

HOLY BLOOD, HOLY BIRTH:

The Seed of David in Prophecy

by
Woodrow Edgar Nichols, Jr.

I ACCORDING TO THE SCRIPTURES

“Paul, a Servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God, (which he had Promised afore by his Prophets in the Holy Scriptures,) concerning his Son Jesus Christ our Lord, which was made of the Seed of David according to the Flesh; and Declared to be the Son of God with Power, according to the Pneuma of Holiness, by the Resurrection from the Dead.” (Romans 1:1-3.)

“Consider what I say; and the Lord give thee Understanding in All Things. Remember that Jesus Christ of the Seed of David was Raised from the Dead according to my Gospel; wherein I suffer trouble, as an Evil Doer, even unto Bonds.” (2 Timothy 2:7-9.)

Our Lord Jesus Christ had a Jewish Father from the Seed of David. That is what Paul Preached. “Made of the Seed of David according to the Flesh” was an Essential Element of his Specially Revealed Gospel. It was Essential because it was “according to the Scriptures”:

“But I Certify you, Brothers, that the Gospel which was Preached of me is not after man. For I neither received it of man, neither was I taught it, but by the Apocalypse of Jesus Christ.” (Galatians 1:11-12; the Greek apokalupsis means an Unveiling, Revelation or Appearance: Christ had Appeared to Paul, Revealed the Gospel to him, and then Commissioned him to Preach it.)

“Moreover, Brothers, I Declare unto you the Gospel which I Preached unto you, which also ye have received, and wherein ye stand; by which also ye are Saved, if ye keep in memory what I Preached unto you, unless ye have believed in Vain. For I delivered unto you first of all that which I also received, how that Christ Died for our Sins according the Scriptures; and that he was Buried, and that he Rose again the Third Day according to the Scriptures.” (1 Corinthians 15:1-4.)

“But now the Righteousness of God without the Law is Manifest, being Witnessed by the Law and the Prophets, even the Righteousness of God which is by Faith OF Jesus Christ unto ALL and upon ALL them that believe: for there is No Difference: for ALL have Sinned and come short of the Glory of God: being Justified Freely by his Grace through the Redemption that is in Christ Jesus.”
(Romans 3:21-24.)

“Now to him that is of Power to Stablish you according to my Gospel, and the Preaching of Jesus Christ, according to the Apocalypse of the Mystery, which was kept Secret since the Kosmos began. But now is made Manifest, and by the Scriptures of the Prophets, according to the Commandment of the Everlasting God, Made Known to All Nations for the Obedience of Faith.” (Romans 16:25-26.)

Paul received the Content of the Gospel and the Power to Preach it by a Special Appearance and Revelation of the Risen Christ, apart from any human agency:

“Paul, an Apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who Raised him from the Dead.)” (Galatians 1:1.)

This Special Revelation Unlocked the Hidden Mysteries of the Scriptures. This is what Paul meant when he said his Gospel was according the Scriptures. The Unlocking of these Secrets, the Deep Things of God, was the Power of God unto Salvation:

“For I am not ashamed of the Gospel of Christ: for it is the Power of God unto Salvation to everyone that believeth; to the Jew first, and also to the Hellene. For therein is the Righteousness of God Revealed from Faith to Faith: as it is Written, The Just shall Live by Faith.” (Romans 1:16-17.)

“Howbeit we speak Wisdom among them that are Perfect: yet not the Wisdom of this Kosmos, nor of the Archons of this Kosmos, that come to nought: but we speak the Wisdom of God in a Mystery, even the Hidden Wisdom, which God Ordained before the Kosmos unto our Glory: which none of the Archons of this Kosmos Knew: for had they Known it, they would not have Crucified the Lord of Glory....But God hath Revealed them to us by his Pneuma: for the Pneuma Searcheth All Things, yea, the Deep Things of God.” (1 Corinthians 2:6-8, 10; note that this Wisdom was not for the Weak of Faith, but for the Perfect, those Mature believers who had Rested from their Works: the Pneumatiks.)

The author of the Gospel of John Preached a similar Gospel, to wit, that Jesus was the “Son of Joseph” according to the Flesh:

“Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the Law, and the Prophets, did Write, Jesus of Nazareth, the Son of Joseph.” (John 1:45.)

Philip’s original Understanding of the Mystery was probably limited, since he was still having a hard time getting the Big Picture at the Last Supper:

“Philip saith unto him, Lord, Show us the Father, and is sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not Known me, Philip? he that hath Seen me hath Seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me?” (John 14:9-10.)

It would not be until after his Resurrection, however, that Jesus made himself Fully Known to Philip and the rest of his disciples, and even then, it was according to the Scriptures:

“And he said unto them, These are the words which I spake unto you, while I was yet with you, that All Things must be Fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me. Then Opened he their Understanding, that they might Understand the Scriptures.” (Luke 24:44-45.)

The author of John also makes it clear that many of the things going on at the time of the Ministry were beyond the Understanding of the disciples:

“On the next day much people that were come to the Feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that Cometh in the Name of the LORD. And Jesus, when he had found a young Donkey, sat thereon; as it is written, Fear not, Daughter of Zion: behold, thy King Cometh, sitting on a Donkey’s colt. These things Understood not his disciples at the first: but when Jesus was Glorified, then Remembered they that these things were Written of him, and that they had done these things unto him.” (John 12:12-16.)

In fact, it appears that Jesus deliberately kept the disciples in the dark about many of the things that they were doing. For example, the disciples appear to have been ignorant of the people on Olivet who had prepared the Donkey for the Coronation Ceremony, as well as of the people in Jerusalem who had prepared the room in which Jesus ate the Last Supper. (Matthew 21:1-7; 26:17-19.)

Regardless of the reasons why Jesus would keep his disciples in the dark, the fact is that the Scriptures demanded that the Promised Christ be born of the Seed of David. It was because Jesus met this criterion that Paul Preached it. If Jesus had not been born of the Seed of David, he could not have been the Promised Christ according to the Scriptures, and Paul would have been without a Gospel to Preach.

Moreover, if Christ had not been of the Seed of David, he could never have transferred the New Covenant of Father-Son Mercy between YHWH and the House of David -- the Sure Mercies of David -- unto All Men by means of his Ransom Blood on the Cross. (Psalm 89; 2 Samuel 7; Isaiah 52:13 - 53:12; Hosea 6:1-2; 13:14; Daniel 9:24-26; Matthew 20:28; 1 Corinthians 11:25; 1 Timothy 2:6.) Anyone attempting to Pay the Ransom for Sin who was not of the Seed of David would surely Fail. They would not Rise on the Third Day. They would Die in Vain:

“And if Christ be not Risen, then is our Preaching Vain, and your Faith also Vain....And if Christ be not Raised, your Faith is Vain; ye are yet in your Sins.” (1 Corinthians 15:14, 17.)

“I do not frustrate the Grace of God: for if Righteousness came by the Law, then Christ is Dead in Vain.” (Galatians 2:21.)

The author of the Johannine literature had similar views. Denying that Jesus had a Human Father was denying that he had really “come in the Flesh,” and was Antichrist:

“In Arche was the Logos, and the Logos was Pros the Theon, and theos was the Logos, he was in Arche Pros the Theon....And the Logos was made Flesh and Tabernacled among us.” (John 1:1-2, 14.)

“Beloved, believe not every pneuma, but Try the pneumas whether they are of God: because many False Prophets are gone out into the Kosmos. Hereby know ye the Pneuma of God: Every Pneuma that Confesseth that Jesus Christ is come in the Flesh is of God: and every pneuma that Confesseth not that Jesus Christ is come in the Flesh is not of God: and this is that pneuma of Antichrist, whereof ye have heard that it should come; and even now already is it in the Kosmos.” (1 John 4:1-3.)

“For many Deceivers are entered into the Kosmos, who Confess not that Jesus Christ is come in the Flesh. This is the Deceiver and an Antichrist.” (2 John 7.)

False Teachers, Deceivers, and Antichrists were teaching that Jesus Christ did not really have a Human Father, that is, that he had not really “come in the Flesh.” We don’t know the name of the Antichrist cult that was teaching this when John wrote, but we know the name of a similar teaching in the Second Century. We know its name because it shook the very foundation of the Roman cult’s Doctrine of the Virgin Birth, which also taught that Jesus had no Human Father.

II THE DOCETIC HERESY

The word “Docetic” comes from the Greek dokein, meaning “to seem.” Docetism took Platonic assumptions to their logical conclusions: if the World and the Flesh were Evil and could not have been Created by a Good God, and if Jesus were God, and God could have nothing to do

with Evil, then he could never have really come in the Flesh. He must have been a Phantom, only “seeming” to be human. Thus, since Jesus was never really Human, he could not have had real Human Parents.

The Roman cult was acutely aware of what this meant for they themselves had taken Plato almost to the end of the tracks. Their Doctrines of the Trinity, the Deity of Christ, and the Virgin Birth were, after all, borderline Docetic. As in Docetism, the Virgin Birth taught that Jesus had no Human Father. The only difference was that the Roman cult allowed Jesus to have a real Human Mother, allowing them to declare, in classic Orwellian Doublespeak, that Jesus was both Fully God and Fully Man, always at the same time, simultaneously.

They knew that if Jesus was not Fully Man, he could not have really suffered a real Human Death on the Cross. They also knew that without a Human Death on the Cross, there would be no Salvation. This was their Power Base and they knew that if they gave it up, Doceticism would have the victory.

It was therefore essential for them that Jesus have a Human Mother. And, even though their Doctrine of the Virgin Birth -- necessary under Platonic assumptions to keep Jesus without Human Sin -- eliminated a Human Father and Male Seed, it at least allowed for a Human Female Egg. Thus, if the Roman cult could clearly show from the Scriptures that Jesus had a Human Mother, then the Doceticists would be left without a Scriptural leg to stand on. They would be stranded with only their complex speculative theories and arguments, which were usually too sophisticated to be grasped by the masses. Besides, what could be more compelling for mass appeal, than a Human Mother?

This is why the Johannine literature was incorporated into the Roman cult Bible. Since the literature taught specifically that “the Logos was made Flesh” and “came in the Flesh,” the Doceticists were never able to prove Scripturally from John, one of their favorite writings, that he had been only a Phantom.

The incorporation of this literature must have been an act of total desperation for the Roman cult. Many of their Priests were die-hard Platonists, and many were closet Doceticists, whose greatest triumph in years to come would be the Doctrine of the Immaculate Conception of Mary, which made her a little less than human, since she too was now, pursuant to Platonic assumptions, without Sin.

The winning logic of this battle probably went something like: well, since our cult book is only available to the Priesthood, we can control how these writings are interpreted. We can take the sting out of John by putting it behind the Synoptics, forcing him forever to be read under the Synoptic microscope, and the other literature can be buried near the end, just before Jude and the Revelation. We can even add a verse to one of the letters a few centuries later that boldly supports our Doctrine of the Trinity:

“For there are three that bear witness in Heaven, the Father, the Logos, and the Holy Pneuma: and these three are one.” (1 John 5:7; this verse does not appear in any Greek manuscript prior to the 16th Century.)

And, as for the simple poetic structure of the Greek in the opening verses, we don’t have to read it literally, “and theos was the Logos” -- we can play a little grammatical game and reverse its sense, making it say instead, “and the Logos was the Theon,” forever obscuring the identity of the “he” in the following phrase. See for yourself:

“In Arche was the Logos, and the Logos was Pros the Theon, and theos was the Logos, he was in Arche Pros the Theon.” (John 1:1-2.)

It would take another eleven hundred years or so before one of their own Priests, Martin Luther, was free and far away enough from Papal Power to read John undogmatically, that is, for what he was really saying. Luther, in fact, under severe criticism, translated John 1:1 into German literally as: “and God was the Word.”

But his insight was soon forgotten. The international movement that he spawned, Protestantism, refused to give up the Roman cult’s Doctrines of the Trinity, the Deity of Christ, and the Virgin Birth. And so the Reformation turned out to be nothing more than Roman Cult Lite, for it too denied that Jesus Christ had Fully come in the Flesh.

In the final analysis, even though, in the end, the Roman cult allegedly overcame the Docetic Heresy, the Heresy still triumphed. Many of its Platonic assumptions were incorporated into the Doctrines that removed the Human Father of Jesus from history.

III COME IN THE FLESH

Here is the Truth: under these Doctrines, Jesus could never have been more than Half Human. To have been Fully Man, Jesus would have needed a Human Father with the necessary Human male “y” chromosome that comes only from Human male sperm. The “Seed” of David is, after all, Human male sperm. Without a Human Father, Jesus could never have been more than a Hybrid Being, a Freak of Nature, like Hercules, or the Spawn of the Fallen Angels and the Daughters of Men, the Nephilim of Genesis 6. Without a Human Father, Jesus could never have truly “come in the Flesh.”

If we can reasonably assume that “coming in the Flesh” meant that Jesus was Fully Man in the sense that he had both a Human Father and Mother, then the Doctrines of the Trinity, the Deity of Christ, and the Virgin Birth would surely fail the Johannine cult’s acid test of “Trying the pneumas” to see if they are of God. They would be judged Antichrist.

Welcome to the world of Divine Irony: even though the Roman cult incorporated these writings into their Bible in order to oppose the Docetic Heresy, they in fact unwittingly preserved the Johannine Condemnation against their own Heresy. The same arguments they had used so effectively to quench the Docetic Heresy, could in fact just as easily be used against them. Such are the Great Mysteries of God.

The irony is even greater if we assume the author of the Johannine literature to be John Mark, the Beloved Disciple. The author calls himself the Beloved Disciple and alleges that he was close to Jesus, even next to him at the Last Supper. (John 13:21-27; 21:20-24.) He also alleges that he was at the foot of the Cross with his mother, Mary, the wife of Clopas, when Jesus entrusted his own mother into his care. (John 19:25-27; cf. Acts 12:12.) Clopas was the blood brother of Joseph of Solomon (Matthew 1:6-16), who was thus John Mark’s Uncle on his father’s side. (Eusebius, Ecclesiastical History, III, xi.) His Uncle on his mother’s side was a Levitical Priest named Barnabas of Cyprus, whom, along with John Mark, the Apostle Paul would be closely associated in years to come. (Acts 9:27, 11:22-30; 12:25 - 15:39; 1 Corinthians 9:6; Galatians 2:2-13; Colossians 4:10; 2 Timothy 4:11; Philemon 24.)

The Seed of David was therefore and foremost a Fully Human male Bloodline, beginning in the Bowels of David, and thereafter passed down from father to son, through male sperm,

containing the necessary male “y” chromosome, as made clear in the words of the New Covenant itself:

“I will Sing of the Mercies of YHWH forever: with my mouth will I make Known thy Faithfulness to all Generations. For I have said, Mercy shall be built up forever: thy Faithfulness shalt thou Establish in the very Heavens. I have made a Covenant with my Chosen, I have Sworn unto David my Servant, Thy Seed will I Establish forever, and build up thy Throne to All Generations. Selah....Then thou Spakest in Vision to thy Holy One, and saidst, I have laid help upon one that is Mighty: I have Exalted One Chosen out of the people. I have Found David my Servant; with my Holy Oil have I made him Christ....

“But my Faithfulness and my Mercy shall be with him: and in my Name shall his Horn be exalted....He shall Cry unto me, Thou art my Father, my Elohim, and the Rock of my Salvation. Also I will make him my Firstborn, Higher than the Kings of the Earth. My Mercy will I keep for him evermore, and my Covenant shall stand fast with him. His Seed also will I make to endure forever, and his Throne as the Days of Heaven. If his children forsake my Law, and walk not in my Judgments; if they break my Statutes, and keep not my Commandments: then will I visit their Transgression with the Rod, and their Iniquity with Stripes. Nevertheless my Lovingkindness will I not utterly take from him, nor suffer my Faithfulness to fail.

“My Covenant will I not break, nor alter the thing that is gone out of my lips. Once have I Sworn by my Holiness that I will not Lie unto David. His Seed shall endure forever, and his Throne Established forever as the Moon, and as a Faithful Witness in Heaven. Selah.” (Psalm 89:1-4, 19-20, 24, 26-37; cf. verse 26 above: “He shall Cry unto me, Thou art my Father,” with Romans 8:15 & Galatians 4:6, where the Sons of God “Cry, Abba, Father.”)

“And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy Seed after thee, which shall Proceed out of thy Bowels, and I will Establish his Kingdom. He shall build an House for my Name, and I will Establish the Throne of his Kingdom forever. I will be his Father, and he shall be my Son. If he commit Iniquity, I shall Chasten him with the Rod of men, and with the Stripes of the children of men: but my Mercy shall not depart away from him, as I took it from Saul, whom I put away before thee: thy Throne shall be Established forever. According to all these words, and according to all this Vision, so did Nathan speak unto David....Then went King David in, and sat before YHWH, and he said, Who am I, O Lord YHWH? and what is my House, that thou hast brought me hitherto....And now, O YHWH Elohim, the Word thou hast Spoken concerning thy Servant, and concerning his House, Establish it forever, and so as thou hast Said.” (2 Samuel 7:12-17, 18, 25.)

IV
THE SURE MERCIES OF DAVID

David and his Seed lived under this New Covenant. It was under its Promise of Eternal Mercy that David escaped the Judgment of Death under Moses for his Sins of Adultery with Bathsheba and the Murder of her husband. (2 Samuel 11:1 - 12:25.) As he wrote afterwards:

“Blessed is he whose Transgression is Forgiven, whose Sin is Covered. Blessed is the man unto whom YHWH Imputeth not Iniquity, and in whose pneuma there is no guile.” (Psalm 32:1-2.)

Of course, David also Knew that his great Forgiveness came with a Ransom Price to be Paid:

“My El, my El, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my Elohim, I cry in the daytime, but thou hearest not; and in the Night Season, and am not silent....

“But I am a worm, and no man; a reproach of men, and despised of the people. All that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on YHWH that he would Deliver him: let him Deliver him, seeing he delighted in him....

“They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the Dust of Death. For dogs have compassed me: the Assembly of the Wicked have inclosed me: they Pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture.

“But be not thou far from me, O YHWH: O my strength, haste thee to help me. Deliver my soul from the Sword; my darling from the power of the dog. Save me from the lion’s mouth: for thou has heard me from the horns of the wild oxen. I will Declare thy Name unto my Brothers: in the midst of the Congregation will I Praise thee....My Praise shall be of thee in the Great Congregation: I will Pay my Vows before them that Fear him....

“All the ends of the World shall Remember and Turn unto YHWH: and ALL the kindreds of the Nations shall worship before thee. For the Kingdom is YHWH’s: and he is the Governor among the Nations. All they that be fat upon Earth shall eat and worship: All they that Go Down to the Dust shall Bow before

him; and none can keep alive his own soul. A Seed shall serve him; it shall be accounted to the Lord for a Generation. They shall come, and shall Declare his Righteousness unto a people that shall be born, that he hath done this." (Psalm 22:1-2, 6-8, 13-22, 25-31; cf. Isaiah 52:13 - 53:12; Matthew 27:33-50; cf. verse 22 above with John 17:26: "And I have Declared unto them thy Name.")

"Hear this, all ye people; give ear, all ye inhabitants of the Kosmos: both low and high, rich and poor, together. My mouth shall speak of Wisdom; and the Meditation of my Heart shall be of Understanding. I will incline mine ear to a Parable: I will Open my Dark Saying upon the harp.

"Wherefore should I Fear in the Days of Evil, when the Iniquity of my heels shall compass me about? They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means Redeem his brother, nor give to Elohim a Ransom for him: (for the Redemption of their soul is precious, and it ceaseth forever:) that he should still Live forever, and not see Corruption. For he seeth that wise men Die, likewise the fool and the brutish person perish, and leave their wealth to others. Their inward thought is, that their houses shall continue forever, and their dwelling places to all generations; they call their lands after their own names. Nevertheless man being in honor abideth not: he is like the beasts that perish. This their way is their folly: yet their posterity approve their sayings. Selah.

"Like sheep they are laid in Sheol; Death shall Feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in Sheol from their dwelling. But Elohim will Redeem my soul from the Power of Sheol: for he shall Receive me. Selah." (Psalm 49:1-15.)

"YHWH is the Portion of mine Inheritance and of my Cup: thou maintainest my Lot. The Lines are fallen unto me in Pleasant Places; yea, I have a Goodly Heritage. I will Bless YHWH, who hath given me Counsel: my Reins also instruct me in the Night Seasons. I have set YHWH always before me: because he is at my Right Hand, I shall not be moved.

"Therefore my heart is glad, and my Glory rejoiceth: my Flesh also shall Rest in Hope. For thou wilt not leave my soul in Sheol; neither wilt thou suffer thine Holy One to see Corruption. Thou wilt Show me the Path of Life; in thy Presence is Fulness of Joy; at thy Right Hand there are Pleasures for Evermore." (Psalm 16:5-11; note the Astrological references.)

The Seed Royal, even though it was under this Covenant of Mercy, with its Promises of Redemption and Resurrection from Sheol, was in constant peril and came close to extinction several times. There was good reason for this.

The Old Testament Prophets announced that it was God's Will that both Israel and the Gentiles be brought together as One People into the New Covenant, by someone of the Seed of David called "the Branch," born in the City of David, who would Ransom them from the Power of Death and Sheol by Dying for their Sins, and then Pouring Out his Pneuma upon them:

"In that day shall the Branch of YHWH be beautiful and Glorious, and the fruit of of the Earth shall be excellent and comely for them that are escaped of Israel." (Isaiah 4:2.)

"And there shall come forth a Rod out of the Stem of Jesse, and a Branch shall grow out of his Roots....And in that day there shall be a Root of Jesse, which shall stand for an Ensign of the people; to it shall the Gentiles seek: and his Rest shall be Glorious....And he shall set up an Ensign for the Nations, and shall Assemble the Outcasts of Israel, and gather together the Dispersed of Judah from the Four Corners of the Earth." (Isaiah 11:1,10,12,13; Jesse was David's father: Ruth 4:22.)

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from of Old, from Everlasting." (Micah 5:2.)

"In that day will I Raise up the Tabernacle of David that is fallen, and close up the breaches thereof; and I will Raise up his Ruins, and I will build it as in the days of old: that they may Possess the Remnant of Edom, and of all the Gentiles, which are Called by my Name, saith YHWH that doeth this." (Amos 9:11.)

"Behold my Servant, whom I uphold; mine Elect, in whom my soul delighteth; I have put my Pneuma upon him: he shall bring forth Judgment to the Gentiles; to open the blind eyes, to bring out the Prisoners from the Prison, and them that sit in Darkness out of the Prison House....I have called thee in Righteousness, and will hold thine hand, and will keep thee, and give thee for a Covenant of the people, for a Light of the Gentiles....Thus saith YHWH, In an acceptable time have I heard thee, and in a Day of Salvation have I helped thee: and I will preserve thee, and give thee for a Covenant of the people, to Establish the Earth, to cause to inherit the desolate heritages; that thou may sayest to the Prisoners, Go forth; to them that are in Darkness, Show yourselves." (Isaiah 42:1,6-7; 49:8-9.)

“Incline your ear, and come unto me: Hear, and your soul shall Live; and I will make an Everlasting Covenant with you, even the Sure Mercies of David...

“And the Redeemer shall come to Zion, and unto them that turn from Transgression in Jacob, saith YHWH. As for me, this is my Covenant with them, saith YHWH; My Pneuma that is upon thee, and my Words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy Seed, nor out of the mouth of thy Seed’s Seed, saith YHWH, from henceforth and for ever.” (Isaiah 53:3; 59:20-21.)

“The Pneuma of Lord YHWH is upon me; because YHWH hath made me Christ to Preach the Gospel unto the meek; he hath sent me to bind up the brokenhearted, to Proclaim Liberty to the Captives, and the opening of the Prison to them that are Bound; to Proclaim the Acceptable Year of YHWH, and the Day of Vengeance of our God; to comfort all that mourn...

“For I YHWH love Judgment, I hate robbery for burnt-offerings; and I will direct their work in Truth, and I will make an Everlasting Covenant with them. And their Seed shall be known among the Gentiles, and their Offspring among the people: all that see them shall acknowledge them, that they are the Seed which YHWH hath Blessed.” (Isaiah 61:1-2, 8-9.)

“Come, let us return unto YHWH: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he Revive us: in the Third Day he will Raise us Up, and we shall Live in his Sight.” (Hosea 6:1-2.)

“I will Ransom them from the Power of Sheol; I will Redeem them from Death: O Death, I will be thy Plagues; O Sheol, I will be thy Destruction: Repentance shall be Hid from mine eyes.” (Hosea 13:14.)

“He will Swallow Up Death in Victory; and Lord YHWH will wipe away tears from off all faces....Thy Dead men shall Live, together with my Dead Body shall they Arise. Awake and Sing, ye that Dwell in Dust; for thy dew is as the dew of herbs, and the Earth shall bring the Rephaim to Birth.” (Isaiah 25:8; 26:19.)

“Yet now Hear, O Jacob, my Servant; and Israel, whom I have Chosen: thus saith YHWH that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my Servant; and thou, Jeshurun, whom I have Chosen. For I will Pour Water upon him that is thirsty, and floods upon the dry ground: I will Pour my Pneuma upon thy Seed, and my Blessing upon thine Offspring: and they shall spring up among the grass, as willows by the water courses.” (Isaiah 44:1-4.)

“And it shall come to pass afterward, that I will Pour out my Pnuma upon All Flesh; and your sons and your daughters shall Prophecy, your old men shall Dream Dreams, your young men shall See Visions: and also upon the Servants and upon the Handmaids in those days will I Pour Out my Pnuma....And it shall come to pass, that whosoever shall Call upon the Name of YHWH shall be Delivered.” (Joel 2:28-29, 32a; the same is true for Calling upon the Name of Jesus, since it means literally: “YHWH Saves.”)

“Behold, my Servant shall deal prudently, he shall be Exalted and Extolled, and be very High. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: so shall he Sprinkle many Nations; the Kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

“Who hath Believed our Report? and to whom is the Arm of YHWH Revealed? For he shall grow up before him as a tender Plant, and as a Root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a Man of Sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

“Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our Transgressions, he was bruised for our Iniquities: the Chastisement of our Peace was upon him; and with his Stripes we are Healed. All we like sheep have gone astray; we have turned every one to his own way; and YHWH hath laid on him the Iniquity of us ALL.

“He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from Prison and from Judgment: and who shall Declare his Generation? for he was Cut Off out of the Land of the Living: for the Transgression of my people was he stricken. And he made a Grave with the Wicked, and with the Rich in his Death; because he had done no violence, neither was any Deceit in his mouth.

“Yet it pleased YHWH to bruise him; he hath put him to grief: when thou shalt make his soul an Offering for Sin, he shall see his Seed, he shall prolong his days, and the pleasure of YHWH shall prosper in his hand. He shall see of the travail of his soul, and shall be Satisfied: by his Knowledge shall my Righteous Servant Justify MANY; for he shall Bear their Iniquities.

“Therefore I shall Divide him a Portion with the Great, and he shall Divide the Spoil with the Strong; because he he hath Poured out his Soul unto Death: and he was Numbered with the Transgressors; and he bare the Sin of MANY, and made Intercession for the Transgressors.” (Isaiah 52:13 - 53:12.)

Isaiah said the New Covenant was Everlasting and called it “the Sure Mercies of David.”

Years later, Paul identified his own Gospel with this same Covenant:

“And we Declare unto you the Gospel, how that the Promise which was made unto the fathers, God hath Fulfilled the same unto us their Children, in that he hath Raised Up Jesus Again; as it is also written in the Second Psalm, Thou art my Son, this day I have Begotten thee. And as concerning that he Raised him from the Dead, now no more to return to Corruption, he said on this wise, I will give you the Sure Mercies of David.” (Acts 13:32-34.)

The word “Gospel” is Old English for “Good Spell,” or “Good Story.” It is used for the Greek evangel, which means the “Good News of Victory” that a runner-messenger would bring back to a city after a successful military engagement. The most famous “Gospel” of the ancient Greek world was the one that Pheidippides, the fastest runner in the Athenian army, brought to the citizens of Athens after the great defeat of the Persian army at Marathon in 490 B.C. Our modern day Marathon of 26 miles is the same distance that he ran. As the story goes, Pheidippides had fought hard all day and was almost exhausted before taking on the task of delivering the news. He ran so hard to head off the Persian fleet, which had escaped to threaten Athens, he collapsed and died immediately after delivering the Good News of Victory and the Warning of the coming fleet.

The word “Apostle” means this kind of “runner-messenger.” Paul saw himself as a runner-messenger like Pheidippides, proclaiming the Total Victory of God’s Will to the whole Kosmos, often comparing the walk in Christ to a Marathon:

“And how shall they Preach, except they be Sent? as it is Written, How beautiful are the feet of them that Preach the Gospel of Peace, and bring Good News of Good Things!” (Romans 10:15; quoting Isaiah 52:7.)

“Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain....I therefore so run, not as uncertainly; so fight I, not as one that beateth the air.” (1 Corinthians 9:24, 26.)

“For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the Faith: henceforth there is laid up for me a Crown of Righteousness, which the Lord, the Righteous Judge, shall give me at that day: and not to me only, but unto ALL them that Love his Appearing.” (2 Timothy 4:6-8.)

The Good News of Total Victory that Paul Preached was this: God had Fulfilled his Will that All Men be Saved and come unto a Knowledge of the Truth in Jesus Christ:

“I Exhort therefore, that, first of all, Supplications, Prayers, Intercessions, and Giving of Thanks, be made for ALL MEN....For this is Good and Acceptable in the Sight of God our Savior; who WILL have ALL MEN to be Saved, and to come unto the Knowledge of the Truth. For there is One God, and One Mediator between God and MEN, the MAN Jesus Christ; who gave himself a Ransom for ALL to be Testified in Due Time. Whereunto I am Ordained a Preacher, and an Apostle, (I speak the Truth in Christ, and Lie not;) a Teacher of the Gentiles in Faith and Truth.” (1 Timothy 2:1-7.)

“And All Things are of God, who hath Reconciled us to himself by Jesus Christ, and hath given us the Ministry of Reconciliation; to wit, that God was In Christ, Reconciling the Kosmos unto himself, not Imputing THEIR Trespasses unto them.” (2 Corinthians 5:18-19; note how the Kosmos is equated with the Sin of All Things.)

“And having made Peace through the Blood of his Cross, by him to Reconcile All Things unto himself; by him, I say, whether they be Things in Earth, or Things in Heaven.” (Colossians 1:20.)

“Therefore as by the Offense of One Judgment came upon ALL MEN unto Condemnation; even so by the Righteousness of One the Free Gift came upon ALL MEN unto Justification.” (Romans 5:18.)

“For since by Man came Death, by Man came also the Resurrection of the Dead. For as in Adam ALL Die, even so in Christ shall ALL be made Alive.” (1 Corinthians 15:21-22.)

Or, in the words of the Johannine author:

“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which Taketh Away the Sin of the Kosmos....”

“For God so Loved the Kosmos, that he gave his only Begotten Son, that whosoever believeth in him should not perish, but have Everlasting Life. For God sent not his Son into the Kosmos to Condemn the Kosmos; but that the Kosmos through him might be Saved....”

“Now is the Judgment of this Kosmos: now shall the Archon of this Kosmos be Cast Out. And I, if I be Lifted Up from the Earth, will Draw ALL MEN unto me....”

“And if any man Sin, we have a Paraclete with the Father, Jesus Christ the Righteous: and he is the Mercy Seat for our Sins; and not for our’s only, but also for the Sins of the Whole Kosmos.” (John 1:29; 3:16-17; 12:31-32; 1 John 2:1-2.)

V

THE CURSE OF JEREMIAH

The Prophet Ezekiel wrote an elaborate Parable describing the restoration of “the Branch” to the House of David:

“Thus saith Lord YHWH; A great Eagle with great wings, longwinged, full of feathers, which had divers colors, came unto Lebanon, and took the Highest Branch of the Cedar: he cropped off the top of his young Twigs, and carried it into a Land of Traffic; he set it in a City of Merchants....”

“Moreover the Word of YHWH came unto me, saying, Say now to the Rebellious House, Know ye not what these things mean? tell them, Behold, the King of Babylon is come to Jerusalem, and hath taken the King thereof, and the Princes thereof, and led them with him to Babylon....”

“Thus saith Lord YHWH; I will also take of the Highest Branch of the High Cedar, and will set it; I will crop off from the top of his young Twigs a Tender One, and will Plant it upon an High Mountain and eminent: in the Mountain of the Height of Israel will I Plant it: and it shall bring forth Boughs, and bear Fruit, and be a Goodly Cedar: and under it shall dwell all fowl of every wing; in the Branches thereof shall they dwell.” (Ezekiel 17:1-4, 11-12, 22-23.)

“And I will set up One Shepherd over them, and he shall feed them, even my Servant David; he shall feed them, and he shall be their Shepherd. And I YHWH will be their Elohim, and my Servant David a Prince among them; I YHWH have Spoken it.” (Ezekiel 34:23-24.)

“And David my Servant shall be King over them; and they ALL shall have One Shepherd: and they shall also walk in my Judgments, and observe my Statutes, and do them. And they shall dwell in the land that I have given unto Jacob my Servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children’s children, forever: and my Servant David shall be their Prince forever.” (Ezekiel 37:24-25.)

The Prophet Jeremiah, a contemporary of Ezekiel, added his own perspective:

“Behold, the days come, saith YHWH, that I will Raise unto David a Righteous Branch, and a King shall reign and prosper, and shall execute Judgment and Justice in the Earth. In his days Judah shall be Saved, and Israel shall dwell safely: and this is his Name whereby he shall be called, YHWH our Righteousness.” (Jeremiah 23:5-6.)

“Behold, the days come, saith YHWH, that I will make a New Covenant with the house of Israel, and with the house of Judah: not according to the Covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt; which my Covenant they brake, although I was an husband unto them, saith YHWH: but this shall be the Covenant that I will make with the house of Israel; After those days, saith YHWH, I will put my Law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know YHWH: for they shall ALL Know me, from the least of them unto the greatest of them, saith YHWH: for I will Forgive their Iniquity, and I will Remember their Sin no more.” (Jeremiah 31:31-34.)

“Behold, the days come, saith YHWH, that I will Perform that Good Thing which I have Promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David; and he shall execute Judgment and Righteousness in the land. In those days shall Judah be Saved, and Jerusalem shall dwell safely: and this is the Name wherewith she shall be called: YHWH our Righteousness. For thus saith YHWH, David shall never want a man to sit upon the Throne of the house of Israel....

“Thus saith YHWH; If ye can break my Covenant of the Day, and my Covenant of the Night, and that there should not be Day and Night in their season; then may also my Covenant be broken with David my Servant, that he should not have a Son to Reign upon his Throne.” (Jeremiah 33:14-17, 20-21.)

Unexpectedly, Jeremiah put his own Prophecies into major jeopardy when he Cursed the Royal Bloodline as a result of an ongoing feud with King Jehoiakim:

“As I Live, saith YHWH, though Coniah [Jehoiachin] the son of Jehoiakim King of Judah were the Signet Ring upon my Right Hand, yet would I pluck thee thence; and I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadnezzar King of Babylon, and into the hand of the Chaldeans. And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye Die. But to the land whereunto they desire to return, thither shall they not return. Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his Seed, and are cast into a land which they know not? O Earth, Earth, Earth, hear the Word of YHWH. Thus saith YHWH, Write ye this man Childless, a man that shall not prosper in his days: for no man of his Seed shall prosper, sitting upon the Throne of David, and Ruling any more in Judah.” (Jeremiah 22:24-30.)

“Therefore thus saith YHWH of Jehoiakim King of Judah; He shall have none to sit upon the Throne of David.” (Jeremiah 36:30.)

This Prophecy basically came true, for Jehoiachin, the son of Jehoiakim, only reigned for three months before he was deposed. (2 Kings 24:8.) Foolishly, he revolted against King Nebuchadnezzar of Babylon. He and many of the upper class and skilled workers were taken into Captivity and transported to Babylon. After many years in prison, Jehoiachin was set free and given a seat at the King of Babylon’s Royal Table, thus preserving David’s Seed Royal. (2 Kings 25:27-30.)

VI THE FIRST TEKTON

After the Captivity, many of the Jews were allowed to return and rebuild their Temple in Jersusalem. They were led by two primary figures, Zerubbabel (“Seed of Babylon”), the grandson of King Jehoiachin, of the House of David, and Joshua, the High Priest of the House of

Aaron. (Ezra 3:8.) The Prophets Haggai and Zechariah saw the event as the Fulfillment of Prophecy and announced that Zerubbabel was the Promised Branch to come:

“And again the Word of YHWH came unto Haggai in the four and twentieth day of the month, saying, Speak to Zerubbabel, Governor of Judah, saying, I will shake the Heavens and the Earth; and I will overthrow the Throne of Kingdoms, and I will destroy the strength of the Kingdoms of the Gentiles; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith YHWH Sabaoth, will I take thee, O Zerubbabel, my Servant, the son of Shealtiel, saith YHWH, and will make thee as a Signet: for I have Chosen thee, saith YHWH Sabaoth.” (Haggai 2:20-23.)

“Hear now, O Joshua, the High Priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my Servant the Branch. For behold the Stone that I have Laid before Joshua; upon One Stone shall be Seven Eyes: behold, I will Engrave the Engraving thereof, saith YHWH Sabaoth, and I will Remove the Iniquity of that land in One Day. In that day, saith YHWH Sabaoth, shall ye call every man his neighbor under the vine and under the fig tree.

“And the Angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What Seest thou? And I said, I have looked, and behold a Candlestick all of Gold, with a bowl on the top of it, and his Seven Lamps thereon, and Seven Pipes to the Seven Lamps, which are on the top thereof: and Two Olive Trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

“So I answered and spake to the Angel that talked with me, saying, What are these, my Lord? Then the Angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my Lord. Then he answered and spake unto me, saying, This is the Word of YHWH unto Zerubbabel, saying, Not by might, nor by power, but by my Pneuma, saith YHWH Sabaoth. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the Headstone thereof with shoutings, Crying, Grace, Grace unto it.

“Moreover the Word of YHWH came unto me, saying, The hands of Zerubbabel have Laid the Foundation of this House; his hands shall also Finish it; and thou shalt Know that YHWH Sabaoth hath sent me unto you. For who has despised the day of small things? for they shall rejoice, and shall see the Plummet in the hand of Zerubbabel with those Seven; they are the Eyes of YHWH, which run to and fro through the whole Earth.

“Then answered I, and said unto him, What are these Two Olive Trees upon the right side of the Candlestick and upon the left side thereof? And I answered again, and said unto him, What be these Two Olive Branches which through the Two Golden Pipes empty the Golden Oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the Two Christs, that stand by the Lord of the Whole Earth.” (Zechariah 3:8 - 4:14.)

Someone in the House of Aaron may have been worried about Salvation coming solely through the House of David, for now instead of One Christ to come, there are Two. It is not certain why or when this Prophecy was written, but after Zerubbabel Laid the Foundation for the Second Temple, things began to go bad for the Exiles. The locals complained to the Persian overlords that the rebuilding of the Temple would reinstate the House of David and lead to a new rebellion. (Ezra 4-6.) The building came to a halt and the expectations of the Prophets took a dramatic change. According to Jesus, it was around this time that the Prophet Zechariah was murdered between the altar and the House. (Matthew 23:35.) Perhaps his identification of Zerubbabel with the Branch had something to do with it.

When the story resumes and the Temple is finally Finished, the Builder of the Second Temple and the House of David have literally disappeared from the scene, not to rise again until the genealogies of the Gospels. Why this happened is a Mystery, but we are given a clue later on in Zechariah, where very unexpectedly Joshua alone is designated as the Branch:

“And the Word of YHWH came unto me, saying, Take of them of the Captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah; then take silver and gold, and make Crowns, and set them upon the head of Joshua the son of Josedech, the High Priest; and speak unto him, saying, Thus speaketh YHWH Sabaoth, saying, Behold the man whose Name is the Branch; and he shall grow up out of his place, and he shall Build the Temple of YHWH; and he shall bear the Glory, and shall Sit and Rule upon his Throne; and

he shall be a Priest upon his Throne: and the Counsel of Peace shall be between them both. And the Crowns shall be to Helem, and to Tobijah, and to Jedaiah, for a Memorial in the Temple of YHWH.” (Zechariah 6:9-14.)

This Prophecy must have originally dealt with both Joshua and Zerubbabel, for the phrase, “and the Counsel of Peace shall be between them both,” indicates two people.

Furthermore, it is stated that there were “Crowns” placed upon the head of Joshua, who, having only one head, would indicate more than one person. Finally, we are told that the Two Olive Branches are the Two Christs before the Lord of the Earth, clearly indicating two people.

Therefore, likely for political and prophetic reasons, Zerubbabel’s role disappeared in the record. He never got to wear a Crown. We don’t even know if he remained Governor after the debacle. Any role he continued to play must have been Underground, a King in Exile in his own land. For want of a better name, we will call Zerubbabel, and all of the Underground Kings who came out of his Seed, the “Tekton,” which is Greek for “Builder,” in the sense that he was the Builder of the Second Temple. As long as the Second Temple continued to exist, there would always be a Tekton from the House of David to give it validity.

It is likely that Zerubbabel’s demise was due to the Curse of Jeremiah on his Bloodline. It is likely that an inside party among the Jews, who took the Curse of Jeremiah on the Bloodline of Jehoiachin seriously, banded together and vigorously lobbied against Zerubbabel. As a result of this opposition, and before his murder, Zechariah modified his Prophecy so that the coming of the Branch was prolonged to an indeterminate date in the future. But even then, through his long Prophetic Telescope, Zechariah vividly saw the coming of the Branch as the Christ King entering Jerusalem on a Donkey, after the fashion of King Solomon’s Coronation:

“So Zadok the Priest and Nathan the Prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon King David’s Donkey, and he brought him to Gihon. And Zadok the Priest took an Horn of Oil out of the Tabernacle, and made Solomon Christ. And they blew the trumpet; and all the people said, God Save King Solomon.” (1 Kings 1:38-39.)

“Rejoice greatly, O Daughter of Zion; shout, O Daughter of Jerusalem: behold, thy King cometh unto thee: he is Just, and having Salvation; lowly, and riding upon a Donkey, and upon a colt the foal of a Donkey. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall Speak Peace unto the Gentiles: and his Dominion shall be from sea even to sea, and from the river even to the ends of the Earth. As for thee also, by the Blood of thy Covenant I have sent forth thy Prisoners out of the Pit wherein is no water.

“Turn you to the Strong Hold, ye Prisoners of Hope: even to day do I Declare that I will render double unto thee; when I have bent Judah for me, filled the bow with Ephraim, and Raised Up thy sons, O Greece, and made thee as the sword of a mighty man.” (Zechariah 9:9-13.)

“And I will Pour upon the House of David, and upon the inhabitants of Jerusalem, the Pneuma of Grace and of Supplications: and they shall look upon me whom they have Pierced, and they shall mourn for him, as one mourneth for his Only Son, and shall be in bitterness for him, as one that is in bitterness for his Firstborn....

“In that day there shall be a Fountain opened to the House of David and to the inhabitants of Jerusalem for Sin and Uncleaness....And one shall say unto him, What are these Wounds in thine hands? Then he shall answer, Those with which I was Wounded in the house of my friends.” (Zechariah 12:10; 13:1, 6-7)

The Prophet Malachi added further detail to the coming of the Two Olive Trees, the Christs of Aaron and David, with a bold announcement:

“Behold, I will send my Angel, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his Temple, even the Angel of the Covenant, whom ye delight in: behold, he shall come, saith YHWH Sabaoth....Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of YHWH: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the Earth with a Curse.” (Malachi 3:1; 4:5-6.)

VII THE ANGEL OF THE COVENANT

This is fascinating information. We are actually told the Identities of the Two Christs to come: one is the Angel of the Covenant, the Lord at YHWH's Right Hand; the other is Elijah the Prophet, who had been Translated (Raptured) Alive into Heaven on a Chariot of Fire. (2 Kings 2:11.) Prior to Elijah, only one other human being had ever been Translated Alive into Heaven: Enoch, the Seventh from Adam:

“And Enoch lived sixty and five years, and begat Methuselah: and Enoch walked with Elohim after he begat Methuselah three hundred years, and begat sons and daughters: and all the days of Enoch were three hundred sixty and five years: and Enoch walked with Elohim: and he was not; for Elohim Took him.” (Genesis 5:21-24; note the reference to the 365 day solar calendar.)

The Angel of YHWH was a primary player in the Old Testament. In fact, whoever Saw or Heard the Angel of YHWH believed they were Seeing and Hearing YHWH himself:

“And Jacob was left alone; and there wrestled a Man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hallow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou Bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a Prince hast thou Power with Elohim and with men, and has prevailed. And Jacob asked him, and said, Tell me, I Pray thee, thy Name. And he said, Wherefore is that thou dost ask after my Name? And he Blessed him there. And Jacob called the name of the Place Peniel: for I have Seen Elohim face to face, and my life is preserved.” (Genesis 32:24-30.)

“And when Gideon perceived that he was an Angel of YHWH, Gideon said, Alas, O Lord YHWH! for because I have Seen an Angel of YHWH face to face. And YHWH said unto him, Peace be unto thee; Fear not, thou shalt not Die. Then Gideon built an altar there unto YHWH, and called it YHWH-Shalom.” (Judges 6:22-23.)

“And Manoah said unto the Angel of YHWH, What is thy Name, that when thy Sayings come to pass we may do thee honor? And the Angel of YHWH said unto him, Why asketh thou thus after my Name, seeing it is Wonderful?”

“So Manoah took a kid with a meat offering, and offered it upon a rock unto YHWH: and the Angel did Wonderously; and Manoah and his wife looked on. For when it came to pass, when the flame went up toward Heaven from off the altar, that the Angel of YHWH Ascended in the flame of the altar. And Manoah and his wife Looked on it, and fell on their faces to the ground. But the Angel of YHWH did no more Appear to Manoah and to his wife. Then Manoah Knew that he was an Angel of YHWH. And Manoah said unto his wife, We shall surely Die, because we have Seen Elohim.” (Judges 13:17-22.)

It is intriguing to note that the Name of the Angel is also a Name that is given to Immanuel, the Promised Seed of David in Isaiah, thus showing the Merging of their Identities:

“For unto us a Child is born, unto us a Son is given: and the Government shall be upon his shoulder: and his Name shall be called Wonderful, Counselor, the Mighty Elohim, the Everlasting Father, the Prince of Peace. Of the increase of his Government and Peace there shall be no end, upon the Throne of David, and upon his Kingdom, to order it, and to Establish it with Judgment and with Justice from henceforth even forever.” (Isaiah 9:6-7.)

Not surprisingly, we see this same concept in the Gospel of John when Jesus tells Philip that whoever has Seen him has Seen the Father. (John 14:8-9.) In another passage, he Identifies himself with the Angel of YHWH who Spoke to Abraham out of Heaven on Mount Morijah, and to Moses out of the Burning Bush on Mount Horeb:

“Your father Abraham rejoiced to See my day: and he Saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou Seen Abraham? Jesus said unto them, Amen, amen, I say unto you, Before Abraham was, I AM.” (Cf. Genesis 22:11-18; Exodus 3:14.)

David, in the Holy Pneuma, called his Angel “the Lord at YHWH’s Right Hand”:

“YHWH said to my Lord, Sit thou at my Right Hand, until I make thine enemies thy footstool. YHWH shall send the Rod of thy Strength out of Zion: Rule thou in the midst of thine enemies.” (Psalm 110:1-2.)

David was very familiar with his Lord: he had Seen him face to face on a particularly Frightening occasion on Mount Morijah, in exactly the same place where the Angel of YHWH had stayed the hand of Abraham and given him the Great Promise:

“And it came to pass after these things, that Elohim did Tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the Land of Morijah; and offer him there for a burnt offering upon one of the Mountains which I will Tell thee of. And Abraham rose up early in the morning, and saddled his donkey, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the Place of which Elohim had told him. Then on the Third Day Abraham lifted up his eyes, and Saw the Place afar off...

“And Abraham stretched forth his hand, and took the knife to slay his son. And the Angel of YHWH called unto him out of Heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I Know that thou Fearest Elohim, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering instead of his son. And Abraham called the name of that Place YHWH-Jireh: as it is said to this day, In the Mount of YHWH he shall be Seen.

“And the Angel of YHWH called unto Abraham out of Heaven the second time, and said, By Myself have I Sworn, saith YHWH, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in Blessing I will Bless thee, and in multiplying I will multiply thy Seed as the Stars of the Heaven, and as the sand which is upon the sea shore; and thy Seed shall possess the gate of his enemies; and in thy Seed shall ALL the Nations be Blessed; because thou hast obeyed my Voice. ” (Genesis 22:1-4, 10-18; Paul notes that the Hebrew word here for “Seed” is singular, and thus calls this Blessing and Promise the “Gospel of Christ”; Galatians 3:8-18.)

“And again the Anger of YHWH was kindled against Israel, and he Moved David against them to say, Go, number Israel and Judah....And David’s heart smote him after that he had numbered the people. And David said unto YHWH, I have Sinned greatly in that I have done: and now I beseech thee, O YHWH, Take Away the Iniquity of thy Servant; for I have done very Foolishly....

“So YHWH sent a Pestilence upon Israel from the morning even unto the Time Appointed [the Third Day]: and there Died of the people from Dan even to Beersheba seventy thousand men. And when the Angel stretched out his hand

upon Jerusalem to destroy it, YHWH Repented him of the Evil, and said to the Angel that destroyed the people, It is enough: stay now thine hand. And the Angel of YHWH was by the threshingplace of Araunah the Jebusite. And David spake unto YHWH when he Saw the Angel that smote the people, and said, Lo, I have Sinned, and I have done Wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my Father's House.

“And Gad came that day to David, and said unto him, Go up, rear an altar unto YHWH in the threshingfloor of Arauna the Jebusite. And David, according to the Saying of Gad, went up as YHWH commanded. And Arauna looked, and saw the King and his servants coming on toward him: and Arauna went out, and bowed himself before the King on his face upon the ground. And Arauna said, Wherefore is my Lord the King come to his servant? And David said, To buy the threshingfloor of thee, to build an altar unto YHWH, that the Plague may be stayed from the people.

“And Arauna said unto David, Let my Lord the King take and offer up what seemeth good unto him: behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood. All these things did Arauna, as a King, give unto the King. And Arauna said unto the King, YHWH thy Elohim accept thee. And the King said unto Arauna, Nay; but I will surely Buy it of thee at a Price: neither will I offer burnt offering unto YHWH my Elohim of that which doth cost me nothing. So David built there an altar unto YHWH, and offered burnt offerings and peace offerings. So YHWH was Intreated for the land, and the Plague was stayed from Israel.” (2 Samuel 24:1, 10, 16-25.)

“And YHWH commanded the Angel; and he put up his Sword again into the sheath thereof. At that time when David Saw that YHWH had answered him in the threshingfloor of [Arauna] the Jebusite, then he Sacrificed there. For the Tabernacle of YHWH, which Moses made in the wilderness, and the altar of the burnt offering, were at that season in the High Place at Gibeon. But David could not go before it to Enquire of Elohim: for he was afraid because of the Sword of the Angel of YHWH. Then David said, This is the House of YHWH Elohim, and this is the altar of the burnt offering for Israel.” (1 Chronicles 22:1.)

“Then Solomon began to Build the House of YHWH at Jerusalem in Mount Morijah, where YHWH Appeared unto David his father, in the Place that David had prepared in the threshingfloor of [Arauna] the Jebusite.” (2 Chronicles 3:1.)

In this strange story, David too has the experience of Seeing and Hearing YHWH face to face through the Mediation of the Angel of YHWH. The Place where he had the experience was

very Holy Ground. It was the same Place where the same Angel had Spoken to Abraham. In that case, the Angel had stayed Abraham's hand from slaying Isaac. In David's case, YHWH stayed the Angel's hand from destroying Jerusalem.

After David decided to build the House of YHWH on the same Place, YHWH made the New Covenant of Eternal Father-Son Mercy with him and his Seed. (Psalm 89; 2 Samuel 7.)

David described his Father-Son relationship in vivid detail in the Second Psalm:

“Why do the Gentiles rage, and the people imagine a vain thing? The Kings of Earth set themselves, and the Rulers take counsel together, against YHWH, and against his Christ, saying, Let us break their bands asunder, and cast away their cords from us. He that Sitteth in the Heavens shall laugh; the Lord shall have them in derision. Then shall he Speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my King upon my Holy Hill of Zion. I will Declare the Decree: YHWH hath said unto me, Thou art my Son; this day have I Begotten thee. Ask of me, and I shall give thee the Gentiles for thine Inheritance, and the uttermost parts of the Earth for thy Possession. Thou shalt break them with a Rod of Iron; thou shalt dash them in pieces like a potter's vessel.” (Psalm 2:1-9.)

This New Covenant also incorporated the Ancient Royal Order of Melchizedek, the High Priesthood of El Elyon, the Most High God of the Gentiles, whose shrine was at Salem/Zion:

“And Melchizedek King of Salem brought forth bread and wine: he was the Priest of El Elyon...In Salem also is his Tabernacle, and his Dwelling Place in Zion.” (Genesis 14:18; Psalm 72:2.)

“YHWH hath Sworn, and will not Repent, Thou art a Priest forever after the Order of Melchizedek. The Lord at thy Right Hand shall strike through Kings in the day of his wrath. He shall Judge among the Gentiles.” (Psalm 110:4-6.)

VIII THE MYSTICISM OF JESUS CHRIST

Jesus specifically identified the Angel Lord at God's Right Hand as the coming Christ during his final teaching session in the Temple before his Arrest and Crucifixion:

“While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose Son is he? They say unto him, The Son of David. He saith unto them, How then doth David in Pneuma call him Lord, saying, YHWH said to my Lord, Sit thou at my Right Hand, until I make thine enemies thy footstool? If David then call him Lord, how is he his Son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.” (Matthew 22:41-46.)

This passage Reveals the Mysticism of Jesus Christ. In this Mystery, we are told that not only was the coming Christ going to be the Seed of David, he was also going to be the Incarnation of the Lord at YHWH’s Right Hand, the Angel of the Covenant. We see this same Mystery in the Book of Revelation, where Christ is both the “Root” and “Offspring” of David:

“And one of the elders saith unto me, Weep not: behold, the Lion of the Tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the Seven Seals....I Jesus have sent mine Angel to Testify unto you these things in the churches. I am the Root and Offspring of David, and the Bright and Morning Star.” (Revelation 5:5; 22:16; cf. Isaiah 11:1, 10, where “the Branch that shall grow out of the Roots of Jesse,” is also called, “a Root of Jesse”.)

Before we discuss the “Incarnation” of the Angel of YHWH, we will discuss the “Reincarnation” of the Prophet Elijah. It was widely believed at the time that Malachi’s Prophecy had to be Fulfilled before the Messiah could come, to wit, Elijah the Prophet had to come first to restore all things. In a further Mystical Teaching, Jesus identified the Elijah to come as John the Baptist, the Christ of Aaron.

Jesus taught this Mystery only to the few that were able to accept it. He taught it both publicly and privately:

“For All the Prophets and the Law Prophesied until John. And if ye will receive it, this is Elijah, which is to come.” (Matthew 11:13-14.)

“And as they came down from the Mountain, Jesus charged them [Peter, James, and John], saying, Tell the Vision to no man, until the Son of Man be Risen

Again from the Dead. And his disciples asked him, saying, Why then say the scribes that Elijah must first come? And Jesus answered and said unto them, Elijah truly shall first come, and restore all things. But I say unto you, That Elijah is come already, and they Knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them. Then the disciples Understood that he spake unto them of John the Baptist.” (Matthew 17:9-13.)

What could be more clear? Jesus taught that John the Baptist was the Reincarnation of Elijah. This identification is made even more clear in Luke:

“And he shall go before him in the pneuma and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.” (Luke 1:17.)

There is only one person who had the pneuma of Elijah, and that was Elijah. Since flesh and blood cannot inherit Heaven, Elijah’s body had been Transformed into a Pneumatik body when he was Translated Alive into Heaven. Thus, when he returned to Earth to take Flesh again to Fulfill Malachi’s Prophecy, he did so in the physical body of John the Baptist, since he no longer had one. This was only possible through a Human Father, and he had one, Zechariah, a Priest of Aaron. John the Baptist was thus not only himself, but also Elijah. This Mystery was so Deep, not even John the Baptist Understood it: he denied that he was Elijah, seeing himself solely in the terms of Isaiah’s Voice crying in the Wilderness. (John 1:19-23; cf. Isaiah 40:3.) This denial is not the truth of the matter; it is the product of John’s lack of Understanding. The fact is that you had to be in the Kingdom of Heaven before you could Understand:

“Amen I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the Kingdom of Heaven is greater than he.” (Matthew 11:11.)

“Behold, I send you forth as sheep in the midst of wolves: be ye therefore Wise as Serpents, and harmless as doves.” (Matthew 10:15.)

IX THE SCIENCE OF BABYLONIAN ASTROLOGY

At the end of the Book of Revelation, Jesus identifies himself as the Bright and Morning Star. In the Ancient Science of Astrology, this was the Planet Venus, called Ishtar in Babylon. We call Babylonian Astrology a Science because it was based on the observation of the stars and planets in the night sky, and the path of the sun as it traveled through the heavens in the day sky. Mathematical calculations were made based on the observations, leading to conclusions that could be tested. In other words, Astrology included what we call Astronomy today.

Because it was Scientific, it went beyond the art of magical divination, with which it is almost exclusively associated today. The mathematics provided reasonable certainty when seasons would occur and the stars provided a means by which ships could locate their positions on the globe. The idea that people believed in a Flat Earth at the time of the Bible is not based on fact. Many ancient historians testify to the existence of man-made globes of the earth during the Bronze Age. The Phoenicians likely circumnavigated the globe in those days using the Language of the Stars as their guide.

The Science of Babylonian Astrology was also used for the planning of agriculture. It was practiced among the Israelites in the Old Testament. In fact, one of its greatest Prophets, Daniel, was a man Skillful in all Wisdom, Cunning in Knowledge, Understanding Science, and, being of the King's Seed when he was taken into Captivity, he was set aside as a man who could be Taught the Learning and Tongue of the Chaldeans. (Daniel 1:1-4.) He was given the Babylonian Name "Belteshazzar," after the Supreme God of the Babylonians, Bel/Marduk. (Daniel 1:7.)

Part of the Learning of the Chaldeans he received was the Ancient Science of Astrology, which reached its Zenith at Babylon. Daniel also received Learning from the Pneuma, for Elohim gave him not only Knowledge and Skill in All Learning and Understanding, but also Understanding in All Visions and Dreams. (Daniel 1:17.)

It did not take long for Daniel to advance in the Learning of the Chaldeans, and, being able to interpret the King's Dreams when no one else could, he rose to High Power:

“Then the King made Daniel a Great Man, and gave him many great gifts, and made him Ruler over the whole Province of Babylon, and Prince of the Governors over the Wise Men of Babylon.” (Daniel 2:48.)

“But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my elohim, in whom is the Pneuma of the Holy Elohim: and before him I told the Dream, saying, O Belteshazzar, Master of the Magi, because I Know the Pneuma of the Holy Elohim is in thee, and no Secret troubleth thee, tell me the Visions of my Dream that I have Seen, and the Interpretation thereof.” (Daniel 4:8-9.)

“There is a man in thy Kingdom, in whom is the Pneuma of the Holy Elohim; and in the days of thy father Light and Understanding and Wisdom, like the Wisdom of the Elohim, was found in him; whom the King Nebuchadnezzar thy father, the King, I say, thy father, made Master of the Magi, Astrologers, Chaldeans, and Soothsayers.” (Daniel 5:11.)

The link between Babylonian Astrology and Daniel's Prophecies is essential to grasp, for Astrology was still a popular belief among the Jews at the time of Jesus:

“[The Descendants of Seth] also were the Inventors of that peculiar sort of Wisdom which is concerned with the Heavenly Bodies, and their Order.” (Josephus, Antiquities of the Jews, I.ii.3; Josephus states that the Sethites lived long lives before the Flood so that they could have enough time to calculate the Cycle of 600 years called a Great Year in the Astrology of his day: id., I.iii.9.)

Moreover, any link between Jesus and Astrology should come as no surprise. We know that Magi Astrologers from Babylon plotted his Sign Star -- likely based on the 70 Weeks

Prophecy of Daniel, which was made in Babylon -- and actually journeyed to Bethlehem to pay their respects when the Time was Fulfilled, as witnessed in the Gospel of Matthew. (Matthew 2:1-12.) After all, Astrology is inherent within the Biblical Paradigm:

“And Elohim said, Let there be Lights in the Firmament of the Heaven to Divide the Day from the Night; and let them be for Signs, and for seasons, and for days, and years: and let them be for Lights in the Firmament of the Heaven to give Light upon the Earth: and it was so. And Elohim made Two Great Lights; the Greater Light to Rule the Day, and the Lesser Light to Rule the Night: he made the Stars also. And Elohim set them in the Firmament of the Heaven to give Light upon the Earth, and to Rule over the Day and over the Night, and to Divide the Light from the Darkness: and Elohim Saw that it was Good.” (Genesis 1:14-18; “Light” is another term for Pneumatik Understanding, to wit, Enlightenment.)

“And he Dreamed yet another Dream, and told it to his brothers, and said, Behold, I have Dreamed a Dream more; and, behold, the Sun and the Moon and the Eleven Stars made Obeisance to me. And he told it to his father, and to his brothers: and his father rebuked him, and said unto him, What is this Dream that thou hast Dreamed? Shall I and thy mother and thy brothers indeed come to Bow down ourselves to thee to the Earth?” (Genesis 37:9-10; note how the 12 Children of Israel are equated with the 12 Signs of the Zodiac.)

“They fought from Heaven; the Stars in their Courses fought against Sisera.” (Judges 5:20.)

“The Heavens declare the Glory of God, and the Firmament Showeth his Handywork. Day unto day Uttereth Speech, and night unto night Showeth Knowledge. There is no speech nor language where their Voice is not Heard. Their Line is gone out through all the Earth, and their Words to the End of the Kosmos. In them hath he set a Tabernacle for the Sun.” (Psalm 19:1-4; the Sun travels through the 12 Signs of the Zodiac in a Path called the Ecliptic; there is a Language and Knowledge in the Stars, a Story about God in the Sky.)

“Because that which may be Known of God is Manifest in them; for God hath Showed it unto them. For the Invisible Things of him from the Creation of the Kosmos are clearly Seen, being Understood by the Things that are Made, even his Eternal Power and Divinity; so they are without excuse....

“So then Faith cometh by Hearing, and Hearing by the Word of God. But I say, Have they not Heard? Yes Verily, their Sound went into All the Earth, and their Words unto the Ends of the Kosmos.” (Romans 1:19-20; 10:17-18; Paul

cites Psalm 19 as evidence that the Power and Divinity of God can be Known by Hearing the Message of the Stars, which appears to include some kind of Universal Understanding that Faith comes by Hearing the Word of God.)

“Canst thou Bind the Sweet Influences of Pleiades, or Loose the Bands of Orion? Canst thou bring forth the Zodiac in his season? Or canst thou Guide Arcturus with his sons? Knowest thou the Ordinances of Heaven? canst thou Set the Dominion thereof in the Earth?” (Job 38:31-33.)

Balaam, a Mesopotamian Magi, Prophesied on Mount Peor that a “Star” would be the “Sign” of a Future Christ to Come:

“And he took up his Parable, and said, Balaam the son of Beor hath said, and the man whose Eyes are Open hath said: he hath said, which heard the Words of Elohim, and Knew the Knowledge of Elyon, which Saw the Vision of Shaddai, falling into a Trance, but having his Eyes Open: I shall See him, but not now: I shall Behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have Dominion, and shall destroy him that remaineth of the city.” (Numbers 24:15-19.)

One of Daniel’s predecessors, Nergalsharezer (Nergal = Planet Mars), known as Rab-Mag (“Prince of the Magi”), was one of the Babylonian Officials in charge of the destruction of Solomon’s Temple, and also participated in the rescue of the Prophet Jeremiah from prison, eleven years after Daniel’s Captivity. (Jeremiah 39:1-14.) In other words, Astrologers were the Rocket Scientists of their day. And not only was Daniel such a Scientist, he was the Chief Astrologer in the Province of Babylon.

It is for this reason that we assume that the Magi of the Sign Star came from Babylon, and not from Persia, where the Priest Caste of the Magi originated. We further assume that the plotting of the Sign Star was in relationship to the Star Prophecy of Balaam and the 70 Weeks

Prophecy of Daniel. And if our assumptions are correct, then at one time Daniel had been Chief of their own Order. This relationship will become more apparent below.

X THE SON OF MAN

Two of the most influential books to come out of the Second Temple period were Daniel and 1 Enoch. Daniel -- allegedly written during the Babylonian Captivity, but likely written, due to its advanced Angelology, during the period of the Maccabees -- was given a series of Visions regarding World History. One of these Visions dealt with various wild beasts representing the Babylonian to Macedonian empires. (Daniel 7:1-12.) At the end of the Vision, the beasts are all defeated and a Final and Everlasting Kingdom is Instituted before God, here known as the Ancient of Days:

“I Saw in the Night Visions, and, behold, one like the Son of Man Came with the Clouds of Heaven, and Came to the Ancient of Days, and they brought him near before him. And there was given him Dominion, and Glory, and a Kingdom, that ALL people, nations, and languages, should serve him: his Dominion is an Everlasting Dominion, which shall not pass away, and his Kingdom that which shall not be destroyed.” (Daniel 7:13-14.)

To make sure that we don't have any doubts about what is going on, Daniel then links this Prophecy with the Saga of the Branch, to wit, the Coming Christ who is to be “Cut Off.” It appears that Daniel didn't want the Prophecy of Zechariah to go on lingering forever: quite unexpectedly, he Prophesied a very real Timetable predicting exactly in human history when things would occur:

“Seventy Weeks are determined upon thy people and upon thy Holy City, to Finish the Transgression, and to make an End of Sins, and to make Reconciliation for Iniquity, and to bring in Everlasting Righteousness, and to Seal Up the Vision and Prophecy, and to make Christ the Most Holy.”

“Know therefore and Understand, that from the going forth of the Commandment to restore and build Jerusalem unto Christ the Prince shall be Seven Weeks, and Threescore and Two Weeks: the street shall be built again, and the wall, even in troublous times.

“And after Threescore and Two Weeks shall Christ be Cut Off, but not for himself: and the people of the Prince that shall come shall destroy the City and the Sanctuary; and the End thereof shall be with a flood, and unto the End of the War desolations are determined.

“And he shall Confirm the Covenant with many for One Week: and in the midst of the Week he shall cause the Sacrifice and Oblation to cease, and the overspreading of abominations he shall make it desolate, even until the Consummation, and that determined shall be poured upon the desolate.” (Daniel 9:24-27.)

Many Jewish sects were heavily influenced by Daniel’s Prophecies. They were also heavily influenced by 1 Enoch, which is quoted as Scripture in the Letter of Jude in the New Testament. (Jude 14-15; cf. 1 Enoch 1:9; the whole Book of 1 Enoch is Scripture in the Ethiopian Bible.) 1 Enoch is alluded to in so many other New Testament passages you could compile a Son of Man Gospel from them alone.

See for yourself: Matthew 8:20; 9:6; 10:23; 11:19; 12:8, 32, 40; 13:37, 41; 16:13, 27-28; 17:9, 12, 22; 18:11; 19:28; 20:18, 28; 24:27, 30, 37, 39, 44; 25:13, 31; 26:2, 24, 45, 64; Mark 2:10, 28; 8:31, 38; 9:9, 12, 31; 10:33, 45; 13:26, 34; 14:21, 41, 62; Luke 5:24; 6:5, 22; 7:34; 9:22, 26, 44, 56, 58; 11:30; 12:8, 10, 40; 17:22, 24, 26, 30; 18:8, 31; 19:10; 21:27, 36; 22:22, 48, 69; John 1:51; 3:13-14; 5:27; 6:27, 53, 62; 8:28; 12:23, 34; 13:31; Revelation 1:13; 14:14; cf. 1 Enoch 37-71.

The main linkage between the Books of Daniel and 1 Enoch comes in a figure called the Son of Man, a title with a rich Scriptural history. The first noticeable use of this term occurs in Psalm 8, where we are told that the Son of Man has Kinglike Dominion over the Earth and All

Things in it. This title is also used in Psalm 80 for the Davidic Christ King of Zion, the Lord at God's Right Hand:

“What is man, that thou art mindful of him? and the Son of Man, that thou visitest him? For thou hast made him a little lower than the Angels, and hast Crowned him with Glory and Honor. Thou madest him to have Dominion over the works of thy hands; thou hast put All Things under his feet.” (Psalm 8:4-6.)

“Return, we beseech thee, O Elohim Sabaoth: look down from Heaven, and behold, and visit this Vine; and the Vineyard which thy Right Hand hath Planted, and the Branch that thou madest strong for thyself....Let thy hand be upon the Man of thy Right Hand, upon the Son of Man whom thou madest strong for thyself.” (Psalm 80:14-17.)

We can now see where the idea in Daniel came from and how it was linked to the coming of the Christ of the Seed of David. Enoch took the concept to the next level, relating the story about how he had been appointed to Petition the Head of Days on behalf of the Fallen Angels, who had left Heaven for Earth because of their desire to have intercourse with the Daughters of Men.

Enoch took their Petition for Mercy before the Head of Days, but it was rejected and he was given a Message of Doom and Judgment to give them instead. He delivered the Bad News to the Fallen Angels at the foot of Mount Hermon, where they had originally bound themselves in an Oath, informing them that, after watching their Nephilim sons kill each other, or be drowned in the Great Flood, they would then be chained and cast down into Everlasting Darkness until the great Day of the Judgment. (1 Enoch 6; 12-16; cf., Genesis 6:1-7; Matthew 25:41; 1 Peter 3:18-20; 2 Peter 2:4-5; Jude 6; the passage in 1 Peter is the only passage that offers any Hope to them.)

Enoch was then given a series of Visions called the Parables that deal with our now familiar figure of the Son of Man Appearing in the Clouds before the Head of Days in Heaven. (1 Enoch 37-71.) Among other things, this Son of Man will Judge the Nations and All Things at the End of the Age.

The most intriguing aspect of the Parables occurs at the end when Enoch himself is Translated Alive into Heaven. His descriptions add to what little information we are actually given in the Bible:

“And all the days of Enoch were three hundred sixty and five years: and Enoch walked with Elohim: and he was not; for Elohim Took him.” (Genesis 5:23-24.)

“By Faith Enoch was Translated that he should not see Death; and was not found, because God had Translated him: for before his Translation he had this Testimony, that he Pleased God.” (Hebrews 11:5.)

It is with a sense of wonder then that when Enoch Ascends to the Son of Man at God’s Right Hand, he actually becomes the Son of Man! In other words, Enoch the Man becomes the Son of Man when his Living Name Merges with the Angel of the Covenant:

“And it came to pass after this that his living Name was Raised Up before that Son of Man and the Lord of Pneumas from amongst those that dwell on the Earth. And he was Raised Up in a Pneuma Chariot and his Name vanished among them. And from that day I was no longer numbered amongst them.” (1 Enoch 70:1-2.)

“And it came to pass after this that my pneuma was Translated and it Ascended into the Heavens....Then an Angel came to me and greeted me with his voice, and said unto me, Thou, Son of Man, who are born unto Righteousness; and Righteousness abides over him, and the Righteousness of the Head of Days forsakes him not....

“And so there shall be Length of Days with that Son of Man, and the Righteous shall have Peace and an Upright Way, in the Name of the Lord of Pneumas forever and forever.” (1 Enoch 71:1, 14, 17.)

We can see this same Mystery in chapter 3 of the Gospel of John where Jesus teaches Nicodemus, in secret, the Mystery of being “Born from Above”:

“Amen, amen, I say unto thee, We speak that We do Know, and Testify that We have Seen; and ye receive not our Witness. If I have told you Earthly things, and ye believe not, how shall ye believe, if I tell you of Heavenly things? And no man hath Ascended Up to Heaven, but he that Came Down from Heaven, even the Son of Man which is in Heaven.” (John 3:11-13.)

Note that Jesus begins by speaking in the plural before switching to the singular. This is a clue that there are more than one person present. In the Prologue to his Gospel, John states, “and the Logos was made Flesh and Tabernacled amongst us,” implying that the body of Jesus was a tent of Flesh, a Dwelling Place for the Name of God. (John 1:14; cf. Exodus 23:20-23, where YHWH tells Moses that his Name is in his Angel; and at Deuteronomy 16:6, 11; 26:2; and 1 Kings 8:16, 29; 9:3, where the House of YHWH is a Dwelling Place for his Name.)

A passage in the recently discovered Gospel of Judas sheds further light on this idea. In a bizarre twist from the other Gospels, Jesus appoints Judas to betray him in order to Fulfill the Prophecies. Judas is Christ’s favorite disciple and this is why he entrusts this mission to him, saying, “You will Sacrifice the man who Clothes me.” In other words, the person talking to Judas is Indwelling, or “Tabernacling,” inside the body of the Man, Jesus, whose Flesh must be Sacrificed for Sin.

This is a very similar idea Jesus was teaching Nicodemus. Jesus tells Nicodemus that he can talk about Heavenly things because he had been in Heaven before being Born Again from Above. He further tells Nicodemus in a Riddle that before he was in Heaven, he had been on Earth as a Man. Pay attention: “No man hath Ascended up to Heaven, but he that Came Down

from Heaven.” The hath is past tense. You have to go up before you can come down. The Ascension of the Son of Man occurred prior to his Coming Down in Jesus.

This enigmatic saying raises the distinct possibility that Jesus was teaching Nicodemus that he was the Reincarnation of Enoch, who had Ascended from Earth as a Man to become the Son of Man in Heaven. Since at Enoch’s Ascension his name merged with the Angel of the Covenant at the Right Hand of God, it is likely that Jesus was teaching Nicodemus that he was both the Reincarnation of Enoch and the Incarnation of the Angel of YHWH.

What this would mean Biblically is that Every Human being who had ever lived on Planet Earth prior to the Resurrection, including the two who had been Raptured during that time, eventually Died a Physical Death and Descended into Sheol, the World of the Dead. This would mean that Every Human being who had ever lived on Earth -- including Enoch and Elijah, since they too suffered Physical Death -- were thus in need of Liberation from the Prison House of the Dead. It is therefore no surprise that we are told that Christ wasted little time to Preach the Gospel after he himself Descended into Sheol:

“For Christ also hath Once Suffered for Sins, the just for the unjust, that he might bring us to God, being put to Death in the Flesh, but Quickened by the Pneuma: by which also he went and Preached unto the Pneumas in Prison; which sometime were Disobedient, when once the Longsuffering of God waited in the Days of Noah....For for this Cause was the Gospel Preached also to them that are Dead, that they might be Judged according to Men in the Flesh, but Live according to God in the Pneuma.” (1 Peter 3:18-20; 4:6.)

This is a very attractive theory, solving a lot of Mysteries, making the whole Bible neat and tidy with no strings dangling. Of course, this theory is impossible under Dogmatic Thinking, which is why we reject Dogma as a Path to the Truth.

XI THE ORDER OF THE BRANCH

We will now address the historical reality the House of David faced at the time of Zerubbabel and thereafter. We will reasonably assume that the House of David remained an active force in Jewish society during the time between Zerubbabel and Jesus. The natural Heir to the Throne would have been a Prince, an Underground King, and obviously a Celebrity in the community. (See, e.g., Ezekiel 40-48, where the role of the Prince is imagined in the restored Kingdom.) Moreover, the idea of “Royalty in Exile” is not a foreign one: we know these kinds of things to be true from the history of nations in our own lifetime. The Shahs of Persia are a good example.

We will further assume that there was a group or society that perpetuated and protected the Underground Kingship during this period, and for want of a better name, we will call it “the Order of the Branch.” We will call the Head of this Order, “the Tekton,” which is Greek for “Builder,” to wit, the Builder of the Temple. The First Tekton, Zerubbabel, whose Babylonian name was Sheshbazzar, Prince of Judah, Laid the Foundation and Built the Temple, and it is from this act that the name Tekton derives. (Ezra 1:7-11; 3:1-13; Zerubbabel’s Babylonian name infers a Knowledge of Astrology and Science, necessary for Laying the Foundation of the Temple; he too may have been a Master Magi.)

We have further chosen Tekton because both Jesus and his father, Joseph, are called “the Tekton” in Matthew and Mark, which is unfortunately translated as “carpenter” in most English versions. (Matthew 13:55; Mark 6:3.) It was likely translated this way as proof for the argument that Christ was from a poor peasant family, a spin that was necessary for survival since the

Romans actively sought members from the House of David after the Jewish War. The grandsons of Jude, brother of Jesus, were interrogated at the end of the First Century by the Roman Emperor Domitian, and they only escaped execution by proving they were poor working peasants by showing the Emperor that they had the hands of hard working people. (Eusebius, Ecclesiastical History, III.xix.) They also told Domitian that the Kingdom was Pneumatik and not Worldly. Afterwards, they returned as heroes and were Leaders in the Churches because of their relationship to Jesus. After all, before the Jewish War, James, their uncle, and also a brother of Jesus, reigned as Prince of David over the Church in Jerusalem. (Acts 15; 21.) In other words, whether they worked hard or not, they were Royalty.

Thus, if our assumptions are close to reality, and the genealogy of Matthew is fairly accurate, there were 12 Tektons between Zerubbabel and Jesus:

“And Zerubbabel begat Abiud, and Abiud begat Eliakim; and Eliakim begat Azor; and Azor begat Zadoc; and Zadoc begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Mathan begat Jacob; and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.” (Matthew 1:13-16.)

Let us further assume that the Order of the Branch, led by the Tekton, was aware of the Apocalyptic 70 Weeks in Daniel, where each week was 7 years long, creating a 490 year Prophetic Timetable. (Daniel 9:24-27.) Finally, let us assume that the Order timed the births of the Two Christs, to wit, John the Baptist and Jesus, to coincide with the Timetable, and determined the birthdates by means of Astrological calculations.

According to the 70 Weeks Prophecy, the Timetable Clock started ticking with the Commission of Artaxerxes I to rebuild Jerusalem and its walls. (Daniel 9:25; Nehemiah 2:1.)

Most historians plot this date as 445 B.C., but, because there is a plus or minus factor of 5 years to all ancient dates, it likely occurred between 440 and 450 B.C. Thus, the First Week of Years could begin on any day between these years, and end seven years later.

Since we do not know whether the Order used a Lunar or Solar Calendar to calculate the dates, we will use a simple straight solar year calculation to show the accuracy of the Prophecy. Since we are told that the Christ to come is to be “Cut Off” at the end of the 69th Week, the 69th Week would end 483 years later ($69 \times 7 = 483$), to wit, around 33-43 A.D. ($450 \text{ B.C.} + 33 = 483 = 33 \text{ A.D.}$; $440 \text{ B.C.} + 43 = 43 \text{ A.D.}$; there is no Year “O”).

Thus, if the Prophecy were to come true according to our solar calculation, the Christ would have to be Cut Off no earlier than 33 A.D., and no later than 43 A.D. Historians are fairly certain that Jesus Christ was Crucified between 30-33 A.D., so we are definitely in the ballpark. But what about the Birth of the Christ to come. Can we calculate that date as well?

Not exactly, but reasonable approximations can be made. Luke agrees with Matthew that Jesus was born before the Death of Herod the Great in 4 B.C. (Luke 1:5; cf. Matthew 2:1.) He also tells us that the Baptist began Preaching in the 15th year of Tiberius, to wit, 29 A.D., and that Jesus was around 30 years of age at the time. (Luke 3:1-3, 23.)

Thus, sometime before 4 B.C., John the Baptist was born, and six months after him, Jesus Christ. We assume that the actual birthdates were important to the members of the Order of the Branch and that they arrived at them by means of Astrology. If the Magi in Babylon could figure out the date, the Order of the Branch surely could, especially if the First Tekton of their Order had been a Master Magi. All it took was Knowledge of Babylonian Astrology.

If this is true, then the “Sign Star” of the Magi was likely a Conjunction of Jupiter [Marduk], Saturn [Ninib], and Venus [Ishtar] that occurred in 7 B.C. A Conjunction is an alignment of a Planet when it is on the opposite side of the Sun from the Earth, and one with Jupiter, Saturn, and Venus would have been extremely significant. These Planets were three of the most powerful and popular deities of the Pagan Pantheon. In them you have the World Ruler, the Ancient of Days, and the Goddess of Love, to wit: the Son, the Father, and the Holy Pneuma. This Conjunction occurred in the Sign of Pisces, giving it further significance, for that Sign and the Planet Saturn were traditionally associated with the Nation of Israel. Such a Conjunction would have signified the Birth of a King.

As for Ishtar, the Bright and Morning Star, with whom Jesus identified himself in the Revelation, her cult was the most powerful in Babylon, a fact highlighted in Isaiah’s famous Taunt-Song against the King of Babylon:

“How art thou fallen from Heaven, O Heylel, Son of the Morning! how art thou cut down to the ground, which didst weaken the Nations!” (Isaiah 14:12; “Heylel” is Hebrew for “Bright One” [“Lucifer” in Latin], and refers to the King of Babylon as the Son of the Planet Ishtar/Venus.)

Daniel may very well have known about this Conjunction years in advance and timed his 70 Weeks Prophecy accordingly. We will further assume that through the Order of the Branch, Zerubbabel and every Tekton after him would have been schooled in this Science, and thus would have had the necessary Knowledge to plot the “Sign Star” in the same way as the Magi in Babylon.

This 7 B.C. Conjunction would have been a natural focus. It also allows for a two to three years gap between the Birth of Christ and the Death of Herod, a time necessary in light of

the story in Matthew of the Holy Family's Flight to Egypt (Alexandria?) to escape a Death Squad from King Herod, who had every child two years and younger in the City of Bethlehem assassinated because of the Prophecy in Micah 5:2. (Matthew 2:1-20.)

In conclusion, the history of Biblical Prophecy and the Ancient Science of Babylonian Astrology are so intertwined, it is impossible to truly understand the one without the other. Ancient Babylonian Astrology should be taught in every Seminary and Bible School. It is impossible to Know how the people who wrote the Bible thought and acted without Knowing how they Viewed their World.

XII THE APOCALYPTIC TIMETABLE OF DANIEL

Fortunately, both of the Christs survived whatever threats they had to endure when they were growing up and matured into men. The Christ of Aaron was the first to begin his ministry, which was to prepare the way for the Christ of David. He was fully aware of the Prophetic Clock and as the Last Prophet of the Old Age, he Preached the Coming Apocalypse of Daniel:

“In those days came John the Baptist, Preaching in the Wilderness of Judea, and saying, Repent ye: for the Kingdom of Heaven is at hand....I indeed Baptize you with Water unto Repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall Baptize you with the Holy Pneuma, and with Fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat unto the garner; but he will burn up the chaff with Unquenchable Fire.” (Matthew 3:1-2, 11-12.)

Jesus began his ministry with the same message, but delivered it in a noticeably different style:

“From that time Jesus began to Preach, and to say, Repent: for the Kingdom of Heaven is at hand.” (Matthew 4:17.)

“Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is Least in the Kingdom of Heaven is Greater than he. And from the days of John the Baptist until now the Kingdom of Heaven suffereth Violence, and the Violent take it by force. For all the Prophets and the Law Propheesied until John. And if ye will receive it, this is Elijah, which was for to come. He that hath ears to hear, let him hear.

“But whereunto shall I liken this Generation? It is like unto children sitting in the markets, and calling to their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a Daimon. The Son of Man came eating and drinking, and they say, Behold man gluttonous, and a wine drunkard, a friend of tax collectors and sinners. But Sophia [Wisdom] is Justified of her children.” (Matthew 11:12-19; note how Christ refers to the Kingdom as a Present Reality that is suffering Violence.)

For some reason, however, the Coming of the Son of Man did not occur when Jesus expected and he changed the emphasis of his Preaching. Following the insight of Albert Schweitzer, it appears that Jesus originally believed that the Coming of Son of Man would occur during the time he sent out the Twelve Apostles to Preach to Israel:

“These Twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of Israel. And as ye go, Preach, saying, The Kingdom of Heaven is at hand....

“And ye shall be hated of all men for my Name’s sake: but he that endureth to the End shall be Saved. But when they persecute you in this city, flee ye into another: for Amen I say unto you, Ye shall not have gone over the cities of Israel, till the Son of Man be come.” (Matthew 10:5-7, 22-23; 12 Signs, 12 Tribes, 12 Apostles.)

After Jesus sent them out, he too departed to Preach in the cities. During this time he sent word to the Baptist, who had begun to suffer violence in prison for Preaching against Herod Antipas, that he was the Promised Christ to come. (Matthew 11:1-6.) It was also during this time that Jesus gave one of his most famous Mystical Teachings, which can be compared to the Mysticism of Jesus in the Gospel of John:

“All things are Delivered unto me of my Father: and no man Knoweth the Son, but the Father; neither Knoweth any man the Father, save the Son, and he to whomsoever the Son will Reveal him.” (Matthew 11:27.)

“No man hath Seen God at any time; the Only Begotten Son, which is in the bosom of the Father, he hath made him Known.” (John 1:18,)

“It is written in the Prophets, And they shall be ALL taught of God. Every man therefore that hath Heard, and hath Learned of the Father, cometh unto me. Not that any man hath Seen the Father, save he which is of God, he hath Seen the Father.” (John 6:46.)

In the absence of the Twelve, Jesus continued to Preach, even in his home town, which did not receive him, leaving him to ponder that “a Prophet is not without honor, save in his own country, and in his own house.” (Matthew 11:7 - 13:58.) Perhaps this was the first sign that things were not going quite as expected. But that was only the beginning. Things were to get much worse.

Before the Twelve returned from their ministry, John the Baptist was beheaded by Herod. This appears to have taken Jesus by surprise, but it was only half of the Bad News. The other half was that the Preaching of Jesus had become so successful in Galilee that Herod’s Guilt and Paranoia made him fear that Jesus was the Reincarnation of the Baptist:

“At that time Herod the Tetrarch heard of the fame of Jesus, and said unto his servants, This is John the Baptist; he is Risen from the Dead; and therefore mighty works do show forth themselves in him.” (Matthew 14:1-12.)

It is at this time that we get the main clues to the change in Jesus’ Ministry. The clues come in two glaring omissions that occur in Matthew and Luke. Although Matthew records the Prophecy that the Son of Man would Come before the Twelve could finish their ministry, he omits the fact that they returned before the Son of Man Came. And although Luke records the

return of the Twelve before the Son of Man Comes, he omits the fact that Christ Prophesied that the Son of Man would Come before they returned, thus making their return otherwise uneventful:

“And the Apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.” (Luke 9:10.)

The only hint we get from Luke in this passage that things have gone wrong, is the fact that Christ takes the Twelve to a Secret Place in the desert. In other words, they went into hiding. The two omissions are thus enlightening. Mathew specifically omits the part of the Twelve returning in order to keep the Prophecy of the time of the Coming ambiguous, since it did not come true as expected. Luke, for the same reason but coming at it from a different direction, omits the Prophecy of the time of the Coming so that he can tell us the story of the return without creating cognitive dissonance. These omissions thus appear to be an attempt by the authors to cover up an obvious Crisis that Jesus must have suffered.

We can make a reasonable inference as to what that Crisis must have been: Jesus had been Wrong! His mistake had almost put the entire Timetable into jeopardy. Thus, when the author of Hebrews informs us that Jesus suffered in the same way that all humans do -- to err is human -- and that “Learned he Obedience by the things which he Suffered,” (Hebrews 5:8; cf. 2:9-18), he may have had such a Crisis in mind.

Jesus barely escaped with his life. If Herod had been able to arrest him before the Twelve had finished going through the cities of Israel, there would have been no Coming of the Son of Man at all, at anytime. It was therefore necessary for Jesus to reevaluate his ministry and reexamine the Prophecies.

He left the desert with the Twelve and got out of Dodge. He headed for the region of Tyre, out of the political jurisdiction of Herod. This was a good choice. The House of David had a long relationship with Tyre.

David and King Hiram of Tyre had been good friends, and Hiram had helped Solomon Build his Temple. Someone of the Seed of David, probably Solomon, married a daughter of the King of Tyre, for the union is celebrated in Psalm 45, “A Song of Loves,” where the Enthroned King of the House of David is addressed as Elohim:

“My heart is indicting a Good Matter: I speak of the things which I have made touching the King: my tongue is the pen of a Ready Writer....Thy Throne, O Elohim, is forever and forever: the Sceptre of thy Kingdom is a Right Sceptre.”
(Psalm 45:1, 6; quoted at Hebrews 1:8 in a list of Royal Ideology Scriptures, referencing Jesus as being of the Seed of David.)

After things cooled off, Jesus returned to Galilee and Preached around Caesarea Philippi, a city in the Roman style at the foot of Mount Hermon, in the same vicinity where Enoch had passed Judgment on the Angels. The change in Christ’s Post-Crisis Understanding can be discerned at this time in his confrontation with the Twelve regarding his Identity. After they Confessed that he was the Son of God, the Coming Christ, he began to teach them a Secret Gospel, one that was definitely not part of the common expectation of the Apocalypse of Daniel:

“Then charged he his Disciples that they should tell no man that he was Jesus the Christ. From that time forth Jesus began to Show unto his Disciples, how that he must go into Jerusalem, and suffer many things of the Elders and Chief Priest and Scribes, and be Killed, and be Raised Again the Third Day.”
(Matthew 16:20-21.)

This was surely not the Apocalypse Bandwagon the Twelve had joined. This was something frightening, something that challenged their basic premises of Sitting on Twelve

Thrones in a Restored Kingdom. (Matthew 19:28; 20:20-21.) The cognitive dissonance they must have experienced still resonates down the centuries. It was too much for Peter:

“Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offense unto me: for thou savourest not the things that be of God, but those that be of men....For the Son of Man shall Come in the Glory of his Father with his Angels; and then he shall Reward EVERY MAN according to his Works. Amen I say unto you, There be some standing here, which shall not Taste of Death, till they See the Son of Man Coming in his Kingdom.” (Matthew 16:22-23, 27-28.)

In Christ’s New Understanding, he was Isaiah’s Suffering Servant, and when Daniel said that in the 69th Week “Christ would be Cuff Off, but not for himself,” it could only mean one thing: he was going to be Killed before the Son of Man Came in the Clouds of Heaven. He had to thus learn from his mistake and make the proper adjustments. As the author of Hebrews stated, Jesus had to Learn Obedience by the things he Suffered. He now saw clearly what he had do, and set about to do it with a firm determination:

“And it came to pass, when the time was come that he should be Received Up, he steadfastly set his face to go to Jerusalem.” (Luke 9:51.)

There was only one problem. No one wanted to hear the Secret Gospel. It was radically opposed to the expectations of the age. Because of the popularity of Daniel and 1 Enoch, there was a widespread cultural anticipation of Apocalyptic Judgment coming on the whole world, and especially on the Roman oppressors. Almost everyone must have Known that they were in the 69th Week of Daniel at the time. We can see it expressed in the teachings of Jesus on the Baptist, quoted above, or inferred at other times in the background, and especially in the teaching on the Coming of the Son of Man:

“When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of Man am? And they said, Some say that thou art John the Baptist: some, Elijah; and others, Jeremiah, or one of the Prophets.” (Matthew 16:13-14.)

“And about the ninth hour Jesus cried with a loud voice, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elijah. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elijah will come to Save him.” (Matthew 27:46-49; the cry is a reference to Psalm 22:1; the vinegar to Psalm 69:21.)

“And then they shall See the Son of Man Coming in the Clouds with great Power and Glory....Amen I say unto you, That this Generation shall not pass, till All these things be Done. Heaven and Earth shall pass away: but my Words shall not pass away.” (Mark 13:26, 30, 31.)

Of course, not everyone was enthusiastic about his Coming:

“And the High Priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witnesses against thee? But he held his peace, and answered nothing. Again the High Priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

“And Jesus said, I AM: and ye shall See the Son of Man Sitting on the Right Hand of Power, and Coming in the Clouds of Heaven. Then the High Priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the Blasphemy: what think ye? And they all Condemned him to be Guilty of Death.” (Mark 14:60-64; in Matthew 26:64, Christ answers: “Thou hast said”; in Luke 23:70: “Ye say that I AM”; cf., the “I AM” with John 8:58: “Before Abraham was, I AM.”)

Christ’s admission that he was Daniel’s Apocalyptic Son of Man was judged to be Blasphemy. After all, they were still under the Delusion that Jesus was from Solomon, and, because this Bloodline was under a Curse, it was Blasphemy for Jesus to make such a claim. Ever since Zerubbabel’s failure, the Tektons should have known better. To start trouble with Rome based on such false credentials was just too much for the High Priest of Aaron. It took

little effort for him and the others to Condemn Jesus as a Blasphemer, Liar, and False Ransom Bearer.

The silence of Jesus in the account takes on an added dimension in this light. Although it had been Prophesied by Isaiah in the Song of the Suffering Servant that a sheep before his shearers is Dumb, it also may have been part of a Divine Plan to Deceive and Fool the Powers that be:

“But we speak the Wisdom of God in a Mystery, even the Hidden Wisdom, which God Ordained before the Kosmos unto our Glory: which none of the Archons of this Kosmos Knew: for had they Known it, they would not have Crucified the Lord of Glory.” (1 Corinthians 2:7-8.)

This could be related to the idea that John advances when he says that Caiaphas, the High Priest of Aaron, unwittingly participated in the Plan of Salvation:

“Then gathered the Chief Priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our Place and Nation. And one of them, named Caiaphas, being the High Priest that same year, said unto them, Ye know nothing at all. Consider that it is expedient for us, that one man should Die for the people, and that the whole Nation perish not. And this spake he not of himself: but being High Priest that year, he Prophesied that Jesus should Die for that Nation; and not for that Nation only, but that also he should gather together in One the Children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to Death.” (John 11:47-53; cf Psalm 2:1-2.)

The Archons and Chief Priests were not alone in their ignorance. The Secret that the Christ had to Die took everyone by surprise. Peter was just the first to express his displeasure. At one time, a whole crowd had rejected Jesus when he had refused to declare himself as their King. (John 6:15.) Even his brothers, who were unbelievers, tried to put pressure on Jesus to declare himself King, forcing Jesus to have to Lie to them. (John 7:1-10.) Other than the

speculative members of the Order of the Branch lurking around in the background arranging things for the Coronation and Last Supper, it appears that among the Twelve, only Judas got the Big Picture.

XIII JUDAS ISCARIOT

Judas Iscariot is portrayed in all four Gospels as being the Betrayer of Christ and in John as a money hungry thief. He appears to have been the son of Simon the Zealot, also a member of the Twelve:

“And when it was day, he called unto him his disciples: and of them he chose Twelve, whom also he named Apostles; Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon called the Zealot, and Judas the brother of James, and Judas Iscariot, which was also the Traitor.” (Luke 1:13-16; cf. Acts 1:13; note how Luke has separated Judas of James from his brother, and how he has separated Simon from Judas his son; in the lists of Matthew 10:1-4 and Mark 3:13-19, Judas [aka Thaddeus/Lebbaeus] always appears after James the Less, the son of Alphaeus. Most modern Bibles state that Judas was the “son” and not the “brother” of James the Less, but this speculative and not for certain.)

“Jesus answered them, Have not I Chosen you Twelve, and one of you is a Devil? He spake of Judas Iscariot the son of Simon: for he it was that should Betray him, being one of the Twelve.” (John 6:70-71; cf. 13:26.)

Matthew and Mark refer to Simon as the Canaanite, which is an Aramaic equivalent for “Zealot.” (Matthew 10:4; Mark 3:18.) Perhaps this term wasn’t as subversive, since the Zealots were the main burr in the Roman saddle from 6 A.D., at the founding of the Party, until its final mass suicide at Masada in 73 A.D. The name “Zealot” thus gives us a crucial clue to the meaning of “Iscariot,” as well as to the Mystery of why Joseph of Solomon, the adopted father of Jesus disappears so suddenly from the record.

We know from Josephus that the Zealot movement began in Galilee at the time of the Roman census in 6 A.D. (Josephus, Jewish Wars, 2.118; 2.220; 2.433; 2.503-509; 4.84; 7.253; Antiquities of the Jews, 18:3-9; 18:23-25.) Jesus and his family were living there at the time. Joseph was the Tekton and would have been the natural focus of any Insurrection that would have arisen, especially since most Jews were aware of the Daniel Apocalyptic Timetable. It is very likely that if Joseph perished while Jesus was very young, it was in this Insurrection.

There are three distinct clues in Luke that suggest this. The first one has been noted above, where Simon and Judas have been separated in the list of the Apostles. The second is in Luke's obvious historical inaccuracy regarding the date of the Roman Census. Luke says it occurred when Jesus was born, to wit, before Herod the Great Died in 4 B.C. (Luke 2:1-2; cf. 1:5.) However, Luke also tells us that it took place when Cyrenius was Governor of Syria, which included Judea at that time. The problem is that according to Josephus, the Census took place in 6 A.D., and started a national outrage leading Judas the Galilean to form the Fourth Philosophy of Violent Revolution known as the Zealots.

In other words, Luke has chosen the year 6 A.D. for the birth of Jesus, the same year as the formation of the Zealots, even though it is 8 years after Herod Died. Why would he do that unless it was to cover up something scandalous? Was Joseph involved?

It is also at this same time in history that Joseph disappears from the Gospels. The last we hear of him, he is leading a large company of kinsfolk to Jerusalem for the Passover. (Luke 2:41-50.) This leads us to our third clue. Jesus was Twelve years old at the time, meaning, if our 7 B.C. date is correct, that the year would have been 5-6 A.D., either just before or during the

Census. When a Jewish male reached 12, he was a Son of the Law, Knowing right from wrong, allowing him entrance into the Temple.

Allegedly, the Family lost Jesus on their return trip and had to return to Jerusalem to find him. After a Three Day search, they found him the Temple debating with the Doctors of the Law. Luke reports that for some Mysterious reason, it was at this moment that Jesus changed his perspective from his Earthly Father to his Heavenly Father:

“And when they saw him they were amazed: and his Mother said unto him, Son, why hast thou thus dealt with us? behold, thy Father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father’s Business? And they Understood not the Saying which he spake unto them.” (Luke 2:48-50.)

What happened prior to these Three Says that caused Jesus to split off from his parents and kinsfolk in his mind and change his perspective? We will really never know, but the three clues are tantalizing in light of the fact that we never hear of Joseph again, except as being the Father of Jesus.

Simon the Zealot, therefore, may have been a close associate of Joseph at the time. His son, Judas, may have grown up with Jesus, and may even have been his best friend. Such a close relationship is assumed in the recently discovered and published Gospel of Judas. (The Gospel of Judas, trn. by Rodolphe Kasser, Marvin Meyer, & Gregor Wurst [Washington, D.C.: National Geographic Society, 2006].) In this Gospel, Judas is the ultimate Insider, the most Trusted Apostle, a Betrayer-Hero. Unfortunately, however, like the other Gospels, it never tells us what the surname “Iscariot” means.

Can we know? Josephus states that a branch of the Zealots were called Sicarri, meaning Dagger Men, assassins that would sneak into a crowd and stab a hated Roman collaborator in the back. Thus, “Iscariot” may be a derivation of “Sicarri,” and may have been a more politically correct way of describing him, as “Canaanite” had been for his father. In the motion picture, King of Kings, Judas acts like a typical Sicarri of the day, Betraying Jesus out of anger and frustration, hoping he will force Jesus to take up arms against Rome. According to the Gospel of Judas, Jesus meets with Judas in private and imparts Mysteries to him, chief among them the Mystery of the Betrayal:

“The Secret Account of the Revelation that Jesus spoke in conversation with Judas Iscariot during a week Three Days before Passover. When Jesus Appeared on Earth, he performed miracles and great wonders for the Salvation of Man. And since some [walked] in the Way of Righteousness while others walked in their Transgressions, the Twelve Disciples were called. He began to speak with them about the Mysteries beyond the Kosmos and what would take place at the End.” (Adapted from the Gospel of Judas, *supra*, section 1.)

“They said, ‘Master, you are [...] the Son of our God.’

“Jesus said to them, ‘How do you Know me? Truly [I] say to you, no Generation of the people that are among you will Know me.’ When his disciples heard this, they started getting angry and infuriated and began blaspheming against him in their hearts. When Jesus observed their lack of Understanding, he said] to them, ‘Why has this agitation led you to anger? Your God who is within you and [...] have provoked you to anger [within] your souls. [Let] any one of you who is [strong enough] among Men bring out the Perfect Man and stand before my face.’

“They all said, ‘We have the strength.’

“But their pneumas did not dare to stand before [him], except for Judas Iscariot. He was able to stand before him, but he could not look him in the eyes, and he turned his face away.

“Judas [said] to him, ‘I Know who you are and where you have come from. You are from the Immortal Aion of Barbelo. And I am not worthy to utter the Name of the One who has sent you.’

“Knowing that Judas was reflecting upon something that was Exalted, Jesus said to him, ‘Step away from the others and I shall tell you the Mysteries of

the Kingdom. It is possible for you to reach it, but you will grieve a great deal. For someone else will replace you, in order that the Twelve [Disciples] may again come to Completion with their God.'

"Judas said to him, 'When will you tell me these things, and [when] will the Great Day of Light Dawn for the Generation?' But when he said this, Jesus left him." (Id., sections 35-36.)

"Jesus said to them, 'Stop struggling with me. Each of you has his own Star....The souls of every Human Generation will Die. When these people, however, have Completed the Time of the Kingdom and the pneuma leaves them, their bodies will Die but their souls will be Alive, and they will be Taken Up.'" (Id., sections 42-43; note the Astrological reference and compare with Daniel 12:2-3: "And they that be Wise shall Shine as the Brightness of the Firmament; and they that turn many to Righteousness as the Stars forever and ever.")

"Judas said, 'Master, as you have listened to all of them, now also listen to me. For I have Seen a Great Vision.'

"When Jesus heard this, he Laughed and said to him, 'You Thirteenth Pneuma, why do you try so hard? But speak up, and I shall bear with you.'

"Judas said to him, 'In the Vision I Saw myself as the Twelve Disciples were stoning me and persecuting [me severely].'" (Id., sections 44-45.)

"Judas said, 'Master, could it be that my Seed is under the Control of the Archons?'

"Jesus answered and said to him, "Come, that I [two lines missing], but that you will grieve much when you See the Kingdom and all its Generation.'

"When he Heard this, Judas said to him, 'What good is it that I have received it? For you have set me apart for that Generation.'

Jesus answered and said, 'You will become the Thirteenth, and you will be Cursed by the other Generations -- and you will come to Rule over them. In the Last Days they will Curse your Return Up to the Holy [Generation].'" (Id., sections 46-47.)

"But you will Exceed all of them. For you will Sacrifice the Man that Clothes me. Already your horn has been raised, your wrath has been kindled, your Star has Shone Brightly, and your heart has [...]. Amen [...] you last [...] become [about two and a half lines missing], since he will be destroyed. And then the Image of the Great Generation of Adam will be Exalted, for prior to Heaven, Earth, and the Angels, that Generation, which is from the Eternal Aions, exists. Look, you have been told everything. Lift up your eyes and look at the Cloud and the Light within it and the Stars surrounding it. The Star that leads the way is your Star.'

“Judas lifted up his eyes and Saw the Luminous Cloud, and he entered it. Those standing on the ground Heard a Voice coming from the Cloud, saying, “[...] Great Generation [...] ... Image [...] [–about five lines missing–].” (Id., section 56.)

If no other copy of the Gospel of Judas is ever found we will be forever wondering what the Voice out the Cloud said, but it must have been something about Judas and the Image of the Great Generation of Adam. These ideas are mainly Gnostic speculations which I have attempted to avoid in my choices of passages. As for “Barbelo,” in Platonic-Gnostic thought it is the Forethought of the Incomprehensible God who Dwells in the Divine Fulness called “the Pleroma.”

But we are not here to critique Gnostic Dogma. What concerns us is that Jesus Chose Judas to Betray him, Promising him that, although he would be Cursed on Earth and grieve much, he would in the end be an Exalted Hero when he Returned Up to Heaven. This information may have had a historical foundation upon which the speculations were built.

Is there any evidence in the New Testament that supports such a view? Yes, but it is slight and is found in statements that come unexpectedly in the context. One thing is certain, however, not one of the Four Gospel writers has anything good to say about Judas. In fact, John and Luke go out of their way to paint Judas as an Agent of Satan. Yet, even under this harsh light, there is still intriguing information that can be gleaned from the passages:

“And the Chief Priests and Scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the Twelve.” (Luke 22:2-3.)

“Jesus answered them, Have not I Chosen you Twelve, and one of you is a Devil? He spake of Judas Iscariot the Son of Simon: for he it was that should Betray him, being one of the Twelve.” (John 6:70-71.)

“And Supper being ended, the Devil having now put into the heart of Judas Iscariot, Simon’s son, to Betray him....

“Amen, amen, I say unto you, The Servant is not greater than his Lord; neither he that is Sent greater than he that Sent him. If ye Know these things, Happy are ye if ye do them. I speak not of you all: I Know whom I have Chosen: but that the Scripture may be Fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come, ye may believe that I AM....

“And when Jesus had thus said, he was troubled in Pneuma, and Testified, and said, Amen, amen, I say unto you, that one of you shall Betray me. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus’ bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus’ breast saith unto him, Lord, who is it?

“Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he dipped the sop, he gave it to Judas Iscariot, the Son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus said unto him, Buy those things that we have need of against the Feast; or, that he should give something to the poor. He then having received the sop went immediately out: and it was Night.

“Therefore, when he was gone out, Jesus said, Now is the Son of Man Glorified, and God is Glorified in him. If God be Glorified in him, God shall also Glorify him in himself, and shall straightway Glorify him.” (John 13:2, 16-19, 21-31.)

“While I was with them in the Kosmos, I kept them in thy Name: those that thou gavest me I have kept, and none of them is lost, but the Son of Perdition; that the Scripture might be Fulfilled.” (John 17:12.)

On a more careful reading, the accusations of Devil Possession appear to be distractions from the great Truths contained between the lines. The first thing that pops out of the text is the fact that Jesus Chose Judas to betray him because of a Scripture that needed to be Fulfilled before he could be Glorified. The person Jesus Chose for this mission was unknown to everyone until Jesus dipped the sop. It must have come as quite a surprise when Jesus Chose his most trusted

Apostle, the one he trusted to handle the money, the Treasurer of the Kingdom of God, as his Betrayer.

Moreover, at the time, no one understood the cryptic remark Jesus had spoken to Judas when he gave him the sop. From their speculations, and the immediate reaction of Judas, we can surmise that they thought that Jesus and Judas had a common understanding about the remark. In other words, the idea that Jesus and Judas may have known things the others did not is not only implied in the context, it is something that appears to have been ordinary.

Furthermore, there is a total lack of moral judgment expressed in Matthew and Mark when Judas goes to the High Priests to Betray Jesus:

“And Judas Iscariot, one of the Twelve, went unto the Chief Priests, to Betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently Betray him.” (Mark 14:10-11; note that Judas does not receive any money in Mark.)

“Then one of the Twelve, called Judas Iscariot, went unto the Chief Priests, and said unto them, What will ye give me, and I will deliver him unto you? And they Covenanted with him for Thirty Pieces of Silver. And from that time he sought opportunity to Betray him.” (Matthew 26:14-16.)

These accounts are free of the kind of personal vindictive we see in John, especially in the story of the woman anointing Jesus for burial:

“Then Jesus six days before the Passover came to Bethany, where Lazarus was which had been Dead, whom he had Raised from the Dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment.

“Then saith one of his disciples, Judas Iscariot, Simon’s son, which should Betray him, Why was not this ointment sold for three hundred pence, and given to the poor? Then he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.”

“Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always.” (John 12:1-8.)

This account reveals that there was apparently something personal between John and Judas, since it disagrees with the other Gospels. Matthew states that it was “the disciples” who did the criticizing, not just Judas, and Mark cleans the whole thing up by stating that it was just “some people” in the room who made the remark. (Matthew 26:6; Mark 14:1-9.) Luke avoids the whole issue by placing it in another context: the woman is now a local whore and the scandal is not over the price of the ointment, but the fact that Jesus allowed a whore to anoint his feet, to wit, he did not prevent an Unclean Sinner from touching his Flesh. (Luke 7:36-39.)

As for the scene at the Last Supper, it is intriguing to compare the accounts in Mark, Matthew, and Luke with the account of John above:

“And in the evening he cometh with the Twelve. And as they sat and did eat, Jesus said, Amen I say unto you, one of you which eateth with me shall Betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the Twelve, that dippeth with me in the dish. The Son of Man indeed goeth, as it is written of him: but Woe to that man by whom the Son of Man is Betrayed! good were it for that man if he had never been born.” (Mark 14:17-21; immediately after this comes the blessing of the bread and wine, the New Covenant in his Blood.)

“Now when the even was come, he sat down with the Twelve. And as they did eat, he said, Amen I say unto you, that one of you shall Betray me. And they were exceeding sorrowful, and began every one of them to say, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall Betray me. The Son of Man goeth as it is written of him: but Woe unto that man by whom the Son of Man is Betrayed! it had been good for that man if he had not been born. Then Judas, which Betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.” (Matthew 26:20-25; immediately after this comes the blessing of the bread and wine, the New Covenant in his Blood.)

“And when the hour was come, he sat down, and the Twelve Apostles with him. [Christ then tells them he won’t drink of the fruit of vine again until the Kingdom comes; then blesses the bread, his Body.] Likewise also the cup after supper, saying, This cup is the New Covenant in my Blood, which is Shed for you. But, behold, the hand of him that Betrayeth me is with me on the table. And truly the Son of Man goeth, as it was determined: but Woe unto that man by whom he is Betrayed! And they began to enquire among themselves, which of them it was that should do this thing.” (Luke 22:14-23; immediately after this the disciples begin arguing with each other about which of them is the greatest, a premonition of the Cult Wars to come.)

Scholars have noted that the story tends to grow from the version in Mark to that of John. No one is identified as the Betrayer in Mark and Luke, even though Luke changes the order of the Last Supper around. However, in Matthew, the second time Judas asks if he is the one, he is told that he is. What comes unexpectedly is that after Matthew has told us that Judas has gone and made a deal with the High Priests to Betray Jesus, he has to ask twice and still appears to be surprised when Christ says that he is the one.

Thus, most of the information we have about what occurred at the Last Supper, comes from Matthew and John, with the most vicious portrayal in the latter. Perhaps John was disturbed about the close relationship between Jesus and Judas. After all, he portrays himself as the one who was loved by Jesus, to wit, the Beloved Disciple. If there was some jealousy at work here, the irony is that he gives us information that tends to support the idea in the Gospel of Judas: Jesus specifically Chooses Judas for the role in order to Fulfill an obscure Prophecy in Psalm 41: 9. In the mind of Jesus, and perhaps in the mind of the Order of the Branch, this Prophecy had to be Fulfilled before Jesus could be Glorified. It was therefore necessary that a close friend of Jesus Betray him.

In another strange twist, the moment that Judas obeys Christ and leaves the room, Jesus makes a startling announcement: “Now is the Son of Man Glorified.” In other words, because of what Judas was willing to do, Jesus can now see himself in Daniel’s Clouds of Heaven, being Empowered at the Right Hand of God. This reaction informs us of what a personal Crisis this must have been for Jesus. It must have been the greatest obstacle Christ had to face in order to Fulfill the Prophecies: how do you get your best friend to turn you in to the Authorities so that you can be Sacrificed for Sin?

We get a glimpse of this Crisis at that poignant moment when Jesus gives the sop to Judas: “That thou doest, do quickly.” This sounds like an Order given to a disciple from his Master. These words take on further weight when we are told that Jesus Knew Judas would Betray him when he Chose him. (John 6:70-71.) The words have, in fact, the same ring of Truth as the words in the Gospel of Judas: “In the Last Days they will Curse your Return Up....You will Sacrifice the man that Clothes me.” Jesus Knew Judas would be Cursed: he had initiated the Curse with the Woe he had pronounced on him. But Jesus also Knew that he could remove that Curse by Dying for the Sin of Judas on the Cross. It must have been quite a touching scene in Sheol when they had their reunion during the Three Days Christ Preached there. Judas was probably at Christ’s Right Hand when they Rose on the Third Day, a position that the Zebedees had Coveted for themselves. (Matthew 20:23.)

Finally, the exchange between Jesus and Judas in the Garden of Gethsamane resonates with a special agreement and Understanding that the two apparently shared exclusively:

“And while he yet spake, lo, Judas, one of the Twelve, came, and with him a great multitude with swords and staves, from the Chief Priests and Elders of the

people. Now he that Betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, Master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.” (Matthew 26:47-50.)

Note the total lack of Judgment in the attitude of Jesus, who still calls Judas “Friend” knowing full well what is happening. And Judas still calls Jesus “Master,” even as he kisses him. Judas, in all truth, may have been performing a Top Secret Mission for Jesus, a Mission so Secret that the Salvation of the Kosmos depended upon its success. This scene would thus reflect their last intimate moment together on Earth in the Flesh. In that light, the Kiss would have been genuine.

Such a view actually agrees with the end of Matthew, where Judas, full of sorrow and repentance, returns the money to the Priests:

“Then Judas, which had Betrayed him, when he saw that he [Jesus] was Condemned, Repented himself, and brought again the Thirty Pieces of Silver to the Chief Priests and Elders, saying, I have Sinned in that I have Betrayed the Innocent Blood. And they said, What is that to us? see thou to that.

“And he cast down the Pieces of Silver in the Temple, and departed, and went and hanged himself. And the Chief Priests took the Silver Pieces, and said, It is not Lawful for to put them into the Treasury, because it is the Price of Blood. And they took counsel, and bought with them the Potter’s Field, to bury strangers in. Wherefore that field was called, The Field of Blood, unto this day.

“Then was Fulfilled that which was spoken by Jeremiah the Prophet, saying, And they took the Thirty Pieces of Silver, the Price of him that was valued, whom they of the children of Israel did value; and gave them for the Potter’s Field, as the Lord appointed me.” (Matthew 27:3-10.)

The normal response to this is, Good, he got what he had coming. However, on a closer examination of the text, we can see that the response of Judas to his Tragic Role was neither that of a sociopathic thief nor that of a Devil Possessed Son of Perdition. It was more like the kind of

response that we would expect from the Judas of the Gospel of Judas, the Betrayer-Hero, unable to Live with himself after Betraying his best friend, even though he was only following Orders.

Of course, Matthew's account of the suicide hanging is not the only one: it contradicts both the Great Vision that Judas had about being stoned to death by the newly formed Twelve Disciples in the Gospel of Judas, as well as the account given in Acts:

“And in those days Peter stood up in the midst of the Disciples, and said, (the number of names together were about an hundred and twenty,) Men and Bbrothers, this Scripture must needs have been Fulfilled, which the Holy Pneuma by the mouth of David spake before concerning Judas, which was Guide to them that took Jesus. For he was numbered with us, and had obtained a Portion of this Ministry,

“Now this man purchased a field with the Reward of Iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, the Field of Blood. For it is Written in the Book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his Office let another take.

“Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the Baptism of John, unto that same day that he was Taken Up from us, must one be Ordained to be a Witness with us of his Resurrection. And they Appointed two, Joseph called Barsabbas, who was surnamed Justus, and Matthias.

“And they prayed, and said, Thou, Lord, which Knowest the hearts of all men, show whether of these two thou has Chosen, that he may take a Portion of this Ministry and Apostleship, from which Judas by Transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the Eleven Apostles.” (Acts 1:15-26.)

There is a big difference between hanging yourself and falling down and having your bowels gush out in a field that was purchased with the Blood Money. The account in Acts sounds more like an act of Vengeance, in line with the Great Vision Judas had of being stoned by the Twelve Apostles. We will never know which version is true.

Finally, regardless of his motives, Judas belonged to the Zealots, a Party that proved to be the downfall of Israel. This party was predominant among the Jerusalem Church of James, who Ruled over it as Prince of the House of David. (Acts 15:13-17; 21:18-20.) They were fully Zealous about the Law of Moses and the Temple, and gladly accepted James' compromise mixture of Old Testament Temple Worship and New Testament Christianity. (Acts 21:20; cf. Galatians 1:6-9; 2:11-14, vis-a-vis Romans 3:28 vs. James 2:24.)

According to a version of Josephus known to Eusebius, the murder of James by the High Priest triggered the War with Rome. (Eusebius, Ecclesiastical History, II.23.) This is likely to be true, since immediately after the destruction of Jerusalem, the Emperor Vespasian "ordered a search to be made for all who were of the Family of David, that there might be left among the Jews no one of the Royal Family and, for this reason, a very great affliction was inflicted on the Jews." (Id., III.12.) Years later, members of the descendents of Jude, brother of Jesus and James, and author of the New Testament Letter of Jude, were arrested and taken to Rome for questioning. As Eusebius relates from an account he preserved from the early church historian Hegesippus (none of whose writings remain):

"Now there still survived of the Family of the Lord grandsons of Jude, who was said to have been his brother according to the Flesh, and they were delated as being of the Family of David. These the Officer brought to Domitian Caesar, for, like Herod, he was afraid of the Coming of the Christ. He asked them if they were of the House of David and they admitted it. Then he asked them how much property they had, or how much money they controlled, and they said that all they possessed was nine thousand denarii between them, the half belonging to each, and they stated that they did not possess the money but that it was the valuation of only thirty-nine plethra of ground on which they paid taxes and lived on by their own work. They then showed him their hands from their incessant work. They were asked concerning the Christ and his Kingdom, its nature, origin, and time of appearance, and explained that it was neither of the Kosmos nor

Earthly, but Heavenly and Angelic, and it would be at the End of the Kosmos, when he would come in Glory to Judge the Living and the Dead and to Reward Every Man according to his Deeds. At this Domitian could not Condemn them at all, but despised them as simple folk, released them, and decreed an end to the persecution against the Church. But when they were released, they were the Leaders of the Churches, both for their Testimony and for their Relation to the Lord, and remained Alive in the Peace which ensued until Trajan.” (Id., III.20; it is noted in the text that a plethron is approximately half an acre; note also how the House of David was viewed as an active force by the Roman Emperors in relationship to the War with the Jews.)

If James was somehow involved with the War with Rome, and if our speculation that the revolt in 6 A.D. involved Joseph of Solomon, then that revolt, plus the Coronation of Jesus, which was an inferred Insurrection, all involved the Seed of David and the Zealots, the most aggressive believers in the Apocalypse of Daniel, which was supposed to leave them victorious and the Romans defeated. This is the kind of a Strong Delusion caused by a faulty Understanding of Prophecy. This faulty Understanding caused a great expectation that led to a bloody and mistaken War with Rome, which, contrary to the Zealots’ Understanding of Daniel, they lost. This Delusion still lingers today in the Dispensationalism of the Scofield Bible.

In this light, Judas truly may have been a Hero. Giving up the Zealot dream in order to Fulfill some obscure Prophecies for Christ’s Secret Gospel must have been the hardest thing he ever had to do in his lifetime. It is unclear whether even Peter was able to do so. The record is ambiguous.

Jesus tried to shock Peter out his Daniel Delusion by actually calling him Satan, which must have hurt Peter to the core, but we are not sure if it really worked. On the night of the Betrayal, he chopped off the ear of the High Priest with a sword and then denied that he knew Jesus three times. (John 18:10, 15-18, 25-27.) Years later, he needed a Special Revelation

before he could even Preach to the Gentiles. (Acts 10:1-48.) And even then, he Betrayed this Revelation in Antioch, suffering a harsh Rebuke from the Apostle Paul:

“But when Peter was come to Antioch, I withstood him to the face, because he was to be Blamed. For before that Certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them of the Circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

“But when I saw that they walked not Uprightly according to the Truth of the Gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews.” (Galatians 2:11-14.)

Peter disappears from the New Testament history at this point, unless the letters in his name are counted. Perhaps he did repent after this Rebuke, for in 2 Peter, the writings of Paul are equated with Scripture. (2 Peter 3:15-16.)

Thus, the Apocalyptic Timetable of Daniel had its good and bad sides. On the good side, the Timetable was taken seriously by the Order of the Branch, which ensured that the Two Christs to Come came on time. There is a subtle hint of this in the New Testament, which is why the Gospel of Matthew begins with the birth of the Christ of David and the Gospel of Luke begins with the birth of the Christ of Aaron.

The fact that Luke tells us that their mothers were related and in close contact together during their pregnancies shows us how some of the people at the time were handling the great expectation of the End of the Aion. The relationship between Elizabeth and Mary strongly suggests they were both members of the Daughters of Aaron, since we are told that Elizabeth was. (Luke 1:5, 36.) The Daughters of Aaron may in fact have been created to produce the Chosen wombs for the Two Christs, which can be inferred in Elizabeth’s greeting to Mary:

“And it came to pass, that, when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Pneuma: and she spake out with a loud voice, and said, Blessed art thou among women, and Blessed is the Fruit of thy Womb. And whence is this to me, that the Mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And Blessed is she that believed: for there shall be a Performance of those things which were told her from the Lord.” (Luke 1:41-45.)

XIV THE TWO JOSEPHS

The Daughters of Aaron may have been created after the Return from Babylon under Ezra and Nehemiah. These men used their political power to purge all Gentile blood from the bloodline of Aaron. (Ezra 9-10; Nehemiah 13.) This is a crucial fact in light of the myriad human rationalizations regarding the bloodline of Mary. Many believers are smart enough to realize that the genealogies of Joseph in Matthew and Luke are of two different men, and thus foolishly assert that the genealogy in Luke is not of the man named Joseph as stated, but of Mary instead. However, such an assertion defies the common sense of the reading:

“And Jesse begat David the King; and David the King begat Solomon of her that had been the wife of Urijah [Bathsheba]...And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.” (Matthew 1:6, 16.)

“And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli....which was the son of Nathan, which was the son of David, which was the son of Jesse.” (Luke 3:23, 31b-32a.)

Although Mary is named in Matthew’s genealogy as the wife of Joseph, she is not mentioned at all in Luke’s, the one that is supposed to be her genealogy! How can such an assertion be held in good conscience? Many have tried. One of the most specious arguments

supporting this assertion is in the Scofield Bible, which makes one false assumption after another:

“In Matthew, where unquestionably we have the genealogy of Joseph, we are told (1.16) that Joseph was the son of Jacob. In what sense, then, could he be called in Luke ‘the son of Heli’? He could not be by natural generation the son of both Jacob and Heli. But in Luke, it is not said that Heli begat Joseph, so that the natural explanation is that Joseph was the son-in-law of Heli, who was, like himself, a descendent of David. That he should in that case be called ‘son of Heli’ (‘son’ is not in the Greek, but rightly supplied by the translators) would be in accord with Jewish usage (cf. 1 Sam. 24.16). The conclusion is therefore inevitable that in Luke we have Mary’s genealogy; and that Joseph was ‘son of Heli’ because espoused to Heli’s daughter. The genealogy in Luke is Mary’s, whose father, Heli, was descended from David.” (Note to Luke 1:23 in The Scofield Reference Bible [NY: Oxford University Press, 1909, 1917]; emphasis added.)

This argument outrightly dismisses the obvious reading that two different Joseph’s are named. Scofield refuses to see this Truth. He was under the Delusion that since it was impossible for the genealogy in Luke to be the same genealogy of the Joseph in Matthew, it was, therefore, at least in his mind, impossible for it to have been for another man named Joseph. It is from this initial fallacy that all of the wrong conclusions come, especially the “inevitable” conclusion that it could only be the genealogy of Joseph’s father-in-law, to wit, the genealogy of Mary. The inevitability of fallacy is an unfortunate experience many serious students of the Bible must suffer. But not in this study. We will be honest about the evidence.

The Joseph in Matthew was from the Royal Line of Solomon, while the Joseph in Luke was from the nonroyal line of Nathan, the brother of Solomon from Bathsheba. (2 Samuel 5:14; 1 Chronicles 3:5.) They are two different men. To argue otherwise is Delusional. To argue that the plain meaning of a text must be outrightly dismissed and never even considered as a

possibility turns common sense on its head. Any argument opposed to common sense has a very heavy, almost impossible, burden of proof.

There is absolutely no evidence in the entire New Testament that Mary was from David. In fact, what evidence we do have suggests that Mary was from Aaron, since her cousin, Elizabeth was a member of the Daughters of Aaron. This evidence may be slight, but it is still enough to reject out of hand the unsupported speculation that Mary was from David. After all, it was impossible for Mary to have carried the necessary male “y” chromosome in her eggs, since it can only come from male sperm. Thus, even if Mary had been from the Bloodline of David, it was physically impossible for her to be the “Seed” of David, unless she was impregnated by it.

We can therefore have some confidence that Luke is accurate when he says that a man named Joseph, not Mary, had a father named Heli from the line of Nathan from David. And since Luke’s Joseph came from Nathan, it would be impossible for him to be the same Joseph from the line of Solomon in Matthew, the one betrothed to Mary. Only in total blindness could Scofield have dismissed this possibility.

We will therefore assume that one of these two Josephs must have been the True Human Father of Jesus. We feel safe to make this assumption since, contrary to common opinion, it is taken for granted in the Gospels that Jesus had a Human Father named Joseph (only Luke goes out of his way to downplay it):

“And his Father and his Mother marvelled at those things which were spoken of him.” (Luke 2:33.)

“And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem: and his Parents knew it not....And when they saw him, they were amazed: and his Mother said unto him, Son, why hast thou thus

dealt with us? behold, thy Father and I have sought thee sorrowing.” (Luke 2:43,48.)

“And Jesus himself began to be about thirty years of age, being (as was supposed) the Son of Joseph.” (Luke 3:23.)

“Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the Law, and the Prophets, did write, Jesus of Nazareth, the Son of Joseph.” (John 1:45.)

“And they said, Is not this Jesus, the Son of Joseph, whose father and mother we know? how is it then that he saith, I came down from Heaven?” (John 6:42.)

“Is this not the Tekton’s Son? is not his mother called Mary? and his brothers, James, and Joseph, and Simon, and Jude?” (Matthew 13:55.)

“Is not this the Tekton, the Son of Mary, the brother of James, and Joseph, and of Jude, and Simon? and are not his sisters here with us?” (Mark 6:3.)

“But now ye seek to kill me, a man that hath told you the Truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then they said to him, We be not born of Fornication; we have One Father, even God.” (John 8:40-41.)

These last two snide put-downs of Jesus imply a scandal involving his Mother. This should come, of course, as no surprise to those familiar with the family tree. The Bloodline was full of it: Tamar, a Canaanite, played the whore; Rahab, a Canaanite, was the madam of a whorehouse; Ruth, a Moabitess, attempted to seduce Boaz in his sleep; Bathsheba, a Hittite, seduced David with her nakedness, leading to Adultery and Murder. It would be hard to find a Bloodline more Human than this one.

If we further assume that King Talmai of Geshur, the grandfather of David’s son, Absalom, was a Rephaim, and that King Rehoboam, the son of Solomon, married Maachah, the daughter of Absalom, and through her begat King Abijah, then the Seed Royal also contained

Rephaim blood. (2 Samuel 3:3; 2 Chronicles 11:18-22.) According to Genesis 6, it was because of the violence of the Rephaim/Nephilim, the Seed of the Fallen Angels, the Sons of Elohim, that God punished the world with the Great Flood. In the Mythology of the Ancient Near East, the Rephaim were the source of the Divine Kingship of the Gentile nations, which numbered 70, after the number of the Sons of Elohim. (Genesis 10; Deuteronomy 32:8 [4QDeut; LXX]; cf. Genesis 6:1; Job 1:6; 2:1.)

Thus, if we count the two references from the Preaching of Paul that Jesus was made from the Seed of David, the six that state that he had a Human Father, the one about his Father being the Tekton, the one about him being the Son of Mary, and the one inferring that he had been born of Fornication, we have 11 clear references to Jesus having a Human Father! This does not even count the scores of times that Jesus is referred to as the Son of David, or as the Son of Man, which obviously implies a Human Father. You can't be a Son of Man without one.

We can now ask seriously: which of the two Josephs was the true Human Father of Jesus? And why must we choose between two of them? The Key to the Mystery comes in a quote from Isaiah that the Angel of YHWH gives to Joseph of Solomon in a Dream:

“Now all this was done, that it might be Fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a young woman shall be with child, and shall bring forth a Son, and they shall call his name Immanuel, which being interpreted is, God With us. Then Joseph being raised from sleep did as the Angel had bidden him, and took unto him his wife: and Knew her not till she had brought forth her Firstborn Son: and he Called his Name Jesus.” (Matthew 1:22-23; note the inference that Mary had more Children from the fact that Jesus is said to have been her Firstborn Son; their names are listed at Matthew 13:55.)

What was it about this verse from Isaiah that made Joseph immediately marry Mary and adopt Jesus as his own Son after he awoke?