

THE VICTOR EDITIONS

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PREHISTORY AND FOUNDATION OF THE KINGDOM OF GOD



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IN THE NAME OF JESUS CHRIST

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FOREWORD

I AM THE DOOR

The memory of humankind, created in the image and likeness of its Creator, traces its history back to the founding of Christianity by the Son of God; it is from the memory of the human race—the Book written by their Father—that our intellect lifts our eyes to the creation of the heavens and the earth, our universe, in whose history we discover the existence of its Creator, without whose knowledge Man cannot, on his own, gain insight into the history of the cosmos. With this Door closed by the event described in Genesis, mankind, banished from the knowledge of all things—to which they were called by the Word: ‘Let us make man in our image and in our likeness’—yet with intelligence active within the human soul, the inability to pass through that Gate led humankind to invent a personal god through whom to visualise the Cosmos and the Universe—religions which imposed their gods by the sword and by fire, as can be seen when reading the history of the origins of Hinduism and Islam. The impossibility of finding that Gate, which opens up the Knowledge of God and His Creation to human intelligence, led God to incarnate it in the Person of His Son, so that mankind might seek Wisdom in Him. Those who passed through it rose to prominence amongst mankind to become the Fathers of the Church’s Doctrine; through their writings, they steered Christian peoples away from the religions invented by men—in the image and likeness of whose gods their fathers, themselves, and their children had been raised—bloody religions, from whose very depths could be born none other than men in the image and likeness of their gods.

For the Christian, the Coming of the Son of God provides the historical foundation from which to lift up one’s eyes to God, our Father, and from God and His Son to enter into the history of our universe. It was through the founding of Christianity that civilisation began to leave behind the law of the strongest, the most bloodthirsty, the most deceitful, the most corrupt and the most treacherous towards their people and their brothers, and forged a path from barbarism to the world’s first universities in Christian Europe, with the Catholic Church acting as patron of literature, law, the sciences and the arts. Given that the origin of every soul was a world enslaved for millennia to the law of war to the death amongst brothers, no one could have expected that, overnight, all Christians—priests and

kings alike—would wake up as saints. The history of medieval Christianity bears witness to this reality better than a thousand volumes. The spirit of prophecy that dwelt within the Apostles set it down in writing: ‘Faith, which is corrupted’. The foundation of the House of God amongst humankind was, from its very origins, subject to a future open to storms, earthquakes, tidal waves, floods and all manner of natural assaults and sieges, culminating in open warfare between the pagan world and the Christian world. The Pagan World would be succeeded by new armies in the service of Death, with the destruction of the House of God on Earth as their horizon of victory. The Roman Empire was succeeded by the Islamic Empire. Two distinct forces, yet a single historical goal. However, the Son of God saw the Antichrist coming—the fratricidal force arising from within Christianity that would inherit the spirit of Cain. Arius was the first of all those who, having been born within the bosom of Christianity, rose up against the Catholic people, declaring war on their Mother, the Catholic Church, from whose destruction she was delivered by Constantine, a servant of God. The Word of God does not lie: ‘The gates of hell shall not prevail against the Bride of the Lord’. Fifteen centuries later, the Antichrist emerged from the grave: first clad in a friar’s habit, and later crowning himself over the European nations which, abhorring the Crown of the King of Heaven, proclaimed themselves the heads of the national churches, thereby adding to a civil crime an offence against God, who had made His Son the Universal Head of all churches. The Thirty Years’ War was inevitable. The very same fate that befell the Roman Empire and the Islamic Empire—the destruction of Christianity—was inherited by those who, tempted by the Devil, could not resist his temptation: ‘Kneel before me, and I will give you all the kingdoms of the world’. Thus the sceptre of the Empire passed from the East to the West, returned to the East, and came back to the West; and with both empires united in the same hatred of the Catholic world, Protestants and Ottomans would achieve the victory that had been denied to the Romans and the Muslims. Where do both empires lie today? The Word is God: ‘The gates of hell shall not prevail against YOUR House’. This is why we speak of the Old Testament, for there was a New one, sealed with the blood of the Testator: ‘Your Offspring shall take possession of the gates of their enemies’. So, just as in the Old Testament God endowed the Bride of his Son with indestructibility, so in the New Testament he grants invincibility to his Offspring born of this Bride and her Lord, Our Father Jesus Christ.

The Memory of the Human Race is the Story of the Creation of Man as a son of God: “in the image and likeness of the Firstborn of God”, who became Man so that what we could not achieve on our own, nor could we ever have achieved, might be “with us”; the Memory of that Event is the Rock, the Pillar upon which our Life is founded.

Our History begins in another World, dates back to the Creation of the Cosmos, and enters into the Being of God, its Creator, guided by his Only-Begotten Son, without whom, as in ancient times, no one could understand the Origin of the Cosmos; and to satisfy the need for universal knowledge for which Man was created, cosmologies and gods were invented, in whose image and likeness they might justify their genocides, their crimes and their fratricidal passions. Once the Hand of the Son of God had been rejected by anti-Christianity, the same ancient law came to prevail amongst modern nations; with the Door to Divine Wisdom closed, men invented a Universe tailored to their kings, a universe subject to the Law of the Strongest, at whose feet the life and existence of the Weak must be crushed for the sake of the Survival of their class and lineage. The Antichrist—the very same who had previously come concealed in a priest's cassock—appeared immediately after the First True World War, the Thirty Years' War, concealed in the guise of a scientist. With Scientific Atheism unable to open the Gate of Wisdom—whose Key lies in the hand of the One who said: 'I am He who opens and no one can shut, who shuts and no one can open'—Science, in its Animal Pride, opened its bowels to the modern-day versions of Cain and Abel, Stalin and Hitler, its sons, both sons of the same father, the Devil, Satan, the Ancient Serpent. Driven by their mutual hatred, with the destruction of the Christian world as their shared goal—for which they fought before the eyes of their Evil Father to inherit the Sceptre of the Empire—the 20th century was cast into the hellish fields of the World Wars.

This is our history, the history of all Christians of the Fullness of the Nations. Our peoples have survived earthquakes, tsunamis, floods, hellish sieges, genocidal wars and deadly calamities of deprivation. This is NOT our doing; the Victory belongs to Him who built His House upon the Rock: that Rock is the Word of His Father, YAHWEH GOD, Creator of the Light of the Cosmos and of the Darkness that surrounds Him. In the Word of his Father, his Son placed his Trust. In that Word, we, his Descendants, place our Trust—made in his image and likeness—an almighty and indestructible Trust, from which we know that no matter what Alliances of Civilisations may be renewed to tear down the House of our Side, all their attacks will shatter against its Walls; therefore, let those among their enemies who possess wisdom understand that the final attack they are waging—by raising up an Ideology whose Seed has its Origin in Death—is destined to be uprooted and cast into the fire. Let all who possess wisdom turn away from that Alliance of Civilisations, under whose anti-scientific and anti-Christian force this gender ideology seeks to eradicate from man and woman the image of the Son of God.

Let the indestructibility of the House founded by our Father in the name of God serve as a lesson to those who, tempted by power and riches, believe that the alliance between Islam and Socialism will achieve what no empire has been able

to achieve in these 2,000 years. The Alliance sealed between God and mankind through His Son, sealed with the Blood of Christ and His Brethren in the Holy Spirit, has already proven its indestructibility. Let every man and woman therefore withdraw from that Alliance of Civilisations and abandon that gender ideology without looking back; for the very Son who secured an indestructible covenant for His Bride, the Catholic Church, has bequeathed invincibility to His offspring; and now that these descendants have been born, their glory lives on in the Word of their God: 'Your descendants shall take possession of the gates of your enemies'.

CHAPTER ONE

1

Origins.

Thus, all the things that affect us and make up the History of the Fullness of the Nations had their beginning in another World, in another part of the Cosmos, in a World situated beyond the stars of our Heavens, right at the heart of the realm of the galaxies. There, right at the centre of His Creation, God created a world for Himself; the world from which His Son descended to ours, and to which He returned after His Resurrection.

“I am not of this world.” The Son of God said this many times, but His words found no ears to lend Him attention, nor any understanding to grasp His message. One of the occasions on which He spoke most clearly about the world from which He came was in the presence of His judges: ‘My Kingdom is not of this world; if My Kingdom were of this world, My ministers would have fought to prevent Me from being handed over to the Jews, but My Kingdom is not of this world’.

On other occasions, Jesus Christ returned to the subject of his origin and did not hesitate to make it clear that he is not of our world, and that he left his world and came down to ours to free us from ignorance and lead us to the Truth. Without the Universal Truth, the critical judgement of the intellect lacks the power to forge a future in a world subject to the Law of Death. For freedom is exercised only when thought has the power to judge and choose the direction of one’s life. Without this Universal Truth, the future of life is left to chance, to circumstances, to coincidences, to karma, to the chaos that gives rise to Supreme Perfection—that is to say, the fallacy of fallacies in the world of chimeras.

The Universal Truth is Divine both because God has made it His own, and has become one with the Truth – ‘I am the Truth’ – and because it is Universal in and of itself.

‘Dust thou art, and unto dust shalt thou return’ was the Law of the Cosmos throughout the Eternity of eternities. Life and Death were the two faces of that Cosmological Reality we call ‘The Uncreation’. The Uncreation passed; Creation came to be. Death and Life were separated. Life was elevated to the Existential Nature of the Creator.

God not only became one with the Universal Truth, but also embraced Life within Himself: "I am Life". Such is His Glory. His Creative Freedom knows no bounds; His Omniscience elevates His Power to Omnipotence. For, as we all know, Power that arises from force without the intervention of Intelligence ends its existence in destruction. To which we are all witnesses .

Not only did God journey to the very core of the stars, the galaxies, Life and Death, growing in all sciences and becoming Omniscient. The final step that consecrated YAHWEH GOD as THE CREATOR, the Physical Cause of the New Cosmos, was His becoming one with that Wisdom of which He tells us: 'I was formed, and there shall be none after me'. For whoever is formed does not form himself; hence it follows that when God said, 'Let us make Man in our image and likeness', Adam was the son of God, whilst it is also understood that, by rejecting God as the Master of his Spirit, man must turn to the beasts to define his existence, just as Charles Darwin did by defining Humanity through the Power of Destruction, the fruit of whose law was the Monstrous Cannibalism of the 20th century, which seeks to make its way into this century, and will clash against That Uncreated Wisdom which spread its Glory over God and placed in His Hands the infinite treasures of the Science of the Creation of universes and worlds. That very same Wisdom which fashioned the One God of the Uncreated, and placed in His hands the Victory that He alone could attain: the Creation of the Tree of Immortal Life; that very same Wisdom, which embodied in a Woman the Nature of the Eternal Relationship between Herself and God, became His Bride. And from Her He had a Son. And it was this Son who came from His World to ours to beget within us Man in His image and likeness; hence we are called children of God.

In the *Divine Universal History of Jesus Christ*, I explored the theme of the Origin of that World from which the Son of God came. I recalled, as far as possible, its Chronicles, and traced its Wars to the point where they directly affect us.

I believe I said at the time that God created the World from which He sent His Son to be His Home, His Homeland, His Country, His Possession, His Paradise. And He created it in His own image. As its boundaries, He gave it the Dawn that soars on the wings of the Infinite; as its future, He gave it the Morning that always breaks and lives forever in the eyes of Eternity. In other words, He created it in the image and likeness of the Idea that lives in His Spirit concerning the Nature and Constitution of the New Cosmos, which He set out to build immediately after completing the creation of His Home.

The Idea of the Cosmos that God had in Mind before He set about shaping Universal Reality can be defined by two main characteristics. Firstly, the

expansion ad infinitum of its boundaries; and secondly, the evolution ad eternum of its future.

Determined to give the New Cosmos a geographical centre, God gave that Centre a body, endowing it with a nature of its own, with its own singular, unique and unrepeatable specificity.

Born to be the geographical heart of His Creation, His World, the point of intersection between the two uncreated vectors, Infinity and Eternity, He endowed its body with the natural indestructibility inherent to His own Being. His World, His Home, His Paradise. YAHWEH God was always a nomad in Eternity, an adventurer in Infinity. And He created what He had never had—His World—and He created it without any limitations of means or lack of imagination.

2

And so it came to pass.

How God created His World is irrelevant. In the case of the creation of our Universe, the ‘how’ does matter. I touched upon this subject in the Introduction to *21st-Century Cosmology*. In *The History of Jesus Christ*, I said that we will have the whole of eternal life to come to know this World whose Origin we are discussing. Which leads me to state what I have already stated elsewhere, that there are things which lie within our sphere of knowledge and others—such as the Birth of the Son and the Father in the Uncreated God—which are beyond the grasp of our intellect.

Then, God raised a Mountain in the heart of His World. And upon its summit He raised a City. But knowing that it is not twelve walls that make a Home, but those who live within it, He dreamt of Brothers, Friends, and Children. Such is the origin of the gods of Heaven.

3

Creation of the Cosmos

By reducing the duration of existence of the galaxies surrounding his World to infinite speed, YAHWEH GOD reduced the galaxies to luminous energy,

creating an explosion of cosmic fireworks, which we have agreed to call the Big Bang for the sake of simplicity in communication.

Let us compare this conversion to the transformation of a galaxy into a cannon of microphysical energy beams travelling through 'space-time' fields at 'infinite' speed. The difference between the initial speed, equal to the speed of light, and the infinite speed – towards which elementary matter is propelled in a space-time field – transforms this difference into mass. Evidently, the transformation of cosmic energy into stellar matter does not extend to infinity due to the limit imposed by Natural Astrophysical Implosion on this cosmological process of creating matter from the energy generated by matter itself.

There was an Original Big Bang, marking the beginning, and another marking the end (the reduction of astrophysical matter to cosmic energy, and the transformation of the cosmic energy created into astrophysical matter). And this creative process is repeated at the frontiers of the Cosmos, which is why astrophysicists continue to discover new galaxies and galactic clusters.

YAHWEH GOD has Witnesses to this Creation. He also has Witnesses to the Destruction of the Ancient Cosmos ; his Brothers, the gods of Yahweh and Zion, are his Witnesses. But this subject has been recounted in the DIVINE HISTORY OF JESUS CHRIST.

4.

The ancient gods

As time went by, Heaven became a Kingdom, and the Kingdom became an Empire. The House of God was filled with sons, each one a king of his own people. For once the Universe had been created, God sowed the seed of the Tree of Life in its waters, and from its depths Life conceived a World, two Worlds, three Worlds, four Worlds, and as many as five Worlds were created before the Sixth Day of the First Week of Creation. On the Sixth Day, God created Man.

This is the origin of the sons of God, the gods of ancient times.

5.

The Cradle of Man.

God created five worlds and transported them from their places of origin in the Universe to His World, to His Paradise. Man had not yet been created. Nor was the idea of Man yet in the Mind of the Creator.

To those who wonder whether there is life in the Universe, we shall say yes; we are here. To those who wonder whether there was life before us, we shall say the same: yes, we have not been the first, nor shall we be the last. If, then, you ask us on which star, in which part of the Heavens, those other Peoples of the Universe dwell, we shall tell you that they have their Dwellings in the World that God built for Himself, the one that is Above and at the Centre of His Creation, the World from which descended Jesus and to which returned as Jesus Christ. We too shall have our dwelling in that World, and there Above we shall all meet and share the eternal life for which we were created. However, current events demand our attention, so from the Future we turn back to the Past, to the Days when Hell sowed the seed of War in Paradise.

There were two Universal Wars that laid waste to Paradise, but Heaven was never conquered. The great battles for the Throne of the King of kings and Lord of lords are recorded in the Book of Life; its pages describe how the Brothers and the Sons of God remained faithful to the Crown of the Only-Begotten, shattered the power of the Dragon, the Pivot of the Rebels, and by breaking the Seal of Fidelity the very elements of Heaven's Nature placed themselves at the service of their Arms—beautiful, invincible, wise and strong. Like one who borrows the brilliance of lightning and, with its flashes in his eyes, advances against the darkness; or like one who makes his throat a tent for thunder and turns the sky of his mouth into the firmament across which the horse of the winds gallops; or like one who, with a whip, borrows the mystery of the lightning and, with its electric strands, strikes the back of the Beast—so, so was the massive and devastating counter-attack of the Brothers and the Sons of God against the hosts of Hell who, led by Satan in God's absence, rose up against His Kingdom.

Twice was the Dragon subdued and captured; and on both occasions the Rebels were pardoned. For in His fatherly love, God believed that, in time, His rebellious children would change and that, as they grew and matured, this tendency to wage war would fade away. But seeing that the events that had taken place demanded that He take revolutionary decisions: on the Sixth Day of the First Week of the Creation of the Universe, God conceived Man in His mind.

CHAPTER 2

6

CREATION OF THE HEAVENS

And so it came to pass that God begot from his Being; and in Fatherhood his mind and heart found perfect happiness. He presented his Son to the gods, and they worshipped him.

At last, God began to create our Universe. The galaxies placed their fields of stars at the service of their Lord; from the peaks of their mountain ranges, rivers of suns made their way across the sidereal plains. As if someone were to set a gravitational wavefront at the head of a rushing, fresh and joyful torrent, those luminous beds began to descend from the heights of the galaxies of the Local Group.

This is the origin of the Universe. Like gravitational strings dragging a train of suns, of all sizes and colours, those rivers of stars flowed into the ocean of our heavens. Thus was our Universe created.

We compare the galaxies to high mountain ranges against whose summits a gigantic cannon fires colossal shells until rivers of luminous water surge forth from their depths. We now direct those rivers towards a seabed created to contain this volume of water coming from different mountain ranges. This process is the event that the sons of God experienced during the Creation of our Heavens.

If we now compare galaxies to hot balloons which, when pricked, release some of their air, and we combine these processes, we obtain gravitational strands acting as beds for rivers of stars flowing into a bed previously arranged to accommodate these rivers of stars within its area.

YAHWEH GOD creates the Gravitational Bed and pricks the galaxies from which emerge the rivers of stars that crackle through space and flow into the Sea of Gravitational Energy, from which they will be nourished for all eternity. A marvellous spectacle, never before witnessed by any creature, a divine spectacle to which we have been invited by YAHWEH GOD, as we read in the Gospel of His Son: 'And He will perform greater works than this, so that you may be filled with wonder.'

Creation of the Earth

As a Father, YAHWEH GOD considered that, if He did not open up Creation to His children, with the passing of Time they might come to believe that their Paradise is nothing more than a zoo in which they are just another species—an intelligent species, but an animal species all the same. Confined within the boundaries of the ‘ ’ Paradise, and seemingly trapped within those walls for eternity, God wished to banish such a future from his children’s minds. So YAHWEH GOD revolutionised his own World by opening up the Act of the Creation of Worlds and Universes—hitherto reserved for his SON JESUS—to all his children.

The Spectacle of Creation ran its course.

Once our Heavens had been created, God opened up the path for navigation across the Ocean of Galaxies. What is impossible for a creature—to navigate through the forest of galaxies, because approaching at Divine speed creates a forest where the trees part to make way and close again once the traveller has continued on their way—was experienced by the children of God. Only YAHWEH GOD, for whom the Infinite is His Universe, has the Power to reach the boundaries of the Cosmos and return to the starting point without getting lost on the outward and return journeys. Galaxies that race, fly, come together, drift apart... A marvellous, indescribable, unforgettable spectacle. And at the end of this Journey: ‘the Darkness that covers the face of the Abyss’, whose existence the children of God knew through the words of the Sons of Heaven. For all the children of God have been created outside the World that God created for Himself to be His Paradise, but God created His Brothers from the Clay of Heaven.

The Brothers of YAHWEH GOD told the children of God that, once the Original Big Bang had been created, the Firstborn of the gods, YAHWEH, the ONE TRUE GOD, destroyed the Ancient Cosmos, reduced countless galaxies to dust, and turned infinite spaces into an Abyss shrouded by nebulae of dust and stone, covering the surface of an Abyss devoid of all energy. It is over this Abyss that the New Cosmos expands to Infinity for all Eternity, absorbing all the nebular matter resulting from the destruction of the Ancient Cosmos. A harrowing vision for anyone who suddenly finds themselves cast into the depths of that bottomless Graveyard where a Cosmos lies: behold Hell, ‘where there shall be weeping and gnashing of teeth’.

YAHWEH GOD led His sons beyond the Frontiers of the New Cosmos, from where His Creation resembles an ocean overflowing on all four sides, whose creative waves spread across the Abyss like an all-powerful tsunami.

Then God directed a beam of luminous energy towards the creative field which He Himself had spread out in the Darkness, and the journey of that energy into matter began, the final result of which was the astrophysical implosion that gave rise to the Sun, planets and moons that make up our Solar System.

A marvel to behold and a joy to the mind! A lesson in Creative Omniscience and a living revelation of the Nature of the Creator, never to be forgotten. YAHWEH IS GOD. HE CREATED LIGHT AND DARKNESS.

Along the way, God wished to show them the Physical Origin of Creation, and the place of Exile to which those who were to set their World ablaze once more with the fire of War would be cast. Having done this, and with the Solar System created, YAHWEH GOD set aside one planet from its family, abandoning it in the Darkness as one might cast aside a body with no future, and transferred the Sun and its System to the Heavens. Here, the bosom of an astrophysical environment, even without an interstellar navigation chart, God opened up the Solar System's own field of movement within an open star cluster.

Once this was done, and the Solar System created, YAHWEH GOD set aside one planet from its family, abandoning it in the Darkness as one might cast aside a body with no future, and transferred the Sun and its System to the Heavens. Here, within an astrophysical environment, even without an interstellar navigation chart, God opened up the Solar System's own sphere of movement within an open star cluster.

The location of our Solar System within a globular cluster-like universe would be impossible for all of God's children once they were outside the Heavens.

This is what YAHWEH GOD suddenly did. God once again opened up navigation through the Forest of Galaxies towards the Outer Abyss, into which He cast that planet—originally a piece of rubbish, like a miscarriage that occurred during the gestation of the Solar System.

8.

The Light.

God created our world by bringing the Heavens forth from the bosom of the waters of the stellar ocean. Then He created the Earth. But first came the Idea.

In His Omniscience, the Creator does nothing without first weaving the structure to be built within His Intelligence. First He plans, decides, sketches out lines, calculates, overcomes problems, resolves unknowns, visualises the end goal towards which His project is tending in virtual motion, allows Himself to be guided by His Wisdom, and then takes action. He relies on His experience to keep all processes under control. If, as he proceeds, any element seems to slip from his grasp, he acts accordingly, improvises, makes decisions as the situation demands and, without distorting the Idea, keeps the movement heading in the original direction he had established.

Thus, God created the Earth at the edge of the Cosmos, far from Heaven and the Heavens, in the Darkness. He gave the Earth the Sun as her husband and the Planets as her brothers and sisters.

The Sun, the Earth and the Moon, and the entire planetary family, were created from a single nucleus.

Having created the solar family, God left the Earth in the Darkness to such total and absolute solitude that it caused her to feel ‘confused and empty’, as God tells us in His Book. For it so happened that, against all expectation, when He came to the Earth to whom He had made all those promises of the future—her marriage to the Sun agreed upon from the very Beginning, sealed with kisses in the Cradle—God took her entire family far, far away from the Abyss shrouded in Darkness, and abandoned her, the Earth, at the mercy of the forces of the Abyss. The icy darkness of an invincible solitude seeped into the Earth’s very bones, and her teeth chattered with cold.

Alas, the Earth, born amidst promises of motherhood in the light of laughter, applause and the exclamations of God’s children. Beautiful in her nakedness, lovely in her smallness. Alas, the dream conceived for her, like that of the child who lives on his mother’s dream whilst his bones and flesh are woven within her womb. Alas for that dream. The cold froze her bones; the winds that sweep through the Darkness shook her trembling flesh. Alas, my dream, alas, my life—my God has left me and abandoned me in the Darkness with no one to defend me! Why have you forsaken me, my God? Why did you promise me the ocean? Why did you make me dream of the East, the West, the North and the South? Why did you dream of me as the mother of so many children, my hands with wings, my hair crowned by a diadem of clouds brimming with life, my feet of snow breathing spring over green valleys? Why did you feed me honey if you had destined this sour, thick poison as my sustenance? Alas, I am dying; alas, I would rather die than live without your dream.

So when her Great Spirit returned to fetch her, ‘the Earth was formless and void’, because her Creator was nowhere to be seen. When he returned, there was light. And so it was.

The Son of God expanded the force field surrounding the Earth, and its surface was transformed into a sea of molten lava. We are referring to the Fusion of our planet's Primary Crust. From the depths of that sea of molten lava emerged the Primordial Atmosphere. Eventually, the Earth's crust cooled and that atmosphere became an Ice Mantle that covered the entire sphere of our planet from the North Pole to the South Pole. This Ice Mantle is 'the light' of the Word of the First Day of our Creation.

This is the origin of the hierarchy of the natural elements. (In the *Introduction to 21st-Century Cosmology*, the subject of the Creative Physics of the Biosphere is explored in due depth).

This is the History of the Earth.

9.

The Firmament.

The embrace of the Almighty. Oh, the warm embrace of the Almighty. The warmth of your muscles, O God, is the warmth of the first kiss between virgin spouses, the warmth of a father's first word to his baby; enfold me in your breath, my God... Ah, the Earth, how many verses, how many lines she wrote in her solitude, each one a white dove crossing the waters in search of the olive branch that would keep hope alive for Noah. Her joy, her racing heart, her unbridled pulse, her quivering nerves on the day the light of her Creator's Great Spirit shone brilliantly, traversing the field of galaxies at the speed of His thought! Her warm Voice, her tender Word—oh brothers and sisters, I long to bathe my ears in the balm of the echo of her strings, when her Word breaks the Silence.

And so it was. The Great Spirit returned; the Son of God embraced her, showered her with kisses, spoke to her, and her Confusion vanished in an instant.

Enveloped in that Mantle of Ice forged at temperatures below absolute zero—a Mantle of Ice resulting from the Fusion of the Primary Crust and the Sublimation of the ensuing Primordial Atmosphere—God separated the Earth from Darkness and brought it into the Heavens. He led it to meet the Sun. In the heat of their encounter, the Ice melted and was transformed into Air and Water.

Beneath the Firmament, which separated the waters beneath the Firmament from the waters above it, two blocks of ice began their retreat towards the North and South Poles. And ever since, the Firmament has remained there, separating the waters of the seas of everyday life from the gravitational waters that fill outer space.

The Firmament in the Word of Genesis is the atmosphere resulting from this act of creation. A Firmament which the Son of God called 'heaven'—the everyday sky, blue, red, white, yellow, orange, violet, purple. A Firmament whose architecture we shall have time to explore in due course, and in speaking of which we touch upon its genesis, leaving the foundations of the Biosphere for another occasion—foundations which will lead us to the definition of the constituent elements of the Ecosphere.

10.

The Hand of God.

Under the sun, the waters of the primordial ocean continued to recede. And they continued to recede until they reached sea level. Then, when the waters withdrew to allow Life to run its course, the imprint of the Creator's Hand was etched into the rock of the mid-ocean ridges, and upon the surface of the imprint of its five fingers, the tree of species took root.

This is the origin of life on Earth.

11.

The world of birds.

The seas were filled with creatures, so many that they could not all fit within the vastness of those waters which encircled the world.

The level of the Waters beneath the Firmament continued to fall, and consequently the pressure rose. Then the Tree of Life crossed the boundary between water and air, and the firmament of the heavens was filled with creatures with wings and beaks.

Other branches reached the mainland, stretching directly from the water to the land; but the world belonged to the birds, which laid their eggs on the ground and spread inland to the very ends of the mountain ranges. So when the amphibians began to venture beyond the shores and fed on the eggs of prehistoric birds, the need to protect their territory led to the revolutionary transformation of wings into arms.

This is the origin of all living creatures that give birth.

12.

The sons of God.

The forefathers of mankind and their families grew up in the forests, from the very edge of which—where the world of the dinosaurs lay—they saw the gods descend from the heavens. The sons of God were distinguished from other creatures because they walked on their legs. And the power that their word wielded over all beasts was very great. A unique instinct—that of intelligence—then awoke within mankind, and in their natural ability to imitate the gods they found the path to dominion over the world. It was at that time that the sons of God took mankind as their disciples.

13.

Mesopotamia. The land of the earthly paradise.

God gave each of his sons – ‘not of our creation’ – a sphere of influence on Earth. According to the Seal that each people had received from their teacher, the formation of the five original peoples from whom the whole human race descends would give rise to five different cultures. The Divine Plan was to unify these five cultures into one, from which the concept of a world kingdom would emerge—the original homeland of all future peoples of the human race. God would bestow the crown of that kingdom upon the First Man, who would call Him Father, and no one could claim this power for themselves.

Thus, as this process of the formation of the peoples of the Earth was underway, an indeterminate number of families, coming from different places, found themselves in Mesopotamia—now known as Iraq. They created a society, built cities and established a social order. But they never granted themselves the power to choose a king and to begin, of their own accord, the work of unifying all the peoples of the Earth into one great kingdom. God would provide.

14.

Adam and Eve.

And so it came to pass. Moved by the God of gods, a young man from that Early Mesopotamia left his home and his family. His journey ended in an unspoilt corner of that land watered by four rivers.

God gave His chosen one a new name: Adam. And whilst he was there, He revealed to him the Future of Humanity, as He had woven it in His Mind through His Prescience.

Outside Eden, the voice of the Great Spirit had spread the message. The divine choice had been made. The king's entry into History was a vision for a brief time.

This is the origin of Abraham, father of Israel.

15.

Adam's Achilles' heel.

Early human society had not been founded on property, deceit or the pursuit of power. Everything belonged to God, and His priests stored the fruits of labour in the Temple to be distributed according to the needs of families.

A man's word was law. Man, created in the image and likeness of his Creator, never spoke in vain.

It was here that the strength of Man lay in the eyes of his Creator, in that innocence which compelled him to believe in the word of his neighbour as if it were his own. Until the son of perdition arrived and turned that strength into a target for the unerring arrow of his betrayal.

16.

Revenge would be all the harsher.

Woe! Woe to the Serpent when that child's Father returned. The Dragon would be banished beyond the bounds of Creation, where non-being endures a

death that never comes, nor ever goes. His plans to force the Great Spirit to transform paradise into a world of gods beyond good and evil were doomed to the most utter failure.

In God, the Father and the Judge are one indivisible whole. Justice and Love are the two Arms of his Great Spirit. To Hell with those who love Hell! Blessed be God and his holy spirit of justice. He cannot bear the sight of all that we have seen and heard, and that is why the whole of Creation has been waiting in anticipation, dreaming of the Day of glory and the freedom of His children, when, at the head of His House, the King of Paradise will rise up against what Hell has sown amongst the children of the Earth.

Dance, warriors, the dance of victory in honour of the Invincible One. Clap your hands, winds of the North; sweep across the seas with the news, winds of the West; carry the cry of hope to those who live in the shadows of the East: the King is coming, surrounded by princes who shine like suns; the army of God's Paradise sings once more as the Night draws to a close.

Yes, children of the Earth, woe betide the Rebels for the third time, for they have filled the cup of divine patience to the brim; in their madness they sought to turn water into poison. The Great Spirit then swore that he would not sheathe his sword until its blade fell upon the head of the murderer and his accursed accomplices. He swore by his honour and his glory that a child born of that Eve would inherit his sword, the sword of the Great Spirit, and with it the Word of God would be fulfilled: 'He shall crush your head'.

Do you not see, children of the Great Spirit, the vision that the Eternal Warrior had? What arm, sprung from the clay, could raise with its fist the sword of the Hero of the galaxies that joyfully traverse the infinite? The answer lies within you, for it was amongst us: the Arm of God, the Arm of His Son.

Beholding his Father's vision, Adam rose from the ground and danced upon the ruins of his despair—the dance of heroes in honour of the Champion whom the Great Spirit had chosen for the children of the Earth.

This is the origin of Christ.

17.

East of Eden.

In the bitterness of despair that split his soul and tore his mind apart, Adam saw the history of humanity from fratricide to the final bomb that blew up the Earth and reduced it to mountains of stone fading into the smoke of the stars. The

horrors he witnessed horrified him so much that he found it impossible to believe that his God and Father would allow such a tragedy.

It turned out, then, that Adam was not mistaken.

God felt Satan's betrayal like a stab in the back, like a spear thrust straight through the heart. With his chosen one dead, the Earth was left at the mercy of a Dragon mad to impose his empire from one end of the world to the other; yet, through His Omniscience and Omnipotence, the Ancient Serpent had just sealed his own sentence of banishment ad eternum from Heaven, from the Earth and from the entire Cosmos. For His Glory, a son of that very Adam would rise up to the clouds, raise his arm and bring down the Hammer of Vengeance upon the head of Adam's murderer.

Adam and Eve were also banished far from their homeland, to a place where no one could find them and kill the Child of Prophecy. It was as though the earth had swallowed them up. God hid them from the wrath of their brothers amongst the mountain peoples, the cave-dwellers, the fur-hunting highlanders of the East.

This is the family tree of the sons of Noah.

18.

The first Mesopotamian civil war.

Immediately after the Fall, the ancient cities—Ur, Lagash, Kish, Umma...—appointed kings, and each king set out to realise the utopia of a universal kingdom through the use of force.

The rebellious angels opened Pandora's Box, made our world their theatre of action, and the long reach of their tentacles extended to all nations. It also reached Cain, who killed Abel in a desperate attempt to force God to grant him the glory of the Avenger.

Comforted by Wisdom, Adam and Eve raised Seth in the Messianic Doctrine of the Patriarchs. No one except God Himself knew the time of the Birth of the Son of Man.

When those first fratricidal wars came to an end, the sons of Seth returned to their lost homeland and learnt to live alongside the other families as equals, without ever forgetting the state of open war between Heaven and Hell, and the part that had been assigned to them in the conflict.

The First Man to call God 'Father' was Adam; but by no means was Adam to be the last whom God would call 'Son' before his entire creation.

This is the mythological origin of King David

19.

Towards the Great Flood.

The chronicles known to exist for the period of the Fall of the City-States and the Era before the Flood are recorded in an arcane form in the archives discovered at archaeological sites in the Middle East. They speak of royal chronicles and the divine origin of kingship. They concur with the Hebrew Book of Genesis regarding the event of the Flood.

As can be inferred from the history of that world of myths and heroes, the city-states bought peace at a very high price. The Force by Law handed over the sceptre of the Four Regions to the empire of the ancient gods. These—the evil and accursed gods who sowed the seeds of discord with their lies from one end of the world to the other, with no fear, honour or shame in their hearts— not content merely with having declared war on the one they still called Father, offended him to the utmost by trampling upon a sacred, inviolable law; for this unbearable offence, his Great Spirit suffered in silence what cannot be put into words. But swallowing his pride, his blood boiling, the Divine Warrior endured the suffering, storing within his soul the fire in which those perverse and accursed demons would burn for eternity.

For if a father, out of love for a son, allows that son to kill his other brothers, that father is the wicked and perverse demon from whose bosom such an evil son sprang. Such criminal behaviour is far removed from Divine Fatherhood!

Silent, with clenched teeth and nerves on edge, God suffered unspeakably on the day His sacred law forbidding the intermingling of cosmic races was trampled underfoot. When Satan and his accursed brothers united with human women, they begot from them creatures that were half-man, half-demon; these, their very being torn apart by an immortality denied to them, sowed the world with destruction, turning the lands into a field of devastation where, through human sacrifice, they might obtain from their demonic fathers the immortality that had been denied them.

They, the heroes of ancient times, were the founders of the bloody religions that ravaged the lands and likened our forefathers to beasts, sacrificing human lives on the altar of their impossible passions in the quest for the fountain of eternal youth. Driven mad by their condition—neither divine nor human—they sowed the world with those wars and acts of senseless violence recorded in the tales and legends of the Ancients, when, for the love of a woman, a man was capable of setting an entire city ablaze, as if that Helen had been the last woman on the face of the earth. Savages, monsters born of cursed seeds, the heroes of ancient times were born to die, dragging everyone around them down to the grave with them, as evidenced by the tombs of the Ra and the Amun of Egypt.

Unable to bear any longer the presence of that world where bestiality had imposed its rule, God chose to bring that work to an end, to tear it down and begin anew. Whether the Flood affected all the continents in the same way and at the same time is a matter for another tale. If that was the case, each people endured it in their own way.

CHAPTER 3

20

From Noah to Abraham.

Carbon dating suggests that the Flood should be dated to around the beginning of the third and the end of the fourth millennium BC. The reconstruction of history through archaeology lends further support to this evidence.

Many were spared the disaster and started afresh. During that process of international reconstruction, Noah's sons played the part of the warrior who descends from the mountains into the amphitheatre of Babylonian vanities. The structure of the Akkadian myth is a copy of that of the Hebrew myth; it is no coincidence that many historians have believed they have discovered the Jewish connection in the Sumerian Gilgamesh myth.

Let us recall that God promised Noah's sons, gazing upon the Son of Man, invincibility as the norm.

'Your descendants shall take possession of the gates of Hell,' He told them. A marvellous and fantastic promise in which the Father of Adam reaffirmed His oath of vengeance against the princes of Hell.

There were already the accursed demons—who had once been blessed angels—celebrating the destruction of the world, and they were already revelling in their final victory over the 'son of Eve', at whom they had already been laughing even before witnessing his Birth, when that silent and unknown King, whose Great Spirit showed no sign of failure whatsoever, raised his head and, opening his mouth, to the shame and confusion of those who were already celebrating a victory not yet won, he repeated his blessed oath: 'The Son of Man will crush your head; dance whilst you can, accursed one.'

Noah and his sons came down from the Eastern Mountains in military formation. (Let us not forget that Gilgamesh, the warrior of warriors, is said to have had a mountainous origin in the cuneiform texts.) Noah's sons lived in the cities, grew in number and multiplied. The original clan spread throughout the cities of Nippur, Uruk, Ebla, Kish, Lagash, Umma and Ur.

Abraham's parents lived in Ur during the Third Dynasty, when egotistical madness drove the king of Ur to grant himself the constitutional immunity

normally reserved for the gods. But let us outline the sequence of those events in broad terms.

Based on the archaeological evidence at our disposal, we can date the Flood to the end of the Fourth Millennium and the beginning of the Third. The so-called Protodynastic Period is dated to 2,900. This dating means that a couple of centuries must have elapsed between the catastrophe and the rebirth of human settlements.

The city of Kish was the first to emerge from the waters and appoint a king. Shortly afterwards, the city of Uruk entered the fray, contributing to history the adventures of its hero and king, Gilgamesh.

Following Gilgamesh's death, the city of Kish once again took up the Sceptre of the Empire, with its king acting amongst the neighbouring cities as an arbiter and judge of their disputes. Power then passed to Ur, and subsequently to the city of Lagash, bringing us to the 25th century BC. It finally fell into the hands of the city of Umma, whose heroic king claimed the empire of Eden for himself.

An empire that would not last long for Umma. It was snatched from their grasp by the young Sargon, cup-bearer to the king of Kish. Sargon rebelled against his king, founded his own imperial city, Akkad, and from Akkad he set out to conquer the world.

He conquered it.

His sons reigned from approximately 2278 to 2193, when the First Barbarians descended upon the Empire of Eden and spread their anarchy from one end of the Four Regions to the other.

The fall of the empire of Akkad restored the classical cities to prominence, amongst which Lagash once again came to the fore under the leadership of the famous and legendary Gudea. But it was not this Gudea who liberated the Land from the Barbarian empire, but rather the coalition of the southern cities led by the King of Uruk, under whose banner we must place Abraham's grandparents.

It so happened, then, that following the defeat of the Gutti Barbarians, the chieftain Utukhegal sought to proclaim himself emperor, a move which the chieftain Nammu and his council of princes of Ur did not take kindly to at all, and they declared the inevitable war of independence against him. It is under this banner, in fact, that we can place Abraham's parents.

We find ourselves at the border of the Third and Second millennia BC.

We note, however, that prior to the discovery of the Lost Sumerian Cities in the second half of the nineteenth century, when speaking of Nineveh, Ur, Kish, Akkad, Lagash, and so on, these cities and their world—which form part of the

Old Testament prophetic world—were, in the view of 18th- and early 19th-century science, never actually real; the Book of Genesis by Moses and the books of the Prophets, covering the period from Nebuchadnezzar backwards, were regarded as pure literary invention, a collection of mythological tall tales that the Israelites had plucked out of thin air, and which the Christians revived in order to keep the nations in darkness, from which science was set to liberate them all, especially by the height of the 20th century—a date which scientists had declared to be the death of Christianity.

But through one of those events that should never have occurred, yet which do occur, a generation of mad scientists, as if invested with the power of Jesus Christ to raise the dead, set about resurrecting the Lost Cities of Sumer which, until then, had been nothing more than old wives' tales.

Sayce, Maspero, Rawlinson and others shattered the dialectic of nineteenth-century historical materialism with the New Science of Interpreting Languages recovered from the Tomb: Sumerian, Hittite... where Nineveh, Ur, Kish, Lagash and Akkad lay—the cities featured in the Sumerian King List.

The correlation between the lifespans in the Biblical genealogies and the reigns of the kings on this List was, and remains, one of those phenomena that leaves one speechless.

Let us recall:

The crown descended from Heaven. Eridug was the royal city chosen by the gods.

Alulim (Adam), the first of the kings of the Earth, reigned for 28,800 years.

Dumuzid the Shepherd reigned for 36,000 years.

These three kings reigned for a total of 108,000 years. When Bad Tibira fell, the crown passed to Larsa.

En-sipad-zid-ana reigned in Larsa for 28,800 years. Larsa then fell, and Sippar took over

En-men-dur-ana claimed the crown and reigned for 21,000 years. Sippar in turn fell, and Shuruppak succeeded it.

Ubar Tutu reigned in Shuruppak for 18,600 years.

Eight kings for five cities over a period of 241,200 years. Immediately afterwards, the Great Flood wiped them off the map.

CHAPTER 4

21.

Abraham.

The sequence of events leads us to believe that Nahor, Abram's grandfather, was one of the chieftains of Ur who, under the leadership of Utukhegal of Uruk, freed the country from the anarchy into which the Barbarians had plunged it.

But let us pause here to highlight the phenomenon of time. We speak of thousands of years for a dynasty and a reign. It is the same phenomenon we observe in the biblical genealogies of the Patriarchs prior to Noah.

This phenomenon reveals two things to us: firstly, that the method of measuring time used by those generations of the Fourth and Fifth millennia BC is not the method we have known since the Third Millennium and onwards, and by which we currently abide.

And the second point is this: from this connection, it becomes clear that the people of the First Kingdom known to our world—whose crown rested upon Adam, the Sumerian Alulim, father of Noah—and the Sumerians were one and the same people, from whom Noah's descendants broke away to form their own nation.

Having said that, let us return to the timeline.

Once the Gutians had been defeated by the coalition led by Utukhegal, Terah, father of Abram—following this line—took part in the coalition of the princes of Ur which, under the leadership of Nammu, rose up against the tyranny to which Utukhegal later succumbed.

The victory of the coalition of Ur enabled the sons of Nammu to claim the crown. A crown that soon succumbed to the height of depravity when his successor, Shulgi, declared himself to be a god on earth.

Let us say that there was a sudden return to the days before the Flood, when the heroes of antiquity proclaimed themselves to be true and genuine sons of the gods and claimed for themselves all the rights of divinity. Were it not their religions and their exploits that led the nations to ruin?

During the reign of the sons of Nammu, whilst Shulgi and his brothers reigned in Ur, our Abraham left his hometown. Unable to endure that egotism any longer, Abraham left Ur. Curiously, he encountered no resistance.

The facts leave little room for doubt.

Given the strength subsequently demonstrated by the army of herdsmen under Abraham's command, everything suggests that the son of Terah was at the eye of the storm of the civil war that Shulgi's deification had brought about. Had his God not intervened, the son of Terah would surely have led the coup d'état against the son of Nammu. Things would have turned out very differently in Ur then. The army of Terah's son would have decided the city's fate.

When, therefore, Abraham left Ur, the son of Nammu saw his most dangerous enemy depart. The voluntary exile of Terah's son reduced opposition to his dynasty to the bare minimum.

And so it was that, at the head of a mighty army of warrior-shepherds, Abraham marched up the banks of the Western River with no one daring to stand against him. He entered Syria from the north, a no-man's-land open to pastoralism and banditry.

The Bible says that Abraham waged war against as many as five kings at once. And he always triumphed. And he continued to triumph. Nor did the Pharaoh dare to carry out his audacious plan. What became of his much-heralded marriage to the wife of Noah's son? An army of men hardened on the battlefield, moving to the sound of a single man's command – that was certainly no easy enemy to face!

As for the approximate date of the pilgrimage of Abraham and his son Isaac through the lands of the Middle East, the famines mentioned in the Bible and those that ravaged the reign of the sons of Nammu—particularly during the reign of Ibbi Sin, between 2028 and 2004—serve as a point of reference for their location on the timeline.

The presence of Abraham and his son amongst the Amorites—a people hostile to Ur, with whom Abraham's relations were of the 'the enemy of my enemy is my friend' variety—opens our eyes to the geopolitical situation in which Isaac's father operated. It also confirms the chronological boundaries within which we have situated Abraham and his son.

22.

Israel.

Faced with a decision that could have tarnished his reputation by branding him a coward, Abraham chose the wisdom of his God over that of men. His theological stance brooked no compromises or revisions. The time of the son of Eve had not yet come. This was his truth. The alternative—believing that the story

of Paradise Lost was just that, an old wives' tale—was, for Abraham, a temptation from Satan.

Indeed, impatience was the mother of Cain's sin. Ignorance, not wisdom, was the driving force behind his crime. He who swore vengeance reserved the right to set a date for the day of the fight to the death between the Son of Man and Satan. It is for God to say when and how. He speaks, and the whole of creation writes: 'And so it was done.' In his word is life.

'Count the stars of the sky if you can; that is how numerous I will make your descendants.'

Where are the descendants of the House of Nammu?

After Isaac's death, whilst Jacob—the father of Joseph—was still alive, famine once again struck the lands of the Ancient Near East. During those famines that ravaged the known world, papyri have revealed to us the settlement of a powerful Hebrew clan on the Nile.

The Jewish Connection introduces Joseph to the social upheavals that the famines caused at the Pharaoh's court.

With Joseph, Providence entered Egypt. It is understood that, out of gratitude, the Pharaoh and his court allowed the brothers of Providence to settle on whichever bank of the Nile they preferred.

With Providence at home, farewell to hard times.

23.

Moses.

We have dated the Abrahamic period to the Third Dynasty of Ur, between the two extremes of the 21st century. And we have seen how, in the pharaonic records of the Middle Kingdom, during the reign of Amenemhat II, between 1929 and 1895, Asian tribes began to penetrate Egypt, moving ever further south.

It was in the chronicles of Sesostris II, his successor, that firm evidence of this immigration of Asian tribes into the empire first appears. But the point of interest that captures our attention is the famines that ravaged Egypt during the reign of Mentuhotep III. These famines link us to the story of Joseph, enabling us to situate the arrival of the Hebrews in the Land of the Nile at the beginning of the Second Millennium.

The significance of this connection lies in the response required by the settlement of pastoral tribes within the kingdom of the pharaohs, who were farmers. The break with traditional Pharaonic culture, characterised by a rejection of nomadic pastoral peoples, opens our eyes to a change that can only be explained by the revolution brought about by Joseph's presence at the Pharaoh's court. Without going any further, it was during this period that the Pharaoh acquired all the classic characteristics so typical of Asian imperialist structures, and the unification of the Two Egypts took place.

It is understandable, then, that until the arrival of that Pharaoh who did not know Joseph, the Hebrews enjoyed a policy of privileged friendship; as they grew, they expanded their settlements further south, at the cost, of course, of abandoning their fathers' pastoral traditions.

How quickly, then, the bad times are forgotten! In the blink of an eye, the children of the saviours became the parents of the slaves who made the Pharaoh's Empire great, and, with the passing of time and further twists of fate, this ultimately led to the Egyptians' downfall. But let us take it one step at a time.

The policy of friendship towards the tribes of the Near East pursued by the pharaohs of the Twelfth and Thirteenth Dynasties drew another people into their empire. We are talking about the Hyksos. And it is in the coup d'état staged by these Hyksos that we must look for the pharaoh who did not know Joseph, and who punished the Hebrews for their refusal to support the seizure of power—with slavery!

The decline experienced by the pharaonic court during the 14th Dynasty opened the doors to power for the people living amongst them, the Hyksos—a power which the Egyptians would not regain until after the Hyksos army had perished, drowned in the waters of the Red Sea.

Viewed in this way, if we have placed the arrival of the Hebrews sometime in the 20th century, their exodus, four centuries later, would be situated around the middle of the 16th century – precisely the date of the Fall of the Hyksos and the reconquest of the lost throne by the Ramesses.

24.

Joshua.

Innocence, let's be honest, was not Joshua's Achilles' heel. As metals were the language of the Bronze Age, and he was a master of the language of arms, Joshua led the conquest of the Promised Land from victory to victory.

‘During that period, the 15th and 16th centuries BC, a tide of migrating peoples revolutionised the status quo of the pre-Christian Near East’, in its own words, with its way of denying whilst affirming, of affirming whilst denying, as Official History tells us.

What actually happened was that Joshua and his Hebrews laid waste to the land. The conquest of Biblical Palestine by a tide of warrior-slaves was necessitated by the need to unleash the terror that preceded the stampede.

The news of the Hebrews’ liberation was bound to spread—and did spread—terror west of the Jordan.

Let us compare this rebellion of the Hebrew slaves in Egypt with Spartacus’s rebellion against the Roman Empire, and we shall understand the nature of the wave of panic that swept through Italy, magnified in this case by the fall of the Hyksos pharaoh.

From our comfortable vantage point, three thousand five hundred years later, we summarise the news by saying that the Egyptian slaves had rebelled against the Pharaoh, had avenged the deaths of their children, and had defeated the armies of the Lord of the Nile on the shores of the Red Sea. They had crossed over to this side of the Sinai and were coming to conquer the lands of the Jordan, led by a military commander who knew no mercy. Their message to all the city-states west of the Jordan was unequivocal: Flee or be destroyed.

This is from our perspective. But from the point of view of those peoples of Biblical Palestine, the news was quite different.

As if they were the descendants of the lost Atlantis, a people had emerged from the depths of the sea. Those children of the ocean had brought down the empire of the Hyksos pharaohs and were now directing their conquest eastwards with a single purpose: to destroy for the sake of destruction. For who is it that defeats an imperial army and, instead of seizing its kingdom, turns back? They had crossed the Sinai to ravage, destroy and lay waste. This news struck terror into Ancient Palestine.

Then, as the conquering Hebrew tide transformed into the impact of a rock upon the waters, the Philistines emerged from its depths. However, the Philistines’ entry onto the scene would not occur until the very end of the legend, when the Asian peoples finally realised that the Hebrews were not monstrous offspring of Atlantis but men like any others.

Let us recapitulate the state of the world five centuries after Abraham.

The collapse of the Nammu Dynasty, the Third Dynasty of Ur, left the Sceptre of the Empire at the mercy of the most daring adventurer. In the city of

Larsa, its king, Gungunum, placed himself at the head of the Mesopotamian states, his figure dominating the final third of the 19th century.

His death emboldened the kings of Isin, who saw their attempt to regain their lost hegemony fail and were forced to endure the deification of Gungunum's sons. This unique theocracy, so typical of the Mesopotamian era, would ultimately bring Hammurabi's Babylon to the fore.

For a time, still in the 18th century, the Assyria of Shamsi-Adad, the Larsa of Rim-Sin and the Babylon of Hammurabi waged war amongst themselves and against the rest of the world for imperial supremacy. By the middle of the century, Hammurabi had imposed his law, and once again the Land of Eden was in the hands of a single man. This imperial rule was of short duration, however, for in 1595 the dynasty of Hammurabi came to an end and the Land returned to the anarchy that was so characteristic of it.

The rise to power of a new people, the Kassites, allows us to broaden our perspective and recognise, within the geopolitical landscape, the existence of a powerful kingdom—the Hittites—which, alongside the Mitanni and the Egyptians, would assume the roles previously played by the city-states.

The detail that catches our attention and highlights the importance of the Conquest of the Promised Land is demonstrated by the fact that none of these three kingdoms was able to cross the borders drawn by Joshua. Indeed, the famous 'Hapirus', or Hebrews, earned a reputation as formidable adversaries on the borders of the Mitanni kingdom. This situation was to change with the Philistine onslaught, which not only breached the walls of the Hittite kingdom and brought down the boundaries of the defunct kingdom of Mitanni, but also saw the first known armies to stand before the Hebrews in the hope of victory.

Even the armies of the famous Assyrian king Tiglath-Pileser I, whilst reaching the Phoenician coast, neither dared nor were able to cross the Boundaries of Joshua. It was not until the 11th century, once the classical kingdoms of the second half of the second millennium had been destroyed, that those boundaries were trampled underfoot and the Hebrew people themselves were brought to the brink of destruction by the very same forces that had destroyed the Hittites. The Philistines' natural intention to seize control of the third major kingdom of the time, Egypt, meant they would have to trample over the corpses of the Hebrews. This was a difficult task whilst the God of Moses was with them.

Just as the Hebrews had once liberated the Egyptians from the Hyksos, so now they would save them from the Philistines.

CORRELATION BETWEEN EVENTS IN THE NEAR EAST DURING THE SECOND HALF OF THE SECOND MILLENNIUM BC, SUPPORTING THE EXODUS IN THE 16TH CENTURY BC

1750. The Hyksos conquer Avaris

1595. End of the First Dynasty of Babylon.

Murshilish I, grandson of Khattushilish I, destroys Aleppo and Babylon.

1573–1550 The Egyptians expel the Hyksos.

Exodus and the Fall of Jericho

The definitive chronology of the Middle Eastern period in relation to Biblical history allows us to view these events from a new perspective. The fragmentation of the chronology derived from archaeology, with the aim of separating World History from Divine History, led in the late 19th century AD to a shift in the dating of events, resulting in the Exodus being placed in the 13th century BC.

The impossibility of reconciling the events recounted in the Bible with our knowledge of Egyptian Pharaonic civilisation and culture prevents us from attributing historical significance to an official chronology whose origins are unbiblical.

The primary factor that invalidates such a shifting of Moses' birth to the 13th century BC lies in the monolithic endogamy of the Pharaonic House. To believe that an imperial dynasty founded on the closed endogamy of the Pharaonic family could have admitted into its ranks the son of a slave—as in the case of Moses—is to deny all the accumulated knowledge regarding the mindset of the Pharaonic dynasty.

Truly, one must have one's feet firmly planted in the most ferocious anti-Christianity to, against one's own reason, blind oneself and overlook such barbarism.

It would be pointless to attempt a reconstruction of the Pharaonic endogamous mentality, which we saw in its most brutal form in the story of Cleopatra VII.

Racism is a modern phenomenon. Ancient peoples did not understand racism as we understand it. But to believe that a Hebrew, the son of slaves, could have been adopted—in the very 13th century BC—by the Pharaonic House as a prince is truly to demand that we cut off our own heads or detach ourselves from our brains.

Given the pharaonic endogamous nature that would remain in force throughout the Ptolemaic era until its final gasp in Cleopatra VII, to open the doors of the Pharaoh's court in the age of the Ramessides to the Moses of the Exodus is tantamount to once again asking us to have our brains torn out. Either one denies any historical reality to the story of this Biblical hero, or one rejects the official chronology of the Exodus, which places the crossing of the Red Sea at some point in the 13th century.

Faced with the Pharaonic endogamous mindset, there is no other choice.

Such an event—the adoption of a slave by a Pharaonic princess—could only have taken place at the court of the Hyksos kings. Both the Hebrew Israelites and the Hyksos people stemmed from the same stock—two branches of the same Mesopotamian-Asian phenotype—so the adoption by a Hyksos princess of the son of an Israelite slave was akin to a Spanish woman adopting a French or Italian child.

On the other hand, the endogamy of the Hyksos dynasty was limited to the military nature typical of any act of invasion and conquest. That reaction by the Hyksos authorities to the growth of the Israelite population was never recorded, at any time, as characteristic of the native Egyptian court; and there are no records of such a measure, in general, and particularly against the Israelites, for the simple reason that such barbarism was not in the Egyptian nature. Only a non-native court—the Hyksos, who saw themselves as invaders and were constantly wary that the coup d'état they had staged against their hosts, the Egyptians, might come back to haunt them like a boomerang at the hands of the Israelites—could have given its blessing to such a genocidal measure.

That is one point.

On the other hand, let us return to the coup d'état that the Hyksos carried out against their hosts, the Egyptians, in 1750 BC.

From this year, 1750, until the year of their Fall, some time around 1550 – give or take a decade or so – the Hyksos enjoyed two centuries of absolute rule, during which the Egyptians withdrew to the south and waited there for their moment. What event enabled them, all of a sudden, to launch an attack against an invader who had imposed their rule on the Nile for two centuries? We find that the Egyptian military forces during the period prior to the Fall of the Hyksos were non-existent.

Then there is Jericho, the walled city that could not withstand the siege of Joshua's trumpets. Archaeologists acknowledge that it was at that time that its walls fell ... but that they did so as a result of an earthquake.

We do not know on what evidence they base their claim that the region suffered an earthquake. Unless the earthquake was centred exclusively beneath Jericho, it is reasonable to believe that anti-biblical prejudice clouded the thinking of the founding fathers of Near Eastern archaeology; and, even though the dates corresponded, their adherence to anti-biblical views led them to refuse to link these events together.

Firstly:

in approximately 1750 BC, the Hyksos—a people who did not know Joseph—entered Egypt.

For a further two centuries, until approximately 1550 BC—making a total of four centuries from Joseph to Moses—the Hyksos ruled the Pharaohs' empire with absolute power.

In this very same century, the 16th century BC, the Hittites re-armed themselves and set out to conquer Syria and Babylon.

Politically speaking, the Hyksos Pharaoh had to confront this problem of the expansion of the Hittite Empire. Indeed, once Hyksos power had fallen, the Egyptian Pharaoh established relations with the new power from the north.

What I mean is that the Israelites were a slave population who could have been used as a Trojan horse by the Hittites. A population of slaves yearning for freedom is always an internal threat prone to revolution, provided they have external support. The Hyksos pharaoh could not go to war with the Hittite king whilst leaving this army of slaves behind him. The decree to kill all Hebrew infants served to rub salt into the bleeding wound of the burden of slavery, whilst at the same time branding any insurrection with the iron fist of extermination. In fact, the Hittites did not cross the 'Red Line' of Hyksos influence over the city-states of Biblical Palestine.

The Egyptians were biding their time. The rise of Hittite power could be used by the Egyptians against Hyksos power. Caught between the North and the South, in the middle stood an army of slaves awaiting a Liberator sent by their God to lead them to the land of their forefathers.

Mass infanticide would have been a sound political measure to keep this army of slaves—forged by labour from the cradle to the grave—in check. It is reasonable to believe, judging by the Hittites' inaction and the Egyptians' silence, that the Hyksos managed to curb the threat and establish a new international balance of power.

It was precisely then, when the Hyksos had firmly established themselves on the throne, that—out of the blue—that child saved from the waters appeared,

at the worst possible moment, the Hyksos might have said, to repay the Hyksos in the very same coin with which the Hyksos had repaid the Hebrews: the death of all the Hyksos' firstborn sons.

God did what comes naturally to God when God wishes to reveal himself as God: he plunged the Hyksos throne into the abyss and restored the Egyptian to the court.

Now the problem begins. Did Jericho fall due to an isolated earthquake that sent its tremors exclusively to the walls of Jericho?

The chronological correspondence could not be clearer.

In the 20th–19th centuries BC, approximately, Joseph was Viceroy to the Pharaoh.

Two centuries later, in the 18th century, the Hyksos seized the throne of the Pharaohs.

Two centuries later, in the 16th century BC, Moses freed the Hebrews and handed over command to Joshua.

Whilst Joshua was launching the conquest of Palestine, the Egyptian returned home. A gift from Heaven, a blessing from the God of Moses.

Jericho fell in around 1550 BC. Terror gripped all the kingdoms of Palestine. A restructuring of the Ancient World began in preparation for the Coming of the Redeemer, whose principal figures would be David, Solomon, Nebuchadnezzar and Cyrus the Great, Alexander the Great and Octavian Augustus.

We shall return to this Concordance at a later date.

But in this, as in so many other matters, it is a question of recounting drops in the ocean. Without looking any further afield, we see how the spheres of influence between the Hyksos and the Hittites – established following the Hittite conquest of Aleppo and Babylon – were respected by the Hebrews. Joshua extended the tribes' expansion within that geopolitical framework. By setting the Jordan as the national border, Joshua avoided a direct confrontation with the Hittite kingdom at the height of its imperial power. It must not be forgotten that, in the art of battlefield warfare, the Hebrews—who had only just emerged from four centuries of isolation—were inexperienced warriors. A direct confrontation with the Hittite kingdom was the last thing Joshua could afford.

What I mean is that the geopolitical structure of the region and the conquest of Palestine by the Hebrews coincide in time with such precision that there can be no doubt when it comes to situating this Event—of universal

character and significance—in the 16th century BC. First, Moses brought about the fall of the Hyksos dynasty in Egypt, and, as a consequence, the restoration of the native Pharaonic dynasty; subsequently, Joshua became the epicentre of the earthquake that brought down the walls of Jericho and spread terror amongst the city-states on this side of the Jordan.

We also note that the Hittites respected the geopolitical framework established following their conquest of Aleppo and Babylon—a conquest which paved the way for the Hebrews' entry into the Promised Land—and we regard this as the Divine action preparatory to the Exodus. It is absurd to believe, given Babylon's hunger for empire in those days, that had the Hittites not brought an end to its reign, Babylon would have stood idly by in the face of the consequences of the Exodus.

If, on the contrary, we are to be made to believe this is a matter of coincidence, our response can only be that which suits those who have blinded themselves to reason and see in the darkness only what they imagine they see. The fact is that between subjective imagination and objective reality there stands a wall, on one side of which lies ignorance and on the other, madness. In this century, the historical sciences, like all the branches of the Tree of Knowledge, will have to choose which side they stand on; depending on that decision, the appropriate and necessary measures will be taken to place that Tree in the Garden to which it naturally belongs: the Garden of Truth.

25.

Judges.

With their settlement in the Promised Land, the evils of ancient sedentary life took root amongst the Hebrew tribes. "Tell me that again, Grandad." The holy scriptures, always the holy scriptures!

"Ask the elders and they will tell you." "Hear, O Israel..."

Over time, their ears grew weary of hearing the same story told a thousand times over.

Yes, yes. Enough already. Adam and the forbidden apple, Noah and the Flood, Abraham and Isaac, Joseph and his brothers...

Future generations of Hebrews adapted to what was around them: their neighbours, progress. Every time they did so, things went downhill for them. The exception of Moses. But they didn't learn.

So when that faith that moved mountains entered Goliath's ring, truth be told, it no longer moved anything—not even legs frozen with fear to the ground, living out their final hours of life, of freedom at best.

The way the Philistines treated the vanquished made everyone's hair stand on end. And on top of that, that Goliath was showing off. Death or slavery – or had they already forgotten when they'd all been driven from their land to the cry of 'Flight or Death'?

That's where the Pharaoh went wrong. 'The dog is dead, the rabies is over,' Goliath sneered in their faces.

CHAPTER 5

26.

David.

Was a man going to speak to Joshua in the same way that Goliath had spoken to Saul? The people of Jericho hid behind walls as high and thick as the Great Wall of China. What good did that do them? How long did they say they could hold out? Until the infants were weaned? Hahaha.

Didn't God perform a miracle when He brought them out of Egypt? Why wouldn't He perform another one now?

'Save your life, for example,' Goliath croaked when he realised the height of the bloke who'd spouted that rubbish, typical of a little boy.

They'd chosen as a contender for the title a lanky little brat, a mop on two legs bouncing about between the giant and the enemy front line. Wasn't that a laugh? Ho ho ho.

"Shut up, you pagan dog. You know nothing. You're as daft as you are huge. God is going to perform a miracle as great as that one. Those who hear it won't believe it. They'll say to one another: 'Have you heard the latest Hebrew joke?' A half-witted little shepherd is walking through the hills with his flock when he comes face to face with a giant, armed like Hercules reborn, at least three metres tall. Starving, the giant goes and grabs a plump sheep. The little shepherd catches him red-handed. What do you think the little shepherd said to the giant?

That's what's so incredible. You won't believe it either.

The little shepherd was a lion enchanted by a sorcerer. He didn't speak; he roared. He didn't roar like a cub; he roared like the king of the jungle himself.

The enchanted little shepherd kept circling round and round the iron-clad giant to the beat of the war drums. Above his head, a sling with its stone whirled at dizzying speed. The enemies gasped at their fighting dog and recoiled as the sorcerer charged towards the Philistine front line, driving that bewitched roar—which tore at their senses—deep into their brains.

In desperation, fed up with watching that clown dance like a stupid puppet, Goliath committed the unforgivable mistake of tearing off his helmet and smashing it to the ground.

27.

The Court of the Prophet-King.

Saul's coronation opens our eyes to the anarchy into which the Philistines had plunged the world. The Hittites, Mitannians, Assyrians and Babylonians – mere shadows of their former selves – left the future of civilisation in the hands of the Hebrews. They, too, would have been unable to withstand their downfall had it not been for the intervention of the God of David, the true architect of the Hebrew victory over the armies that Hell had raised in its own particular War against Heaven. But let us not dwell on what is Divine History.

During the course of his reign, David learnt what had happened in Eden. God also revealed to him His Plan of Universal Salvation.

Beholding in spirit the outcome of the battle between the Son of God and the Devil, King David leapt for joy. He was not, however, a man to make his confession every day; and since he was a man of the utmost secrecy, whilst his God had placed him amongst those who sought to kill him and others who sought him out to take his life, David kept silent about all he had learnt, and published what his God inspired him to write.

The idea of the Messiah-King soon took root in the warlike spirit of the young men. And it continued to grow until it found its valiant prince in Absalom.

Absalom could not—and would not—allow Solomon's faction to take advantage of the king's old age to secure the rights of the firstborn for the puppet they had created. Thus, killing Solomon became his top priority.

28.

Solomon.

“The first thought is not always the last; on the contrary, it is almost always the first link in a chain of events.

Wisdom never requires old age as a sine qua non condition for being attained.

The final word belongs not to the oldest, but to the wisest. Yet even the wise are wary of the omnipotence of their own reason.

The wise man sets his mind on God, and finds his strength in His will.

Man's thought is mist in the darkness; it is the spirit of Wisdom that animates the intellect and lifts it up to the answer of the One who knows all things, for God has revealed them to Him.

God speaks and God acts; herein lies the beginning of man's understanding."

Solomon was brought up amidst a torrent of words of this kind. In his father's court, God had poured out His Spirit. The prophet Nathan, for example, would come and go from the palace of the most heavily guarded king in the world as if it were his own home. The truth is that if Nathan had remained silent, no one would have uncovered the grave sin David committed by killing the husband in order to take the widow for himself.

Nathan would present himself at the palace as if he were Moses himself entering the throne room of Egypt. There was no man in the world capable of crossing, without permission, the seven walls of invincible warriors who protected the King of Jerusalem. To enter the very throne room of Israel as a persona non grata? How, why and when?

Overcome by the dizziness caused by the realisation of the crime, Nathan burst into the king's house as a son enters his father's house. The man who had at his command the most beautiful women in the universe had allowed himself to be carried away by the most youthful passion and had taken it to its ultimate conclusion.

"To kill a man in order to rob him is a crime sufficient to warrant life for life; but to steal your neighbour's wife at the cost of your brother's blood—what then?" Nathan asked the king of the prophets.

The king had sinned all the more because, having been anointed by God, it made it more difficult for God to exact vengeance for the blood that had been shed. Had David trapped God in Satan's dilemma? Would God condemn the whole people for the sin of a single man?

What man in King David's court would have dared to stand up as a prophet before the king-prophet had he not been his own son? What prophet would David have accepted to speak to him, if not a son born of his own flesh and blood?

His God, who loved him so dearly and knew him so well, brought forth from his own thigh a son born to silence him.

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29.

The Birth of Judaism.

‘He gives the orders, my son,’ Solomon would say to his son Rehoboam. ‘His armies move at the voice of His Word. No leader of His people must assume the powers of the Lord of Hosts; He is never absent. He does not leave His armies to face defeat alone. He knows the when and the how.’ The King looks after the peace and welfare of his people; the people of the Lord God are His entire creation. In His omniscience, He directs the course of the history of the nations. Victory is His; He chooses the leaders of His people from their mothers’ wombs. Be wise, my son.”

Gone with the Wind!

Behind his father’s back, Rehoboam converted to Judaism.

The tribe of Judah had conspired to usher in the Messianic age the day after Solomon’s death; following Solomon’s death, the other tribes would accept the fact as a done deal and join the project.

“My son, do not be flattered by those who sit at the king’s table, for it is their own interests, not the wisdom of God, that speak through their mouths.

What good is a gold ring in a pig’s snout? Will not greed be the downfall of the avaricious?”

What a father he would have been had he had a good son!

Beyond Solomon’s borders, the Nile crocodile lay in wait. On the other side of the great rivers, the Assyrian bear was beginning to emerge from its slumber.

“Do not be foolish, my son...”

Words of wisdom to the ears of a donkey!

Upon the death of the Wise King, the Nile Crocodile invaded Jerusalem, tore up the silver paving stones from its streets, stripped the golden tiles from its palaces and the ivory from its domes, and left behind the Wise King’s son, weeping like a woman over what he had failed to defend like a man. This took place in approximately 930.

But let us remember:

The true, decisive rupture leading to the alienation of the Jew from the Hebrew originated immediately after the death of King Solomon. If we regard the Hebrews as a single entity, as the offspring of Abraham, then we must say that the rift between the Jews and the Galilean-Hebrews set in motion a process of violent, incurable schizophrenia, the progression of whose pathology could lead to nothing other than the destruction of the national body. Indeed, in 722 Sargon II destroyed the kingdom of Israel—that is, Galilee and Samaria—and in 607 Nebuchadnezzar did the same to the kingdom of Judah.

Not even God, we may assert, can do anything when madness is left to its own devices. However, rather than satirising processes that are the stuff of history books, what interests us here is why the Hebrews of David and Solomon broke the Covenant of Unity among the Tribes of Israel, bringing about the beginning of the end for the Hebrews as a nation and a people, who would never again return to the scene, their place being taken from then on by the Jews.

On reading the historical books of the Bible, it becomes clear that the clash between Judah and the other tribes of Israel arose as a consequence of the very same error that led Cain to kill his brother Abel. Cain was driven by a desire for vengeance and to restore the divine destiny of his father, Adam. And since the only one standing between God and his desire was his brother Abel, the answer was simple: once Abel was dead—God having decreed that one of Adam's sons would atone for his Fall and inherit his lost Glory—and with Abel dead and Adam having no further sons, Cain forced God to anoint him as his champion and heir to Adam's lost crown.

Cain's error lay in his physical nature. He did not think with his head; he thought with his feet. He did not see God as God sees himself. And because of this error—seeing God as a man sees another man—he believed that his own thoughts and those of God shared the same end and principle.

In the Jewish case, the error followed the same line of reasoning. God had promised a son of David the universal and everlasting kingdom (since we are citizens of Christian civilisation and are aware of the existence of the Psalms of David, I need not recount here the vast array of prophecies on the subject).

Translated into the mindset of Solomon's age, the prophecy effectively meant that God had promised the Jews the Empire.

Amen, Hallelujah, God is Great.

The next empire to spread its banner over Mesopotamia, and from there to the ends of the Earth, would be the Jewish Empire. The logic of events pointed to this. Under David, the Hebrews had raised the greatest army of their time. Under Solomon, the Jewish kingdom had amassed what is most necessary to wage a war of conquest: gold and silver in infinite quantities. The heir to this army and

treasure would be the Messiah-King, the heir to the Promise of the universal kingdom, whose descendants would rise as a dynasty until the end of the world, and whose kingdom would extend across the face of the whole Earth.

Jeroboam need only follow this logical line of reasoning to launch the War for the Empire, lead the armies out of their barracks, deploy them against Egypt, Assyria, Babylon and Phoenicia, whilst his sons would take charge of Crete, Cyprus, Greece, Italy, Libya, Media and Persia, and his grandsons of India, Scythia, Iberia, Abyssinia and Arabia... The dream of a Jewish Empire still echoes today in the minds of a remnant of Jeroboam's madmen, and, as can be seen on the World Wide Web itself, this warmongering paranoid schizophrenia is identical to that which caused the break-up of the Twelve Tribes, leaving only those of Judah and Benjamin with their dream of universal domination.

Galilee, at that time part of Solomon's kingdom, realised that Judah—that is to say, the Jews—had, following the death of King Solomon, lost their minds and were committing the same error as Cain: failing to see God as He truly is, and falling into the error of believing that it is God who serves man, that God exists to do man's will. Surely the great King Solomon, endowed with all wisdom and strength, could have taken the lead had he realised that the Prophecy referred to him, the son of David?

To halt the process of destruction of the Hebrew nation, it would have been enough for Jeroboam to have followed the advice of the elders. But the advice of the Jews seemed better to him; he himself had been brought up on that very teaching, and, stumbling upon the stone of Cain, he raised his arm against Abel, believing that the fear of the destruction which division would bring on the horizon would force all the Hebrews to accept the policy of *fait accompli* which he intended to impose upon them. A mistake that would cost both sides the fate they ultimately met.

Since the Jews blamed the other tribes of Israel for their misfortune, their future relationship with them was one of hatred right up until the Fall of Jerusalem. The tribes of the Kingdom of Israel repaid the Jews in kind with constant and unrelenting wars. For three long centuries, the Jews and the Hebrews had time to erect between themselves a wall of enmity so great that it would never again vanish from the Jewish mindset; and it was from this vantage point of hatred that the Jews regarded Jesus of our Divine History with the contempt that a Hebrew—for being a Galilean—deserved. A spit in the face for being a Galilean—from which, of course, Saint Peter was not spared and which he endured until the end of his days. And this despite Saint Peter being the very same as our Jesus of the blood of David; that is to say, by blood more Jewish than Jerusalem itself.

The Fall of White Samaria.

Whilst the Northern Kingdom took pleasure in watching Jerusalem being sacked, Samaria would soon pay the price for the division of David's kingdom at the hands of the king of Nineveh. This came to pass in 721. But let us first consider how Nineveh was able to rise to such prominence amongst the classic cities of the Bronze and Iron Ages.

The Mitanni kingdom disappeared from the geopolitical scene in 1350 as a result of the pincer movement by the Hittites and the Assyrians.

To put it more clearly, the Hittites ruled over Western Turkey; the Mitanni over northern Syria; and the Assyrians over northern Iraq.

The destruction of Mitanni came at a bad time. Shortly afterwards, the Philistines – possibly the Ancient Greeks who, after overrunning the Trojan Empire, continued their march southwards – brought down the Hittite kingdom and halted Assyrian expansion towards the west.

In a previous section, we left the Kassites reigning over the ruins of Hammurabi's empire. With the Kassites and Assyrians at war, control over the region south of Eden gradually slipped from Babylon's grasp, until, around 1310, the ancient Persians – the Elamites – gained independence and rose to the same level as their neighbours.

After Babylon was subsequently conquered by the Assyrian Tukulti-Ninurta I, he extended his power towards Elam, but only sporadically, for by the year 1215 Susa gained independence and rose to become a military power. Its king then took advantage of the Philistines' incursion to wrest control of Babylon from Nineveh; Babylon fell in 1159, dragging the last king of the Kassites down with it.

With war now raging between the Assyrians and the Elamites for control of the former Kassite kingdom, events took an unexpected turn when a certain Nebuchadnezzar I rose to the throne of Babylon and liberated his country from its two traditional enemies. This took place in 1110. He kept the conflict between the Babylonians and the Assyrians in a war of attrition which ultimately resulted in the hegemony of Nineveh. This was a relative hegemony with no greater influence within the geopolitical structure imposed by the Philistine invasion than that of keeping Nineveh's imperialist aspirations alive. Whilst initially curbed by the Western Barbarians, it was subsequently contained within the borders of present-

day Iraq thanks to the expansion of Solomon's kingdom throughout the Middle East.

When Solomon's kingdom split and the entire infrastructure upon which the wise king had built his 'International Peace' collapsed, Nineveh took advantage of the power vacuum west of the Jordan to establish its empire.

Whilst Adad-Nirari I initially directed his armies against Babylon, his successors, realising the futility of their efforts, opened up the northern front, conquering the Middle East. This change of course, under Shalmaneser III, shifted their focus to the West, where the division of Solomon's kingdom had left Syria at the mercy of his army. Their entry onto this side of the Jordan would not take place until after a process of internal destabilisation. This process, brought to a close by the legendary Tiglath-Pileser III, saw him invade Babylon, subdue it, and turn his attention westwards, where the armies of Nineveh arrived under Shalmaneser V.

The clash with the Kingdom of Israel reduced the pride of the Israelites to rubble – 'White Samaria', as they called it. This took place in the year 721.

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The encounter with the Kingdom of Israel reduced the pride of the Israelites to rubble – 'White Samaria', as it was called. This took place in the year 721.

31

The Fall of Holy Jerusalem.

Now, whether the Jewish kingdom took any pleasure in hearing the news of the destruction of their brothers' kingdom, we do not know. What we do know is

that, once the decree against the division of the kingdom had been issued, Jerusalem would not escape the same fate as its sister, Samaria.

On this occasion, it was not the Assyrians, but the Chaldeans of Babylon—the destroyers of Nineveh—who brought Jerusalem to its knees.

The general sequence of events was as follows:

The kings of Nineveh expanded their empire northwards and southwards, conquering Media and Babylon.

Shalmaneser III, Adad-Nirari III, Tiglath-Pileser III and Sargon II, Sennacherib and Ashurbanipal—their most renowned kings—saw the hatred they had sown to the north and south of Eden turn against them when Nabopolassar, father of Nebuchadnezzar II, King of Babylon, and Cyaxares, father of Phraortes II, king of Ecbatana, the capital of Media, joined forces to destroy the king of Nineveh—a goal they achieved in 612.

The division of the world carried out by the Medes and Babylonians left the western lands in the hands of Babylon. Upon ascending the throne, Nabopolassar's son, Nebuchadnezzar II, crossed the Jordan and destroyed Jerusalem in 587. All these events are described in the Old Testament.

With Jerusalem and Samaria destroyed, the divine decree—'Every kingdom divided against itself will be destroyed'—was fulfilled, and their fate served as a warning to any future kingdom that might seek to evade its destiny.

32

The Evil One.

The Ancient Serpent leapt for joy within the walls of its silence when Jerusalem fell.

How can anyone conceive that God might need X-ray glasses to see, at a glance, into the very hearts of—Lord!—His own creatures?

The Fall of Jerusalem was yet another point in favour of those who advocated the destruction of mankind and believed that the Messiah of the prophecies had already lost everything from the outset. God had to accept the facts once and for all: by creating man, things had gone awry. The human race would never again cross the boundary between beasts and the children of God; it displayed an instinctive tendency so logical to its kind that the very idea of seeing

the son of a man challenging Satan to a duel to the death might be taken as an offence were it not for the sheer ridiculousness of the notion.

33

The Three Pillars of the World.

During those days, in the Babylon of the Chaldeans, five centuries before the Nativity, there lived three prodigious children.

The first was born to be a prophet and to leave the whole world speechless. His parents named him Daniel, but Nebuchadnezzar gave him another name.

Daniel's messianic doctrine put a stop to the laughter of the orthodox Jews who still believed in the imminent coming of the Messiah. According to Daniel, the Prophet-Magus, the prophecy was still to be fulfilled even five centuries after it had been written by King David.

34

Zerubbabel.

The second child was born to lead the caravan of freedom, to guide his people to the Lost Homeland, to raise Jerusalem from the ashes of history and to build a Temple to Wisdom. His friends called him Zoro, but the King of Babylon called him by another name. Zoro was the heir apparent to the crown of Judah.

CHAPTER 6

35

Cyrus the Great.

The third child was called Cyrus. This Cyrus was the son of the Median princess whom Herodotus records as having been married to the prince of the Persians. Herodotus was unable to solve the mystery of Cyrus's origins due to a lack of knowledge regarding the succession structures of the Mesopotamian monarchies.

Thanks to our current understanding of classical power structures during the Pre-Christian Era, we are in a position to reconstruct the framework of international relations typical of the Neo-Babylonian period.

The light at the end of the tunnel illuminates the path towards understanding the imperial mechanisms that must have been employed to place Prince Cyrus on the Imperial Throne.

Nebuchadnezzar's wife was the daughter of Cyaxares, King of the Medes. This Cyaxares was an ally of Nabopolassar, father of Prince Nebuchadnezzar.

Cyaxares and Nabopolassar confined the King of Nineveh to his palace and buried him beneath the rubble of his empire. To celebrate this great victory, they arranged marriages between their children. Cyaxares gave his daughter to the son of the King of the Chaldeans; and the latter gave his son to the daughter of the King of the Medes.

The brother of Nebuchadnezzar's wife inherited the throne of Media and married his daughter to the Prince of Persia, Cyrus's father. According to this account, Cyaxares was Cyrus's maternal great-grandfather, and Nebuchadnezzar his maternal great-uncle – the mother's brother is the maternal great-uncle to her children.

If Nebuchadnezzar was Cyaxares's son-in-law, then he and Phraortes were brothers-in-law. And if he was the brother-in-law of Cyaxares's son, Nebuchadnezzar was the maternal great-uncle of Cyrus's mother.

Conclusion: Cyrus was the grandnephew of the King of Babylon, and the grandson of the King of Media.

A tangled web of probabilities of this nature led Charles V to the throne of Germany.

A Persian prince could aspire to unite the three crowns in his hands ‘when hens lay dogs’ – as the popular Babylonian proverb went.

Many factors would have to align for the possibility to take shape. Or it might be that he was invited to take part in a project to unify the world under a single crown and...

Let us summarise:

In the light of the conclusions that have been drawn from the translations of the unearthed libraries of the Pre-Christian Middle East, we can reconstruct the true structure of international relations that enabled Cyrus the Persian to conquer an empire.

Herodotus’ Histories, whilst not to detract from their value, were written out of ignorance of the importance of the Biblical element in the unfolding of world events at the time. It is, to a certain extent, amusing to see how those who have called themselves historians, blinded by their anti-Semitic hatred and anti-Catholic prejudices, were unable to see through the web of fables that Herodotus accepted as the standard of truth and passed on to posterity wrapped in the golden cloth of the Classical Age. As he was not a historian of our own day, but merely a writer of his own time, one cannot ask the author of the Histories for anything other than to reflect in his writings the ignorance prevailing in his day regarding matters of the past. From our understanding of power and history, it must be said that, at this stage, one would have to be a complete fool to believe that the commander-in-chief of the military forces of the kingdom of Media handed over the crown of Ecbatana to the king of Persia simply because of his handsome face—that of Cyrus—whose kingdom had, until then, been of secondary importance in the political arena.

And in the light of the knowledge now available, one would have to be more than just a fool to believe that the king of Babylon—the superpower of the time—remained on the sidelines during the Persian’s triumphal march, his inaction effectively handing the empire over to one who had until then been his vassal, simply because of Cyrus’s handsome face. In a world where might was right and strength was the truth, the nonsense Herodotus wrote about Cyrus’s rise to power could only have found a place in the mind of an illiterate shepherd—which, when you come to think of it, was the vast majority of the world: an illiterate populace, whose illiteracy related more to an understanding of the laws of Power than to the letters that make up the alphabet. It was by relying on the people’s illiteracy regarding the laws of Power that Herodotus wrote the string of nonsense which, as far as Cyrus was concerned, he called ‘Histories’.

It is the facts that lay their testimony on the table and erase the writing on the wall by scholars of Herodotus’ calibre, which has been etched into our

memory. We know for certain that in the days of Nabonidus, the imperial cities on the borders of the Chaldean kingdom of Babylon were in the hands of Jewish officials. Any professional historian can corroborate this information, which, whilst merely a supposition when stated by a lover of truth, sounds like just that – knowledge – in the hands of a mercenary of historical information.

But what is utterly unbelievable is that these mercenaries in the service of Power have never devoted a single line to the most extraordinary phenomenon that unfolds before our very eyes when we discover that a people of slaves rise up to the point of holding the keys to the kingdom of their lord and master.

The culprit behind this highly atypical and phenomenal situation was, without a shadow of a doubt, the prophet Daniel, Head of Nebuchadnezzar's Privy Council. But what personally fascinates me is to see how the experts in imperial structure—the British people, being among the architects of the unearthing of the libraries of the Ancient Middle East—these experts in imperial structure have behaved like illiterate shepherds when it comes to what an empire is and the series of structural forces that drive it, they who held in their hands one of the greatest empires the Earth has ever known. It therefore sounds like a farce that the imperialists par excellence—the British people—should have reacted, in the face of Herodotus's string of nonsense about the rise of Cyrus the Persian, just like the shepherd in the fable.

The fact that the armies on the borders of the Chaldean kingdom were in the hands of Jewish generals can only be explained on the basis of the Bible. By combining this with the True History of the Kingdom of the Chaldeans, it becomes clear that the coup d'état which brought Nabonidus to power took place immediately after Belshazzar's orgy—a coup led by Daniel, prophet and head of the Magi of Babylon, a coup that had been brewing for some time and for which the famous account of the writing on the wall served as the starting signal.

We observe in the history of Nabonidus's kingdom that he delegated all imperial functions to his court, devoting himself, as a puppet king, to unearthing lost cities in the desert. It was under this court, dominated by the head of Nebuchadnezzar's Privy Council, that those who had until then been slaves would rise to command the border armies, which would later open the gates to Cyrus – a peaceful conquest for which the new king of Babylon would pay, not with gold, but with freedom, as is clearly seen in the most famous, yet internationally unknown, Edict of Cyrus on Religious Freedom, the contents of which I shall translate throughout this section.

Median Chronicles

Let us consider how the anti-Semitic hatred of early modern historians and their anti-ecclesiastical fanaticism clouded their judgement to such an extent that they turned a blind eye to the incredible fact that the commander-in-chief of the second superpower of the time, Media, handed over the crown of his king and lord to a vassal prince – and this without a single battle being fought – yet they merely said: ‘Amen’.

It would have been the first time in the history of humankind that a superior army surrendered to an inferior one simply because of the attacking enemy’s good looks—in this case, Cyrus the Persian.

Herodotus, being what he was—a man of his time, by no means a historian of our own day— merely wrote down the string of nonsense circulating in his day regarding the rise of a second-rate prince to the pinnacle of the empire – an inexplicable phenomenon that the people could only comprehend from a mythical perspective – and he, a mere writer, confined himself to recounting the events years after they had taken place, thereby demonstrating that he had little of the makings of a historian but plenty of what he was: a writer.

It was impossible for a prince of Persia, Cyrus, not to have been subject to vassalage at the court of Babylon. Let us recall that following the division of the world between Cyaxares and Nabopolassar—the result of the destruction of the empire of Nineveh—Persia was relegated to what it had always been: an obscure power, with the difference that this time, to its north and west, two powerful kingdoms had risen, in the face of which the prince of Susa had no choice but to submit to vassalage.

It is true that, by agreement, Cyaxares brought Persia under the influence of his sceptre and that Nabopolassar ceded this influence in exchange for the western frontier – a region that was richer and in greater need of his attention, given that Egypt lay on the other side of the Jordan and to the west of the Sinai. But it is no less true that Media and its king had another formidable potential enemy on their western frontier in the form of the Hellenistic peoples.

Persia was relegated to the backwater of the empire, in theory dependent on the King of Media but in practice subject to the court of the King of Babylon. If Persia’s independence was respected, it was due to an agreement between the victors which served as a symbol of perpetual friendship between Ecbatana and Babylon. Any military uprising for the genuine independence of Susa could be crushed at any moment, whether by the Chaldeans or the Medes. Hence, whilst Ecbatana sought an alliance with Susa to keep the border with Babylon closed, Susa sought an alliance with Babylon in order to maintain its autonomy vis-à-vis

Ecbatana—a matter which was sealed, as was customary in those days, by the handing over, as a ‘hostage-guest’, of an heir to the throne, in this case Cyrus.

We therefore have that Astyages the Fat, heir to Cyaxares and king of Ecbatana, married one of his daughters to Cyrus’s father as part of an alliance against Babylon, which Susa regarded as a guarantee of its autonomy from the court of Nebuchadnezzar. In turn, Cyrus’s father handed over one of his sons as a ‘hostage’ to the King of Babylon as a gesture of submission to Nebuchadnezzar’s crown, thereby compelling Babylon to act as a bulwark against any breach of the agreements signed between Cyaxares and Nabopolassar regarding the status of Persia.

In order to conceal the web of relationships that made the Persian prince’s ascent to the imperial throne possible—and which we shall unravelling right to the end—the children’s tale was expanded to include the persecution of the son of the Median princess given in marriage to Cyrus’s father, the mythical rescue of his son by a shepherd, and the prodigious conquest of Media and Babylon without even fighting a single battle—or at least, without fighting a single battle. A battle would have been the least of it! But no, not a single one. And the most curious, astonishing and fascinating thing is not that a writer of fantastical tales from his time found the story unremarkable; the most mind-boggling thing of all is that the very people who presume to lecture us on World History have fallen for this tall tale. And what is most laughable is to see that those with such deep-throated voices were capable of affirming ‘stories’ whilst denying ‘History’: asserting, in the Age of Enlightenment—God save us from its ‘enlightenment’—that neither Nineveh nor Troy had ever existed. Claims fit for fools which, whilst under the ‘enlightenment’ of the Modern Age were taken in the 18th century as the word of God, in the 19th century saw God plunge his hands into the mud and rub Nineveh in their faces. This is no accusation, but rather a stripping away of the mask of infallibility which 20th-century historians claimed for themselves.

The facts speak for themselves. First, Media. The commander-in-chief of the Median kingdom dismounts from his horse and places his military forces under the command of the prince of a vassal kingdom. Just like that!

An incredible act which the legend attributed to Herodotus attributes to the jealousy of the commander-in-chief of the Median forces, who, spurned because Cyrus’s mother—once his betrothed—had been snatched away from him by his king and prospective father-in-law to be given in marriage to the King of Persia, blah blah blah... a story straight out of Shakespeare’s *A Midsummer Night’s Dream*... because King Astyages had a dream in which he saw his dynasty shattered by the offspring of his daughter and the commander of his armies – oh dear! – and, terrified, he gave his daughter, the commander’s fiancée, in marriage

to the King of Susa, thereby averting the danger to Ecbatana – a plot that would eventually return to haunt him and bring the whole edifice crashing down...

Well, there you go – for nothing! After handing the kingdom over to a vassal prince, the whole of Babylon also throws open its gates to this very same second-rate prince... for nothing!

You really have to be a complete idiot to listen to this tale and pay any attention to such ‘Chronicles of the True History of Humanity’.

And all this happened after Babylon had held Egypt at bay, blocking the pharaoh’s path to Lydia; a pharaoh who, even whilst on the other side of the world from these events, had risen up and was urging the king of Babylon to take action, to join forces with Croesus and restore to Astyages the throne that his servant had stolen for Cyrus – just like that!

I believe one would have to be a complete idiot not to see, in that triumphal procession of a second-rate prince in the power dynamics of the time, a web of international forces united by a common cause—the thinking and directing core of the actions of all those who handed the Empire over to Cyrus, for which he repaid them with the Edict of Liberty—which stands as our principal and most powerful evidence of the connection between the Jewish world and the momentous change that the entire civilisation underwent following Cyrus’s accession to the imperial throne.

The Mystery of Deioces the Mede

Another of the stories that the eminent historians of the Modern Age recorded without batting an eyelid – that is to say, without any desire, let alone the ability, to unravel it – concerns the mystery of the miraculous formation of the Median kingdom. Once again, legend is elevated to the pantheon of history, leaving the mysterious journey of Deioces—founder of the Median kingdom—who returned bearing the keys to what would later become Ecbatana, his capital, shrouded in the mists of the rich realm of myth.

The historical framework is unequivocal and lends itself not to fables. But let us not forget that whilst Herodotus had no inkling of the Bible’s existence, modern historians, blinded by their anti-Semitic prejudices, remained completely silent on the revolution that made possible the leap from a nation composed of tribes in a barbaric state to a society governed by a monarchical structure. And they remain silent because this revolution took place in the wake of the deportation of the Israelites to the Eastern Mountains.

Ever since the days of Tiglath-Pileser I, back in the 12th century BC, the Assyrians had been aware of the existence of the barbarian peoples of the North. But it was not until the reign of Shalmaneser III, in the 9th century, that clashes with these barbarians from the mountains north of Assyria became a regular occurrence. Shalmaneser found a confederation of some 27 tribes, each ruled by its own prince, whose military and social structure was typical of all Indo-European nations in their early days—that is to say, anarchic, the result of the theory of freedom that has always come naturally to all barbarians.

It is a well-established fact that those 27 tribes of the North originated from other parts of the world and that amongst them were the Medes, who were themselves divided into tribes. The problem is that modern historians have tended to mould all the evidence in order to craft a history tailored to their own mindset: yet, given that their school of thought is imperial in nature, this reconstruction did not, in any case, conform to the Law of Power. In any event, there are facts they found impossible to sidestep and, however much it may have gnawed at them, they had to accept as fact. The connection between the Medes and the Persians, reflected in the trade relations between these northern peoples and the nations south of Assyria, is one of those troublesome facts which they avoided as far as possible so as not to have to correct their master's histories.

The fact is that during the reign of Shalmaneser III, the Medes remained just as savage as they had been during the reign of Tiglath-Pileser I, two and three centuries earlier.

By 'savages' I mean people are unable to organise a state or to define a civilisation of their own.

Samshi-Adad IV and Adad-Nirari III – still in the 9th century – imposed tribute on the Medes and their allied mountain peoples, but without ever succeeding in either subjugating them to the Assyrian yoke or assimilating them into their civilisation. The barbarians' law of freedom was preferable to the law of slavery that had prevailed since the days of Nineveh. And under that law they continued to multiply and grow.

So much so that when Tiglath-Pileser III, in the mid-8th century, set out to conquer glory and fame for eternity, and invaded the northern lands, he faced the barbarian chieftains, defeating them all one by one: he led back to Assyria a caravan of slaves numbering in the tens of thousands. A little later, the next generation rebelled against the Assyrian yoke, but to no avail other than the crushing of the revolt and the annihilation of a population already decimated by the first war against Tiglath-Pileser III.

Thus, when Sargon II, in 722, razed the kingdom of Israel to the ground and destroyed White Samaria, whose ivory domes had gleamed in the sun for

centuries, much to the despair of the God of Abraham, Isaac and Jacob, who saw the chosen people sink into idolatry—events already described in the Bible—and deported the survivors of Israel to the land of the Medes, the nation of the barbarians of the North underwent an infusion of warrior blood; under the pressure of this, already inflamed by the desire for vengeance of the nation that had received this new impetus, it rose up in rebellion against the common enemy, sharing in the defeat and exile of the leader of the revolt, the mysterious and enigmatic Deioces of the Median Legend.

We must hold it against the historians of the Ancient Near East that they have never been willing to open their eyes to this encounter between two peoples at the same time and place: one highly evolved—the Israelites, whose origins as a kingdom and state dated back to the days of David and Solomon— and the other in its most primitive state, both subject to the same imperial despotism, and who sealed their union through the blood they shed in the revolt led by Deioces. Such historians of the school of Herodotus, systematic enemies of the all-powerful influence of the Semitic element in the history of civilisation, since the Semite is the Jew, bring the chapter on the confluence of these two peoples—the Israelites and the Medes—in their revolt against their common enemy, Sargon II, to a close by stating that the barbarian tribes once again placed their heads under the yoke, thereby consigning the Israelite Connection to oblivion.

This Israelite connection with the future of the Median people proved so decisive and momentous that what had hitherto been impossible – uniting all the tribes into a single nation – became a reality; and overnight, the barbarians appointed a king, built a capital and organised themselves into a state. Now, there are two possible explanations for the creation of a state overnight. One is for the intellectually deficient; the other is the expression of reality. The Modern Age favoured the former. The reality is that the evolution, over the course of a single generation—that of Deioces—from a barbarian structure to a state structure, entailed a veritable revolution. And for this to be accomplished, it required experts in the field: a highly civilised people, brought up within the structure of power that the formation of a kingdom represents.

This revolution took place precisely when the Israelite people entered the Middle East. And any explanation of this revolutionary transition—by which a people comprising many barbaric tribes, in a state of anarchy for centuries, merged into a Crown and an imperial state—that does not take this Connection into account results in a history fit for illiterate shepherds, which would be the account Herodotus recorded when speaking of Cyrus.

The formation of the Empire of Ecbatana had a single aim: the destruction of Nineveh. It was under the force of perpetual vengeance, sealed in blood during the revolt that Sargon II quelled against the Israelites and the Medes, that the

grandson of Deioces, Ciaxares of Universal History, and father of the woman who would become Nebuchadnezzar's wife, led the new nation—born of the union between the Israelite people and the Medes—to launch an attack on Assyria and utterly wipe Nineveh from the face of the Earth.

The Fall o Niniveh

In that seminal revolution which marked the origins of the Median kingdom, and as is understandable from the logic of Power, in order to lend cohesion to his military crown, Deioces completed the composition of his general staff with the Israelite element, now a tribe bound by blood to the Median nation and, through the State, to the Crown of the King of Ecbatana. It was the establishment of a civilised monarchy upon a barbarian foundation, in which leadership remained in the hands of the barbarian element, whilst its stability rested upon the foreign element—highly evolved, yet, as a new tribe, unable to claim the crown for itself. And this structure of obedience to the monarch—which was somewhat natural to the Israelite element but alien to the barbarian blood—was to be the fundamental pillar upon which the Deioces dynasty based its military power.

That a thirst for vengeance drove both peoples—the Israelites and the Medes—and that it was the crucible in which both lineages united to conceive the Crown of Ecbatana, is evident from the fervour with which Deioces' heir, Phraortes the Younger, launched himself against the common enemy. The blame, as always, lay with the Assyrians.

During the reign of Sennacherib the Librarian, the yoke of Nineveh weighed criminally upon all the nations to the west of the Euphrates. Preoccupied with drowning out the cry for freedom of the peoples west of the Euphrates in blood, Sennacherib paid no heed to the barbarians of the North, and Deioces took advantage of this neglect to consolidate his revolution and bequeath to his dynasty a strong army, ready to quench the New Nation's thirst for vengeance. Thanks to Sennacherib's campaign in the West, Deioces extended his influence behind Nineveh's back, forging with the Persian people the typical alliance between friends united by hostility towards a common enemy.

After the deaths of Sennacherib and Deioces, their sons faced each other on the battlefield. But Ashurbanipal proved too strong a rival for Phraortes the Younger, whose kingdom had not yet matured sufficiently for its structure to match that of an empire. So his successor, Cyaxares, withdrew to his kingdom to put the finishing touches to it. Which, as we all know, reached its apotheosis in 606, the year in which the Northern Nation's thirst for vengeance was sated by

the blood of the hated enemy, the Assyrians, whose capital was wiped from the face of the Earth, never to be inhabited again for ever and ever, as God had foretold in His Book.

Between Cyaxares' accession to the throne and the destruction of Nineveh, we have the invasion of Media by the barbarians of the Siberian steppes, which delayed the Final Hour but could not prevent the divine plan from being fulfilled to the letter. In the din of that victory cry, whoever has ears to hear may hear the Hebrew tongue rising alongside that of the Medes, both souls intoxicated with the pleasure of the gods, each offering the same thanksgiving to their gods.

We must not forget that Herodotus, a Greek, was unfamiliar with the Bible, and therefore his ability to uncover the existence of the Israelite element in the origins of the Median Revolution is amply justified; nor should we fail to see that modern historians, familiar with the Bible and the history of the pre-Christian Middle East, would cover their ears and gouge out their eyes rather than acknowledge the power of the Semitic influence, embodied in the Israelite people, when speaking of the emergence of the Median kingdom into universal history. It is through this connection that we can explain how a high command, composed of the Israelite element, arranged for the transfer of the crown—which it had created—from the hands of the House of Deioces to those of the House of Cyrus. This reason will be explained by following this same line of reasoning.

Babylonian Chronicles

But whilst the Assyrians sowed in the north the seed of an all-powerful hatred that would bear fruit in due course, to the south of Nineveh that hatred was already a reality; and, crouching like a lioness sitting in wait for her prey, the governor of Babylon bided his time. That moment would come for Babylon with Nabopolassar.

Aware of the advance of the king of Ecbatana, Nabopolassar launched an attack against the king of Nineveh, applying to the king of Nineveh the very same law that the latter had imposed on all nations. Having crushed the Assyrian Empire, Nabopolassar ascended the throne, forging a mutual peace alliance with Cyaxares, sealed by the marriage between the daughter of the King of the North and the son of the King of the South.

And immediately followed the division of the world.

The King of Babylon took the lands south of the Taurus Mountains, leaving the whole of the north—and from there to the western borders of Anatolia—to the

King of Media. The King of Media, in turn, ceded to the King of Babylon the lands south of the Taurus Mountains, and from there to the borders of Palestine, Arabia and Egypt. Behind both kingdoms lay Persia, an autonomous region nominally subject to the suzerainty of the crown of Ecbatana, but under the political influence of Babylon. Persia, a region without a true army or unified state force of its own, saw its power as an enemy reduced to that of a border province serving the mutual interests of both kingdoms. Due to the marriage alliance between Ecbatana and Babylon, any revolt in Susa would come up against an insurmountable barrier. However, any transgression of the limits of influence over Persia dictated by both powers could tip the balance of power and shift Susa's allegiance from one crown to another. This imbalance was in the interests of neither the allied crowns—both intent on conquering the West, one from the north and the other from the south—nor of the Persian crown itself, which was too weak to withstand a joint attack by the forces of Ecbatana and Babylon.

To the north, Cyaxares reached as far as the kingdom of Lydia, though its conquest was not completed, whilst to the south the king of Babylon reached the Great Sea, where the son of Nabopolassar destroyed the kingdom of Judah, as it is written.

Just as the kingdom of Israel had previously been wiped from the face of history, it was now the turn of the kingdom of Judah. And just as the Assyrians had previously deported the cream of the surviving Israelite youth to a foreign land, with the aim of humiliating their pride and eliminating for ever the danger of a revolt, so Nebuchadnezzar did the same with the survivors of Jerusalem and its kingdom, deporting the cream of the surviving nation to the land of the Chaldeans.

Whilst in the first instance the deportation did not entail slavery, but rather the sharing of the same hatred and desire for vengeance with the people of the land to which the Israelites were deported—and by uniting with them, a new nation emerged from this fusion, with its capital at Ecbatana—in this instance, the deportation of the Jews meant slavery within the very land of those who had destroyed their kingdom.

What revolution could possibly bring this people of slaves to power, when their master had far greater experience than the Jewish people themselves in the structural nature of a state and an empire? None. Unless... Indeed, God were to raise a Jew to the supreme head of the King of Babylon's Privy Council. And even then, only if this man of God managed to overcome all the intrigues against him that the members of the king's Privy Council would inevitably set in his path.

Historians of the Modern Age, more concerned with thumbing their noses at the Catholic Church than with delving into the structures of the Past, paid no heed to the influence and power of the Magi at the court of Nebuchadnezzar.

Their hatred of the Semitic element—simply because it was Jewish—always proved stronger than their sense of truth; and wherever they glimpsed any possible Hebrew-Jewish connection, they turned a blind eye and completely ignored the writing of history, confining themselves to reporting on the past: such-and-such a year, such-and-such a king, such-and-such a war. Full stop.

Yet the fact that, by the time of Nabonidus's reign—the last of the Chaldeans, of Assyrian origin to make matters worse—the keys to the great frontier cities were in the hands of Jewish generals—a fact any historian can confirm—highlights that the power of the king's Chief of the Privy Council, and Head of the Magi of Babylon, was of extraordinary scope. This power was all the more extensive the more powerful the figure in question was at the time. In the case of the prophet Daniel, we must multiply this power to its maximum potential if we take into account his survival following the death of Nebuchadnezzar and his involvement in the plot that overthrew his dynasty and handed the crown to a foreign prince, the Nabonidus of history. Or does a dynastic change ever occur without a revolution? The naivety of modern historians in failing to see any revolution in a change of dynasty is as great as their perversity in turning their backs on the truth, if by doing so they could satisfy the passion that drove them to thump their fists in the face of the Church, just to prove that they—and not God—are the true architects of History; if not of what it is, then at least of what it was.

Thus we have two elements of the same body coming together at the very end to bestow the Imperial Crown upon our Cyrus. On the one hand, the Israelite element at the origin of the Crown of Ecbatana; and on the other, the Jewish element at the head of the frontier cities of the kingdom of Babylon.

It remains for us to define the nature of the revolution that brought Nabonidus to power, Cyrus to the Empire, and Zerubbabel to the return to the Lost Homeland.

Persian Chronicles

We could easily fill an entire encyclopaedic volume exploring the subject of Cyrus's rise to the Empire and his Edict on Religious Freedom.

The various angles are so rich in fascinating mysteries that one could scarcely dismiss a new interpretation of history.

Firstly, because of the series of impossibilities outlined, which, by overcoming them, a second-rate prince took on the superpowers of the time and triumphed, writing what Julius of the House of Caesar would later sign: *Vini, vidi,*

vincit, but this Julius of the House of the Achaemenids did so without having to fight a single battle worthy of the name, except for the one he waged against Croesus the Lydian; and secondly, because since when has religious freedom ever figured as an emblem in the culture of the Persian nation?

Even in our own day, genetics betrays those who proclaim themselves successors of that Cyrus, the defender of religious freedoms, and who, whilst claiming to be his successors, interpret religious freedom as the destruction of all infidels, especially if they are Jews.

In that power struggle between the superpowers of the time, it was natural for matrimonial alliances to determine the course of events. For this reason, the fact that the son of Cyaxares, Astyages the Fat, married a daughter of his own flesh and blood to the prince of Persia implied no claim by Susa to the Crown of Ecbatana, just as the marriage between the daughter of Cyaxares and the son of Nabopolassar conferred no claim whatsoever on the king of Ecbatana to the crown of Babylon.

Whilst excusing Herodotus for his ignorance, any historian knows that a princess given in an alliance marriage would immediately come to live under the authority of her prince consort. The fable of Prince Cyrus, son of this marriage, who was condemned to death and saved by a shepherd, has no merit whatsoever, except as an attempt to somehow uphold Cyrus's claim to the throne of Media and to cloak his incredible rise to imperial power in the mantle of divine providence.

It was impossible for a second-rate prince, as I said before, to dream of conquering all the crowns of the superpowers of the time, and what is even more fantastical, without even having to fight a single battle. Oh my!

Leaving Herodotus behind, then, we return to reality. And the reality is that if Astyages married one of his daughters to the crown prince of Persia—as is usually the case with marriages of this sort—the purpose of this alliance was to maintain Susa's autonomy vis-à-vis Babylon, with Ecbatana serving as a reminder to Babylon that any alliance that exceeded its political influence over Susa would give rise to a war between the crowns, legitimised by blood.

As for Susa, whilst the King of the Persians secured the support of the King of the Medes through the marriage between his heir and the princess of Ecbatana – playing both sides, such are the ways of power! – the King of Persia maintained his political independence from the King of Ecbatana: vassalage to the King of Babylon, by signing with the Chaldean the classic agreement regarding the heir as a hostage, whereby the former—a second-rate kingdom—obtained from the latter—a kingdom of the first order—protection and assistance in safeguarding his

independence from the King of the Medes. It was at this court, and not in some shepherd's hut, that Cyrus would be brought up.

Let us recall that at the time when Cyrus was to be handed over – hence the legend of his disappearance from sight in Ecbatana and Susa – to the Chaldean Court, the Head of the House of the Magi, and Chief of the Private Council of the King of Babylon, and thus in command of the royal hostages, this authority lay in the hands of a Jew named Daniel.

Let us also note that the very same process which Nebuchadnezzar carried out in Jerusalem – destroying the city and taking its surviving princes with him – was the very same process which his father, Nabopolassar, carried out in Nineveh: destroying the city and deporting its surviving princes to his own kingdom, from whom—just as the prince Zerubbabel would emerge from among the surviving Jews, both having been brought up at Nebuchadnezzar's court under the guidance of the very same head of the king's household, the magician and prophet Daniel—Nabonidus would later emerge, the future king following the coup d'état that overthrew Nebuchadnezzar's dynasty.

Cyrus, bringing this campaign to a close, was related through his mother to the Median crown, and through his maternal grandfather to Astyages himself, son of Cyaxares. Astyages, the brother of Nebuchadnezzar's wife and Cyrus's maternal grandfather, unwittingly linked his grandson to the Crown of Babylon. The opportunity to unite these three crowns—the Persian, the Chaldean and the Median—under a single head was extraordinary. Cyrus had legitimate blood ties to all three crowns of the time. Obviously, to achieve this, it was necessary to overthrow the dynasty of Nebuchadnezzar, place a puppet king—Nabonidus—on the throne, place the border towns under the control of men loyal to the Magus of Babylon—Jews like himself—and overcome the confrontation with the king of Ecbatana. This was not a particularly difficult task if the Great Magus of the East bore in mind that the senior staff of the Median Crown were descendants of Israelites, all sons of the same Abraham, in whose ears the Will of God—which had ordained the accession of Cyrus the Persian to the throne as King of Kings—would find a willing ear.

The price Cyrus would pay?

Freedom!

Jewish Chronicles

All that glitters is not gold. And beneath the veneer of the archetypal anti-Semitic image—portraying the Jew as the classic miser, a wretched creature crawling through the echelons of power—the gold not only fails to glitter but is nothing more than paint. It was only following the Roman destruction of Jerusalem and the Jews' coexistence within the Islamic world whilst in opposition to Christianity that this image began to take shape and was finalised, with the Jew becoming the most abject of vermin, loyal to no one and capable of betraying today's friend if yesterday's enemy comes to power, and whose survival tomorrow depends on that of today's enemy, who was yesterday's friend. But as regards the Hebrew, Israelite or Jew of pre-Christian times, and especially during the 16th to the 6th centuries – that is to say, a whole millennium – the Hebrew was a born warrior forged on the battlefield, whose fame was established worldwide during the days of David.

But to believe that a born warrior is crushed whilst there is still life in his breast is a mistake, one which, in the end, cost Nineveh its very existence. A warrior ceases to exist only when he is dead. It was this very spirit of freedom that pitted the Kingdom of Judah against the Babylonian Empire. The image the world of that time had of the Jew was that of a brave and valiant soldier. This fact highlights the gateway to freedom that opened up to them through their enlistment in the Babylonian army, whilst serving in which their leaders went on to attain the highest positions in the border towns of the kingdom. With the help of the chief of the Magi? Yes, always: but no influence carries any weight when it comes to defending cowards, who, had they been such—not even ten like Daniel—the King of Babylon would never have accepted their appointments as guards at the Gates of the Kingdom.

The Edict of Freedom which Cyrus signed upon entering Babylon had been drafted long before, and the new king of Babylon merely affixed his seal. This Edict is the key that unlocks the door to the entire Mystery of that century: the rise of Cyrus, the fall of Babylon and Ecbatana, Babylon's complicity in the fall of the Kingdom of Lydia, and its refusal to join forces with Egypt to support Lydia and halt the founding of Cyrus's empire. At the same time, it allows us to see the nature of the caravan led by Prince Zerubbabel from Babylon to Jerusalem.

I mean to say, Zerubbabel led an armed army, enriched by the treasures of the Community of the Great Synagogue of the East and exalted by the priestly tribe, but first and foremost, Zerubbabel was a prince, and those who accompanied him were the very generals and soldiers who had opened the Gates of the Kingdom to Cyrus—men of whom Cyrus was only too happy to rid himself, believing that just as they had deserted their former master, they might desert

their new lord as well; and that it was better for his Empire to have such servants—loyal only to their God—outside the army than within it.

The biblical account provides sufficient evidence to confirm the armed nature of the caravan of Solomon's heir to the throne. As I have said, the archetypal image of the Jew that has become ingrained in our memory over the past few centuries cannot be applied to the times we are discussing. Zerubbabel led an occupying army with full powers of armed defence against the occupiers of the Lost Homeland. As we read, it did not take long for the latter to attempt to destroy them. They failed to do so because those settler-builders, carpenters and others carried the soldier's sword beneath the guise of their labour. And they had Cyrus's permission to defend themselves and safeguard their lives. What is freedom without the right to defend one's life?

It is implicit in his Edict that Cyrus did not grant the Jews the freedom to invade the country and turn Zerubbabel into a modern-day Joshua in the midst of a Reconquista. It is clear from the Edict that the Jews earned their freedom to return to their homeland and settle in the land in accordance with the laws governing peaceful settlement, and subjecting the new settlements to imperial duties. Under these conditions, as we see in the Biblical account, Zerubbabel and his men rebuilt Jerusalem, settled there and began to expand throughout the Hebrews' ancestral lands.

Here is the famous Edict of Cyrus

A.—I am Cyrus, King of the World, great king, mighty king, king of Babylon, king of the lands of Sumer and Akkad, king of the Four Regions, son of Cambyeses, great king, king of Ansan, grandson of Cyrus, great king, king of Ansan, descendant of Teispes, great king, King of Ansan, descendant of an endless royal line, whose law is blessed by Bel and Nabu, whose reign brings pleasure to the gods.

When I was ready, I entered Babylon and established my kingdom in the palace of the kings amidst jubilation and joy. Marduk, the Most High God, turned the hearts of the people of Babylon towards me, and I shall worship him every day.

And he continues:

B.—Through my deeds, Marduk, the Almighty Lord, was pleased; and He has blessed me, Cyrus, the king who worships Him, and Cambyeses, my son, the

strength of my thighs, and all my troops; and for this reason, with a spirit of grace, we glorify His Most High Divinity in all its splendour.

All the kings who sit upon their thrones from one corner to the other of the Four Regions, from the Northern Sea to the Southern Sea, who dwell in ... all the kings of the West who live in tents, paid me tribute and came to kiss my feet in Babylon. From ... to the cities of Assur, Susa, Akkad and Eshunna, the cities of Zamban, Meurnu, Der, as far as the borders of the land of the Gutians, I restored the gods to their ancient places of worship, to their sacred cities that had lain in ruins since time immemorial.

I gathered all their inhabitants and restored their cities. The gods of Sumer and Akkad, whom Nabonidus, against the wrath of the gods, brought to Babylon, I, by the will of Marduk, the Lord God, caused to return to their places of worship.

May all the gods intercede for me before Bel and Nabu for all the days of my life, and say to my Lord, Marduk: 'May Cyrus, the king, your servant, and Cambyses, his son...'

And it concludes as follows:

C.—Now that I am king of Persia, Babylon and the nations of the Four Regions with the help of Marduk, I declare that I shall respect the traditions, customs and religions of the nations of my empire, and I shall not permit, whilst I live, any governor under my command to insult them.

From now on and for ever, whilst Marduk grants me the kingdom, I shall not impose my religion on any nation. Every nation is free to accept it, and if any rejects it, I shall never stand in the way of their freedom to impose my Belief upon them. Whilst I am king of Persia and Babylon, and of the Four Regions, I shall not permit the religious oppression of one nation by another, and should it occur, I shall punish the oppressor and restore the rights of the oppressed.

Whilst I am king, I shall not permit anyone to take possession of or expropriate the property of others by force or without compensation. As long as I live, I hereby ban labour under conditions of slavery.

Today, I declare: that everyone is free to choose their religion; that everyone is free to choose their place of residence, on the understanding that this right does not override the duty to respect the law of one's neighbour; that no one shall be held responsible for the crimes or offences of their relatives.

I abolish slavery, and my governors have a duty to prohibit the exchange of people for goods within their domains. Such a custom must be eradicated from the face of the earth.

I pray to Marduk that he may grant me the strength to fulfil my obligations towards the nations of Persia, Babylon and the others of the Four Regions.

CHAPTER 7

36

The Fourth Man.

And what would the Assyrian Prince Nabonidus say about the empire passing from the hands of the Chaldeans to those of the Persians?

Would he join in the bombardment from within the enemy's fortress?

Would Nabonidus agree to be a pawn in the Prophet-Magus's chess game?

What could Nabonidus offer them in exchange for the chance to rebuild Nineveh somewhere in the south? Would he give Daniel's Magi the Keys to the Kingdom?

Nabonidus shook his head.

"You shall retire to whichever city you choose, far from me," Cyrus reassured him with a laugh.

A wise man, a worthy disciple of the Chief of the Magi, Nabonidus built his city in an oasis lost in the heart of an Eden he had sown himself. Cyrus burst out laughing. Zerubbabel was not taken by surprise by the Fourth Man's cunning.

The mystery at the heart of the matter is to discover how an Assyrian prince managed to ascend the throne of Babylon. A mystery whose secret we can deduce from the fall of Nebuchadnezzar's dynasty in the days of Belshazzar. That masterstroke of statecraft which elevated Nabonidus to power reveals the Assyrian identity of the pawn manoeuvred by Daniel towards the final transfer of the empire into the hands of Cyrus, when that pawn merely handed Babylon over to the new king of the world. A handover which he entrusted to his Hebrew godfather from the very beginning of his reign, and which, by the end of his reign, resulted in the Babylonian armies falling into the hands of the Jews. Daniel could well have used the scheme he had devised to stage another coup d'état and place the heir of Judah on the throne. But he did not do so.

37

The Reconquest of the Lost Kingdom.

Daniel's prophetic teaching found in Zerubbabel a star brimming with life. The aim was to rebuild Jerusalem, lay the foundation stone of the Temple and peacefully acquire the land of Judah. Jerusalem would serve as the mother colony. The governor of the city would be the supreme leader of the colony; at his command, the chosen groups would move to wherever the council of the wise had decided.

The second prophetic phase stated that, within a couple of centuries at most, the king of Greece would invade Asia and bring down the Empire of Cyrus. The conquest of Babylon by the West would be followed by the division of the Greek conqueror's empire into four kingdoms. Soon afterwards, a kingdom would arise that would spread throughout the world and defeat the four kingdoms. In those days, the angel of liberty would sound the trumpet, and the Jewish colonies would rise up in a war of independence. Until then, every son of Israel was to adhere to the original plan.

38

Under the Yoke of the Hellenes.

Among 20th-century historians, the theory that the biblical books were composed retrospectively gained acceptance. From an atheist perspective, Alexander the Great did not conquer Asia afterwards; rather, the Jews wrote down what happened after the Greek ruler's death.

Oblivious to the opinions of the rest of the world, from their tower in Seleucia on the Tigris, the Magi of the East followed the course of events. Synagogues from all over the world sent them news of the places where they lived, who ruled, what political system they had, and changes of dynasty.

"Troubles between the Persians and the Greeks have begun. The King of the North, Philip, has subjugated the whole of Greece. The Day of Vengeance for the men of Leonidas at Thermopylae is beginning to dawn" – a white dove brought this message in its claw to Seleucia on the Tigris.

The reply reached Jerusalem swiftly. It read: "All the children of Abraham must prepare to welcome the Conqueror with palm branches and cheers. Soon,

upon the death of Philip's son, his kingdom will be plunged into a long civil war. It will survive its destruction by splitting into four kingdoms."

And so it came to pass.

Alexander's body had not yet grown cold when his generals were already killing one another. Eventually, they saw the devil's horns and stopped devouring one another alive.

It was Seleucus I the Invincible who took over Cyrus's empire, plus whatever Alexander had conquered on this side of the Indus. He did not rebuild Babylon; instead, he founded a new city on the banks of the Tigris. He called it Seleucia on the Tigris.

Seleucia on the Tigris was designed to serve as an inland trading port between the Far East and the West. Let us not forget that King Solomon, in his wisdom to control the passage of caravans and ships from the East to the West, had his own mines.

39

Jerusalem cries out for freedom.

Ptolemy took the crocodile's share. Ever since he had seen Alexander the Great's plans for Alexandria on the Nile, the young Ptolemy had been gripped by a passion for that 'New Athens' which Philip's son intended to build on the shores of Egypt.

As precise and silent as a crocodile when it attacks, with its little eyes on either side of its snout, gliding through the water without breathing, without moving an eyelid, as stiff as a log, the young Ptolemy advanced his positions the day before his Hero's funeral. First he proclaimed himself lord and master of Egypt; as for what the gods would say, that remained to be seen.

40

The greed of kings.

Seleucus' boundless ambition was the personal spectre haunting the House of Seleucus. The man died with the pain of having lost Jerusalem in a lizard-betting contest. And his family, unable to accept defeat at the hands of the Egyptian Ptolemaic forces. The Hellenic-Egyptian wars over the possession of

Jerusalem were the defining feature of the Middle East from the death of Alexander to the reign of the sons of the Maccabees.

This constant upheaval – today Antioch is my mistress, tomorrow it is Alexandria – took its toll on Jerusalem. Its children, weary, lay down to rest on the laurels of one who had managed to cast off his messianic ghosts. Upon waking, they found themselves caught in the clutches of a ‘final solution’, which was neither the first nor would it be the last.

41

The Second Kingdom of Israel.

Jerusalem was stunned by the religious persecution wrought by Antiochus IV. It was something they had never even imagined could happen to them. The Scriptures said that after the four kingdoms came Freedom. They were flabbergasted when the news caught them off guard. What had they been thinking? That a child would be born, sent down from heaven, who would come and sort out all their problems?

They’d be living the high life and happy as can be!

In fact, some were living it up to the full, whilst the rest had to make do with chickens. That is why, when Judas Maccabeus returned to his homeland and took charge of the resistance with his band of deserters, all those who had nothing to lose and everything to gain rallied to his cause.

The timeline from the Maccabees to the Nativity was as follows:

Judas Maccabeus ruled from 166 to 161. Judas therefore led the Lord’s armies from victory to victory for five years. It is not entirely clear, or perhaps the truth has never been written, as to the origin of this commander’s military training. It is more than likely that, given his knowledge of the structure of the Seleucid imperial armies, this Judas was the commander of the Jewish Squadron, at the head of which he defected upon learning of the king’s murderous plans; for, as he set out on the great adventure of conquering ‘Lost Asia’, the king ordered the regent of his kingdom to carry out the final anti-Jewish solution that lay at the root of the ongoing rebellion.

It may not be easy to reconstruct Judas’s life prior to his emergence as the embodiment of the Hammer of God. But as I have already said, the military structure of the empire was based on the recruitment of squadrons from all the provinces under the king’s crown. Among them there must have been a Jewish Squadron, which, without a doubt, served under the imperial flag until, on his

return from his failed invasion of Egypt, the king gave free rein to his impotence against Jerusalem.

Outraged by that action, the Jewish Squadron was, it seems, already on the verge of desertion, and this came to pass when, whilst heading for Babylon, Antiochus IV attempted to take the Jewish Squadron with him, leaving the final fate of the Jews at the mercy of Lysias and his generals.

Aware of the king's intentions, Judas, leader of the Jewish Squadron, deserted with his men. Upon arriving in Judea, he found the massacre had taken place and, fleeing with his father and brothers, declared a guerrilla war against the Empire. When Apollonius, the general appointed by Lysias to resolve the Jewish problem, reached Judea, he faced a commander who knew perfectly well the military tactics and strategies of the imperial army under whose banner the Maccabee had served all his life.

In 161, however, abandoned by his own men whilst leading his 800 brave warriors, Judas fell as he had lived, fighting to the bitter end. Judas's remaining military exploits are recorded in the Bible.

He was succeeded as commander-in-chief of the Lord's armies by his brother Jonathan. Jonathan ruled the country from 161 to 143. Jonathan's military exploits are also recorded in the Bible: how he received the high priesthood from King Alexander Balas, how he managed to prosper by playing both sides, and how, ultimately, he was treacherously captured and sentenced to death.

He was succeeded as ruler of the country by his brother Simon. Simon ruled from 143 to 135. It was Simon who truly achieved independence. In return, the Jewish people as a whole granted his heirs the right to rule in perpetuity. The king of Antioch, regretting the loss of Judea, ordered his general Cendebeus to reconquer it. Simon and his sons, Judas and John, defeated the invader. Freedom did not save Simon from falling victim to treachery, just like his brother Jonathan.

Following Simon's death, his son John came to power. John Hyrcanus I reigned from 135 to 105 (BC). Whilst it initially seemed that the Syrian king's invasion of Judea would undo all that the Maccabees had conquered, the first of the Hasmoneans managed to emerge triumphant and, moreover, to conquer Samaria, Idumea and even territories east of the Jordan. It was this John Hyrcanus I who, by forcing all non-Jews in his kingdom to be circumcised, paved the way for Herod's accession to the throne.

He was succeeded by his son Aristobulus I, 'the mad king'. Initially, his father bequeathed to him only the high priesthood, reserving the government for

his mother. John went mad, imprisoned his mother and brothers, and proclaimed himself king. He died a year later.

From the depths of the earth, Jerusalem received a king. His name was Alexander. He reigned from 104 to 78. During his reign, blood rained down in torrents upon Jerusalem. It was during his reign that the stars of Abijah, father of Zechariah, husband of Elizabeth, and great-grandfather of Mary, mother of Jesus, and of Simeon the Babylonian, father of the Simeon who took the Child into his arms at his presentation in the Temple—the Shemaiahs and Abtalions of official Jewish history—shone in all their splendour.

On the death of the Hasmonean, he was succeeded by his wife Alexandra, also known as Queen Salome. From 76 to 69, Queen Alexandra presided over the peace of the kingdom. She reinstated the Sanhedrin, and it was during her reign that the secret search for the heir to Solomon's crown took place.

Upon her death, her sons Hyrcanus II and Aristobulus II waged war against one another, a conflict that was quelled by Pompey the Great in 63. Hyrcanus II remained ethnarch for the duration of Pompey's life, whilst Antipater—father of Herod and an Idumean by birth—served as commander of the armies of Judea until his death. It was Pompey's supporters who assassinated Aristobulus II in Rome in 49, and in the same year his son Alexander was killed in Antioch on the orders of Pompey himself. During these years, Zechariah, son of Abijah, rose to the highest position in the Temple Archives.

Around that time, the Parthians invaded Judea and crowned Aristobulus II's other son, known as Antigonus, as king. He cut off the nose and ears of his uncle Hyrcanus II and banished him to New Babylon. With this temporary ally of Zechariah and his followers, in the Great Synagogue of the Magi of the East, the exchange of messengers between the Magi and Zechariah and his men became increasingly frequent.

In any case, these were hard times for the Hasmoneans. Taking advantage of the Roman civil wars, Herod defeated Antigonus, son of Aristobulus II and nephew of Hyrcanus II, and had him beheaded (in the year 37).

The tragedy of the Hasmoneans was not yet over. Thirsting for blood, King Herod murdered the grandson of Aristobulus II and Hyrcanus II himself, whom he had summoned from Babylon with promises of peace and well-being. He also murdered the Hasmonean women Alexandra and Mariana, Queen Mariana. And finally, he killed their sons Alexander and Aristobulus, the sons of Queen Mariana.

By the year 7 BC, the entire Hasmonean line, as prophesied by Abijah, had been wiped out from the face of the earth. Herod remained the sole lord and

master of Jerusalem. Herod was the first and last king of the Second Kingdom of Israel.

42

The Messiah King.

Joseph and Mary, the parents of Jesus, were born during the early years of Herod's reign. Joseph must have been around forty years old when his firstborn son was born, and Mary a few years younger when she gave birth to her only son. According to this calculation, Joseph died at the age of approximately sixty. At what age, according to legend, the Mother ascended to Heaven in the city of Zaragoza, nobody knows for certain. The fact is that the hardships Herod forced the Jews to endure fuelled the dream of the Messiah-King amongst the oppressed people. Like all dreams, it would never come true – at least not whilst Herod and his sons were in a position to prevent it. However, the Messiah-King was born far from the eyes of the Court, in a manger.

Alerted by 'the silent dove from afar', the Magi set out from their Tower in the East and hastened to lay their riches and their wisdom at the feet of the Holy Family.

Did they precede the Holy Family to Egypt, did they finance the Jewish carpenter's workshop, and did they die whilst watching the Child grow up?

43

The Birth of Christ.

He was in the Child. But the Child did not know it. He would discover this amongst the Teachers of the Temple, at the age of about twelve.

There, amongst the Teachers, at the age of twelve, Jesus was born anew. God gave him a new name: Christ. He was Christ Jesus of Yahweh and Zion. He was the Lamb whom his Father would offer as atonement for the sins of the whole world.

44

The Messiah's youth.

An unanswered question followed the Child from the Temple to Nazareth. Why was his God to abandon him to the mercy of Christ's enemies? How could he save the world from the clutches of Hell whilst hanging on the Cross that the Romans had reserved for the damned? What did God hope to achieve through such a tragic event? Why was he to become a stumbling block to his brothers and friends?

Throughout his youth, Christ Jesus never ceased to seek the answer to this enigma: God was to establish the victory of the son of Eve over the blood of the son of David. Why?

45

The Doctrine of the Kingdom of Heavens.

The answer that Christ Jesus found was this: God abolishes the Empire and in its place establishes a Universal Kingdom. And He grants all creatures the freedom to join or reject eternal allegiance to His Kingdom. The Crown of this one Kingdom shines upon the Head of His Beloved Son, Jesus Christ.

Whoever believes in his Son is declared a citizen of his Kingdom here and now, and whoever rejects this Divine Revolution is subject to the Last Judgement.

Of all the measures which, in the wake of the Third World War, God adopted against Hell, this is the Cornerstone. The other measures are derived from the very History of Christianity.

EPILOGUE

Thus, God and the Law are an indivisible, incorruptible Reality.

Before establishing the Death Penalty—which is equivalent to banishment from Creation—YAHWEH GOD THE FATHER wished to make known to His children the nature of the Hell into which they would be cast should a war between brothers break out once more. By elevating the Law to the level of Divine Nature, YAHWEH GOD believed He would make His children stronger in the face of Death. No one can forget that He is the One Uncreated Being who knew Eternity and the Infinite before the Creation of the New Cosmos. No one must forget that His Personality has been forged in the Fires of the Science of Good and Evil, in the face of Death, and by making His way hand in hand with Wisdom.

His Desire to Create Life in His Own Image and Likeness was the Beginning of the revolution that led Him to become the Creator of Galaxies, Universes and Worlds. No one can forget that He is the Lord of Infinity and Eternity; no one must allow the Creator's Love for His Creation to blind the eyes of those who, having been adopted as sons, believe themselves entitled to be a god 'in the image and likeness' of their own concept of what it means to be a son of God.

Opening up the Cosmos to His children, and enabling them to see the Creator, the FATHER and the SON, in action, also served to open everyone's eyes to the Nature of His Only-Begotten Son, JESUS, regarding whose Divine Nature doubt had arisen amongst the children of God—a doubt that was to be silenced by seeing God in His Son.

"True God from True God" is the Confession of the entire Creation, recorded by the Roman Catholic Church, which was established to be the Temple in which this Truth lives for all eternity.

