *Nazareth* [*Nāšrat*, means victory] that it might be *fulfilled* which was spoken by the *prophets*, He shall be called a *Nazarene* [one who takes a vow of sacrifice]” (Matthew 2:23)

Messiah’s *vow of sacrifice* is what attains the *victory*. Instead of seeing this, the Jews and New Testament critics (the blind) accuse Matthew of making an error demand Christians to name the “*prophets*” who spoke of the Messiah to come out of Nazareth. Matthew is not saying that the *prophets* spoke of the Messiah to come from Nazareth, but that His coming out of Nazareth (*Nāšrat*, which means “*victory*”) is what fulfills the *prophets* who spoke of the Messiah being a *Nazarene*. Explaining this takes much, but the fool prefers to toss a stone in the village well. The New Testament was not shy of mentioning this controversy when anti-Christian Jews argued with Christians demanding to:

“Examine the Scriptures, and see that no prophet arises out of Galilee.”¹⁰⁵

To this, the Christian could easily counter the Jew with: did your prophet Ezekiel err when the other *prophets* never mention the name Gog? Even in these times, the fools ignored that Isaiah 9:1 records the Messiah comes out of “*Galilee of the Gentiles*” where Nazareth is located. Matthew 4:15 refers to Isaiah 9:1. But this became the most disputed verse where opinions abound:

“... Nazareth fulfilled a messianic prophecy, which he [Matthew] quotes: "He will be called a Nazarene." However, no such prophecy is found in the Old Testament, or any other extant source. Because of this, the verse has been much studied, and various theories have been advanced attempting to explain the enigmatic quote.”¹⁰⁶

Why focus on this “*enigmatic quote*” while ignore Ezekiel 38:17 which presents similar challenges? These failed to “*hear*” that when Christ said “*destroy this temple*” the ‘experts’ interpreted a “*temple of stones*” and when He cried “*Eli Eli*” some interpreted “*Elijah*” are prophetic examples to describe a world that generates stumbling stones. To interpret a name like *Nazareth* must first consider that in scripture, names are significant; Abram was renamed to Abraham (father of nations), Jacob was renamed to Israel (struggle with God). The angel said to Joseph: “She will bear a Son; and you shall call His name Jesus [Ἰησοῦς *Iēsoûs*, means salvation] for He will *save* His people from their sins.” God makes it clear that names have a meaning and a purpose. When one reads names and titles like “*Bethlehem*,” “*Nazareth*,” “*Nazarene*,” “*Sion*,” “*Heshbon*,” “*sea of Jazer*,” “*Moab*,” they should not simply look for a geographic location, but to a

105 John 7:52

106 Wikipedia

prophetic message that packs meaning and purpose. Even words like “tents” “hills” “shadow” “mountains” “fly” “bee” “forrest” “hail” “milk” “honey” “sting”... are not what they seem to the naked eye.

For example, Christ’s birthplace *Bethlehem* is prophetically ordained for a purpose. *Bethlehem* is *Beit-Lehem* in Hebrew, Aramaic and Arabic. It is composed of two words “*Beit*” means “house” and “*Lehem*” has two meanings “*Meat/Flesh*” and also means “*Bread*”¹⁰⁷ were the two most frequent offerings prescribed in Leviticus. The name fulfills when Christ broke the “bread” called it “*My flesh*”. *Flesh* and *bread* though different, in Christ they are combined since He is the *bread* of life and the sacrificial *lamb (flesh)*. Matthew could easily state that Messiah was born in *Bethlehem* so that He fulfills the *prophets*, for He is the *bread* of life and the *lamb* of sacrifice. Similarly His coming out of *Nazareth (Nāṣrat, victory)* links to Him being a *Nazarene (vow of sacrifice)*, though both words are different, when combined gives the essence of what was spoken of by the *prophets* regarding the *sacrifice* of Messiah. The blind refuses outright to apply God’s rules. Instead these demand God follow their rules. This is the reason why much of what we find apply critical views to the Old Testament, interpret with a historicist lens, or under the guise of allegoric method, introduce a philosophical processing of the Hebrew Bible, or under an overly literalist approach, generate outlandish even reverse results. Instead, here we come to a Christlike approach in what sets constraints on all interpreters with Christlike questions; every interpretation must now endure God’s rules where even names invoke certain rules of interpretation. This should suffice for a culture, be it Jewish or Protestant that has followed a legalistic approach to theological matters. While Evangelicals harp on being anti-legalism, these are very legalistic.

God sets the rules. To reject these rules is to generate controversies. But even the controversies serve a purpose, for the wicked generate the *stumbling blocks* which God also ordained as the perfect traps. The Jews and the New Testament critics argue that the “*prophets*” never mentioned Nazareth. But the Jew who criticize the New Testament faces a similar challenge for he too must answer: did Ezekiel err since the rest of their *prophets* did not mention “*Gog?*” But for a Rabbi, or the sophisticated ‘intelligent’ modern scholar to resolve this dilemma will either have them sellout on Ezekiel, even Christ, instead of resolving their own sin which sets the trap.

To the critic, Matthew 2:23 hinged upon the *prophets* speaking of a Messiah coming out of a city named Nazareth, where even the existence of Nazareth itself was denied. Powell Davies, in *The Meaning of the Dead Sea Scrolls*¹⁰⁸ writes:

“Scholars have always had to accept the possibility that at the time of Jesus there was no city called Nazareth.”¹⁰⁹

The Bible critic insists we prove the scripture from the archeological record which his constituents (the archeologist) controls. These rely on sheeple who fail to ask the simplest question; is it logical to ignore the historic record, and instead reconstruct biblical events out of dust and rubble? Such an endeavor is akin to resolving a crime

107 bread, food (Phoenician 𐤁𐤏𐤋 *bread*; Late Hebrew 𐤁𐤏𐤋; Aramaic ܢܦܢܐ, ܢܦܢܐ as Hebrew; Arabic نَعْم *flesh, meat*—see *Brown-Driver-Briggs*)

108 page 117

109 see remarks by C. Buraage, *Nazareth and the Beginning of Christianity* (1914) and *Rabbinic Essays* by Jacob Z. Lauterbach (1951) pg. 483

scene two to three millennia later by refusing to trust the original court documents. This is not a good reason to abide by the critic's rules just because he demands a retrial for events that occurred thousands of years ago. Even in civil courts, convincing and convicting evidence is usually done using a fraction of the known and provable facts, since it is impossible to prove every unknown fact. At times there are no witnesses to a sophisticated crime where a fingerprint settles the case.

From the existence of David to the existence of Nazareth, biblical archeology from after W. F. Albright had set itself as an enemy of the Gospel. History records where martyrs of the first millennium were wiped out by Jews as they allied with the Persians to kill the Christians and destroy Nazareth. Sahrparz, general of Chosroes II of Persia, around 614 AD conquered Damascus, Jerusalem as well as Galilee, killing 90,000 Christians by aid from the Jews who bought the captive Christians for a small sum and in their wickedness put them to death.¹¹⁰ The Jews hoped to induce the Persians to cede Jerusalem to them and instead were exiled to Persia. Almost every trace of ancient Nazareth was gone.

Does one lose their faith and regain it only if Nazareth was rediscovered by archeologists?

But this is exactly what happened when one archeological find did not even intend to look for first century Nazareth, thought they were unearthing Byzantine¹¹¹ ruins, accidentally unearthed first century ruin believed to be Jesus' home. Whether this one was Jesus' home or not, reveals that all such past assumptions were clearly presumptuous.¹¹² The wise learns that when the world makes biblical controversies, it is because these are significant matters expressed in what the wicked want the masses to consider as insignificant. Today's bulk majority of revisionist scholars operate like the Pavlov dog, where intellectuals must abide by the behaviorist conditioning in order to be accepted by the academic guild. These enter the hauls of universities by huddling over a carrot called a diploma, to only prove "For professing themselves to be wise, they became fools" (Romans 1:22). While they meticulously present their research papers where every jot carefully checked, their conclusions—since not everything can be unearthed from the rubble—generate so many different opinions that contradict. The poor rabbit chasing after their carrot, then must choose which conclusion makes sense, since no matter what—none of them has the full facts. The deceptive ploy is simple; for the rabbit to continue hunting for the carrot, he must read through entire essays where scholars contradict each other. In reality, once one leave them alone, they are their own worst enemy, since they run after each other's carrot more than anyone else. With these, no question is ever fully settled, and it is always about weighing probabilities, since they could not unearth all the pulverized evidence that has been long gone since most of the carrot (archeological evidence) went through the juicer to become *dust in the wind*.

But the poor rabbit needs to ask; why out of all the religions, only Christianity has to endure such scrutiny? This is in itself proof of a spiritual battle between two cities. This

110 see Eutychius, Ibn Batrîk, George the Monk, Theophanes, *Byzantinische Zeitschrift*, iii. 343

111 *The Discovery of Jesus Christ's Childhood Home*, History of Yesterday, September 26, 2022

112 Independent, April 17, 2020 New archaeological evidence from Nazareth reveals religious and political environment in era of Jesus

has been my question since my youth as I visited museums in Jerusalem and became interested in archeology to only discover a spiritual war. Today we have what is called *Biblical Archeological Review*. While these do a good job refuting sensational claims regarding alleged discoveries by Evangelicals,¹¹³ one finds scant of scholars reviewing the Quran or the Book of Mormon. We find no serious archeologists huddling over ruins to unearth *Ād* and *Thamud* in the Quran, or the *Lamenites* and *Nephites* in the Book of Mormon. No serious archeologist chased after such endeavors because these know that such claims are pure myth. For me, biblical criticism added (not diminished) biblical credibility.

Semitic Names Pack Meaning

Biblical scholars unanimously agree that without knowledge of Arabic, translating and interpreting the Old Testament would be greatly hindered. I explained to Ben Yehuda how Európean Jews mispronounce names like *David* should be Δαυίδ (*Dauíd*), from Biblical Hebrew דָּוִד (*Dāwîd*) and even one of their favorite word “*Zion*” is *Sion*. The letter “v” in David and “z” in Zion are simply an adaptation from the Germans. *Nazareth* in Greek is with a “z” and in the Semitic is with an “s” *Nāṣrat* is significant and what happens when “*Zion*” becomes “*Sion*?”

Christ Corrects Western Misinterpretations

To explain “*Sion*” (with an “S” instead of a “Z”) we first must explain Christ who beforehand jotted His complaints through Isaiah about “*the coastlands*” (“*the west*”):

“Listen, O *coastlands*, to *Me*, and take heed, you peoples from *afar*! The LORD has called Me from the womb; from the matrix of *My mother* He *has made mention of My name*. And He said to me, ‘You are My servant, O *Israel*, in whom *I will be glorified*.’” (Isaiah 49:1-3)

Jews and western Protestants reject the title “*Mother of God*” and here even the name “*Israel*” should also apply to Christ and His seed (the church). Notice carefully, these “*coastlands*” are not beaches around the Mediterranean confined to Hebrew-Israel, but are “*people from afar*”. Here He wants them to understand “*My mother*” being the *Theotokos*, (Greek: “*God-Bearer*”) as the *Mother of God*: “from the matrix of *My mother* He has made mention of *My name*”. In essence, He says that even in “*My mother’s womb*” “*He [God the Father] made mention of My name*” which is “*Israel*”.

Where is this in scripture? The naked eye cannot see it. This becomes a similar case to the Matthew 2:23 and Ezekiel 38:17 where, at face value, the scholar says there exists no such prophecies, yet, here God says these prophecies do exist. This is a similar case as we also discover that Russia biblically exists. This verse as well should open a can of worms, not just for the scholar to poke at biblical errancy, or for the Protestant only, but for Jews also who must answer this question; where is this pregnancy mentioned while the Servant was in His mother’s womb?

113 *Are Ron Wyatt's Archeological Claims Reliable?*

But this is where *Sion* has a meaning, just as *Bethlehem*, *Nazareth* and *Nazarene* each name or title packs the keys. *Sion* has nothing to do with today's "Zionism" and today the word cannot even be linked to modern Hebrew.

St. Mary As The Ark

She was the "tent" (covert) and "the Ark" in Psalm 132:

"Lord, remember David and all his affliction! For he swore to the Lord and vowed [Nzr] to the God of Jacob: "I shall not enter to the roof of my house; I shall not ascend to the mattress of my bed ... Until I find a place for Lord and a tent for the God of Jacob." (Psalm 132:1-3, 5)

Is this speaking of building a temple when it says "a tent for the God of Jacob" or is it speaking of the Ark (St. Mary) houses God Himself? The psalmist here made a *vow* (Nzr) not to sleep until "a tent" is built for the Lord where the Lord Himself will reside in it. This is the Ark as clearly expressed in verse 8:

"Arise, Lord Jehovah, to your rest, you and the ark of your might!"

So much compacted in a single verse that should confound the critics. How is this fulfilled? When will God arise to be followed by the Ark to heaven? This is no ordinary box called the Ark of the Covenant or is it the Ark for this third temple. The Psalm even tells us clearly where to find it:

"Behold, we heard [about] it in [Bethlehem] Ephrata and we found it in the fields." (v.6)

This verse did confound scholars¹¹⁴ since no mention was ever made of the wooden ark being in Bethlehem *Ephrata* (אפרתה 'ephrâthâh). Had St. Matthew said that Jesus' birth in Bethlehem fulfills the "prophets" (plural) the scholar would object since to him only Micah 5 speaks of the birth of a Messiah in Bethlehem Ephrata. As it turns out, Micah 5:5 is not the only prophecy that spoke of a Messiah from Bethlehem Whom the Jews deny His deity, this one declares that God Himself and in His Mother's womb is found in Bethlehem:

"Lo, we heard of it [the Ark] at [Bethlehem] Ephratah: we found it in the forrest of Ya'ar" (Psalm 132:6)

The *Field of Yaar*, translated as 'Field of the Forrest' is in the Shepherd's Fields¹¹⁵ where today we find the cave of the shepherds at the fields of Boaz. But the rabbinic might tell us that God is to only dwell in the box-Ark in Jerusalem, not in the womb of a virgin in lowly Bethlehem. To answer this dilemma, the scholar gives up:

114 Barnes Notes is stunned: "There is no mention in the history of the fact that the ark was "heard of" at Ephrata, or that it was ever there. The name Ephrata – אפרתה 'ephrâthâh – is applied". Then Cambridge Bible links Kiriath-jearim as this "Ephrathah", and that "Ya'ar" is in the neighbourhood of Kiriath-jearim where the Ark had rested for many years in the house of Abinadab (1 Samuel 7:1-2). But this is impossible, Kiriath-jearim is way too far north of Jerusalem and it is not Ephratah.

115 This site is known locally as "Isyar" [Is-Yaar] and is located 1 km north of the Greek Orthodox Shepherds' Field ... over a cave in which it is believed the shepherds' lived.

“There is no mention in the history of the fact that the ark was “heard of” at Ephrata, or that it was ever there. The name Ephrata – הַתְּרָתָא ‘ephrâthâh – is applied”.¹¹⁶

And if they do not give up, they rely on guesswork. The Cambridge Bible links Kiriath-jearim as this “Ephrathah” and that “Ya’ar” is in the neighbourhood of Kiriath-jearim where the Ark had rested for many years in the house of Abinadab (1 Samuel 7:1-2). But this is impossible, Kiriath-jearim is north of Jerusalem and is not Bethlehem Ephrathah. That plus Kiriath-jearim is on a hill where the text says “Fields of Ya’ar”. A field is not a hill. Psalm 132 was speaking of the angelic annunciation of the birth of the Savior according to Luke’s gospel. During my youth I spent all my summers in the Fields of Ya’ar which was known from the time of St. Helena who marked it.

The War On Nazareth

But this silence on the part of the Old Testament, the writings of Josephus, and the Talmud indicates that *Nazareth* though was, in Jesus’ day a comparatively insignificant village, is a point already mentioned by God regarding Bethlehem: “But as for you, Bethlehem Ephrathah, too little to be among the clans of Judah, from you One will go forth for Me to be ruler in Israel ...”¹¹⁷ is a point God always makes, that when man reads “*tent*” or “*sting*” though appears small is macrocosmic. In one sense Bethlehem (before Christ) was insignificant yet after Christ became significant. Nathaniel in John 1:46 makes our point “*can anything good come out of Nazareth?*” Now we come to address:

“There he made his home in a town called Nazareth, so that what had been spoken through the *prophets* might be fulfilled, ‘He will be called a Nazorean.’”(NRSV)

καὶ ἐλθὼν κατῴκησεν εἰς πόλιν λεγομένην Ναζαρέτ· ὅπως πληρωθῆ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται. (GNT-T)

Why this one is the most controversial verse is because these say that the Messianic claim hinges on Jesus being a Nazarene and no matter what the theologian tried to reason with answers, the opposition repeats their mantra that: 1—We find no such prediction in the Old Testament about anyone coming out of *Nazareth* and neither was Jesus (who drank wine) a Nazarene (one who fasts from wine) 2—“He will be called a Nazarene” in Matthew 2:23 in Greek is Ναζαρηνοσ “Nazareinos,” with a “z” cannot fulfill Isaiah 11:1 being a “Nsr” (Hebrew נצר) which means *branch*, *offshoot* (as in the branch of Jesse) is with an “s” (צ always represented by a σ sigma).

Yet we find נַזִּירָה (Nazira) with a “z” of a branch in Leviticus 25:11.¹¹⁸ Matthew used Ναζωραῖος/Nazoraïos with a “z” does not make the link to Isaiah 11:1 invalid as the Jew argues. Messiah is both נצר “Nsr” (branch) and and also a נזר “Nzr” (vow of sacrifice). Matthew did not err since: a—the Greek πληρωθῆ (“to fulfill”) can be used in two ways; 1—fulfill (a specific prophecy) and 2—“keeping the law”.¹¹⁹ In addition Nazareth needing

116 Barnes, v.3. p. 292

117 Micah 5:2, also see Matthew 2:6

118 also see נַזִּירָה in verse 5 “your vine”

119 Matthew 3:15 “to fulfill all righteousness” Matthew 5:17 “I did not come to abolish but to fulfill” and to no specific prophecy as in Matthew 26:56 “that the scriptures of the prophets be fulfilled” or Mark 1:15 “the time is fulfilled and the kingdom of God has come near”

an “s” was finally discovered by archeologist and professor named Avi Yonah found a reference¹²⁰ to “*Nsrt*” on a chard (with vowels is pronounced *Nāšrat*). This had the “s” and not the “z” making that argument a moot point.

Nsrt

The spelling should be significant in unlocking Matthew 2:23. *Nsrt* (pronounced *Naserat* or *Nāšrat*) is not simply a word-name, but the root word from *Nasr* which in the Arabic *Nāšrat* is “to give victory”. *Nsr* with an “s” or a “z” is simply an accent. The meaning of *Nazareth* fulfills more. Isaiah 9, the very prophecy that speaks of Messiah to come from *Galilee* even speaks of this victory:

“for You will break the yoke of their burden and the staff on their shoulders, the rod of their oppressor, as at the battle of Midian. For every boot of the marching warrior in the roar of battle, and cloak rolled in blood, will be for burning, fuel for the fire...”

Nazarene (Nizri, Nisri) is the fulfillment and Nazareth (*Naserat*) is the name God designated. Similar to Bethlehem these names have a purpose. The question ought to be, what is the purpose of names like “*Nasarite*” and “*Nazarene*”? The Peshitta is the ancient Church of the East’s Holy Scripture written in Aramaic. If one looks up Jesus in the Peshitta he finds:

תאלד דין ברא ותקרא שמה ישוע הו גר נחיוהי לעמה מן חטהיהון

“And she will bear a son will call his name Jesus (Yeshu’a) for he will save (Yoshia) his people from their sins.”

Not having a single prophet mention a messiah named “Yeshu’a” or that “*Yeshu’a*” sounding is different from “*Yoshia*” has no bearing, since the intent of both words is *to save*. A translation into English would not give this result since “*Jesus*” written in English has no such meaning. In English Jesus is pronounced *Jezus* with a “z” sounding. Had two millennia passed where English became a lost language, scholars would argue over “*Zion*” not being spelled as “*Sion*”. Archeologist W. F. Albright commented¹²¹ on the Aramaic language regarding *Nazareth* stating that *Nāšrat* (with an “s”) was intended. Albright has argued that an assimilation of the middle consonant from “s” ס (ס) to “z” ז (ז) is possible in Aramaic expressions. The anti-Christian Jews ignore that their 3rd century Talmud had “*Nazareth*” with an “s” before it was removed in the 15th century giving an independent witness:

“On the Eve of Passover, they hung Jesus of Nazareth for sorcery and enticing Israel”.¹²²

In this text one named Jesus is called “*Ha-Nasri*” (The *Nasarite* with an “s”).¹²³ In addition, the excavation in Caesarea reading *Nsrat* (נצראת) with an “s” (ס) was discovered

120 Michael Avi-Yonah, “An Inscription from Caesarea about the Twenty-four Priestly Courses,” *Eretz-Israel* 7 (1964): 24-28 (Hebrew).

121 William F. Albright, “The Names ‘Nazareth’ and ‘Nazoraean,’” in the *Journal of Biblical Literature*. v.65 no. 4 (December 1946), pg. 399-400

122 Instone-Brewer 2012: 20

123 *Ἰησοῦ ἀνοζῆτ*. (ישו הנוצרי), 2x in Av.Zar. 16b-17a).

just as the detractors demand.¹²⁴ This discovery according to archeologist Avi Yonah was important since it solved this old dispute and supports the connection of the name with Nsr ‘branch’¹²⁵ in Isaiah 11:1 “A shoot [Nsr] will come up from the stump of Jesse; from his roots a Branch will bear fruit.” (Isaiah 11:1)

This passage has messianic overtones as is evident in the context. The term “Nsr” נֶצֶר (branch, shoot, offspring) also means “to keep,” “preserve,” “to protect,” “to guard,” and in Arabic “to give victory,” and is most certainly the root word of Nazareth (Nsrt). Today no linguist on Semitic languages would argue over these meanings. It seems likely, given this, more than just the Isaiah prophecy is the messianic reference in Matthew 2:23. The Aramaic influence on Hebrew explains why Jesus used Aramaic phrases just as Arabic entered the Modern Hebrew of today. Mishnaic Hebrew differs from Biblical Hebrew as a result of historic developments related to the Hebrew language itself in the Second Temple period.¹²⁶

But we also have Jerome’s account stated that Matthew composed the gospel in Hebrew for the Jews (to the Jew first then the Greek) which was later translated to Koine Greek with the Hebrew Matthew preserved in the library at Cæsarea which suffered during the persecutions under the Emperor Diocletian and then destroyed by the Arabs in the 7th century. But to these scholars Jerome’s testimony is in doubt since we have to somehow obtain evidence of a Matthew in Hebrew from the rubble. Today in the whole Middle East including in Israel “Nusri” “Nasiri” (נוצרי) is still the general word for "Christian" while “Naserat” is what everyone calls Nazareth, not with a “z” but with an “s”.

⁶ G. F. Moore, “Nazarene and Nazareth”, in F. J. Foakes Jackson and K. Lake, *The Beginnings of Christianity*, Part I, vol. I (London 1920), p. 428.

⁷ Schaefer, *TWNT* IV, 880. Cf. also G. Dalman, *Sacred Sites and Ways: Studies in the Topography of the Gospels*, trans. by P. Levertoff (London 1935), p. 58: “That the name of the place was pronounced not with *Zayin*, but with *Tsade*, can be seen in the *Naserat* and *Naseraya* of the Peshita; it is the direct witness of Jerome in his *Liber interpret. hebr. nom. de Ev. Matth.*, in the relation which he establishes to the Hebrew *neser* (*Ep.* 46 ad Marcellam), in the *Nasrat* of the elegy of the Jewish poet Kalir..., in the Jewish hebraised form *noşri* for “Nazarean”, and in the Arabic *En-nasi-ra* (*en-nasiratu*) of modern Palestine”.

⁸ Moore, *Beginnings* I, 428.

⁹ *Ibid.*, 429.

¹⁰ *Ibid.*, 427. Cf. also Schaefer, *TWNT* IV, 884 for more examples of such transliteration in the LXX and other Greek versions.

¹¹ Moore, *Beginnings* I, 428.

¹² *Ibid.*, 429f.

Languages are tricky and have different pronunciations. Without comprehending the hidden and different meanings and the similarities or difference between two words *Nsr* and *Nzr*, the sheep is shredded by the wolf. So let us build on the first word (Nsrt), then the second (Nzr) since the meaning of these words is what the prophecy relies on. This, after all is their gripe that Nazarene “contains the Hebrew letter zayen (נזר) [Nzr]” which means “vow” is unrelated to Nsrt. Nsrt is settled in Aramaic, Sabian, Arabic, Syriac and even Persian. No one in the East pronounces Nazareth with a “z” but an “s” just as “*Sion*” or “*Sahiun*” for “Zion”. Again, *Nāşrat* like *Sion*, is not Hebrew but Aramaic with an “s” not a “z”. In Arabic *Nāşrat* (root Nsr) means:

124 Avi-Yonah 1981: 757-58

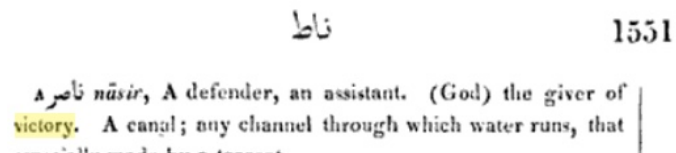
125 Pixner et al. 2010: 29

126 see Safrai page 229

“victory,” “savior” “helper,” “advocate,” “counselor,” “watcher,” “defender,” “vindicator,” al-Naser “God the giver of victory”.¹²⁷

What No Scholar Can Refute

Anyone who disputes this to being the use in ancient and modern Arabic, should be in for a surprise since the whole of scripture supports each and every one of these usages. The Arabic Bible for example on Proverbs 27:18, Isaiah 27:3, translates نَصْر (Nsr) to “shepherd”¹²⁸ as in Hebrew נָעַם (Arabic: رُعَى). In Psalm 141:3; God “thou are a *watcher of men*” (نَصْرَ الْهَوَامِ)¹²⁹ and “especially to defend, to preserve from dangers”¹³⁰ In Proverbs 4:13 صُنِّتْ (from swn, san, to protect) but also to “besiege” (Nasirim نَصْرِيْم) to conquer as in 2 Samuel 11:16, Jeremiah 4:16, Isaiah 1:8. Unless one examines the context, the English “watchmen” though gives a different impression, the true meaning is to *conquer, victorious*. No man on earth could have picked a better name from where Christ came from. He is “Counselor” in the prophets “His name shall be called wonderful, Counselor, Mighty God ...” This alone should end the argument, except that Matthew said that He “dwelt in a city called Nazareth, [so] that what was spoken by the prophets might be fulfilled, ‘He shall be called a Nazarene.’”



(Above: even the Persian dictionary recognizes “Nasr” as “(God) the giver of victory”

So now, the whole of the Middle East, lost its language, lost every tradition, lost any common sense, and now we only have these western scholars to tell us that we were hit with amnesia and they are going to heal us? And why do I always have to go to my own Arabic dictionaries instead of their abbreviated reference guides that offer meager crumbs? When they say that Christians are ‘zealots’ and ‘dogmatic’; the scholar forgets to look at the mirror claiming open-mindedness now became the ‘zealot’, so let us (like the scholar) be dogmatic and agree that Matthew used a “z” for “Nazerene” and let us see what happens:

“And he went and dwelt in a city called Nāṣrat, that what was spoken by the prophets might be fulfilled, ‘He shall be called a Nazarene [from the root Nzr.]” (Matthew 2:23)

So Nāṣrat and Nzr have no similarity whatsoever. This is even better since the scholar’s argumentation falls apart completely to the point that he would rather argue for Nsr as more preferred use since Nazarene (Nzri) fulfills way much more. Nazareth from time

127 see “ناصر” in Almaany.com

128 مَنْ يَرْعَى تِينَةً who shepherds his fig tree the root of Ya’ra is Ra’a נָעַם same as Hebrew for shepherd

129 also see Job 7:20

130 see Gesenius, Duet 32:10, Ps 31:24, Prov 22:12, Ps 32:7, 12:8, 64:2, 140:2, Is 49:6

immemorial was *Nāšrat*¹³¹ which means “victory”, “Nazarene” is from the root word “Nizr”¹³² still used in the Old Testament, even till today in the Bible, in Palestine and throughout the Arab world means “vow”.¹³³ This textual as well as traditional evidence becomes tremendous since “vow” (even in the Old Testament) usually ends in an offering of a sacrifice of lamb called the “*Sacrifice*¹³⁴ of Praise.”¹³⁵ Therefore, Christ came out of the city of *Victory* that it might be *fulfilled* which was spoken by the *prophets*, He shall be called *Nizri* (the vow of sacrifice).

This is all over the *prophets*.

This is the “*stumbling block*” that confounded scholars?

Insisting that “נזר” (Nizr) cannot to be etymologically derived from “Nsr” (נצר) must consider a possibility that *Nazarene* does not necessarily have to link to *Nazareth*. It was said¹³⁶ by certain fathers that Matthew’s book was rooted in ancient Hebrew and Aramaic, not Greek. While this is disputed by modern scholarship, this too is irrelevant since no one contests that when Matthew referred to “*the prophets*” are unquestionably Old Testament books written in Aramaic and Hebrew. This makes an original Matthew in Hebrew inconsequential since Arabic still remains the lingua franca to translate where Nazareth is “*Nāšrat*”¹³⁷ which still today means “*The Victorious*”.¹³⁸ This fulfills all the *prophets*:

“And he came and dwelt in a city called *Nāšrat*, [victory] that it might be *fulfilled* which was spoken by the *prophets*, He shall be called a *Nizri* [vow of sacrifice]” (Matthew 2:23).

How could “*sacrifice*” fulfill “*victory*” is the subject of the entire Old and New Testament. Matthew could have not chosen better words. It is by His *sacrifice* that He fulfills *the prophets* and gained the *victory* that we are also victorious in Him.

Communion (Bethlehem) is the perpetual “*daily sacrifice and grain offering*” Daniel 9:27 spoke of which Gog desires to abolish and Antichrist desires to desecrate. By His *Sacrifice* do we gain the *Victory* fulfills Isaiah 53 is the sacrifice of the suffering servant “by His stripes we are healed.” (Isaiah 53:5) His sacrifice being the Lamb of God is how Christ gains the *victory* over sin and the devil is all over the “*prophets*”.

The Jew falls into his own trap by insisting on “נזר” (Nizr) for Nazerene. To claim that “נזר” (Nizr) (“*Nazarene*”) is etymologically derived from “Nsr” (נצר) is not the sole purpose of this verse. Nazarene does not necessarily have to link to *Nazareth*.

131 see Arabic Bible

132 The Arabic is Ndhrr but the Fellahin Arabic of Palestine would be Nzr with a “z” or a “d”—see the First Bible pg. 46. Published by W. Blackwwood

133 نذر wikipedia: <https://ar.wikipedia.org/wiki/نذر>, “offering” “usually in holy observances as a form of worship” is a sacrificial offering (الذبيحة) Also see Archpriest Tadros Ya'qoub Malti on Book of Leviticus, Peace Offering, pg. 38 “Nizr: The vow and the supererogatory sacrifices are optional sacrifices or offerings that the law did not oblige anyone to do” النذر والنافلة من الذبائح أو التقدّمات الاختيارية التي لم يلزم بها التاموس أحد

134 “And from the time that the daily *sacrifice* is taken away, and the *abomination of desolation* is set up, there shall be one thousand two hundred and ninety days.”—Daniel 12:11

135 נִזְר for “vow” pronounced as *neder*, *nidr* or *nizr* (נִזְר) in Arabic, Aramaic and Hebrew stands for “*sacrifice of praise*” (*neder*), “a vowed sacrifice”—Gesenius “make an offering by fire to the LORD, a burnt offering or a sacrifice to fulfill a special vow, or as a freewill offering or in your appointed times, to make a soothing aroma to the LORD, from the herd or from the flock.”—Numbers 15:3. Even in Urdu نذر a gift, an offering—<https://www.rekhta.org/urdu-dictionary>

136 Papias of Hierapolis, c. 125–150 CE.

137 Soares, *The Formula Quotations in the Infancy Narrative of Matthew*, pg. 195 See prominent archeologist Albright commented on the Aramaic language stating that Nāšrat was intended. Albright has argued that an assimilation of the middle consonant from “s” ש (צ) to “z” צ(ז) is possible in Aramaic expressions.

138 see Arabic dictionary Al-Maani also Persian dictionary

Nazarene is from the root *Nzr* (vow), which compounds a theological concept. From Arabic and Aramaic to Sabians and Persian, the word *Nsr* (Naser) mainly pertains to “(God) the giver of victory” while *Nzr* is vow that primarily stands for a sacrificial lamb. Then we have *Nzr*, *Nthr* “to have vision,” “to watch,” and “*Nazur*” or “*Natur*” “*watchman*” and also “to consecrate”. And how many biblical prophecies do we have on “*watchmen*” and “*consecration*”? To *anoint* is to consecrate is the definition of Messiah as Jewish rabbis themselves attest to:

“Throughout the generations, a special anointing oil was used to consecrate kings and High Priests.”¹³⁹

One could say that He dwelt in the city of Watchtower that He will be called a watchman. But a watchman “*Nazur*” is not someone who only sounds a trumpet; he is a guard who also kills wolves. Some of what ends of “*zr*” are the same family of words. “*A’zr*” is “to aid” “to come to rescue” as out of the mouth of a beast, as when in the Passion of Christ in Aramaic Christ says “*Elahi Qumma bi-ezrati*” “*Lord, arise to my aid*” “*be my helper*” and is used at moments of extreme agony is where we have names like *A’zriahu* stands for *A’zriahu* (Lord is my helper). Psalm 70 “Make haste to help me, O LORD!” אֱלֹהִים לְהַצִּילֵנִי יְהוָה לְעֹזְרָתִי “*Elohim Le-Haselni Yahweh L-Ezrati*” Psalm 38:22: “Make haste to help me, O Lord, my salvation!” חוֹשָׁה לְעֹזְרָתִי אֲדֹנָי תְּשׁוּעָתִי: “*Ho-Sha le-Ezrati Adoni te-Shu’ati*” (also see Psalm 22:19, 27:9, Psalm 35:2, Psalm 38,22, Psalm 40:13, Psalm 40:17, Psalm 44:26, Psalm 46:1) Even *Azr* (with an “A” aleph) is to aid fulfilling the same Psalms.

He Was A “*Nizr*”

In the cases of Samuel and Samson the unshorn locks are a mark of consecration to God (נוֹזֵר אֱלֹהִים, Judg. xiii. 5) for a particular service,—in the one case the service of the sanctuary, in the other the deliverance of Israel from the Philistines. Since, moreover, the Hebrew root *N-Z-R* is only dialectically different from *N-D-R*, “to vow,” both corresponding to the same original Semitic root (Arabic *N-DH-R*), it would seem that the peculiar marks of the Nazarite are primarily no more than the usual sign that a man is under a vow of some kind. To leave the locks unshorn during an arduous undertaking in which the divine aid was specially implored, and to consecrate the hair after success, was a practice among various ancient nations, of which examples may be seen in Spencer, *De Legibus Heb.*, iii. 1, cap. 6; but the closest parallel to the Hebrew custom is found in Arabia. There the vow was generally

Nzr and *Ndr*, *Nadara* both are in the Bible and mean “consecrated” as “a sacrificial vow” of atonement. From ancient Ugaritic, Aramaic, Punic, Jewish Aramaic to Syriac this is what it stands for.

139 Rabbi David Rosenfeld, Aish Hatorah, *Anointing and “The Anointed One” (Messiah)*

I. 1. *Etymology.* There are identical or equivalent verbs corresponding to Heb. *nāḏar*, “make a vow,” in Ugaritic, Imperial Aramaic, Palmyrene, Punic, Jewish Aramaic, Samaritan, Syriac, and Mandaic.¹ The same is true of the noun *neḏer* (more rarely *nēḏer*), “vow, vow offering,” in Ugaritic, Phoenician, Punic, Jewish Aramaic, Syriac, and Mandaic.² Old Aram. *nzr*; Arab. *naḏara*, “consecrate,” *naḏr*, “vow, consecrated offering,” *nāḏîr*; “consecrated one,” as well as Sab. *nḏr* I, “make atonement,” together with Heb. → נזר *nzr* niphal, “abstain,” *nāzîr*; “consecrated one,” and *nezër*; “consecration,” raise a difficult problem of historical linguistics: the relationship of the roots *ndr*, *nzr*, and *nḏr*.³ Akk. *nazāru*, “revile, curse,” Arab. *naḏira* IV, “warn,” and Sab. *nḏr* II, “warn, threaten,” must also be taken into account.⁴

Psalm 22:2 Jesus’ agonizing plea from the cross “And at the ninth hour Jesus cried with a loud voice, “Eli, Eli lama sabachthani” in Arabic would be “*Elahi, Elahi, lama Zabahtani*” would literally mean “My God My God why have you slaughtered Me” as in sacrificial offering relates to Isaiah 53:7, which has been applied to the “suffering servant” in Deutero-Isaiah would be slaughtered in the future as a sacrifice: He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth (Isa. 53:7) expressed in forsakenness: “My God, my God, why have You forsaken me?” (Matt. 27:46; Mark 15:34) is attributed to David in Psalm 22:2 David’s words concerning his own suffering applied to Jesus’ and were an expression of abandonment *Zabahtani* (σαβαχθανι) is from the root word *Zabah* (זָבַח) occurs 74 times in the Old Testament as sacrificial “*slaughter*”¹⁴⁰ also pronounced *Thabah* in Arabic yet in the Greek is σαβαχ with an “s” sounding.

Nzr also has to do with crowning (holy crown)¹⁴¹ “applied to the crown signifying consecration, is used in contrast to the dishonor inflicted upon the king.”¹⁴² Leviticus 22:21 and Deuteronomy 33:16 is taken direct from Genesis 49:26 and the crowning of the king or High Priest is also the crowning of the Messiah:

“The semitic root נזר *nzr* / *ndr* (“withdraw from the customary use”) is behind the Hebrew noun נזר *nezær* ” consecration / diadem” and is related With the designation נזיר *nāzîr* “Consecrated / Nasirä” (→ *Nasirä*). From the type נזר *nezær* describes rather the diadem than the closed crown (G. Mayer, 329f.).

Even to argue that Christ cannot be a Nazarene because He did not fulfill the Nazarite vow is akin to arguing that Messiah does not fulfill David's role since David slept with Bathsheba as did Samson with many. Christ does not emulate David’s or Samson’s failures but there successes. He fulfilled Samson “Angel....said....lo, thou shall conceive, and bear a son” (Judges 13:3-5) and in Luke the “Angel said...thou shall conceive...and bring forth a Son” (Luke 1:30-31).

Samson was separated (set aside) “No razor shall come on his head: for the child shall be a Nazarite unto God from the womb” (Judges 13:5) is a sign of dedication “He

140 זָבַח *zābach* (זָבַח) to slaughter an animal (usually in sacrifice):—kill, offer, (do) sacrifice, slay.—see Strongs

141 נִזְרֵי הַקֹּדֶשׁ *Nizr Haqodesh* (holy crown)—see Exodus 39:30, Leviticus 8:9 “נִזְרֵי שֶׁמֶן מִשְׁחֵה” (“*Nizr shemen Meshihet*” the crown of the anointing oil—see Leviticus 21:12. In 2 Samuel 10 “הַנִּזְרִי” (*Hnizir*) The *Nezir*

142 Johann Peter Lange, Philip Schaff · 1872, Pg. 488

shall be called a Nazarene” (Matt. 2:23). But then we have two types of such consecration, one in the hair is power is also found in Esau¹⁴³ and one with oil is the anointing of the priest.

Samson acted in the power of the Holy Spirit “The Spirit of the Lord began to move him” (Judges 13:25, Judges 14:6; 15:14) as with Christ in Luke 3:22; 4:1, 14, 18. Samson was mighty to overcome his enemies (Judges 15:15) resembles how Christ destroyed the power of death, that is the devil (Heb. 2:14). He was treated unkindly by his own people; “Her father said, I verily thought that thou hadst utterly hated her (his wife), therefore I gave her to thy companion” (Judges 15:2). As Samson’s wife was given to another by her father resembles the Jews, by their sin rejected Christ and gave themselves into “their father” (the devil) for Christ came to His own, but they received Him not (John 1:11). Samson was misused and mocked “She began to afflict him....put out his eyes....bound him with fetters of brass, and he did grind in the prison house....he made them sport”. (Judges 16:19, 21, 25) Christ was “despised and rejected of men, a Man of Sorrows, and acquainted with grief” (Isaiah 53:3). He destroyed more enemies by his death than he ever did in his life. “So the dead which he slew at his death were more than they which he slew in his life.” (Judges 16:30) In Judges 16, Samson is betrayed by one of those closest to him, one who kisses him but then gives him into the hands of his enemies in exchange for pieces of silver is Judas’ betrayal of Christ. He braces himself on the two pillars of the temple, then pushes with all of his might. The temple of Dagon collapses, falling on all of those within it. He willingly gave up the Spirit that had returned to him in that final act, Samson dies with the Philistines, accomplishing a greater victory in his death than at any point in his life. The temple of Dagon appears on three different occasions in Scripture; 1 Chronicles 10:10, the severed head of Saul is brought to the temple of Dagon, 1 Samuel 5, it is Dagon himself who is decapitated by God; in Judges 16 Samson separated his head to God (Numbers 6:18), give up that head, with the result of the crushing of the heads of the Philistines. A crown is a sign of consecration is the same one used for the Nazirite’s ‘separated’ or ‘consecrated’ head. Christ was taken to ‘the Place of the Skull’ – the site where heads are removed and skulls are crushed placed between two wooden pillars, bearing those crucified with him, one to His right and another to His left as the two pillars in Samson’s story. He was taunted: ‘You who destroy the temple and build it in three days, save Yourself! If you are the Son of God, come down from the cross.’ Psalm 69 is Christ’s agony ‘...let their habitation be desolate; let no one dwell in their tents...’ Dagon’s temple met a similar fate when the earth quakes, the rocks are split and the whole old Jewish world order comes crashing including the temple just as Christ predicted. In the very act of his death, the powerless man accomplishes the greatest victory of all through Christ’s crucifixion. Christ whom they mocked brought the house down where the world will never be the same again.

נצר “Nsr” depending on the context or pronunciation has other meanings. In Isaiah 49:6 Messiah is defined as “נצירי ישראל” (Nasiri Israel) “restorer” “protector” “defender” “guardian” and is the “giver of victory” of this *Israel* we just discussed where the following is no longer a valid argument:

143 see Genesis 25:20-24

“A Nazarene, on the other hand, is a person from the city Nazareth. These words may sound alike but in Hebrew, they are spelled differently and are totally dissimilar – one contains the Hebrew letter zayen (זן), [Nzr] while the other has the Hebrew letter [s] tzadik (צד) [Nsr].”¹⁴⁴

Why is the critic focused on that “z” while ignores that “Zion” is with an “s”? The chiming of Rabbinic Judaism sets a trap, especially from who knowingly admit that their Rabbis falsified “Kozba” to “Kokba” just to announce their false Messiah, now pass the guilt of their ancestors upon the Christians is telling. Matthew’s one-line prophecy was also speaking of a Messiah being anointed as High Priest and King and at the same time being the atonement for sin, which is being a *Nzr* vow of sacrifice. Being *Nzr* is also to be separated. Christ was separated as the only one, unique, as the sacrificial lamb “sacrifice of peace offering”. He was separated from the rest of his brethren as in Deuteronomy 33:16 uses “separated”—Heb., *nâzîr* of the root *nzr*. This basically covers the entire prophets where one simply has to rewrite the entire Bible reflecting how Matthew was correct when he said: “*to fulfill the prophets*”. This was the particular feature in Joseph’s history, when he was “*sold into Egypt*,” and “*separated from his brethren*,” is part of the meaning of “*Nazarene*” when applied to Messiah in Matthew 2:23. And like Joseph who saved Egypt from doom, Christ too in Isaiah 19 will also rescue Egypt from doom which interpreters fail to catch: “He will send them a savior and a mighty one, and He will deliver them” as a favor for housing Him at the time of His need when the Holy Family escaped from Herod paralleling when Egypt helped the Hebrews at a time of need (famine). “*To rescue*,” is to save and is where we get the term (*naṣrāniyy*, “Nazarene, Christian”). He rescues the world from the impending destruction. Indeed, Matthew’s one line “that what was spoken by the prophets might be fulfilled” covers everything the prophets foretold. Matthew could not have formulated a better verse just as the ancients could not have chosen better names than *Bethlehem*.

He “dwelt in a city called Nasareth” (Victorious).

He was born in Bethlehem (the House of the Lamb of God and the Bread of Life).

He was a *Nzr* (a vow of sacrifice)

So one could say that the Son of God sprouts from the abode of lambs (Bethlehem) to later come out from Victorious (Nasr), this becomes an allegoric hint. *Nāṣrat* or *Nazra* (watchtower) is also a stone throw from the Jezreel Valley where watchmen kept an eye to incoming invasions. Christ also has the “*victory*” against Antichrist at Jizreel. *Nāṣrat/Nazra* is by the Sea of Galilee, that He will finally bring life to the Dead Sea symbolizing His “*victory*” “O death, where is thy sting? O grave, where is thy victory?”

Even the name Bethlehem can never be fathomed unless we understand its Semitic root; “Beth” is really pronounced “beit/bayt” stands for “house” and *Lahm* stands for both, “flesh,” “lamb,” and “bread” *combined*. Though both words *Nsr* and *Nzr* are not the same, combined gives the full picture. So the town was given that name is providence from God to fulfill a prophecy in the same manner as Nazareth.

No one could have chosen better fitting names “*Bayt-Lhm*” (house of meat) for it was the house of His flesh (the lamb) and the house of the Bread of Life and the place from

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which shepherds raised the lambs for the temple sacrifices. It is why He was born in a manger amongst sacrificial animals since He too was destined to do the same. Every hint in scripture has greater meaning. The dual meaning gives us the hidden—He then gave the disciples the “*bread*” and said “this is My Body, eat” because He was the *Nzr*: the bread of life and the lamb of sacrifice Who gives salvation to the world.

Semitic names while singular compound a message. Unless a westerner spoke an ancient Semite language, they will miss this crucial key and stumble. Unless one understands this, they can never comprehend Matthew who simply said one thing that combines many meanings, one of which is:

“And he went and dwelt in a city called Nsrat (Victorious), that what was spoken by the prophets might be fulfilled, [that] ‘He shall be called a Nzr (Sacrifice).”

Christ Victorious is not only history, Christ dwelling in Nazareth and being a Nazerene is inseparable from its Old Testament antecedents without which we are left with a reductionist view of Christ. We must repeat the sacrificial victory etched in a prophecy few examine the meaning:

“And it will be for a sign and for a witness to the LORD of hosts in the land of Egypt; for they will cry to the LORD because of the oppressors, and He will send them a savior and a mighty one, and He will deliver them. Then the LORD will be known to Egypt, and the Egyptians will know the LORD in that day, and will make sacrifice and offering; yes, they will make a vow [Hebrew Nzr] to the LORD and perform it.” (Isaiah 19:20-21)

Pay close attention here:

“and will make **sacrifice** and **offering**; yes, they will make a vow (Hebrew **Nzr**) to the LORD and perform it.”

Here there is no question that this “*sacrifice*” is an “*offering*” constitutes this “*vow*”—all link to this “*Savior*” is Holy Communion performed in Egypt and concern the victory over Antichrist’s minions. In Arabic Savior is “Nasri. This “Nzr” is the same as in Isaiah 45 “the hidden God” when the Sabians are converted they will participate in the Communion (the perpetual sacrifice). When it comes to a Nzr (vow) one cannot simply translate to Greek or English and expect “vow” to simply mean “promise”. A Nzr involves much more: a prayer-request (in Egypt’s case it is deliverance from the Gog “*king of the north*” who invades Egypt). It is then always accompanied with a promise to God if He keeps His end of the bargain (that God shows favor and fulfills the request) then the deal is consummated by the recipient offering sacrifice. The typical modern interpretations miss this prophecy where they instantly come up with interpretations that contradict. We cannot fail to address the core issue: how Egyptians will “*know the Lord*” and do “*sacrificial offering*” and God is pleased with this.

He was the sacrifice of victory over sin, the ultimate message given in the beginning of the story of mankind in Genesis. God never intended a Messiah to initially come and defeat the Romans but the sins of all be they Jew or Roman. And how did Christ obtain

this Victory? He became the Sacrificial Lamb is why He came out of Victory to be called victorious. In other words, He dwelt in the city of Victory so that by these names, “everything the prophets foretold about Him be fulfilled” since the sacrificial lamb conquered death and Hades. Linguistically we can apply the same logic with “*Nazarene*”, *Nzr* or *Ndr*, which, means a *vow*, *sacrifice*, and *promise*:

“Now the man Elkanah and all his house went up to offer to the LORD the yearly sacrifice and his vow. [Nidru]”

Keep in mind, the word for “*offer*” is “*Zabach*” to “*slaughter*” while a “*Nzr*” compounds two issues 1—a vow of 2—sacrifice is where all such theories crumble since there is only one perpetual sacrifice and it is promised to the Gentiles (see Malachi 1:10-11) which Daniel calls “*the daily sacrifice*”. This is no Jewish temple. Protestant interpretations wiggle to avoid that the Communion is also a *perpetual* (continual) sacrifice, Christ’s sacrifice is forever continually observed as the Passover prophecy when Moses said it:

“throughout your generations, as a statute forever” (see Exodus 12: 15-20).

If this event stops, God becomes insignificant, since the prophecy failed is why Christ says to watch when Antichrist come to look for Daniel’s prophecy when Antichrist stops the “*sacrifice and offering*” commands to run to the hills since this practice continues *forever*. Do Jews today sacrifice? No. This alone proves that the Jewish arguments are false. We only are left with two choices: 1—the prophecy lies or 2—the Jews lie.

To “*make sacrifice and offering; yes, they will make a “Nzr” (vow) to the LORD and perform it.*” This *vow* being a “sacrificial offering” is obvious from the text “make sacrifice and offering; yes” and God approves leaves no question that this sacrifice is an acceptable sacrifice. So “*Nasri*” (the aider to victory) is no accident and is why they still call Him as such in the Middle East. Christ also fulfills David’s vow (*Nzr*) to show it involves a promise that can be found in the most amazing Psalm 132:

“Lord, remember David and all his affliction! For he swore to the Lord and vowed [Nzr, Nazara] to the God of Jacob: “I shall not enter to the roof of my house; I shall not ascend to the mattress of my bed ... Until I find a place for Lord and a tent for the God of Jacob.” (Psalm 132:1-3, 5)

Christ was prophesied in Leviticus as a sacrificial lamb:

“The Lord has made a vow (*Nzr*) and will not change his mind: ‘You are a priest forever.’” Psalm 110.

“And whosoever offer a sacrifice of peace offerings unto the LORD to accomplish his vow (Hebrew: *Ndr*, *Nzr*), or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein.” (Leviticus 22:21)

No scholar can escape it; this *Nzr* (*vow*) in Leviticus is a sacrificial vow “offering in beeves or sheep.” God demanded a “sacrificial vow”. It was the vow that changed history. Hebrews 13:15, “*vow*” includes liturgy:

“By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name.”

The Hebrew for “sacrifice of praise” is tôwdâh. This brings us to the Book of Jonah as he is in the belly of the fish:

But I will sacrifice to You With the voice of thanksgiving; I will pay what I have vowed. Salvation is of the LORD.” (Jonah 2:9)

This “voice of thanksgiving” is tôwdâh and “vowed” here is נָדַרְתִּי (nādarti) from the root נָדַר nāḏar here uses a “d” instead of a “z” and means the same. The vow of “thanksgiving (tôwdâh) is a “sacrifice” which is “Salvation is of the LORD”. This is the whole crux of the matter where Christ, like Jonah was in the earth (the belly of the fish) dies, buried then resurrected and obtained us salvation is also observed by Communion:

“then he shall offer with the sacrifice of thanksgiving “Towdah” unleavened cakes” (Lev 7:12)

“Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving [Towdah] of his peace offerings.” (v.13)

“he shall offer for his offering leavened bread with the sacrifice of thanksgiving” (v.13), “Offer unto God thanksgiving; [Towdah] and pay thy vows unto the most High” (Psalm 50:14)

“And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, [Towdah] unto the house of the LORD.”

Hebrews 13:15 would be considered the tôwdâh sacrifice the life saving offering that the redeemed person would show his gratitude to God which was equivalent to the tôwdâh sacrificial meal which included lamb and bread with wine accompanied by prayers and songs of thanksgiving, such as Psalm 116. It was the most important and common peace offering. This was the backdrop for Jesus and the Last Supper, which many Christians today are completely ignorant about.

The Hebrew tôwdâh was eucharistia, “thanksgiving” and is how it was viewed from the earliest Christian sources and is how they celebrated the Lord’s meal, the Eucharist from when the Last Supper Jesus took the bread and wine and gave “thanks” (eucharistia) over them (Luke 22:19).

It was commanded to “observe the Feast of Unleavened Bread ... throughout your generations, as a statute forever.” (Exodus 12:14).

So if God prophesied its “forever” how crucial is this practice, and how is this fulfilled and why Antichrist attempts to desecrate a sacrifice?

It is because this Ndr/Nzr (tôwdâh) is forever. It is a perpetual sacrifice.

Jesus brought about a new exodus. So when Jesus told them “Do this in remembrance of me” (Luke 22:19), this act of remembrance is not simply a mental remembrance but

the tôwdâh is the exercise of such remembrance recalling in gratitude God's saving deeds:

“unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.” (John 6:53)

“And do not forget to do good and to share with others, for with such sacrifices God is pleased” (Heb. 13:16).

These are praises and Eucharistic sacrifice and are why in Hebrews 13 it says:

“We have an altar from which those who minister at the tabernacle have no right to eat...” (Hebrews 13:10)

In Hebrews 13:10, Paul was referring to the Jewish Temple “tabernacle” saying that the Jews at the Temple have the wrong sacrifice (it was made null, Malachi 1:10-11) and that the Jews (for their rejection to convert) cannot participate in the Christian “*altar*” which is also a table of sacrifice. Both were altars, both had sacrifice and *only one of the two is valid* (the Communion).

So whenever there is an *altar* there is also a *sacrifice* and is why this *sacrifice* is key. If the Eucharist is simply “in remembrance” as if one observes a scene of Christ at the last supper or His Passion: why is it then, that Antichrist “*put a stop to sacrifice and grain offering*” and why is this “*grain offering*” called “*sacrifice*”? If it is simply “*praise*” as in a choir, why then did not Daniel speak of stopping the hymnals, prayers, or abolish the Bible, or warn us about church demolitions? To Christ, only this one single warning was the crucial one:

“that when you see the abomination of desolation spoken of by Daniel the prophet” [where Antichrist] “will suspend [both] the sacrifice and grain offerings” (Daniel 9:27).

This is the Communion of Bread Sacrifice that Christ warned in Mark 13:14, Matthew 24:15, warning us to pay very close attention to Daniel 9:27. If choosing the wrong spouse is a health hazard, choosing the wrong religion is certain death. Even when one decides on the right religion misinterpreting its recipes is deadlier. Ask Eve the outcome of a wrong interpretation of one verse where she listened to some bad local preacher telling her to take out the word “not” from “do not eat”. And the same goes when God says, “eat” and you do not eat.

What Matthew stated is not at all uncommon in Semitic thinking. In that part of the world it would be quite logical for one to state: “And he was born in Bethlehem, to fulfill what the prophets foretold He would be called a Sacrifice [Nzr]”; the two words do not even have to match or even mean the same thing since both combined is what makes the prophecy. One word cannot mean much unless it is linked with the other *as a whole*.

Man struggles in his mire, but God remains like an anvil fulfilling every jot in scripture. Many found in the end that to be “*meek*” was Victory! I struggled three decades with Islam and then two more with Protestantism. The only way to study Scripture is to put aside all theological biases and avoid all to only end up concluding The Communion is the Nzr—The Sacrifice. Now I can read the Church Fathers and be confident to say—these saints were right.

Archeology Always Kicks Itself

William Ramsay the Scottish archaeologist spent his life in Asia Minor to disprove the scriptures ended up Christian. The Hittites were said to be a Biblical fairytale, a legend, until their capital was discovered at Bogazkoy, Türkiye, with tons of clay tablets. If one counts how many times Archeologists and Scholars wrote false accusations we could fill up volumes. The name “*Canaan*” was in use in Ebla, yet critics claimed was used incorrectly and that the word “*tehom*” (the deep) in Genesis 1:2 was developed way later and therefore, the creation story in Genesis was a later invention. Ebla was finally discovered dating eight centuries prior to when Moses wrote Genesis; the word “*Tehom*” was part of the vocabulary. The same was the “*House of David*” had been hotly debated prior to a discovery at Tel Dan mentioning King David. Lysanius in Luke being the tetrarch of Abilene was doubted since no Roman records mentioned him being ruler of Chalcia to only be discovered with an inscription on a temple from the time of Tiberius with the name “Lysanias the Tetrach of Abila”. Even Isaiah’s Assyrian king Sargon was denied until Sargon’s palace was discovered in Khorsabad Iraq. The pool of Siloam was denied slandering John to only find it later exactly where John said it was. But will all this convince the ardent critic? No. The ardent critic is not a truth seeker. He is like his father, the devil, he is agenda driven, for his final response will be “prove the devil exists” regardless that he sees him daily when he looks at the mirror.

Christ’s living water quenches all who thirst. “Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light.” (Matthew 11:28-30) Matthew was also referring to Isaiah 9-10 speaks of God’s victory over Hebrew Israel and the Assyrian “cut off from Israel head and tail, branch and rush, in one day” (Isaiah 9:14) called “the day of visitation, and in the desolation which shall come from afar” (Isaiah 10:3). This punishment comes from the Assyrian (Gog and Magog) from whom the Israel of God gains the victory: “And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day.” (Isaiah 10:17) This is the victory of Christ over Gog and the Antichrist. Victory is the essence of this prophecy and behind the meaning of Nazareth:

“But there will be no more gloom for her who was in anguish. In earlier times He treated the land of Zebulun and the land of Naphtali with contempt, but later on He will make it glorious, by the way of the sea, on the other side of the Jordan, *Galilee* of the Gentiles. The people who walk in darkness will see a great light; those who live in a dark land, the light will shine on them.³ You will multiply the nation, you will increase their joy; they will rejoice in Your presence as with the joy of harvest, as people rejoice when they divide the spoils.⁴ For You will break the yoke of their burden and the staff on their shoulders, the rod of their oppressor, as at the battle of Midian.⁵ For every boot of the marching warrior in the roar of battle, and cloak rolled in blood, will be for burning, fuel for the fire.⁶ For a Child will be born to us, a Son will be given to us; and the government will rest on His shoulders; and His name will be

called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.⁷ There will be no end to the increase of His government or of peace on the throne of David and over his kingdom, to establish it and to uphold it with justice and righteousness from then on and forevermore. The zeal of the Lord of armies will accomplish this.”

Here it is obvious Messiah comes from “*Galilee of the Gentiles*” where Nazareth is also located. “*No more gloom*” for the Israel of God and the church will grow “multiply the nation.” Which nation? The Israel of God—not the Hebrews—grew by the way of the gentiles. At the end of the age, Christ will “break the yoke of their burden,” “the rod of their oppressor as at the battle of Midian,” can only refer to the way of Gideon that after the allegoric earthquake on Mount Olives, He fights for the Battle of spiritual Jerusalem as in Judges 8:22 prophesied in Habakkuk:

“God came from Teman, the Holy One from Mount Paran. His glory covered the heavens and his praise filled the earth. His splendor was like the sunrise; rays flashed from his hand, where his power was hidden” (Habakkuk 3:3-4).

This is Christ’s war with the “*south*” recorded in Zechariah 6 as well as Psalm 75. This all speaks of victory which is recorded also in Daniel.

Therefore the sages of the sons of Kozba are mire and so is their Third Temple.