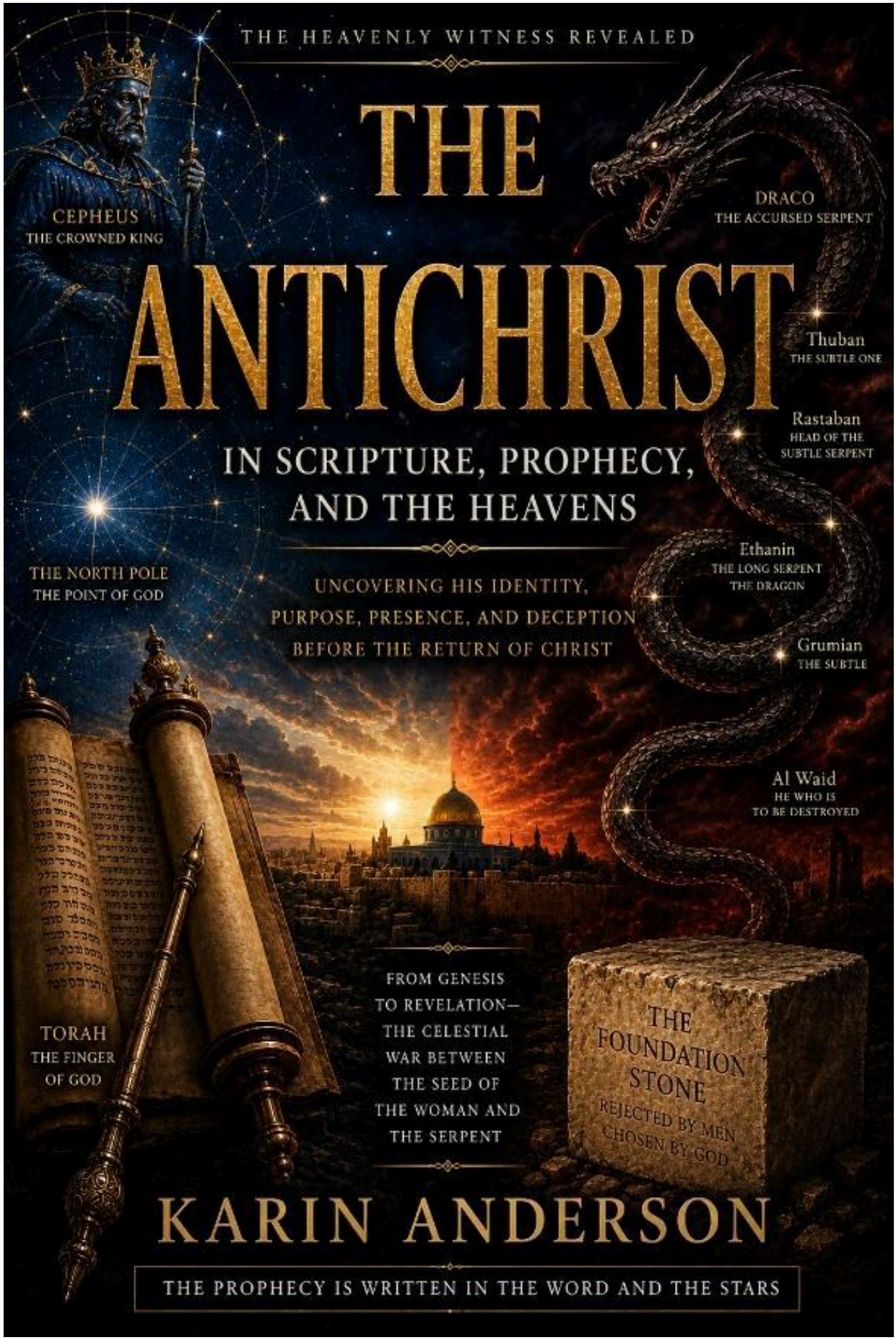

THE HEAVENLY WITNESS REVEALED
THE
ANTICHRIST
IN SCRIPTURE, PROPHECY, AND THE HEAVENS
UNCOVERING HIS IDENTITY, PURPOSE, PRESENCE, AND DECEPTION BEFORE THE RETURN OF CHRIST
CEPHEUS
THE CROWNED KING
DRACO
THE ACCURSED SERPENT
Thuban
THE SUBTLE ONE
Rastaban
HEAD OF THE SUBTLE SERPENT
Ethanin
THE LONG SERPENT
THE DRAGON
Grumian
THE SUBTLE
Al Waid
HE WHO IS TO BE DESTROYED
THE NORTH POLE
THE POINT OF GOD
TORAH
THE FINGER OF GOD
FROM GENESIS TO REVELATION— THE CELESTIAL WAR BETWEEN THE SEED OF THE WOMAN AND THE SERPENT
THE FOUNDATION STONE
REJECTED BY MEN
CHOSEN BY GOD
KARIN ANDERSON
THE PROPHECY IS WRITTEN IN THE WORD AND THE STARS

THE ANTICHRIST

Unveiling the Son of Perdition
In Scripture, Prophecy,

THE MAN OF SIN

AN EPIGRAPH

"LET NO MAN DECEIVE YOU BY ANY MEANS: FOR THAT DAY SHALL NOT COME,

EXCEPT THERE COME A FALLING AWAY FIRST,

AND THAT MAN OF SIN BE REVEALED, THE SON OF PERDITION."

— 2 THESSALONIANS 2:3 (KJV)</DIV>

Karin Anderson

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PREFACE

This book is not an attempt to inspire fear, but to encourage discernment.

For centuries the identity of the Antichrist has remained one of the greatest mysteries of biblical prophecy. Kings, emperors, popes, politicians, and dictators have all been proposed as candidates. Yet Scripture declares that the mystery would remain hidden until the appointed time.

The pages that follow examine the prophetic testimony of the Old and New Testaments alongside the Dead Sea Scrolls, Second Temple Judaism, ancient historical sources, and the symbolic language of biblical prophecy. Rather than following popular speculation, this work seeks to allow Scripture to interpret Scripture.

The greatest deception foretold in the Bible will not be recognized by worldly wisdom alone, but by those who search the Word of God with humility and diligence.

"Who hath ears to hear, let him hear."
— Matthew 11:15 (KJV)

Many of us have wondered who we are, why we are here and what is the purpose of life. This work attempts to answer these questions while focusing on the figure of the Antichrist through the lens of Scripture.

. **The Focus of This Book**

Four central questions:

1. What is the Antichrist?
2. Why does the Antichrist matter?
3. Where is the Antichrist now?
4. Who is the Antichrist?
5. When does the Antichrist begin?
6. How does the Antichrist carry out his deception?

Each chapter examines these questions by comparing Scripture with related prophetic and historical sources.

Literal interpretations of Hebrew and Greek words in the Bible are used to define important points. Confirmation of these ideas is drawn from the heavens themselves.

The Heavenly Witness

Before the Scriptures were written, God had not left humanity without revelation. Paul teaches that God's eternal power and divine nature are revealed through creation (Romans 1:19–20). He also quotes Psalm 19 to show that the heavens proclaim God's

message to all the earth (Romans 10:17–18; Psalm 19:1–6). Scripture therefore presents two complementary witnesses: creation and the written Word.

Psalm 19 is divided into two parts. The first reveals God through the heavens; the second through His written Law, moving from **El**, the Creator, to **Jehovah**, the covenant God.

The oldest biblical books assume that the constellations were already known. Job refers to Orion, the Pleiades, the Bear, and Mazzaroth (Job 9:9; 38:31–32), while Isaiah, Amos, and the Psalms declare that God created the stars, calls them by name, and governs their courses.

Throughout this book, the testimony of the heavens is examined alongside Scripture. The constellations are not presented as a source of doctrine independent of the Bible, but as part of the created order that reflects and illustrates the same redemptive message revealed more fully in God's written Word.

INTRODUCTION

The Creation Story

Genesis begins simply: **"In the beginning God created..."** Yet the Hebrew word translated **created** has also been associated with the idea of **splitting wood**. The story of creation exists not only in written text but also in the heavens themselves. The heavenly Temple contained the glory of God, while the poles of the heavens formed the framework of His celestial tent upon which both the laws of the universe and the laws of Scripture were symbolically suspended.



Bullinger identifies **Cepheus** as the **Crowned King**. He notes that the name **Cepheus** is derived from Hebrew, meaning **"the Branch,"** while an ancient Ethiopian name, **Hyk**, means **"King."**

The principal stars continue this royal theme. **Al Deramin** means **"coming quickly," Al Phirk** means **"the Redeemer,"** and **Al Rai** means **"the One who bruises"** or **"breaks."**

Taken together, these names portray the promised Messianic King—the Branch, the Redeemer, and the One who crushes the serpent. Bullinger connects Cepheus with the coming King of Israel, who will fulfill God's covenant promises and reign as **"King of kings and Lord of lords."**

A Pointing Finger

If a line is drawn between the two outer stars of the Big Dipper and extended northward, it points directly to Polaris, the present pole star. Astronomers have long described this alignment as a **pointing finger**. For centuries that imaginary finger has guided sailors, travelers, and scouts in finding true north. During a recent planisphere presentation, the projected line appeared as though an enormous finger stretched across the heavens toward Polaris.

More than a useful navigational aid, it illustrated a profound idea. It demonstrated the point established by God Himself. Everything in the heavens revolves around this fixed point, making it not only the center of celestial motion but also a symbol of divine order. The image recalls Michelangelo's portrayal of God's outstretched hand reaching toward humanity. Mankind, having lost its direction, is invited once again to see the point.

The Law of the Torah

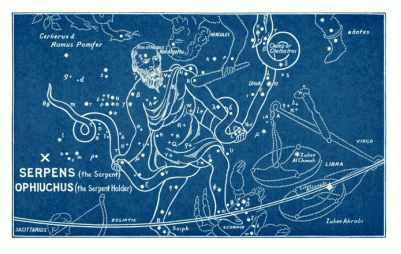
The Hebrew word **Torah** means **law**, yet it also means, “aim a finger as if to point”, much like an extended finger indicating the proper path. The Torah scroll itself resembles a **Tree of Life**, consisting of two wooden rollers with a pointer attached to the right-hand roller and a crown placed above it. Above this heavenly pole sits the constellation **Cepheus**, crowned as a king. As the earth turns around these celestial poles, history unfolds.

THE OTHER POLE



Draco appears as a serpent beneath the feet of Sagittarius and bears the name **Her-fent**, meaning **"the serpent accursed."**
The constellation's brightest star, **Thuban**, means **"the subtle one."** Once the Pole Star, it symbolizes the serpent's influence over the world. Other principal stars reinforce the same theme: **Rastaban** means **"the head of the subtle serpent,"** while its Arabic name, **Al Waid**, means **"he who is to be destroyed." Ethanin** means **"the long serpent"** or **"dragon."** Additional star names include **Grumian** ("the subtle"), **Giansar** ("the punished enemy"), **Al Dib** ("the reptile"), **El Athik** ("the deceitful"), and **El Asieh** ("the bowed down").
Taken together, the names consistently portray the serpent as subtle, deceptive, accursed, defeated, and destined for judgment. Bullinger concluded that Draco's stars agree with the biblical testimony concerning the promised Seed of the woman, who would suffer the bruising of His heel yet ultimately crush the serpent's head (Genesis 3:15).

The ancients understood these poles as representing the wood of the first tree, split into two during the course of this age. Thus, the Tree of Life itself becomes a divided tree whose meaning is revealed through time. The same story recorded in the first five books of Moses is also written among the stars. Israel reads the Torah according to the yearly calendar, while the heavens reveal the same divine plan across millennia, where **"one day is as a thousand years."** Humanity has largely failed to recognize this message. Recognition must come first; connection follows afterward.



Serpens and Ophiuchus: The Heavenly Conflict

Serpens portrays the serpent struggling against **Ophiuchus**, the Serpent Holder (*Serpentarius*), who firmly grasps the serpent with both hands while crushing the heart of the scorpion, represented by the brilliant red star **Antares**. According to Bullinger's *Witness of the Stars*, this constellation illustrates the biblical struggle for dominion. The serpent reaches toward the Crown, symbolizing kingship and authority, yet never possesses it. As Satan deceived the first Adam, so he opposes the Second Adam, the Messiah, who ultimately fulfills Genesis 3:15 by crushing the serpent beneath His feet. The principal stars reinforce this symbolism: **Unuk** ("Encompassing"), **Alyah** ("The Accursed"), **Cheleb** ("The Serpent Enfolding"), and **Ras al Hagus** ("The Head of Him Who Holds"). Ancient traditions, including the Zodiac of Dendera, likewise portray a victorious ruler overcoming the serpent. Greek mythology later identified Ophiuchus with Asclepius, the god of healing, preserving an echo of the older belief that the promised Deliverer would conquer the serpent and bring healing to mankind.

Rather than viewing the Antichrist only as a future political leader, this study presents him as a theological counterpart—a counterfeit reflection of Christ Himself.

Throughout biblical and extra-biblical texts, a consistent pattern emerges, truth is mirrored by deception, righteousness by wickedness, and light by darkness. From the earliest narratives to the writings found among the Dead Sea Scrolls, history unfolds as a conflict between two opposing kingdoms.

This book brings together these themes into a unified framework. It traces the origin, purpose, identity, and method of the Antichrist while examining the deeper structures behind prophecy, sacred space, and hidden things.

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(To be completed as the manuscript develops.)

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Chapter 1

What is an Antichrist?

The Antichrist as the Opposite of Christ

One of the most important ways to understand the Antichrist in biblical theology is not merely as an evil political ruler, but as the counterfeit opposite of Christ. The very term "antichrist" comes from the Greek *antichristos*, which can mean both "against Christ" and "in place of Christ." The Antichrist therefore opposes Christ by attempting to imitate Him, replacing the true Messiah with a false one.

Christ and Antichrist: A Mirror Image

Throughout Scripture, God's adversaries often imitate His work. Just as Moses faced magicians who copied his signs, and just as false prophets mimicked true prophets, the Antichrist represents the ultimate counterfeit of Jesus Christ.

Christ	Antichrist
Son of God	Son of Perdition
Truth	Deception
Humility	Pride
Servant King	Self-exalting ruler
Gives life	Brings death

Leads people to God	Leads people away from God
Sacrifices Himself for others	Sacrifices others for himself
Sealed by the Father	Marked by the Beast
Receives worship legitimately	Demands worship illegitimately
Builds the Kingdom of God	Establishes a counterfeit kingdom

Paul describes the Antichrist figure as the "man of sin" and "son of perdition" in 2 Thessalonians 2:3–4, one who exalts himself above all that is called God.

MELCHIZEDEK AS THE OPPOSITE OF MELKI-RESHA IN THE VISION OF AMRAM

Melchizedek	Melki-Resha
King of Righteousness	King of Wickedness
Light	Darkness
Truth	Deception
Holy Priest	Evil Ruler
Liberation	Bondage
God's Dominion	Dominion of Belial

The names themselves establish a cosmic conflict.

The Vision of Amram: A Detailed Summary

The *Vision of Amram* (4Q543–547) is one of the most important apocalyptic works discovered among the Dead Sea Scrolls. Written in Aramaic, it presents the final testament of Amram, the father of Moses, Aaron, and Miriam. As Amram approaches death, he recounts a remarkable vision which begins when Amram relates that he saw heavenly Watchers in a dream-vision. Two mighty supernatural beings stood before him and ask Amram which of them he will choose to follow.

Amram first looks upon the ruler of darkness. His appearance is terrifying and serpent-like, described as resembling a viper. His garments are dark and many-colored, emphasizing his association with deception, fear, and the dominion of darkness. When Amram asks his identity, he is told that this Watcher bears three names: **Belial**, **Prince of Darkness**, and **Melki-Resha** ("King of Wickedness"). He rules over darkness, and all his ways and works belong to darkness.

Amram then beholds the opposing ruler. Unlike the first, this heavenly figure is associated with light, righteousness, and divine authority bearing three names, **Melchizedek**, **Michael**, and the **Prince (or King) of Light**. He declares that he rules over all light, standing as the direct counterpart to Belial's dominion over darkness.

The vision establishes profound dualism. Humanity stands between two kingdoms, each governed by a heavenly prince.

The Book of Revelation depicts war in heaven between Michael and the Dragon. The Dragon, identified as the ancient serpent, exercises authority over the Beast, while Michael defeats him and casts him from heaven. Likewise, Paul describes the coming

"man of sin" as the final embodiment of rebellion, standing in opposition to Christ. Although the Vision of Amram predates Christianity by more than a century, it establishes the same cosmic pattern of two opposing kingdoms led by two opposing rulers.

THE CONNECTION
This principle may be present from the very beginning of Scripture. In Genesis, God declares:

"Let us make man in our image, after our likeness."
The word Elohim can refer not only to God Himself but, in certain contexts, to the divine council that stands in His presence. Throughout the Old Testament we find God surrounded by heavenly beings, the sons of God, and the angelic host.

If humanity is created according to a heavenly pattern, then earthly persons may correspond to heavenly realities that precede them. This possibility is strengthened by other passages. Jesus taught that the little ones have angels who continually behold the face of the Father in heaven. Likewise, when Peter was miraculously released from prison, those who heard his voice exclaimed:

"It is his angel."

Their response reveals a early Christian belief that a heavenly representative could appear in a form recognizable as the earthly person.

Taken together, these passages suggest a correspondence between heaven and earth. The earth reflects the heavenly, and the visible reflects the invisible. If this principle applies to humanity generally, should it not apply supremely to Christ? If the Son of God became a man, then according to the pattern established in Genesis He too would appear as the earthly manifestation of a heavenly reality.

The question therefore becomes: in whose image did He come?

The Book of Hebrews answers by connecting Christ with Melchizedek. Christ arises "**after the similitude of Melchizedek,"** while Melchizedek is **"made like unto the Son of God."** The relationship is reciprocal, suggesting a shared heavenly pattern.

Melchizedek represents a **heavenly and earthly priesthood** and was also the priest of Salem meaning Jerusalem Hebrews 9, mentions the cherubim in the Most Holy Place…**the cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly**." Paul was hinting that Melchizedek is one of the two Cherubim

THE OTHER CHERIBUM

The King of Tyre and the Prince of Tyre. The prophecy presents both the prince of Tyre and the king of Tyre, revealing the relationship between the earthly ruler and the spiritual power behind him.

The prince of Tyre is a man who exalts himself and claims divine authority: "Because thine heart is lifted up, and thou hast said, **I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God...**" (Ezekiel 28:2)

The prince of Tyre is the Antichrist, a human ruler who becomes the vessel through whom Satan manifests his power. When Satan is cast down from heaven, the dragon is cast to the earth and takes possession of this man. The dragon who was cast down now becomes manifest in the flesh through the prince of Tyre. Thus, the Antichrist becomes the root of the viper, the seed of Satan, and Satan incarnate in human form. Yet despite this supernatural empowerment, God repeatedly reminds him: "Yet thou art a man, and not God." (Ezekiel 28:2)

The reason for this emphasis is that, although Satan dwells within him and exercises his authority through him, the Antichrist remains a human being. He is not God, but a man through whom Satan works. Behind the prince stands the king of Tyre, who is not merely a human king but Satan himself. This is evident because the prophecy says: "**Thou hast been in Eden the garden of God...**" (Ezekiel 28:13) and **"Thou art the anointed cherub that covereth...**" (Ezekiel 28:14) These descriptions cannot apply to an ordinary man.
The King of Tyre therefore represents Satan, while the prince of Tyre represents the earthly ruler through whom Satan incarnates his authority.

The relationship is like that of a throne and the one who sits upon it. The prince is the visible ruler; the king is the invisible power behind him. The prince claims to be God on earth, but the king of Tyre is the spiritual being inspiring that claim. Thus, the Antichrist becomes the earthly manifestation of Satan's rebellion following Satan's expulsion from heaven.

This contrast shows two different paths: one that leads to **fall through pride**, and one that remains **connected to God's presence forever**

Paul's Composite Quotation and the Prophetic Stone

In Romans 9:33, Paul unites Isaiah 28:16 and Isaiah 8:14 into one prophetic vision: "Behold, I lay in Zion a stumbling stone and rock of offence: and whosoever **believeth on him** shall not be ashamed."
Paul applies this to Yeshua (Jesus)—the one who embodies the divine Name. The stone laid in Zion is the Foundation Stone, revealed in human form.

Masoretic vs. Septuagint: Different Texts, Same Truth

The Masoretic Text says, "he that believes shall not make haste." The Septuagint renders it, "he that believes on him shall not be ashamed." Paul uses the Septuagint, emphasizing personal belief in the one who bears the Name—YHVH made manifest. The New Testament repeatedly affirms that Yeshua comes "in the name of the Lord."

Zoharic Mysticism: YHVH as Vertical

The Zohar describes the Foundation Stone—Even haShetiyah—as the center of creation, cast into the abyss beneath the throne of God. On this stone, the Name of God was inscribed. Mystics understood YHVH vertically as the form of a man: Yod (head), Heh (breath), Vav (spine), Heh (feet/kingdom).



Adding Shin (ש), the flame-letter or the holy Spirit , transforms the divine name into Yeshua (יהשוה), the soul-body of the Messiah, fire within the stone.

This is not a message of Trinity. It simply means the name of God-Yahweh added to the name of the Holy Spirt-Shin is the name of Y'shua the one we've called Jesus.

The Messiah as the Embodied Name

To "come in the name of YHVH" is not merely to carry a title, it is to be the divine name in flesh.

Deuteronomy 32:3–4 (KJV)
Because I will publish the name of the LORD:
ascribe ye greatness unto our God.
He is the Rock, his work is perfect:
for all his ways are judgment:
a God of truth and without iniquity,
just and right is he.

The Name of the LORD

According to mystical traditions, the divine name YHVH vertically arranged mirrors the structure of a human being and the universe.

Zohar Quotes on Light, Stone, and Yod

- Genesis 1:3 ("Let there be light") to the emergence of the divine seed—Yod—within the Foundation Stone. Zoharic texts describe this Yod as the seed and crown, the primal spark of creation, embedded in the stone that anchors all existence. From this divine point, light, Torah, and soul all emerge.
  - "the spark of the Supreme Light shall enter human form. This is the Foundation Stone, the Living Word, the visible axis between heaven and earth."

The Beginning — John 1:1–5

Whenever you see LORD in capitol letters it is YHVH

Isaiah 1:10 (KJV)
"Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah."
Jeremiah 2:4 (KJV)
"Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel:"

John was speaking of Genesis

In the beginning was the Word, and the Word was with God, and the Word was God.
The same was in the beginning with God.
All things were made by him; and without him was not anything made that was made.
In him was life; and the life was the light of men.
And the light shineth in darkness; and the darkness comprehended it not.

The Beginning — Genesis 1:1–3

Genesis 1:1–4 (KJV)
In the beginning God created the heaven and the earth.
And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light.

Genesis 1:4
And God saw the light, that it was good: and God divided the light from the darkness.

This was when the rock split. The other portion was in the abyss along with the shadow of the light the sone of darkness.
- "When the Holy One… created the world, He threw one precious stone… It fell down to the abyss, where one edge was stuck, and the other edge… was up… a point standing in the middle of the universe, from which the world spread in all directions." [zohar.com]
- "He threw one stone… and sank it into the abyss. One head of this stone is in the depth of the abyss, and the other head is high above… the middle point from which the world spread." [dailyzohar.com]

- "He detached one precious stone... and plunged it into the abyss; one end remained fastened therein, while the other stood out above. Out of the latter the world started..." [jhom.com]
- "They dig in that dark abyss... and they all mix together — lights, darknesses, and water." [zohar.com]

The Antichrist Shadow
Gnostic "Origin of the World"

• a product resembling the primeval light.
• shadow is posterior to the first product. It was (in) the abyss that it (shadow) appeared

How well it suits all men, on the subject of chaos, to say that it is a kind of darkness! But in fact, it comes from a shadow, which has been called by the name "darkness". And the shadow comes from a product that has existed since the beginning. It is, moreover, clear that it existed before chaos came into being, and that the latter is posterior to the first product.
Let us therefore concern ourselves with the facts of the matter; and furthermore, with the first product, from which chaos was projected. And in this way the truth will be clearly demonstrated. **Then shadow perceived there was something mightier than it, and felt envy... Like a shadow, it came into existence in a vast watery substance**. Then the bile that had come into being out of the shadow was thrown into a part of chaos."

The shadow was the Antichrist.

Chapter 2

Where Is the Antichrist Now?

The Temple Pattern

Paul describes the Antichrist in language that echoes both rebellion and imitation:

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so **that he as God sitteth in the temple of God,** shewing himself that he is God." — 2 Thessalonians 2:4 In the Greek Old Testament (the Septuagint), *naos* is used repeatedly for:
• The Holy Place and Most Holy Place of the Tabernacle

Distinction Between Naos and Hieron

The New Testament uses a different word for temple:

Greek Word | Meaning
Hieron (ἱερόν) | The entire temple complex, including courts and buildings

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Daniel's Prophecy

Daniel expands this picture:

“And he shall plant the **tabernacles** of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.”
— Daniel 11:45

The phrase בְּהַר־צְבִי־קֹדֶשׁ (behar-tsevi-qodesh) means "in/on the beautiful holy mountain."

Hebrew prepositions are flexible. They can indicate:
• on
• in
• at
• within the region of

Thus, the text does not necessarily require occupation of the Temple Mount itself. The location of the Tabernacle is on a hillock right across a wadi from the Temple Mount.

The Warning of Jesus

The clearest warning comes directly from Jesus Christ:

“Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.”
— Matthew 24:23

He continues:

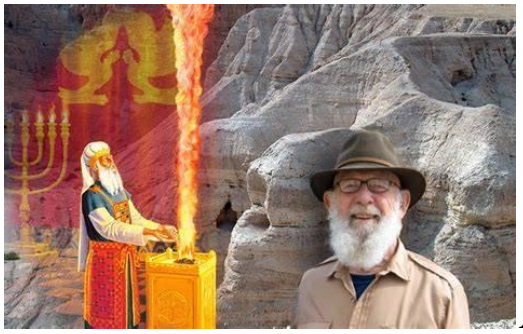
“For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.”
— Matthew 24:24



The Copper Scroll and the Hidden Priest

The Copper Scroll is unique among the Dead Sea Scrolls because it functions primarily as an inventory of concealed deposits. Rather than containing theological instruction, it

records numerous locations where gold, silver, sacred vessels, and other valuable objects were hidden. The most important is the Tabernacle of Moses and all the articles.

**A Lifetime Dedicated to the Copper Scroll**

Few modern researchers devoted themselves completely to the mysteries of the Copper Scroll as Vendyl Jones. For more than three decades he searched the Judean wilderness, convinced that the Copper Scroll preserved genuine directions to the location of the tabernacle and sacred Temple treasures hidden before the destruction of Jerusalem.

Following the Copper Scroll

Vendyl explained that the Copper Scroll described a north-south line running along the road to Succachiah together with an east-west marker formed by a wadi. Where these two lines intersected, he believed the hidden cave could be found.

Jones concluded that a north-south line was the words “on the road to Succaciah, the ancient name for the area of Qumran described in the Copper Scroll Next a Wadi was mentioned this intersected an east-west marking the exact location of the cave. The cave, was also distinguished by having two entrances.

Vendy found the exact location.His investigations eventually brought him to what became known as the **Cave of the Column**, a cave distinguished by two entrances that closely matched the physical description suggested by the scroll.

**The Copper Scroll Locationt**

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mentioned this intersected an east-west marking the exact location of the cave. The cave, was also distinguished by having two entrances. Vendy found the exact location.

closely matched the physical description preserved in the scroll, convincing him that it represented one of the strongest archaeological candidates for the concealed sanctuary. Before attending one of Vendyl's excavations, I had read one of his newsletters describing an unusual insight he believed he had received while studying the Copper Scroll. He explained that he felt impressed to draw an "X" across the Copper Scroll and examine the Hebrew letters where the lines intersected, the inscription indicated that the entrance to the cave would contain the **Ketoret**, the sacred Temple incense.

The 1992 excavation uncovered a rock-cut silo containing hundreds of pounds of reddish powdered material. Laboratory analyses reportedly identified the material as an exceptionally refined blend consistent with 11 ingredients of the Temple incense. One other ingredient would have evaporated, and one was unknown. Nearby were deposits identified as Karsina lye and Sodom salt, both traditionally associated with preparation of the Ketoret.

Vendyl regarded these discoveries as powerful confirmation that the correct cave had finally been located. Rabbi Shlomo Goren, former Ashkenazi Chief Rabbi of Israel, commended the work, and the recovered material was later transferred to the Temple Institute for further examination.

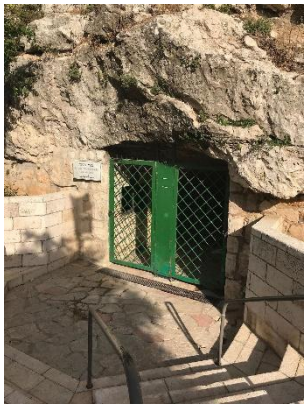
My Participation

I was privileged to participate in one of Vendyl Jones' excavations. At the time I could not have imagined how profoundly that experience would influence my understanding of Scripture, the Copper Scroll, and the traditions surrounding the Tabernacle. I was selected by CNN to be interviewed about this discovery along with my husband.

The Tunnel and the Cave Connection

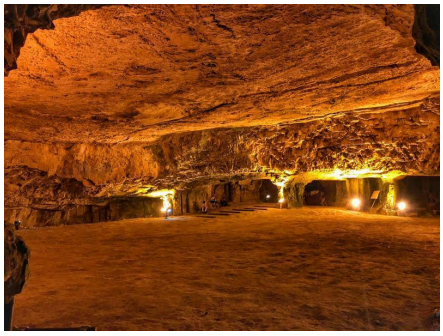
Jeremiah's Cave and the Underground Water System

Jeremiah's tradition, the underground water system, and the Cave of the Column all pointed toward the same concealed location.



The Tunnel and the Cave Connection

An important element supporting Jones's conclusion was the existence of an ancient underground water system. Part of this subterranean passage can still be visited near Damascus Gate in Jerusalem, where it is traditionally associated with King Zedekiah's attempted escape during the Babylonian siege of 586 BC. The passage is connected with **Zedekiah's Cave**, also known as **Solomon's Quarries**, a vast underground limestone quarry extending beneath the northern part of the Old City toward the Temple Mount. According to Jewish tradition, King Zedekiah fled through this underground passage before being captured near Jericho (2 Kings 25:4–7; Jeremiah 3



Vendyl Jones discovered the continuation of the ancient underground tunnel. During one expedition, he led a group of journalists through approximately nineteen miles of this subterranean route, which eventually emerged near the Dead Sea. Along the way, he pointed out , that this tunnel also branched out to the cave of the column

To Vendyl, this described actual locations rather

This was strengthened by traditions preserved in 2 Maccabees, where the prophet Jeremiah is said to have hidden sacred Temple objects in a cave while traveling toward Mount Nebo. Jones believed this account and the Copper Scroll pointed to the same location.

Another important witness to the tradition of concealed Temple treasures is the work commonly known as **Massekhet Kelim** ("Tractate of the Vessels"), preserved in the

later compilation *Emek HaMelek* ("Valley of the King"). Although not part of the biblical canon or the Mishnah, the text preserves an ancient tradition concerning Jeremiah hiding of the sacred vessels before the destruction of the First Temple.

📖 Mishnah 1 — The Record

The vessels of the Temple and of the Holy of Holies, made by Solomon, were written upon a **copper tablet** by Shimur the Levite and his companions, and were hidden from the Chaldeans

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Mishnah 12 (prophetic theme — vessels revealed)

"...and in the end of days the hidden vessels shall be revealed, which were concealed by Shimmur, Heleq, and Shamsiel.
And the rivers shall be joined, the Euphrates and the Gihon shall flow together,
and by them the hidden things shall be made known.
And the vessels shall come forth from their places,
and they shall be restored for service as in former times, in the days of the Messiah."

Hebrew Phrase

4. ירדו מים (yerdu mayim)
   "ומים ירדו..."
   "and waters will descend..."

Vendyl Jones and the Hidden Water Tunnel

During one expedition, he led a group of journalists through approximately nineteen miles of the subterranean passage, which eventually emerged near the Dead Sea. Along the route, he identified sections that archaeologists recognized as an ancient water channel, pointed out places where earthquakes had collapsed portions of the tunnel leading toward the Temple, and explained how its original course could still be traced in the direction of the cave. He further proposed that the system originally drew water from the subterranean spring beneath the Foundation Stone, with the Gihon Spring later becoming integrated into the network through subsequent construction joining the Euphrates and the river of Gihon.

Jones included photographs of this location in his book *Door of Hope*, illustrating the point where the tunnel was projected to continue before being sealed by collapse.

We now shift from the themes of the **Covenant of Death** and the **Son of Perdition** to the mysteries surrounding the **Copper Scroll** and the **Zadokite tradition**.

The Zadokite Priesthood and the Hidden Place

A central point of the Copper Scroll is that the cave location was also a tomb for the the High Priest of Isreal. Jones identified this as **Zadok**, whose name and priestly lineage occupy a prominent place in the history of Israel's Temple worship.

Who Was Zadok?

Zadok first appears during the reign of King David as a faithful priest who remained loyal while others turned aside. His steadfastness continued into the reign of Solomon, when he was appointed high priest in place of Abiathar, fulfilling the divine judgment pronounced upon the house of Eli (1 Kings 2:35).
From that time forward, the descendants of Zadok became the only legitimate priesthood for Temple service. Throughout the Old Testament they are portrayed as those who remained loyal to the covenant when others departed from it.
The prophet Ezekiel gives them a unique distinction to be continued when the future Temple is set up.
"But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me."
— Ezekiel 44:15 (KJV)
Accordingly, the sons of Zadok became identified with several enduring themes:

- Faithfulness to God's covenant,
- Legitimate priestly authority,
- Temple ministry,
- Righteousness before God,
- Divine election for sacred service.

Among the Dead Sea Scrolls, the expression **"Sons of Zadok"** likewise appears as a designation the leaders of the Qumran community.

The Covenant with Death and the Hidden Place

1. The Covenant with Death

Isaiah describes leadership that believes it has secured itself through deception rather than faith. "We have made a covenant with death, and with hell are we at agreement... we have made lies our refuge, and under falsehood have we hid ourselves." — Isaiah 28:15 (KJV) Yet Isaiah immediately announces God's judgment. "And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." — Isaiah 28:18 (KJV) The refuge built upon falsehood cannot endure when God's judgment arrives.

2. The Hidden Counsel

Isaiah continues by exposing those who believe their plans are concealed from God. "Woe unto them that seek deep to hide their counsel from the LORD... and they say, Who seeth us? and who knoweth us?" — Isaiah 29:15 (KJV) The progression is deliberate: A covenant with death is made (Isaiah 28:15). Lies become a refuge. Secret counsel is hidden from God (Isaiah 29:15). God exposes and judges the conspiracy.

3. The Righteous One and the Zadokite Theme

Isaiah then contrasts the conspirators with "the just." "For the terrible one is brought to nought... and all that watch for iniquity are cut off: That make a man an offender for a word... **and turn aside the just for a thing of nought**." — Isaiah 29:20–21 (KJV) The Hebrew word translated **"the just" is tsaddiq (צַדִּיק), meaning "the righteous." It shares the same Hebrew root (צדק) as the priestly name Zadok (צָדוֹק).**

This linguistic relationship provides the theological background for understanding the faithful Zadokite priests Body in the Tabernacle location has been replaced by a thing of naught**, THE ANTICHRIST**.

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4. The Foundation Stone in Zion

Against the false refuge, God establishes His own foundation. "Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." — Isaiah 28:16 (KJV) The Theosophical Dictionary points out that the unusual use of the Hebrew **verb yāsad (יָסַד) means "to found," "to establish," or "to lay a foundation**."

The meaning is to fix or seat themselves close together or sit in the conclave which closely parallels to the first verb. not, forbear.

Only seen in the following verses

• Ps 2: 2, Ps 31:13 “The kings (rulers) of the earth set themselves and the rulers take counsel together against the lord his anointed”

• Zech 11: 12-13 And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.

5. The Thirty Pieces of Silver

Q. When did the rulers of Israel “covenant with death”?

A, They covenanted with Judas, when Satan (the death angel) had entered him. Also, “take counsel together against the lord his anointed for thirty pieces of silver” relates to Judas.

After Satan entered Judas, the betrayal set in motion the death of the Messiah. Thus, the covenant of life represented by the righteous priesthood is exchanged for a covenant with death.

This tells us that the body is Judas the false god in the hiding place

6. The Overflowing Waters

"The hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." — Isaiah 28:17 (KJV) The sequence is straightforward: Covenant with death. Refuge of lies. Hidden counsel. Overflowing waters. Judgment.

7. The Desert and the Secret Place

Jesus warned His disciples: "If they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not." — Matthew 24:26 (KJV) Isaiah likewise speaks of one cast from his grave: "But thou art cast out of thy grave like an abominable branch." — Isaiah 14:19 (KJV) The final deception is associated with a hidden place in the wilderness rather than the open manifestation of the true Messiah.



Taurus—For Joseph

Taurus was the constellation assigned to Joseph. Moses blessed Joseph, saying: "His glory is like the firstling of his **bullock, and his horns** are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." — Deuteronomy 33:17 (KJV)

This blessing looks forward to the future gathering of the tribes of Israel. The Law also connects an ox with thirty pieces of silver: "If the ox shall push a manservant or a maidservant; he shall give unto their **master thirty shekels of silver."** — Exodus 21:32 (KJV) One of Taurus's brightest stars is El Nath, meaning "the Wounded" or "the Slain One." This star is shared with Auriga, the Good Shepherd.

In this symbolic picture, the ox pushes the Shepherd, pointing to His rejection and death. Zechariah foretold the rejection of the Shepherd: "Feed the flock of the slaughter." — Zechariah 11:4 (KJV) When the Shepherd asked for His wages, "**So they weighed for my price thirty pieces of silver.**" — Zechariah 11:12 (KJV) The Lord replied, "Cast it unto the potter: a goodly price that I was prised at of them." — Zechariah 11:13 (KJV) The Gospel identifies this prophecy with Judas Iscariot, who betrayed Jesus for thirty pieces of silver before throwing the money into the Temple, where it was used to buy the potter's field (Matthew 26:15; 27:3–10). Jewish tradition

associates the Hebrew letter **Vav (ו) with Taurus. Vav means "nail" or "peg."** the nail points to the crucifixion, linking Taurus with the wounded Shepherd.

Tribes Return

This blessing looks forward to the future gathering of the tribes of Israel. The Pleiades mean "the congregation of the Judge," and the Hyades mean "the congregated ones."

Rulership

The remaining stars continue the message. Aldebaran means "the Leader" or "Governor," while Ancient names for the constellation emphasize rulership: the Hebrew Shur means "coming" or "ruling," while Reem signifies strength, exaltation, and preeminence.

Taurus is seen rising from the watery region of the heavens where the sea monster is located, forming a symbolic parallel with John's vision. A represent figure of the Antichrist who will rise out of the Dead Sea

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea." Revelation 13:1 (KJV)

Ezekiel 47 begins the vision of the river flowing from the future Temple described in Ezekiel 40–48. The prophet sees:

- Water flowing from beneath the threshold of the Temple.
- The stream emerging from the south side of the altar.
- The river flowing eastward toward the Jordan Valley and ultimately to the Dead Sea (Ezekiel 47:8).
- As the water increases in depth, it transforms the barren land into fertile ground and heals the waters of the Dead Sea (Ezekiel 47:8–12).

Related Passages

This prophetic river is closely connected with several other biblical passages:

- **Zechariah 14:8** — Living waters flow from Jerusalem to both the eastern and western seas.
- **Joel 3:18** — "A fountain shall come forth of the house of the LORD."
- **Psalm 46:4** — "There is a river, the streams whereof shall make glad the city of God."
- **Revelation 22:1–2** — The river of the water of life proceeds from the throne of God and of the Lamb.

The abominable branch will be cast out and rise out of the Dead Sea alive.

"But thou art cast out of thy grave like an abominable branch" Isaiah 14:19 (KJV)

Hebrew

The phrase translated **"abominable branch"** is:

- **נֵצֶר נִתְעָב** (*nēṣer nitʿāv*)
  - **נֵצֶר (netser)** – branch, shoot, sprout
  - **נִתְעָב (nit'av)** – abhorred, detested, loathsome

The word ***netser*** ("branch") is significant because it is also used positively elsewhere in Scripture for the Messianic Branch.

For comparison:

Isaiah 11:1 (KJV)

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots."

The word translated **"Branch"** here is also **נֵצֶר (*netser*)**.

Thus, Isaiah presents a striking contrast:

- **Isaiah 11:1** — the righteous **Branch (Netser)** from Jesse (understood in Christian interpretation as the Messiah).
- **Isaiah 14:19** — the **abominable Branch (Netser Nit'av)** cast from the grave and associated with the pit.

This literary contrast has led some interpreters to view Isaiah 14 as intentionally juxtaposing a righteous Branch with an abhorred branch.

Chapter 3

Who Is the Antichrist?

Judas, the Son of Perdition, and the Mystery of the Two Goats

The Greek word **ἀντίχριστος (*antichristos*)** appears only in the writings traditionally attributed to **John the Apostle**, specifically:

- **1 John 2:18**
- **1 John 2:22**
- **1 John 4:3**
- **2 John 7**

For example:

“Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists…”
— 1 John 2:18 (KJV)

John's usage presents both a future Antichrist and a present reality in which many antichrists already operate through deception and unbelief.

Paul's Equivalent Figure: The Man of Sin

Although Paul never uses the word **Antichrist**, he describes a figure whom many Christians have historically identified with the same end-time adversary. In **2 Thessalonians 2**, Paul calls him:

- **The Man of Sin** (or *Man of Lawlessness*)
- **The Son of Perdition**

Paul writes:

“Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.”
— 2 Thessalonians 2:3 (KJV)

And further:

“Even him, whose coming is after the working of Satan with all power and signs and lying wonders.”
— 2 Thessalonians 2:9 (KJV)

Comparison

John's Writings	**Paul's Writings**
Antichrist	Man of Sin
Denies the Father and the Son	Exalts himself above God
Spirit of Antichrist	Working of Satan
Future deceiver	Son of Perdition

Thus, **"Antichrist"** belongs to John's vocabulary, while **"Man of Sin"** and **"Son of Perdition"** belong to Paul's.

The Shared Title: "Son of Perdition"

One remarkable detail is that the title "son of perdition" is applied in Scripture to only two individuals.

Judas Iscariot

Jesus said: “While I was with them in the world, 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.” — John 17:12 (KJV)

The Man of Sin

Paul wrote: “That man of sin be revealed, the son of perdition.” — 2 Thessalonians 2:3 (KJV)

Because the title appears only in these two passages, a striking connection between Judas and the future adversary described by Paul.

Additional passages strengthen this association: “Have not I chosen you twelve, and one of you is a devil?” — John 6:70. “And after the sop Satan entered into him.” — John 13:27.

Mystery of the Two Goats

Among all the ceremonies of the Law, few contain as much prophetic depth as the Day of Atonement. On that sacred day, two goats were brought before the LORD and presented as a single offering for the sins of Israel.

Leviticus 16:8–10 (KJV)

And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for Azazel. And Aaron shall bring the goat upon which the LORD'S lot fefell and fer him for a sin offering. 1 But the goat, on which the lot fell to be for Azazel, shall be presented alive before the LORD, to make an atonement with him, and to let him go for Azazel into the wilderness."

Goat of the Lord—Blood on the Foundation Stone

On the Day of Atonement (Yom Kippur), the high priest offered: A bull for himself and his household. A goat for the people. The blood of each sacrifice was taken into the Holy of Holies and sprinkled: Once upon the mercy seat. Seven times before the mercy seat. The single sprinkling represented atonement before God's throne, while the sevenfold sprinkling symbolized complete cleansing and purification.

The Foundation Stone

Later Jewish tradition teaches that the Foundation Stone (Even ha-Shetiyah) lay beneath the Ark of the Covenant as the place from which creation began and the meeting point between heaven and earth. After the Ark disappeared, the high priest continued the Day of Atonement ritual at the place where it had once rested. Thus, the

blood of the sacrifices came to be associated with the Foundation Stone, the sacred center of God's earthly dwelling.

Why Blood Makes Atonement

Leviticus 17:11 explains the theological basis for sacrifice: "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."
The Hebrew reads: כִּי נֶפֶשׁ הַבָּשָׂר בַּדָּם הִוא. Ki nephesh habasar ba-dam hi. "For the life (nephesh) of the flesh is in the blood."
The Hebrew word nephesh may mean life, soul, living being, person.
Accordingly, the verse may also be understood as, "The soul of the flesh is in the blood."
Blood represented the life of the sacrifice offered in place of another life. It was not the physical substance alone that atoned, but the life it represented.

Christ, the Heavenly Holy of Holies, and the Torn Veil

The Epistle to the Hebrews declares that Christ fulfilled the symbolism of the Day of Atonement by entering the true heavenly sanctuary: "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption." (Hebrews 9:12)
His death was accompanied by another profound sign. At the moment He died, the veil separating the Holy Place from the Holy of Holies was torn from top to bottom (Matthew 27:51; Mark 15:38; Luke 23:45), signifying that access into God's presence had been opened through His sacrifice.

The Rock at the Entrance to Paradise

According to the Zohar, particularly Vayetze (1:9), the Foundation Stone stands at the entrance to Paradise and serves as the meeting place of heaven and earth. From this sacred Rock the life-giving river of Eden flows outward into creation.
Jesus told the repentant thief: "Today shalt thou be with me in Paradise." (Luke 23:43)
One may understand the torn veil as corresponding to Christ's entrance into the heavenly Holy of Holies. If the Foundation Stone represented, in later Jewish tradition, the threshold of Paradise, then Christ's passage from death into Paradise may also be viewed symbolically as the fulfillment of the sanctuary ritual. As the Lord's sacrificial Goat, He presented His own life before the true throne of God, accomplishing eternally what the Levitical sacrifices prefigured.

The Witness of the Centurion

The Gospel of Mark records the testimony of the Roman centurion who witnessed Jesus' death: "And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man las the Son of God." (Mark 15:39)
Immediately preceding this confession is the account of the torn veil, linking Christ's death with the opening of God's presence and the recognition of His divine Sonship.

Amid the darkness covering the land, the centurion may have witnessed an extraordinary manifestation accompanying Christ's departure.

The Fulfillment of the Sacrificial System

Hebrews summarizes the fulfillment of the Levitical sacrifices: "Without shedding of blood is no remission." (Hebrews 9:22)
The emphasis is not upon blood as a mystical substance but upon Christ's voluntary self-offering. His blood signifies His life poured out in perfect obedience, accomplishing once and for all the atonement toward which every sacrifice under the Law pointed. From Genesis to Revelation the biblical pattern remains consistent: Sin brings death. Blood represents life. God appoints sacrificial life as the means of atonement. The sacrifices of the Law anticipate the once-for-all sacrifice of Christ. Christ enters the heavenly Holy of Holies, securing eternal redemption for His people.

Jesus the Sin Offering

Isaiah 53:10 (KJV)
"Yet it pleased the LORD 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 the LORD shall prosper in his hand."

Romans 8:3 (KJV)

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and **for sin**, condemned sin in the flesh."
The phrase **"for sin"** can also mean **"as a sin offering,"** reflecting Old Testament sacrificial language.

2 Corinthians 5:21 (KJV)

"For he hath made him to be **sin for us**, who knew no sin; that we might be made the righteousness of God in him."
Paul teaches that Christ took upon Himself the penalty of sin so believers could receive God's righteousness.

Hebrews 9:26–28 (KJV)

"But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself...
So Christ was once offered to bear the sins of many."

Hebrews 10:11–14 (KJV)

"And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God...
For by one offering he hath perfected for ever them that are sanctified."

1 Peter 2:24 (KJV)

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."
Connection with the Day of Atonement
On the Day of Atonement there were two goats:
The goat for the LORD was slain as the sin offering (Leviticus 16:9).
The goat for Azazel carried the confessed sins of Israel into the wilderness (Leviticus 16:21–22).
The New Testament presents Jesus as fulfilling the work symbolized by both goats:
He is the sin offering, whose blood provides atonement (Hebrews 9:12–14).
He also bears away the sins of His people (Isaiah 53:6; John 1:29; Hebrews 9:28).

The Goat of Azazel -to the Rock lodged in the Abyss

Leviticus 16:20–22 (KJV)

"And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness :And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness."

Judas – Goat of Azazel

The name Judas (Greek G2455) comes from Judah (Hebrew H3063, *Yehudah*), derived from Yadah (Hebrew H3034), meaning "to praise," "to acknowledge," or "to confess."
Judas confessed
"I have sinned in that I have betrayed innocent blood." (Matthew 27:4)
Judas confessed his guilt.
Lots
Leviticus 16 required two goats:

On Yom Kippur, two goats were chosen: one for the LORD and one for Azazel, the scapegoat released into the wilderness bearing the people's guilt. Likewise, in LOTS DRAWN

Matthew 27, two men stand before the people: one condemned though innocent, and one guilty. Jesus is presented throughout the New Testament as the Son of God the Father, while Barabbas's name is often understood to mean "son of the father."

Parallels Between Judas and Barabbas

Judas is directly called "a thief" in John 12:6.
Barabbas is called "a robber" in John 18:40 (KJV).
Other Gospel passages describe Barabbas as being involved in insurrection (rebellion) and murder.

The Sicarii Connection-Barrabus

The Sicarii were a group of Jewish militants known for carrying out assassinations with concealed daggers. Some have wondered whether Barabbas could have been associated with such a movement because of his involvement in rebellion
The Sicarii Connection-Judas
"Judas Iscariot" could mean something like "Judas the Sicarius." [en.wiktionary.org], [

Mishnah Yoma 6:1,

The two goats had to be alike in appearance, stature, and value, yet were appointed to opposite destinies.
Alike in appearance and stature
Alike in value
Yet were appointed to opposite destinies

1.Like in appearance and stature.

The goats were generally twins but did not have to be.
Jesus Comparison: Some ancient Scrolls indicate that Jesus and Judas were twins, but they did not have to be. If they were it should be remembered that only Jesus was the seed of God made from the egg of the woman. In this case the light of God might have had a shadow like it was said to have happened with the foundation stone in the Gnostic Book called Origen. This would have allowed Judas to have been also born of a Virgin but not of God. Jesus was HIS only begotten son.
The Acts of Thomas (3rd century)
The **Acts of Thomas** repeatedly calls the apostle:
"Judas Thomas Didymus."
Breaking it down:

Word	**Meaning**
Judas	personal name
Thomas	Aramaic: "twin"
Didymus	Greek: "twin"

"Judas the Twin, the Twin."

In some scenes of the text, Jesus appears to people **in the form of Thomas**, which strongly suggests the author saw them as **look-alikes or symbolic doubles**.

Example passage idea:
People encounter Jesus but later realize **it was Thomas appearing like him**.
This created the early idea that Thomas might be **the earthly "double" of Christ**.

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2. The Gospel of Thomas (Nag Hammadi)

The Gospel of Thomas was discovered during the Nag Hammadi discovery.
The opening line says:
"These are the secret sayings which the living Jesus spoke and Didymus Judas Thomas wrote down."
This suggests Thomas had special access to secret teachings.

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3. The Book of Thomas the Contender

Another text from Nag Hammadi is **Book of Thomas the Contender**.
At the beginning Jesus addresses Thomas with unusual language:
"Since it has been said that **you are my twin and true companion**, examine yourself…"
This line is one of the **strongest ancient references** suggesting Thomas was seen as a **"twin" of Jesus**.
The priests used the silver to purchase the Field of Blood.

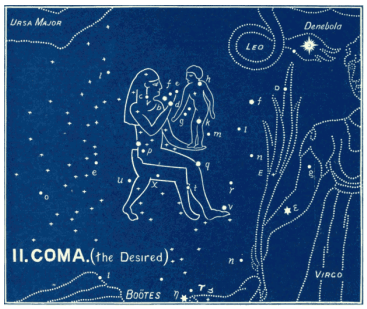
Alike in value
The goats were purchased for the same price;
Both Jesus and Judas blood become connected by the same price—**thirty pieces of silver**.
Judas received thirty pieces of silver for betraying Jesus.
He later confessed his guilt and returned the money.
The money bought the field where he hung himself
Matthew 26:15 (KJV)
"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**."
After Jesus was condemned, Judas returned the money.
Matthew 27:3–5 (KJV)
"Then Judas… repented himself, and brought again the thirty pieces of silver… saying, **I have sinned in that I have betrayed the innocent blood**."
The chief priests refused to put the money into the temple treasury.
Matthew 27:6 (KJV)
"It is not lawful for to put them into the treasury, because **it is the price of blood**
Judas' silver purchases a **field of his blood**.
3.Yet were appointed to opposite destinies
The Foundation Stone symbolizes Paradise.
The Rock is in the Abyss of Hell.



Virgo's Branches—Wheat and Barley.
Virgo is traditionally portrayed holding an ear of wheat (Spica) and a branch (*Tsemech*).

Isaiah 7:14 (KJV)

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."



Virgin

Isaiah talked about a virgin who would have a child. Maimonides explained this as, "go up to the height of heaven or down to the depths of the abyss to bring up a dead person. This describes the son of God as seen in the heavenly story acknowledge throughout the ancient world and spoken of as the Sun of Righteousness in scripture". In the apparent travel of the Sun, the child of Virgo was seen as traveling with the sun. Going to the height of the heavens (the Autumn Equinox and the traveling to die with the lamb on Passover and go over the horizon into the star Mira seen as the pit then 3 days and nights later rising as Orion

- *Knight of the Brazen serpent pg.91 God of Light was passing into the opposite or adverse region of the world; while at the Vernal Equinox *showed Himself to be their Saviour*., dead and restored to life, ...at the end of three days succeeded the mourning for that death

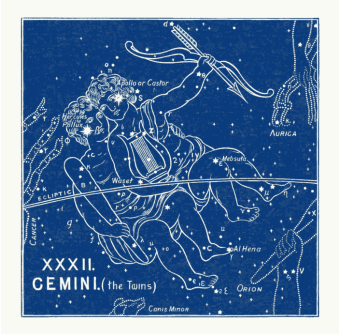
Matthew explicitly cites **Isaiah 7:14** and applies its prophecy to the conception of Jesus by **Mary**, identifying her as the virgin who conceives by the Holy Spirit and giving the fulfillment of the promised sign, "Emmanuel" ("God with us").

Matthew 1:21–23 (KJV)

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, **"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel,"** which being interpreted is, **God with us.**

Virgo's Two Branches—Wheat and Barley

Wheat figures the **Eucharistic Christ**, true Bread from heaven; barley, figures the **adversarial crop**, chaff for the wind. Nine months after the sun passes through Virgo, it enters Gemini, the Twins.



Mythology all over the word saw the Gemini twins as the Cherubim and the two goats in Auriga's lap as the men they represent.



Across ancient mythological traditions, Gemini was understood to represent the cherubim of biblical tradition, while the two young goats in Auriga's lap symbolized the men represented by those cherubim. This imagery recalls the two goats of the Day of Atonement in Leviticus 16. Positioned beneath Gemini, the paired heavenly figures reinforce the theme of two representatives standing before God.

Pattern in Heaven in **Job 9:9** and **Job 38:31–32**. Other passages also refer to the stars:

- **Isaiah 40:26** says God created the stars, brings them out one by one, and calls each by name.
- **Psalm 147:4** declares that God numbers the stars and gives every one of them a name.
- **Amos 5:8** mentions the Pleiades and Orion as works of the Creator

"And look that thou make them after their pattern, which was shewed thee in the mount."
— Book of Exodus 25:40 (KJV)

A parallel instruction appears again:

"According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."
— Book of Exodus 25:9 (KJV)

"Who serve unto the example and **shadow of heavenly** things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount."
— Epistle to the Hebrews 8:5 (KJV)

Day of Atonement+ Passover Connection

Ancient star lore associated the heliacal rising of the Pleiades with the season of the Day of Atonement. Because the sun rose with the Pleiades at that time of year, traditions regarded this star cluster as the celestial marker for the observance of the feast established by Moses. The symbolism creates an important link between the Day of Atonement and Passover. The Day of Atonement emphasized reconciliation, cleansing, and the removal of sin through the ministry of the two goats, while Passover foreshadowed redemption through the sacrificial Lamb.

Viewed together, the annual course of the sun presents a symbolic narrative.

Beginning with the themes of atonement represented by the Pleiades and Auriga's two goats, the journey continues toward Passover, where the Lamb is sacrificed

CELESTIAL INSCENSE ALTER



Aries was once called, ‘Barazigger’ a word which meant “the righteous alter’

The Celestial Incense Alter is pictured with four horns in “Aries and Taurus”

1. The incense alter had four horns- The horns of Aries and the horns of Taurus made up the four horns.

2. Moses was believed to are place the date for Yom Kipper based on the annual rising of the Sun Pleiades. These seven stars can be shown to represent the seven drops of blood that the high Priest would sprinkle on the alter on this day.
3. The backs of Aries and Taurus are missing, perceived as being bound together. This reminds us of Scripture saying, “to bind the sacrifice”.
4. On this day blood was sprinkled on the altar seven times. with the seven stars of the Pleaides as the seven sprinklings.

Seven stars of the Pleaides= seven sprinklings made by one priest in heaven.

In the apparent annual journey of the sun through the heavens, and its death on Passover the sun was understood to rise first in the region of the Pleiades then pass through Auriga and finally arrive at Orion. This sequence was seen as illustrating a progression from judgment and atonement to the appearance of the victorious Redeemer on firstfruits when Jesus was said to be the firstfruits.

"But now is Christ risen from the dead, and become the firstfruits of them that slept."
— First Epistle to the Corinthians 15:20 (KJV)

Jesus the Lamb of God

- the **Lamb of God** (John 1:29, 36),
- Passover **Lamb** (1 Corinthians 5:7),
- the **spotless sacrificial Lamb** (1 Peter 1:19),
- and the **glorified Lamb** reigning in heaven (Revelation 5).

Chapter 2

Why Understanding the Antichrist Is Important?

Scripture repeatedly warns believers about the coming of the Antichrist because he will deceive many and oppose God's kingdom. Jesus warned, "Take heed that no man deceives you" (Matthew 24:4), while John wrote, "Ye have heard that antichrist shall come" (1 John 2:18). Recognizing the biblical identity and work of the Antichrist helps believers remain faithful to Christ, discern truth from deception, and understand the fulfillment of prophecy in the last days.

God's Purpose in Isaiah

The Bible reveals that the struggle between the Kingdom of God and the kingdom of darkness is not an accident of history. It is part of a divine purpose extending across the whole earth. Isaiah 14 declares:

"This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the LORD of hosts hath purposed, and who shall disannul it? And his hand is stretched out, and who shall turn it back?"

— Isaiah 14:26–27 (KJV)

Immediately afterward Isaiah introduces the imagery of the serpent kingdom:

"For out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent."

— Isaiah 14:29 (KJV)

The passage reveals that God's purpose concerning the whole earth is directly connected to the imagery of the serpent, the dragon kingdom, and the fiery flying serpent. The chapter then unfolds into one of Scripture's clearest descriptions of the rebellion of Lucifer.

Draco as Lucifer

Bel, Belial, and the Dragon Albert Pike connected the name **Beliar** to **Bel**:

"The Greeks called Bel Beliar; and Hesychius interprets that word to mean a dragon or great serpent."

We learn from the *Book of Bel and the Dragon* that in Babylon there was kept a great living serpent which the people worshipped. Babylon's religion is connected:

- Bel
- Beliar (Belial)
- The Dragon
- The Serpent

Albert Pike further wrote:

"And according to the Jewish and Persian belief, the Dragon would, in the latter days, the Winter of Time, enjoy a short period of licensed impunity, which would be a season of the greatest suffering to the people of the earth; but he would finally be bound or destroyed in the great battle of Messiah."

He then states: *"The term Belial applies to the celestial dragon."*

Pike continues:
"The Satan, negative element is pictured in the heavens as the constellation Draco who was supposed to swallow the Sun and Moon. The eclipses of the Sun and Moon were believed by the Orientals to be caused by the assaults of a daemon in dragon-form."

"This was the original Leviathan or Crooked Serpent of old, transfixed in the olden time by the power of Jehovah, and suspended as a glittering trophy in the sky; yet also the Power of Darkness supposed to be ever in pursuit of the Sun and Moon

Isiah continues

Lucifer's (Satan's) Will Against God's Willf Satan, here called Lucifer, became filled with pride and asserted his claim to God's throne. He declared in his heart: **"I will ascend into heaven. I will exalt my throne above the stars of God. I will sit upon the mount of the congregation, in the uttermost parts of the north. I will ascend above the heights of the clouds. I will make myself like the Most High."**

In direct contrast, God revealed His own purpose and judgment: **"I will kill thy root with famine, and thy remnant shall be slain... Yet thou shalt be brought down to Sheol, to the uttermost parts of the pit."**

Isaiah continues by describing the ultimate humiliation of this rebellious ruler: The prophet then identifies this fallen angel with **the abominable branch**, declaring, **"But thou art cast forth away from thy sepulchre like an abominable branch, clothed with the slain, that are thrust through with the sword, that go down to the stones of the pit; as a dead body trodden under foot."**

In contrast to the **abominable branch**, Scripture reveals another Branch—**"My Servant the Branch"** (Zechariah 3:8). He is the righteous Branch, the promised Messiah, who stands in complete opposition to the fallen branch. Where Lucifer sought to exalt himself above the stars of God, the Branch is exalted by God Himself to establish righteousness, build the Temple of the Lord, and reign forever. The constellation **Cepheus**, whose name has been understood to mean **"the Branch,"** stands as a crowned king in the northern sky. Looking upward, one may see a celestial drama unfold: Lucifer proclaims, **"I will ascend into heaven,"** while God answers, **"I will cast you down."**

During the present age, which biblical chronology records as approximately six thousand years, two principal pole stars have governed the heavens. In antiquity the pole star was **Thuban** in the constellation Draco. Today that position belongs to **Polaris** in the Little Dipper. These changing celestial markers form part of a much larger story that, taken collectively, points toward God's purpose in history.

Michael and Belial

The **War Scroll (1QM)** identifies **Michael** as the Prince of Light, appointed by God to lead the Sons of Righteousness: *"You appointed the Prince of Light from of old to assist us... all the spirits of truth are under his dominion."* Opposed to him stands **Belial**, ruler of the lot of darkness: *"You Yourself made Belial for the pit, an angel of malevolence."* Within Qumran theology, Belial is the supreme adversary of God's people. His dominion is temporary, however, for God has already appointed his end in the pit, where divine judgment will finally e gaza stripdestroy the powers of darkness.

Belial in Scripture

The Old Testament repeatedly uses the expression **"children of Belial"** for those characterized by rebellion against God, including idolaters (Deuteronomy 13), the wicked men of Gibeah (Judges 19), Eli's corrupt sons, Nabal, Sheba the rebel, and the false witnesses employed by Jezebel against Naboth. The Apostle Paul likewise contrasts Christ with Belial, asking, **"What concord hath Christ with Belial?"** (2 Corinthians 6:15). Throughout Scripture, Belial personifies the kingdom of darkness in opposition to God's righteousness and His kingdom of light.

Chapter 4 When does the Antichrist Begin?

The Time of His Coming

When Jesus was asked, **"What shall be the sign of thy coming, and of the end of the world?"** He answered, **"Ye shall hear of wars and rumours of wars"** (Matthew 24:3, 6).

PART ONE

Isiaih chapter 14 begins with a statement of the tribes of Israel returning

"For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and the strangers shall be joined with them." *(Isaiah 14:1)*

They will be returning for a war.

Their restoration is linked to **Isaiah 11**. There the prophet foresees a time when the ancient divisions among God's people will be healed: **“Ephraim shall not envy Judah, and Judah shall not vex Ephraim”** (Isaiah 11:13). United together, they become a restored nation under God's rule. Isaiah continues, **“they shall fly upon the shoulders of the Philistines toward the west”**

- This is the Gaza Strip

The Gaza War presents a rumor of another war

Isaiah 14:30–31 (KJV)
31 “Howl, O gate; cry, O city; thou, whole Palestina, art dissolved: for there shall come from the north a smoke, and none shall be alone in his appointed ti

- **"Howl, O gate; cry, O city,"** evokes a scene of sudden distress centered upon a gateway.

During the Gaza–Israel war of October 2023, the **Izz ad-Din al-Qassam Brigades** seized the **Erez Crossing**, the principal gateway between the Gaza Strip and Israel administered by the Israel Defense Forces. As the primary crossing between the two regions, its capture strikingly echoes Isaiah's picture of a troubled gate and a city in anguish.

"Thou, whole Palestina, art dissolved," a phrase whose Hebrew sense is **"melted,"** describing either the collapse of courage or the dissolution of political strength

."**For there shall come from the north a smoke,"** portraying the advance of a northern power as a sign of invasion and impending judgment.
:
"What shall one then answer the messengers of the nation?" *(Isaiah 14:32)*
The messengers are the **Zadokite priests**, the custodians of the Dead Sea Scrolls.

As Israel faces the conflict anticipated in Isaiah 29, the prophet later promises:
- **"Yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers."** *(Isaiah 30:20)*
- The **Isaiah Pesher** associates these teachers with the **Zadokite priesthood**, explaining that **"the bread of the earth shall be rich,"** signifying that the preserved writings of Qumran hidden in the earh would once again instruct Israel.

"The LORD hath founded Zion, and the poor of his people shall trust in it."
- The divine name **YHWH** identifies the LORD Himself as the One who has **founded Zion** upon the **Foundation Stone**

The rock is going to save them in the coming war.
- **Deuteronomy 32:3–4 (KJV)**
- Because I will publish **the name of the LORD**:
  ascribe ye greatness unto our God.
- **He is the Rock**, his work is perfect:
  for all his ways are judgment:
  a God of truth and without iniquity,
  just and right is he.

- **Our rock is not their rock as our enemies will tell**

A Confederacy
Isaiah issues a warning concerning an end-time alliance:
"Say ye not**, A confederacy**, to all them to whom this people shall say, A confederacy… Sanctify the YHVH of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a **stone of stumbling and for a rock of offence.**" *(Isaiah 8:12–14)*

Psalm 83 explains this confederacy.

"They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance." *(Psalm 83:3–4)*
The psalm then identifies the nations that have become **confederate** in this common purpose, describing a coalition united against Israel:
"For they have consulted together with one consent: **they are confederate** against thee: The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes; Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre; Assur also is joined with them: they have holpen the children of Lot. Selah." *(Psalm 83:5–8)*
Thus, Psalm 83 portrays a **confederate alliance of nations**, acting together in opposition to God's people, united in the stated objective of removing Israel from remembrance as a nation.

- The Philistines-the Gaza strip residents are included

It is here that the **Zadokite priests**, the messengers who preserved the Dead Sea Scrolls, provide what they understood to be God's strategy for this conflict.

Column 1 of the War Scroll (1QM) divides those opposed to the covenant into two groups: the **army of Belial**, who wage the battle, and those who support them, described as **"those who have violated the covenant."** It declares:

"The first attack of the Sons of Light shall be undertaken against the forces of the Sons of Darkness, ***the army of Belial: the troops of Edom, Moab, the sons of Ammon, the Amalekites, Philistia, and the troops of the Kittim of Asshur.*** *Supporting them are those who have violated the covenant."*

- This is the covenant that God made with Jacob to give the land of Israel to his posterity
- Everyone in the Psalms 83 war wants to violate that covenant. "They have said, Come, and let us cut them off from being a nation"

Conclusion: The **army of Belial**—the frontline fighting force—therefore consists of **Edom, Moab, the sons of Ammon, the Amalekites, Philistia,** and **the Kittim**

of Asshur. By contrast, the supporting allies correspond g the **Ishmaelites, Hagrites, Gebal,** and **the inhabitants of Tyre**, who aid the campaign without serving as the principal
‘

THE PURPOSE

The subject links to the Purpose of the earth mentioned in . Isaiah 14:26–27 (KJV) **“This is the purpose that is purposed upon the whole earth**…and his hand is stretched out, and who shall turn it back?”

The War Scroll presents the conflict as a sacred struggle conducted according to God's will. **“Blessed be the God of Israel in all His holy purpose and in all His righteous works.”** In contrast, the forces of evil are condemned: **“Cursed be Belial in his hostile purpose, and accursed be all the spirits of his lot.”**

Isaiah 14:26–27 (KJV)
“This is the purpose that is purposed upon the whole earth…and **his hand is stretched out, and who shall turn it back**

Jeremiah 27

God says He made the earth by His “**great power and outstretched arm”** and has placed those lands under Nebuchadnezzar;
Jeremiah is told to send a message to the kings of **Edom, Moab, Ammon, Tyre, and Sidon warning them about Babylon.** All countries would one day war against Israel in the 1QM. War

Jeremiah 27:21–22 speaks about the vessels carried to Babylon and later restored to this place.

Jeremiah 27:21–22 (KJV)

"Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain in the house of the LORD, and in the house of the king of Judah and of Jerusalem; **They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the LORD; then will I bring them up, and restore them to this place."**

The War Scroll describes shields adorned with:
“gold, silver, and bronze bound together and jewels.”
It also refers to the large tower shields carried by warriors in battle.

Likewise, Massekhet Kelim (Mishnah 11) records hidden treasures from the time of David buried in Exile:
“Hundreds of thousands of golden shields and countless silver shields; 1,353,000 precious stones and fine stones.”

God panned to return these for war

Psalm 47:9 (KJV)
*"The princes of the people are gathered together, even the people of the God of Abraham: **for the shields of the earth belong unto God**: he is greatly exalted."*

Massekhet Kelim records other items needed:
:

Massekhet Kelim	War Scroll
36 golden trumpets	**Priestly battle trumpets**
Priestly garments, ephod, me'il	Priests clothed for battle
Golden and silver shields	Shields of the Sons of Light
Precious stones and jewels	Jeweled battle equipment

The Sons of Light are not expected to create these sacred objects anew—they were to reclaim them. The trumpets, priestly garments, shields, and precious stones had been hidden and preserved until the appointed time. Together, the War Scroll and Massekhet Kelim present the image of a concealed sacred arsenal awaiting revelation for the final conflict between the Sons of Light and the forces of Belial.

Part 2

Returning to the words of Jesus

"Ye shall hear of wars and rumours of wars" (Matthew 24:3, 6).

Those words echo Jeremiah's prophecy concerning the fall of Babylon: **"A rumour shall both come one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler"** (Jeremiah 51:46).

Jeremiah's prophecy specifically concerns Babylon, where successive reports of conflict precede divine judgment. A striking correspondence between these words and the modern conflicts involving **Iraq, the land of ancient Babylon**. The **1991 Gulf War (*Operation Desert Storm*)** followed by the **2003 Iraq War** has been viewed as reflecting the biblical pattern of **"wars and rumours of wars."** Even the name **"Desert Storm"** evokes prophetic imagery, recalling Jeremiah's description of **"a destroying wind"** sent against Babylon (Jer. 51:1–2) and **"a whirlwind"** associated with divine judgment (Jer. 25:32). Likewise, Isaiah's **"burden of the desert of the sea"** portrays invading forces advancing upon Babylon (Isa. 21:1–9).

More significantly, these military campaigns brought coalition forces into **southern Iraq**, the very region where the **Massekhet Kelim (Treatise of the Vessels)** and

later Jewish tradition associate the concealment of the **Temple treasures** carried away during the Babylonian captivity.

According to this tradition, **Jeremiah safeguarded the sacred vessels** before Jerusalem's destruction, and they remained hidden until the appointed time for their restoration. If this tradition is correct, the wars in Iraq placed modern armies in the very geographical area where those treasures were believed to have been concealed.

Military activity at **Babylon itself** was extensive. Coalition forces established **Camp Alpha** on the archaeological site and carried out **trenching, earth-moving operations, road construction, helipad development, gravel parking areas, and defensive excavations**, significantly altering portions of the ancient site.

Jeremiah's prophecy of judgment declares: **"I will raise… against Babylon an assembly of great nations from the north… their arrows shall be as of a mighty expert man; none shall return in vain"** (Jer. 50:9, KJV). **Multinational coalition forces** involved in the Iraq conflicts and the use of **precision-guided weapons**. The United Kingdom's **Paveway guided bombs**, coalition missile systems, and modern precision-targeting capabilities have been compared to **arrows that do not return in vain**, striking their targets with remarkable accuracy.

Jeremiah further states, **"The LORD hath opened his armory… the weapons of his indignation"** (Jer. 50:25, KJV). In the early twenty-first century, Western armies entered the territory of ancient Babylon and established major installations near the **Tigris River**, including **Camp Victory** and the **Green Zone**. For some, these developments echo the lament of the exiles: **"By the rivers of Babylon… we wept… we hanged our harps upon the willows"** (Ps. 137:1–2, KJV).

The prophet also provides a theological rationale for Babylon's judgment: **"It is the vengeance of the LORD, the vengeance of his temple"** (Jer. 51:11, KJV). The accompanying command is equally striking: **"Make bright the arrows; gather the shields"** (Jer. 51:11).

Viewed through this lens, the modern conflicts in Iraq are seen not merely as geopolitical events but as part of a larger prophetic framework connected to the Temple vessels and its future **restoration of his shiels**

From this perspective, the **recovery and eventual return of the Temple vessels** would provide the historical and theological backdrop for the **War Scroll (1QM)**, in which **sacred vessels, priestly garments, trumpets, and implements of worship** are restored to service as the **Sons of Light** prepare for the final conflict. Thus, the Iraq campaigns are **preparatory stages in the restoration anticipated by Jeremiah, the Massekhet Kelim, and the War Scroll** The extensive military construction around **Baghdad and Camp Victory**—including roads, berms, bases, fuel facilities, and other infrastructure near **Baghdad International Airport**—is viewed as taking place in a region long associated with Babylon's prophetic and historical significance.

The Skillful Workman and the Weapons of Light

As Bezalel forged the Tabernacle's vessels, so these artisans forged the armory. "The work of a skillful workman" is repeated in 1QM V:5–10, signifying the divine pattern restored through human obedience. The weapons themselves are sacred vessels.

War Scroll and the Hidden Temple Treasures
Priestly Garments

War Scroll (1QM 7:9–10) describes seven priests of the sons of Aaron clothed in:
White linen garments
Linen tunics
Linen breeches
Fine linen sashes
Violet (blue-purple) thread

A striking parallel appears in Massekhet Kelim (Mishnah 9):
"Twelve thousand garments of the Levites, with belts, the Ephod and Meil of the High Priest... All were concealed until the future to atone for Israel in the end of days."
The hidden treasures include:
Priestly garments
The ephod
The me'il (High Priest's robe)
Priestly belts and sacred vestments
Shields and Precious Stones

Trumpets
The War Scroll places extraordinary emphasis on sacred battle trumpets, including:
Trumpets of Assembly — *"The Called of God"*
Trumpets of Memorial — *"The Memory of God"*
Trumpets of Formation — *"The Formation of the Divisions of God"*
Trumpets of Battle — *"The Mighty Deeds of God"*
Trumpets of Return — *"The Gatherings of God"*
Meanwhile, Massekhet Kelim (Mishnah 2) records the concealment of: Thirty-six golden trumpets

Below are the **key passages attributed to the Mishnayot of *Massekhet Kelim (Treatise of the Vessels)* arranged in order**, based on the traditional numbering often cited in discussions of the hidden Temple treasures. Note that this text is **not part of the canonical Mishnah** but a later tradition describing concealed Temple vessels.

Mishnah 1
"These are the holy vessels and the vessels of the Temple that were in Jerusalem. They were inscribed by Shemur the Levite and his companions upon a copper tablet, with all the vessels of the Holy of Holies that Solomon son of David made."

Mishnah 2
“These five wrote these teachings in Babylon together with the other prophets who were with them, and they concealed them from the Chaldeans.”

Mishnah 3
“Before the destruction of the Temple, the righteous men and the prophets hid the vessels of the House of God, lest the Chaldeans take them and profane them.”

Mishnah 4
“They concealed thirty-six golden trumpets and many other treasures in a tower in the great city called Baghdad.”

Mishnah 5
“They hid vessels of gold and silver, precious stones, and sacred scrolls in secret places known only to the faithful.”

Mishnah 6
“The priests and Levites guarded these secrets, writing their locations so they would not be forgotten in the generations of exile.”

Mishnah 7
“All these were concealed, hidden, and safeguarded from the army of the Chaldeans in a place called Forseef.”

Mishnah 8
“Other treasures were hidden in caves, towers, and sealed chambers so that no enemy could discover them.”

Mishnah 9
“Twelve thousand garments of the Levites with belts, the ephod and the garments of the High Priest, were concealed until the future to atone for Israel at the end of days.”

Mishnah 10
“These treasures were set apart and hidden until the time when the people of Israel would again be gathered.”

Mishnah 11
“There were treasures of gold and silver from the days of David until the exile, hundreds of thousands of golden shields and countless silver shields, and 1,353,000 precious stones and fine stones.”

Final Tradition (Conclusion)
“Baruch and Zedekiah hid them so that the Chaldeans could not make use of them, heaven forbid. They stored them until the day when Israel returns to its former state. Then a man will be found for them, David (or Beloved) son of David is his name, and to

him the silver and gold will be revealed when all Israel is gathered and makes pilgrimage to Jerusalem

PART 3

The Appointed Time

The phrase **"Who shall appoint me a time?"** is found in Jeremiah 50:44:

"Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and who is a chosen man, that I may appoint over her? for who is like me? and **who will appoint me the time?** and who is that shepherd that will stand before me?"
(Jeremiah 50:44)

The **lion** represents the King of Syria advancing into battle. His attack marks the beginning of the appointed time and the opening phase of the final conflict.

The phrase:

"For who is like me?"

draws attention to **Michael**, whose name means *"Who is like God?"*

Daniel declares:

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people..."
(Daniel 12:1)

The War Scroll (1QM) likewise presents Michael as the great angelic leader of the Sons of Light during the final war against Belial and the forces of darkness. The War Scroll repeatedly refers to this conflict as **the appointed time**, the predetermined season when the Sons of Light engage the army of Belial.

Isaiah places this war during the planting season:

"In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow."
(Isaiah 17:11)

Thus the Syrian conflict is identified as the Spring Equinox War and becomes the opening event of the final prophetic sequence.

The sequence of events begins with the proclamation known as the **burden of Damascus**, where scripture declares the destruction of the city beforehand:

“The burden of Damascus. Behold, Damascus is taken away from being a city, and it shall be a ruinous heap.”
— Isaiah 17:1 (KJV)

This shows that the fall of Damascus is already determined before it happens. The timing is tied to the planting season:

“In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish…”
— Isaiah 17:11 (KJV)

The condition of the land is one of very high-value vineyards:

“Where there were a thousand vines at a thousand silverlings…”
— Isaiah 7:23 (KJV)

The movement of the Syrian force follows the pattern described in Obadiah, where they are likened to harvesters:

“If grape gatherers came to thee, would they not leave some grapes?”
— Obadiah 1:5 (KJV)

This shows that the invading force moves like grape gatherers, sweeping through completely, and in this sequence, they move down along the side of the Jordan River on Israel’s side

The speed of the event is then defined clearly:

“And behold at eveningtide trouble; and before the morning he is not…”
— Isaiah 17:14 (KJV)

This shows that the attack comes at evening and by morning the attacking force is gone, meaning the Syrian attack is sudden and short, ending overnight.

The War Sroll prepares for the Appointed Time

- **“the appointed seasons of darkness”** — 1QM I:8
- **“the time appointed by God”** — 1QM I:8–9
- **“a day appointed by Him from ancient times”** — 1QM I:10

Chapter 5

How does the Antichrist Carry out his Deception?

When the water overflows the hiding place Satan is cast down from heaven and the body of the Antichrist becomes Satan incarnated.

1. Jesus' Statement

Luke 10:18 (KJV)

"And he said unto them, I beheld Satan as lightning fall from heaven."
Jesus speaks these words after the seventy disciples return rejoicing that demons were subject to them.

2. The Dragon Cast Down
Revelation 12:7–9 (KJV)
"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,
And prevailed not; neither was their place found any more in heaven.
And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: **he was cast out into the earth**, and his angels were cast out with him."
This is the clearest passage explicitly identifying **the dragon** with **"the Devil, and Satan."**

3. The King of Babylon
Isaiah 14:12 (KJV)
"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!"
Historically, the chapter addresses the king of Babylon, but many Christians also see it as symbolically describing Satan's fall.

4. The King of Tyre
Ezekiel 28:12–17 (KJV)
Notable verses include:
"Thou wast in Eden the garden of God..."
"Thou wast perfect in thy ways... till iniquity was found in thee.""Therefore I will cast thee as profane out of the mountain of God..."

- ✔ Although addressed to the King of Tyre, the human ruler to Satan.

5. The Dragon's Tail
Revelation 12:3–4 (KJV)
"And his tail drew the third part of the stars of heaven, and did cast them to the earth..."

- ✔ Ancients saw stars as representing angels.

Daniel 11 describes the Antichrist

And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant. **He shall enter peaceably even upon the fattest places of the province**; and he shall do that which his fathers have not done,

nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.

- **First, he shall make a league with Israel**

And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. **(Daniel 11:23) "And he shall confirm the covenant with many for one week**... (Daniel 9:27, KJV)

✔ This is the covenant of Jacob for Israel to own their land.

The Emergence of the King of the Kittim

Isaiah 17 begins with the burden of Damascus: "Behold, Damascus is taken away from being a city." — Isaiah 17:1 (KJV)

Daniel describes the rise of a ruler who quietly builds his strength: **"...he shall work deceitfully: for he shall come up, and shall become strong with a small people." — Daniel 11:23** (KJV)

- The Hezbollah

Syria associates with Tyre's commercial network which profit through the multitude of goods from Damascus

The ruler of Syria recognizes that Damascus is destined to fall. Anticipating invasion, they redirect their wealth into military preparation. Resources are converted into weapons, soldiers, and supplies, while commerce flows into Tyre, the great commercial center of the region. Tyre becomes the marketplace through which wealth, armaments, and political influence are gathered for the coming conflict.

Ezekiel 27:18 (KJV)

"Damascus was thy merchant in the multitude of the wares of ~~thy~~ making, for the multitude of all riches; in the wine of Helbon, and white wool."

The surrounding verses list the goods flowing into Tyre's commercial network:

Ezekiel 27:16–18 (KJV)

"Syria was thy merchant by reason of the multitude of the wares of ~~thy~~ making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate."

Ezekiel 27 lists Tyre's extensive trading partners—Dedan, Arabia, Kedar, Sheba, Raamah, Haran, Canneh, Eden, Asshur, and Chilmad—demonstrating how commerce

united many nations through the exchange of livestock, spices, precious stones, gold, textiles, cedar, luxury items for military goods. Wealth is supposed to became the source of political and military power. But the ships carrying soldiers in time for the war sink along with the island of Tyre.

The Collapse of Tyre

Ezekiel then records the sudden destruction of this commercial empire: "Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots... shall fall into the midst of the seas in the day of thy ruin." — Ezekiel 27:27 (KJV) At the very moment Tyre appears strongest, its commercial system collapses. The ships sink, the goods are lost, and the international trading network is shattered. The effect is felt throughout the maritime world: "**Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure."** — Ezekiel 26:18 (KJV) "The suburbs shall shake at the sound of the cry of thy pilots." — Ezekiel 27:28 (KJV) The rulers who depended upon Tyre's wealth must now seek another source of power.

The Rise of the King of the Kittim

Isaiah 23:1 (KJV)

"The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them."

The phrase **"from the land of Chittim it is revealed to them"** indicates that the **Kittim (Chittem) learn of Tyre's destruction.**

Antichrist becomes the King of the Kittim

Antichrist has a plan to conquer Israel by coming in peacefully. Daniel describes the emergence of a new ruler following this collapse: "And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but **he shall come in peaceably, and obtain the kingdom** by flatteries." — Daniel 11:21 (KJV)

The Objective of the Psalm 83 Alliance

The purpose of this new confederation is revealed in Psalm 83. "Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance." (Psalm 83:4, KJV) The objective is not merely territorial conquest but the destruction of Israel's covenant identity. Psalm 83 identifies the members of this alliance: "The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes; Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre; Assur also is joined with them: they have holpen the children of Lot." (Psalm 83:6–8, KJV) The descendants of Lot—Moab and Ammon—form the heart of the coalition**. Assur (Assyria) is portrayed not simply as an invading empire but as the military supporter of the children of Lot**.

The 1QM War Scroll refers to them as the “Kittim of Ashur.” This alliance provides the political framework through which the King of the Kittim advances his broader objective against Israel, against the covenant of Israel, planning to take away their land but at first coming in peacefully to help the children of Lot by forming a border along the banks on the side of Jordan to

Two Prophets—One Conflict

Psalm 83 and Micah 5 describe different aspects of the same prophetic conflict. Psalm 83 reveals the coalition of nations determined to erase Israel, while Micah describes the moment when Assyria enters the land and God's appointed leaders arise to oppose it. Together they present a unified picture of the final confrontation between the nations and the covenant people of God.

Assyria's Peaceful Entrance Along the Jordan

This pattern mirrors Daniel's description of a ruler who "shall come in peaceably" before revealing his true intentions (Daniel 11:21). Isaiah likewise compares Assyria to the overflowing River that quietly rises before sweeping over the land (Isaiah 8:7–8).

"From Sea to Sea"

Assyria establishes a military corridor along the Jordan Valley extending from the Sea of Galilee to the Dead Sea. Rather than entering as an obvious conqueror, Assyria appears as a peacekeeping ally protecting the descendants of Lot from hostile Syrian forces crossing the Jordan River. "In that day also he shall come even to thee from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain." (Micah 7:12, KJV) The immediate context describes the future gathering of the nations to Zion.

The phrase "from sea to sea" is described as Assyria's strategic line extending from the Sea of Galilee to the Dead Sea along the Jordan Valley. Taken together, Micah 5:5 and Micah 7:12 present a picture of Assyria entering the land, establishing a north-to-south military presence.

The Seven Shepherds

Micah concludes that God does not leave His people without leadership. Micah 5:5 (KJV): “When the Assyrian shall come into our land… then shall we raise against him seven shepherds, and eight principal men.” These correspond to the leadership structure raised against the Assyrian: the seven shepherds and the eighth principal figure.

The War Scroll (1QM) explains that the seven shepherds are priests who lead the people: “There shall go forth from the middle opening into the gap between the battle lines seven priests of the sons of Aaron, dressed in fine white linen garments… The one priest shall walk before all the men of the battle line to encourage them for battle.” The army of the Sons of Light is rigorously structured, and the number seven appears as a

governing pattern in its battle formations. One key passage describes how each battle line is arranged: “The battle line shall be formed of one thousand men. There shall be seven forward rows to each battle line, arranged in order; the station of each man behind his fellow.” (1QM, Column 4)

The Eighth Principal Man

Micah also points to a ruler associated with Bethlehem: Micah 5:2 (KJV): “But thou, Bethlehem Ephratah… 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.” This is later applied to Jesus: Matthew 2:6 (KJV): “And thou Bethlehem… out of thee shall come a Governor, that shall rule my people, Israel.”

Connection to Emmanuel and Assyria

Matthew also connects this to the prophecy of Emmanuel: Matthew 1:23 (KJV): “Behold, a virgin shall be with child… and they shall call his name Emmanuel… God with us.” This draws from Isaiah 7, which also links the LORD with Assyria as an instrument of judgment.

EPHRAIM RETURNS (The Ten Tribes).

"The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria." (Isaiah 7:17, KJV) "In the same day shall the LORD shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard." (Isaiah 7:20, KJV) The Antichrist has hired them. "He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time." (Daniel 11:24, KJV)

The Assyrian power is Isis. “And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof…” — Micah 5:6 (KJV) ISIS did this in 2015. ISIS enrolls in wars looking for spoil.



Prophetic Geography-Hell is located at the North end of the Dead Sea. The Book of Enoch identifies the pit at the lowest place of the earth. The circle is where Gilgal is located. The War Scroll states the King of the Kittim is opposite them. They are on the straits of Moab in the country of Jordan

-Jesus said “upon this rock I will build my assembly and the gates of Hell shall not stand against it”

- ✔ **Nahum 1:5 (KJV):** *"The mountains quake at him, and the hills melt, and the earth is burned at his presence..."*When the Holy One” upon this rock” breaks open the gates of Hell at the North End of the Dead Sea the Jordanian rift divides.
- ✔ **Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword and his young men shall be discomfited.** Several literal translations render the final phrase:**"...his young men shall become tributary."**— Isaiah 31:8 (Darby; Young's Literal; English Revised Version

Asshur on the Sides of the Pit “Asshur is there and all her company: his graves are about him: all of them slain, fallen by the sword: **Whose graves are set in the sides of the pit,** and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living.**"**— Ezekiel 32:22–23 (KJV)

- ✔ That is because they were station along the Jordan River from sea to sea where the sides of the pit are.

Sea of Galilee
|
|
Assyrian Military Corridor
Along the Jordan River ---------- Moab and Ammon (Children of Lot)
---------- Young men of Asshur

|
|
Pit -----Citizens of Tyre and King of Tyre
|
Dead Sea

Citizens of Tyre Fate

Assyrian-Aided Confederation

- Assur (Assyria)

- Moab
- Ammon
- Edom
- Ishmaelites
- Hagarenes
- Gebal
- Amalek
- Philistines
- Citizens of Tyre

The People of Tyre and the Lowest Parts of the Earth

After losing the island Ezekiel declares that the people of Tyre will descend to **"the lowest parts of the earth" and when the pit is opened fall in the pit.**

"When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee; …and **shall set thee in the low parts of the earth**, in places desolate of old, **with them that go down to the pit**,
Ezekiel 26 19(:20)

The northern end of the Dead Sea has long been recognized as the **lowest land elevation on earth**. Ancient Jewish tradition preserved in the *Zohar* associates this region with:
the **Pit**
the **Abyss**
the **place of imprisonment** for the powers of wickedness

The Prince of Tyre-Antichrist- Descends with His People

"Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart is lifted up, and thou hast said, **I am a God, I sit in the seat of God, in the midst of the seas**; yet thou art a man, and not God, though thou set thine heart as the heart of God:

- He was on the Ark God's seat in the Tabernacle

…With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures..
.They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. Wilt thou yet say before him that slayeth thee, **I am God?** but thou shalt be a man, and no God, in the hand of him that slayeth thee. Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord GOD."

- He does not die now but when Christ comes for him later

King of Tyre- Satan
“Yet thou shalt be brought down to the pit.”
(Ezekiel 28:8)
The king is **not separated from his people**. He descends with those who descend into the Pit.
This is significant because Ezekiel presents the King of Tyre as more than an ordinary human ruler. He is described using language connected to:
Eden the **anointed cherub**, a **primordial rebellion against God**
Thus, the king functions as both a **historical ruler** and a **representative of a greater spiritual power**.

The Location of the King of the Kittim
The *War Scroll* states that the tribes of Israel are to camp opposite the King of the Kittim:
“They shall carry out all this Rule on that day at the place where they stand opposite the camps of the Kittim.”
(1QM III)
If:
The people of Tyre are gathered in the region of the Pit
and the King of Tyre descends there with them
then the location opposite Israel’s encampment would naturally be the place where the King of Tyre resides.

The Identification of the Two Kings
Since both figures:
occupy the **same prophetic location**
stand in opposition to the **covenant people of God**
the evidence suggests that the **King of the Kittim** (identified in the War Scroll) and the **King of Tyre** (identified in the Bible) are different titles for the **same eschatological ruler**.

Shared Characteristics

King of Tyre	King of the Kittim
Opposes the purposes of God	Opposes the Sons of Light
Associated with a supernatural rebellion	Leads the forces of Belial
Descends into the Pit	Faces destruction in the final war
Dwells among the nations	Commands the nations of wickedness
Connected with the lowest parts of the earth	Camped opposite Israel at the final battlefield

Both figures represent the **supreme adversary of God's kingdom in the last days**.

The Pit as His Future Dwelling Place
Ezekiel does not portray the King of Tyre as immediately destroyed. Instead:
He is **brought down into the Pit**

His destiny involves **imprisonment and humiliation**
This corresponds with later apocalyptic traditions in which the chief adversary is confined to the **Abyss before final judgment**.

Conclusion
The prophecies of Ezekiel and the *War Scroll* converge on the same location:
The Pit in the lowest parts of the earth
There the **people of Tyre** are gathered
There the **King of Tyre** descends
There the **King of the Kittim** stands opposite Israel
Conclusion:
These are not separate figures, but **different manifestations of the same eschatological enemy**.

Gilgal, the Pit, and the Zohar
The *Zohar* links locations near the Jordan Valley and Dead Sea with the **Pit (Bor)**, associated with:
The **Abyss**
The **realm of imprisonment**
The **source of emerging evil powers**
The **underworld tied to Belial**
It also connects to:
"It is turned as clay to the seal…"
(Job 38:14)
This is sometimes interpreted as the **Seal of El**, symbolizing divine authority.

The Straits of Moab
Opposite Gilgal lies **Moab**, significant because prophetic texts frequently mention:
Moab
Ammon
Edom
Mount Seir
as locations in end-time conflict.

The King and Prince of Tyre
The Prince of Tyre (Human Ruler / Antichrist)
"I am a God… yet thou art a man, and not God."
(Ezekiel 28:2)
A **man who exalts himself**
The **Antichrist**
A vessel through whom **Satan manifests power**

The King of Tyre (Spiritual Power / Satan)
"Thou hast been in Eden…" *(Ezekiel 28:13)*
"Thou art the anointed cherub…" *(Ezekiel 28:14)*
Not human
Represents **Satan himself**

Their Relationship
Prince = visible ruler
King = invisible power behind him
They share a **linked judgment**:
"Yet thou shalt be brought down… to the sides of the pit."
(Isaiah 14:15)
"Whom the Lord shall consume…"
(2 Thessalonians 2:8)

The King of Tyre Becomes the King of the Kittim

Prophetic Progression

- **King of Tyre → Belial (Satan)**
- **Prince of Tyre → Antichrist**
- **King of the Kittim → Antichrist as military leader of Belial's forces**

War Scroll Evidence

Passage	Description
1QM I:1–2	Army of Belial includes Kittim
1QM I:12–15	Battle against Kittim = battle against Belial
1QM I:4–6	Kittim possess dominion
1QM XV	King of Kittim with Belial's army
1QM XV	Destruction of both together

Conclusion:
The King of the Kittim is the **earthly manifestation of the Antichrist**, while the King of Tyre remains the **spiritual power behind him**.

PART 2 Antichrists Path

This symbolism also recalls Jesus' words: "Upon this rock I will build my church and the gates of Hell shall not prevail against it." (Matthew 16:18)

- Pit opened
- Jordanian Fault is split

Psalm 83:9,
“Do unto them…; **as to Sisera, as to Jabin, at the brook of Kison.”**
The prayer recalls God's earlier victory over Israel's enemies in the days of Deborah and Barak. That historical event is recorded in Judges 4–5, where Sisera commanded the Canaanite army.

- During that battle, divine intervention overturned Sisera's forces. Judges 5:21 poetically records: **“The river of Kishon swept them away, that ancient river, the river Kishon.”**

Those from Asshur are swept away in the flood, Moab holds out their hands to swim

- **Psalm 97:5 (KJV):** "The hills melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth."

✔ **Micah 1:3–4 (KJV)3** *"For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth."***4** *"And the mountains shall be molten under him, and* **the valleys shall be cleft***, as wax before the fire, and* ***as the waters that are poured down a steep place."***
The water sweeps them away first and the Jordan rift divides lster leaving them in the sides of the pit.

"Do unto them as unto the Midianites… (Psalm 83:9, KJV) The first example is the destruction of the Midianites in the days of Gideon. Although vastly outnumbered, Gideon's army did not prevail through military strength but through God's direct intervention. With only three hundred chosen men **carrying trumpets**, pitchers, and lamps, the Lord threw the Midianite camp into confusion.
The Death of Oreb and Zeeb
"And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan."
— Judges 7:25 (KJV)
Meaning of Their Names

- **Oreb (עֹרֵב)** means **"Raven."**
- **Zeeb (זְאֵב)** means **"Wolf."**

Both the raven and the wolf are biblical symbols associated with predators and destroyers.

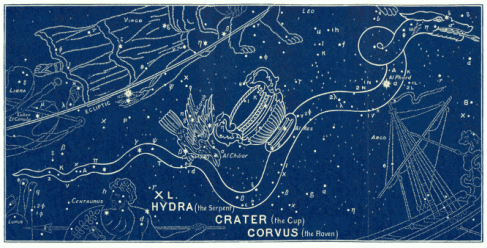


Celestial

Lupas is a picture of a wolf called the victim being speared by the Centurion's spear. He has a cross underneath his horse.

Plate 7: Lupus or Victima the VICTIM Slain
Its Greek name is *Thera*, *a beast*, and *Lycos*, *a wolf*. Its Latin name is *Victima*, or *Bestia* (Vulg. Gen. viii. 17), which sufficiently indicates the great lesson. This is confirmed by its ancient Hebrew name, *Asedah*, and Arabic *Asedaton*, which both mean *to be slain*.
True, He was "by wicked hands crucified and slain," but He is slain here by the Centaur, *i.e.* by Himself! To make it perfectly clear that it was His own act (without which His death would lose all merit), He uttered those solemn words: "I lay down my life for the sheep.... No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John x. 15-18). He "offered Himself without spot to God." "He put away sin by the sacrifice of Himself" (Heb. ix. 11, 26).

In the ancient Zodiac of Denderah He is pictured as a little child with its finger on its lips (representing a secret), and He is called *Sura*, *a lamb*!
The enemy here is seen as a wolf in sheep's clothing, the antichrist pretending to be Jesus



Oreb means raven

Oreb, *the Raven*. *Her-na* is its name in the Denderah Zodiac. *Her*, means *the enemy*; and *Na*, means *breaking up* or *failing*. This scene represents *the breaking up* of the enemy.
There are nine stars (the number of *judgment*) in this constellation. The bright star α (in the eye) is called *Al Chibar* (Arabic), *joining together*, from the Hebrew *Chiba* (Num. xxiii. 8), which means *accursed*. This star, then, tells of *the curse inflicted*. The star β (in the right wing) is called *Al Goreb* (Arabic), from Hebrew *Oreb*, *the Raven*. A third star is named *Minchar al Gorab* (Arabic), and means *the Raven tearing to pieces*.
This brings us to the end.

Isaiah's Comparison
Isaiah later compares God's future deliverance to Gideon's victory:
"For thou hast broken the yoke of his burden... as in the day of Midian."
— Isaiah 9:4 (KJV)
And again:

"According to the slaughter of Midian at the rock of Oreb..."
— Isaiah 10:26 (KJV)
Isaiah uses the defeat of Midian at **the Rock of Oreb** as a pattern for God's future judgment upon Assyria.

Prophetic Significance

The battle at **Beth-barah (Bethabara)** becomes more than a historical event. It serves as a prophetic pattern:

- **Beth-barah** ("House of the Ford") becomes the place where the enemy is stopped at the Jordan.
- **Oreb** ("Raven") is slain upon the rock.
- **Zeeb** ("Wolf") is slain at the winepress.
- Their heads are brought across the Jordan as a sign of complete victory.

This victory foreshadows God's final defeat of Israel's enemies, just as Isaiah compares the destruction of Assyria to **"the day of Midian."** The location at the Jordan crossing also connects naturally with John the Baptist's ministry at **Bethabara beyond Jordan** (John 1:28, KJV), where the way of the Lord was prepared before the coming of the Messiah.

"The LORD set every man's sword against his fellow, even throughout all the host."
(Judges 7:22, KJV)

The enemy destroyed itself. Israel's victory came not by superior force but because God caused panic and division within the invading army.
An important geographical feature associated with Gideon's pursuit is **Beth-barah** (often spelled **Bethabara**, meaning "House of the Ford"). After the Midianite army fled across the Jordan, Gideon called the tribe of Ephraim to seize the river crossings.
"Take before them the waters **unto Beth-barah and Jordan."** (Judges 7:24, KJV)
Beth-barah controlled one of the principal fords of the Jordan River. By securing this crossing, Israel prevented the Midianite leaders from escaping eastward.

The Antichrist is on the straits of Moab, the citizens of the fell in the pit. After breaking open the pit the rock goes to the straits of Moab “Moab is my washpot”. Citizens of Tyre fall in the Pit.

- ✔ **And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire is in Zion, and his furnace in Jerusalem."**
  — **Isaiah 31:8–9 (KJV)

- ✔ **Antichrist states "Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us."**
  — Isaiah 30:11 (KJV)

In the Gospel of John, **Bethabara** is the place where John the Baptist called Israel to repentance and prepared **the way of the Lord**:

"These things were done in Bethabara beyond Jordan, where John was baptizing." (John 1:28, KJV)
John's message fulfilled Isaiah's prophecy:
"The voice of one crying in the wilderness, Make straight the way of the Lord." (John 1:23, KJV)
This creates a striking contrast:

- **Isaiah 30:11** — The rebellious people say, **"Get you out of the way… cause the Holy One of Israel to cease from before us."**
- **John 1:23, 28** — At **Bethabara**, John the Baptist cries, **"Make straight the way of the Lord,"** calling the nation to prepare for the coming of the Holy One instead of rejecting Him.

Bethabara becomes the place where God calls His people to **prepare the way** for the Messiah, while Isaiah exposes the opposite spirit—a generation that seeks to remove "the Holy One of Israel" from its path. The two passages therefore stand as theological opposites: one rejects God's presence, the other prepares the way for His arrival.

One of the central self-understandings of the Qumran community was that they were **"preparing the way of the Lord"** by fulfilling the prophecy of Isaiah. The key passage is found in the Community Rule (also called the *Manual of Discipline*): **"When these become members of the community in Israel according to all these rules, they shall separate from the habitation of ungodly men and shall go into the wilderness to prepare there the way of Him, as it is written: 'In the wilderness prepare the way of the LORD; make straight in the desert a highway for our God.'"** (1QS 8:13–16, echoing Isaiah 40:3) The community understood **Isaiah 40:3** literally and spiritually. By withdrawing into the Judean wilderness near Qumran, they believed they were fulfilling the prophet's call:**"The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God."** (Isaiah 40:3, KJV)

This same prophecy is later applied in the New Testament to John the Baptist: **"I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias."** (John 1:23, KJV)

The Gospel also places John's ministry at **Bethabara**:

"These things were done in Bethabara beyond Jordan, where John was baptizing." (John 1:28, KJV)

This creates a significant connection:

- The **Qumran community** withdrew into the wilderness to **prepare the way of the Lord** (1QS 8).
- **John the Baptist** appeared at **Bethabara beyond Jordan**, proclaiming the same message from Isaiah 40:3.
- **Bethabara**, the "House of the Ford," was also associated with Gideon's victory over the Midianites at the Jordan crossings (Judges 7:24), making it a place

associated with both **divine deliverance** and **preparation for God's intervention**.

This does not prove that the Qumran community and John the Baptist were the same group, but it does show that they shared the same foundational scriptural commission: **to prepare the way of the Lord in the wilderness**, using Isaiah 40:3 as the defining text for their mission.

Israel wins

God Regathers and Divides the Land

After the defeat of Israel's enemies, God declares that He will reclaim and divide the land according to His covenant promises."God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth. Gilead is mine, and Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver; Moab is my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me."
— Psalm 60:6–8 (KJV)

The psalm presents the land as God's possession. He restores the inheritance of Israel's tribes while bringing the surrounding nations into subjection. This pattern continues throughout the prophets, where God's victory is followed by the restoration of the land and the gathering of His people. "And the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy favour."
— Psalm 45:12 (KJV

- Tyre's wealth also passes into the service of God's kingdom :"And her merchandise and her hire shall be holiness to the LORD... for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing."
  — Isaiah 23:18 (KJV)

- Tyre ships were at sea during a storm. God later pictures the enemy as a disabled ship: “Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey."
  — Isaiah 33:23 (KJV)

- Isaiah describes Israel collecting the spoil of its defeated enemies: “And your spoil shall be gathered like the gathering of the caterpiller: as the running to and fro of locusts shall he run upon them."
  — Isaiah 33:4 (KJV)

Victory is so complete that even the weakest share in the spoil. Ezekiel repeats the same promise:"They shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD."
— Ezekiel 39:10 (KJV)
Zechariah likewise foretells:"And the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance."— Zechariah 14:14 (KJV)

Following this victory, Isaiah describes the restoration of the land itself:
"Then shall he give the rain of thy seed... in that day shall thy cattle feed in large pastures. The oxen likewise and the young asses that ear the ground shall eat clean provender."— Isaiah 30:23–24 (KJV)
Together these passages present a consistent prophetic picture. The nations come against Israel seeking spoil and the taking of their land, but God reverses the outcome. Their wealth passes to God's people, the land is restored to its tribes, and Israel again enjoys the blessings of the covenant under the reign of the Messiah.

After the war the Antichrist winds up in the Judean desert. He chases the saints. **Revelation 12**, where it is **the serpent (the dragon)**—not explicitly the Antichrist—who sends water out of his mouth after the woman.

- John describes the dragon's attempt to destroy the woman: **"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood."**
  — Revelation 12:15 (KJV)
- God intervenes to protect her: **"And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth."**
  — Revelation 12:16 (KJV)

In this prophetic imagery, the flood represents the dragon's attempt to overwhelm and destroy the woman. Yet the earth itself becomes God's instrument of deliverance by opening its mouth and swallowing the flood. This imagery recalls several Old Testament passages. During the rebellion of Korah, "the earth opened her mouth" and swallowed the rebels (Numbers 16:30–32). Likewise, Isaiah foretells a time when "the earth also shall disclose her blood, and shall no more cover her slain" (Isaiah 26:21). Together these passages present the earth as an instrument through which God both judges the wicked and preserves His people.

The flood symbolizes the final assault of the dragon against the covenant people of God, while the earth swallowing the flood demonstrates that the attempt ultimately fails because God Himself intervenes on behalf of His elect.

Revelation 12:6 and **Revelation 12:14**.

- John first describes the woman fleeing to a place prepared by God :**"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."**
  — Revelation 12:6 (KJV)
- Later he adds: **"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."**
  — Revelation 12:14 (KJV)
- The dragon then attempts to destroy her: **"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried**

away of the flood."
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- But God intervenes: **“And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth."**
— Revelation 12:16 (KJV)

The Burden of the Beasts of the South

"The burden of the beasts of the south: into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent..."
— Isaiah 30:6 (KJV)

Isaiah portrays the Negeb Desert as a place of danger, inhabited by the young lion, the old lion, the viper, and the fiery flying serpent The imagery of the lion recalls Peter's warning: **"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."**
— 1 Peter 5:8 (KJV)

The young and old lion, together with the viper and the fiery flying serpent, represent Satan and his manifestation through the Antichrist.

The Woman's Flight into the Wilderness

Before leaving the desert, the serpent pursues the woman described in Revelation 12. John first records:**"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."**
— Revelation 12:6 (KJV)

He later adds: **"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."**
— Revelation 12:14 (KJV)

Revelation emphasizes that this is not simply any refuge but **"her place"**—a specific location prepared by God where the woman is protected for 1,260 days before the dragon unleashes the flood. The Greek word **τόπος** (*topos*, Strong's G5117) is commonly translated as **place**, **room**, **coast**, **plain**, this location corresponds with the cave discovered by Vendyl Jones; a room on the coast of the plain. The circular plain of Gilgal. Isaiah describes the transformation of this wilderness:**"And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes."**
— Isaiah 35:7 (KJV)

"Where the Dragons Once Lay -" The "habitation of dragons" is understood as the place where Satan incarnate—the Antichrist—was laid in the cave.

Isaiah immediately continues: **"And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it... No lion shall be there, nor any ravenous beast shall go up thereon... but the redeemed shall walk there: And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads."**
— Isaiah 35:8–10 (KJV)

The emphasis is unmistakable: **"The way of holiness; the unclean shall not pass over it."**

Water Poured into an Unclean Vessel

One of the major disagreements between the Qumran community and the Pharisees concerned ritual purity. The Qumran community taught that when pure liquid was poured from a clean vessel into an unclean vessel, the flowing stream formed one continuous body. Because impurity could travel upward through that stream, both the liquid in the lower vessel and the liquid remaining in the upper vessel became defiled. The Pharisees rejected this interpretation, maintaining that impurity did not travel back through the stream. Once the water left the clean vessel, the remaining contents remained pure.

This legal dispute appears in **4QMMT (Some of the Works of the Law)**, where the Qumran community argued that the Temple and its sacred vessels required a stricter standard of ritual purity than that observed by the Pharisees. If impurity could pass through a continuous stream of water, then the opposite principle also follows. Water flowing outward from God's sanctuary would likewise carry the holiness of His dwelling wherever it flowed. If the waters described by Ezekiel passed beneath the Temple through a tunnel leading to the cave containing the ashes of the red heifer, then the entire watercourse would become sanctified from the Temple to the cave. Because holiness itself is communicable, no unclean person could approach or defile that sacred place.

Holiness as a Communicable Reality

This principle appears repeatedly throughout Scripture. At Mount Sinai the people were forbidden to approach the mountain because God's presence had sanctified it:

"And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death."
— Exodus 19:12 (KJV)

Likewise, after the Tabernacle was consecrated, everything touching the altar became holy (Exodus 29:37). The living waters flowing from the Temple signify not merely

purification but the extension of God's holy presence into the prepared place where His redemptive purposes are fulfilled.

The Cleansing of Israel

God promises through Ezekiel: **"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you."**
— Ezekiel 36:25 (KJV)

This cleansing is immediately followed by the promise of a new heart and a new spirit (Ezekiel 36:26–27), demonstrating that true purification comes from God Himself. The returning tribes of Israel have been cleansed through God's sanctifying work.

The War Scroll and Ritual Purity

The War Scroll (1QM) teaches that those who fight the Lord's battles must be ceremonially clean. The camp is holy because God dwells among His people, and no one who is defiled may enter or remain among the Sons of Light until purified.

The same principle appears in the Law: **"For the LORD thy God walketh in the midst of thy camp... therefore shall thy camp be holy: that he see no unclean thing in thee."**
— Deuteronomy 23:14 (KJV)

The Dragon's Flood

The dragon next attempts to destroy the woman: **"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood."**
— Revelation 12:15 (KJV)

This flood may represent a spoken command or decree through which the serpent causes destructive waters to rise. God immediately intervenes: **"And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth."**
— Revelation 12:16 (KJV)

Isaiah foresaw this restoration:**"And many people shall go and say, Come ye, and let us go up to the mountain of the LORD..."**
— Isaiah 2:3 (KJV)

The return to Zion marks the reversal of exile, the healing of the nations, and the fulfillment of God's covenant promises. The woman remains protected:

"She is nourished for a time, and times, and half a time."
— Revelation 12:14 (KJV)

The woman's flight into the wilderness and the Antichrist's presence in the Judean desert are viewed as parallel events occurring at the midpoint of the final prophetic period.

Passover, the Wilderness, and Pharaoh's Descent into the Pit

The Equinox War ultimately brings the Antichrist into the Judean wilderness by the time of Passover. The chronology is linked to the prophecy of the Two Witnesses: **"And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."**
— Revelation 11:8 (KJV)

Each designation points to Passover. Sodom is associated with Passover because Lot served the two angels unleavened bread before the destruction of the city (Genesis 19:3). Egypt recalls the original Passover and the Exodus. Jerusalem is where Christ was crucified during Passover. Together these references place the fulfillment of the prophecy within the Passover season, linking the wilderness, the woman, the Antichrist, and Israel's final redemption into a unified prophetic sequence.

The King of the Kittim Goes to Egypt

The War Scroll does not end with the defeat of the first coalition. After the battle around Jerusalem, the narrative immediately shifts to Egypt:"Then after the battle they shall go up from that place, and the king of the Kittim shall enter into Egypt.
— 1QM (War Scroll), Column 1

The Alliance with Pharaoh

- Isaiah 30 is understood to describe the alliance formed between the Antichrist and Pharaoh.
- "Woe to the rebellious children, saith the LORD, that take counsel, but not of me..."
  (Isaiah 30:1)
- "That walk to go down into Egypt and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!"
  (Isaiah 30:2)
- "Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion."
  (Isaiah 30:3)
- The alliance is established through Egypt, but God declares that it will ultimately fail.Isaiah continues: “For his princes were at Zoan, and his ambassadors came to Hanes."
  (Isaiah 30:4)

Zoan is especially significant because it was one of the principal centers of ancient Egypt and the location associated with the Exodus traditions

The Hidden Treasures of Egypt

The treasures of Egypt are understood not merely as ordinary wealth but as the hidden treasures of the ancient dynasties. Attention is given to Zoan (Tanis), where only a portion of the royal tombs have been excavated. The Antichrist is therefore seen as exploiting Egypt's hidden wealth and archaeological treasures in fulfillment of Daniel's prophecy. The prophecy further describes the journey into Egypt: **“The burden of the beasts of the south (the Negeb Desert): into the land of trouble and anguish (Egypt),** from whence come the young and old lion, the viper and fiery flying serpent they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them."
— Isaiah 30:6 (KJV)

(Isaiah 30:6)

The viper and fiery flying serpent, (mentioned in Isaiah 14) is understood to represent Satan working through the Antichrist as he enters Egypt through the wilderness.

Isaiah concludes:

"For the Egyptians shall help in vain, and to no purpose..."
(Isaiah 30:7)

The Second Exodus

The events surrounding Pharaoh and the Antichrist form a second Exodus pattern.Just as Pharaoh pursued Israel after the first Passover, Pharaoh later turns against the Antichrist after realizing he has received no benefit from their alliance.

Daniel alludes to this reversal when he speaks of the king devising plans and military strategies against his opponents.The alliance collapses, and Pharaoh begins pursuing the Antichrist.

The Flood Judgment Upon Egypt

Ezekiel's prophecies are understood to imply catastrophic flooding associated with Pharaoh's downfall. Particular attention is drawn to Syene (modern Aswan):

"And I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia."
(Ezekiel 29:10)

and:

"From Migdol to Syene, even unto the border of Ethiopia."
(Ezekiel 30:6)

Syene corresponds to modern Aswan, where the Aswan dam is located The prophecies concerning Egypt's devastation, overflowing waters, and Pharaoh's destruction suggest a catastrophic failure of Egypt's through the breaking of the dam. The resulting floodwaters are understood as going against the current of the river rising to extraordinary heights, even reaching the mountains. The judgment therefore becomes both a flood and an Exodus pattern, ending in Pharaoh's destruction again in Passover.

current of the river rising to extraordinary heights, even reaching the mountains

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Pharaoh's Descent into the Pit

A year after the midpoint Passover, Pharaoh turns against the Antichrist and is judged.

Ezekiel declares:

"Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised."
(Ezekiel 32:19)

and:

"He shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitude."
(Ezekiel 32:32)

Pharaoh is overwhelmed by the flood judgment and cast into the pit. When he arrives there, he discovers that Gog's armies are already present, along with:

- Asshur
- Elam
- Meshech
- Tubal
- The princes of the north

Pharaoh's descent into the pit is at Passover one year after the midst of the week of Daniel. The armies of Gog and Magog must have entered the pit prior to the point where the Pharoah has arrived which was one year after the Passover directly following the Equinox war.

The Magog War

Gog Comes to Take a Spoil

After Israel is restored, dwelling securely in the land and prospering under God's blessing, The War Scoll states. “There shall be g[reat] panic [among] (6) the sons of Japheth.”

Gog sets his eyes upon their wealth.

"After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword... against the mountains of Israel."
— Ezekiel 38:8 (KJV)

Gog's purpose is plainly stated:

"To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon **the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.**"
— Ezekiel 38:12 (KJV)

Israel has been restored, has acquired **cattle and goods**, and dwells in apparent security.

"Thou shalt say, I will go up to the land of unwalled villages... to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates."
— Ezekiel 38:11 (KJV)

Among those who question Gog's invasion are the great trading powers whose wealth depended upon international commerce:

"**Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof,** shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?"
— Ezekiel 38:13 (KJV)

The **merchants of Tarshish** suffered enormous losses through the destruction of Tyre, whose wealth was carried by the ships of Tarshish.

"Howl, ye ships of Tarshish; for it is laid waste."
— Isaiah 23:1 (KJV)

"The ships of Tarshish did sing of thee in thy market... Thou wast enriched, and made very glorious in the midst of the seas."
— Ezekiel 27:25 (KJV)

When Tyre fell, the merchants and sailors who traded her goods mourned their losses:
"The merchants among the people shall hiss at thee; thou shalt be a terror, and never shalt be any more."
— Ezekiel 27:36 (KJV)

Having already witnessed the collapse of Tyre's commercial empire, the merchants of Tarshish now question Gog's invasion. They recognize that his objective is the same—to seize Israel's silver, gold, cattle, goods, and wealth. Yet, as the prophets repeatedly declare, Gog's attempt to take a spoil ends in divine judgment, while Israel remains in possession of the inheritance the Lord has restored.

Gog Comes to Take a Spoil

Gog and Magog attack and are destroyed on **Tishri 1**, the Feast of Trumpets in the fall of the same Julian year that Israel took a spoil at the spring equinox

Although Tishri marks the beginning of a **new Jewish year**.

Thus:
It remains within the same civil year.
It begins the next Jewish year.
The chronology requires a Jewish leap year, allowing an additional month between Tishri 1 and Passover.

Ezekiel explains:
"And seven months shall the house of Israel be burying of them, that they may cleanse the land."
(Ezekiel 39:12)

Seven months are required for burial, followed by fifteen days of purification before Passover. This places the destruction of Gog and Magog on Tishri 1 and the completion of the cleansing process immediately before Passover.

The King's Campaign into Egypt

Daniel describes the king's campaign into Egypt after his victory form Egypt chasing him

"He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: **and the Libyans and the Ethiopians shall be at his steps.**"
— Daniel 11:42–43 (KJV)

Libya (Put) and **Ethiopia (Cush)** come under his control. His campaign extends throughout North Africa before he returns to the land of Israel.

Daniel then says:

"At the time appointed he shall return, and come toward the south; **but it shall not be as the former, or as the latter. For the ships of Chittim shall come against him**: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; **he shall even return, and have intelligence with them that forsake the holy covenant.**"
— Daniel 11:29–30 (KJV)

His second return is different from the first because the **ships of Chittim (Kittim)** oppose him. Where the first war described “the day of their battle against the Kittim” Instead of continuing his southern campaign, he turns his anger against the holy covenant and has intelligence with those remaining from the confederacy against God’s covenant described in Psalm 83:

"The tabernacles of Edom, and the **Ishmaelites;** of Moab, and the **Hagarenes; Gebal**, and Ammon, and **Amalek**; the Philistines with the inhabitants of Tyre; Assur also is joined with them: they have holpen the children of Lot."
— Psalm 83:6–8 (KJV)

The War Scroll divided these from those who fought.

> …the Sons of Darkness, the army of Belial: the troops of Edom, Moab, the sons of Ammon, the [Amalekites], Philistia, and the troops of the Kittim of Asshur. **Supporting them are those who have violated the covenant**

Daniel's "those who forsake the holy covenant" are identified The **Ishmaelites, Hagarenes and Gebal**.

Below is a side-by-side analysis of selected verses from the Book of Daniel and the *War Scroll*, revealing how deeply they reflect and expand upon each other. The evidence suggests the *War Scroll* may serve as a commentary or midrashic expansion on Daniel’s end-time revelations.

Daniel 12:1–3 and War Scroll Columns 1 & 17

Daniel	**War Scroll (1QM)**

12:1: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people..."	Col. 17: "He will send eternal support to the company of His redeemed by the power of the majestic angel of the authority of Michael."
"...and there shall be a time of trouble, such as never was since there was a nation..."	Col. 1: "It is a time of distress..."
"...thy people shall be delivered, every one that shall be found written in the book."	Col. 1: "For all the people who are redeemed by God."
12:3: "And they that be wise shall shine as the brightness of the firmament..."	Col. 1: "Then the Sons of Righteousness shall shine to all the ends of the world..."

The *War Scroll* not only echoes Daniel but expands upon it with unique theological insight:

- The angel Michael is portrayed with elevated status: "majestic angel of the authority of Michael."
- Light and knowledge become cosmic forces that illuminate Israel's covenant.
- The sons of righteousness are a global witness, reflecting Daniel's wise ones.

Daniel 12:7 and War Scroll Column 17

Daniel	War Scroll (1QM)	Shared Themes
12:7: "It shall be for a time, times, and a half... when he shall have accomplished to scatter the power of the holy people..."	Col. 17: "Take courage in God's crucible, until He shall wave His hand and complete His fiery trials; His mysteries concerning your existence."	Timed tribulation, divine testing, and hidden mysteries

The *War Scroll* refers to the "crucible of God," indicating that affliction is purposeful and divinely timed. The "mysteries concerning your existence" strongly resonate with Daniel's sealed vision, awaiting understanding.

Daniel 12:9–13 and War Scroll Parallels

Daniel	War Scroll (1QM)

12:9–10: “Words are closed up and sealed… many shall be purified… the wise shall understand.”	Col. 1: “They shall be refined in the crucible of God… the sons of light shall gain insight. Col. 18: “His mysteries shall be revealed to those who are faithful.”
12:12–13: “Blessed is he that waiteth… thou shalt rest and stand in thy lot at the end of days.”	Col. 1: “Happy are those who endure… they shall stand in their lot at the end.” Col. 15–18: “The chosen ones will inherit the lot of the Holy Ones…”

These correspondences confirm the shared belief in:

- A sealed prophetic calendar.
- End-time purification.
- Resurrection and divine inheritance.

Daniel 7 and War Scroll Column 12: The Divine Throne Room

Daniel 7:9–10	**War Scroll Col. 12**
“The Ancient of Days did sit… ten thousand times ten thousand stood before him…”	“The King of Glory sits upon His holy throne… all the angels of the Presence stand in array before Him…”

Both visions center around a divine enthronement scene attended by multitudes of angelic beings. The *War Scroll* may be building directly upon Daniel’s heavenly vision.

Daniel 10 and War Scroll Column 18: The Angel of Revelation

Daniel 10:5–6	**War Scroll Col. 18**
“A man clothed in linen… face as lightning, eyes as lamps of fire…”	“A mighty one, clothed in white linen… his countenance is as lightning and his eyes like burning torches…”

The near-identical descriptions of this angelic figure indicate either textual borrowing or shared visionary tradition.

Conclusion

The *War Scroll* and the Book of Daniel share a matrix of symbolic and theological language: angelic warfare, sealed knowledge, end-time purification, cosmic light, and

the reward of the righteous. Whether the *War Scroll* is a direct commentary on Daniel or the unfolding of its sealed content, it is evident that the Qumran sect understood themselves as living in the time of fulfillment.

They saw their trials, their angelic leaders, and their battles against evil as the very fulfillment of Daniel's final vision. As such, the *War Scroll* becomes an indispensable lens through which to view Daniel's sealed prophecy—not only preserved, but possibly unlocked.

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Also see

1QM War Scroll: Book 1 - by Karin Anderson by Karin Anderson - Issuu

1QM War Scroll: Book
This volume examines **Column 1 of the War Scroll (1QM)** alongside the corresponding passages of Scripture that share its prophetic themes. By comparing the War Scroll with the books of the Bible, the study identifies recurring patterns, historical connections, and theological parallels that illuminate the text and provide a broader understanding of its prophetic message.

Jacob's Heavenly Ladder.docx

Jacob's Heavenly Ladder

This companion volume explores the prophetic conflict at **Bethabara**, examining its biblical, historical, and symbolic significance. Drawing together the War Scroll, the Scriptures, and related Jewish traditions, it presents the battle at Bethabara as a key element in the unfolding prophetic narrative and its relationship to Jacob's heavenly ladder and the final conflict.

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Date	**Event**
Creation	Beginning
Flood	Days of Noah
Babel	Division of Nations
Abraham	Covenant
Joseph	Egypt
Exodus	Moses
Sinai	Giving of the Law
David	United Kingdom
Solomon	First Temple
Exile	Babylon
Second Temple	Restoration
Jesus Christ	First Coming
Crucifixion	Atonement
Resurrection	Firstfruits

Date	Event
Pentecost	Birth of the Church
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