



Millennial Kingdom + Mud Flood *and* the
Odes of Solomon

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Introduction: The Resurrected

A BREATHARIAN is somebody who does not require food or water for his or her day-to-day living needs. No obligatory digestion system. A breatharian simply receives energy directly from the Aether, much as a plant would. Somebody who fully devotes themselves to the lifestyle would begin to de-age within several years—or *so* I'm told. Hypothetically, they would go on living for a very long time. It's *okay*, you can say it.

Forever.

Not so long ago, a mere two centuries by my *current* count, it is believed that breatharians dominated the landscape of the one-world Tartarian Empire. And then one day they got up and left. Just like that—

gone. *Sure*, there were still *fleshly* mortals filling the landscape, all of whom provably had digestive systems and would have required food and water for their daily calorie burning. But we shan't be talking about them much, as they were the ones left behind. The crowning jewels of the kingdom were the *immortals*. Diamonds in the rough. More than anything, the Empire we've only just recently begun to discover was *defined* by their existence. They were elohiyim among men.

By now you should be made well-aware that the spectacular cities, fortresses, buildings, cathedrals and palaces found on every single civilized continent of this motionless plane, once belonging to the lost world of the Tartarians, is non-other than the Millennial Kingdom of Messiah. That is *my* hypothesis, at any rate. From my side of the keyboard, I can only assume you've returned to the discussion because the mud flood is a proven reality and the very notion that Messiah's Kingdom already transpired as a fulfilment of prophecy has gotten the better of you. Rest assured it's the lens by which we'll be viewing our own reality today.

Historians tell us *their* version of past events, but we know better. We're being lied to about the flat earth in order to hide the Creator, but that's only the beginning of the deception, as His-Story is being hidden from us. Yahusha, the Son of the Most-High Elohiym, came. He conquered. He ruled with a rod of iron. And as we shall come to see, the resurrected co-reigned alongside of Him. Those are the breatharians, in case you were wondering. The immortals among mortal men.

In 2019, precisely *one year* before the worldwide planned-demic, I moved my family to Europe. The state of the New World Order has since changed all of that. Here we are in the *new* world again; America; but I'm not complaining. As members of the rebellion against the Empire, we're all in this together, no matter what continent of Messiah's Kingdom we presently find ourselves. At the time, knowing nothing about the mud flood, I had intended to study architecture in order to better understand Enlightenment thinking, particularly the occults part in it. Nothing however makes sense of *official* history.

Upon landing in France, our very *first* stop was the *once* remote Palace of Versailles. That's a discussion for another time though, because our *second* destination was the *still* remote Le Mont-Saint-Michel, which is,

quite literally, an island unto itself. Like something one might imagine in *The Lord of the Rings*, tidal waters swell and ultimately swallow any entrance to the fantasy city on a routine basis. Until rather recently, there were no permanent roads leading to Le Mont-Saint Michel. Residents and visitors alike would have had to wait for the tide to be repelled into the ocean and then walk before they returned.

Despite taking nearly twenty years for my wife and I to arrive there, I left the place feeling a sense of *shalom* but also unease. We are *told* the cathedral begun construction just after the archangel Michael appeared in 708 and instructed devoted followers to build it as a pilgrimage site in his honor. Hence, the *unease*. None of that made any sense though. Where was this cult of Michael worship that they spoke of? And there were other unanswered questions. How could such a magnificent structure never once, over an entire millennium and some change, invite destruction by invading armies, including England during the Hundred Years' War? But even more importantly, how did its inhabitants even manage to grow sustainable food? That's a lot of people to feed over hundreds of years, and *who* was funding it? *Exactly*.

These questions are not unique to Le Mont-Saint Michel, as problems arise within grand structures all over the world. We are expected to accept the fact that they didn't have toilets or plumbing. *What*, the people didn't need to poop? Apparently not. They didn't need heat either. Ever think about that? And that's *why* the residents of Le Mont-Saint-Michel needn't worry. The Aether nourished their every need, including but certainly not limited to electricity. They were breatharians. Resurrected souls. They'd already eaten from the Tree of Life. And if they wanted more, all they needed to do is return to Paradise.

If what I am saying is even remotely factual, the expectation (in the very least) is that we should *see* residue. By that I give *this* example. Corrupt officers *in the know* can scrub a crime scene or plant evidence in order to lead the investigation towards their preferred reality. Our perception is being hacked at and altered all the time. Doesn't mean unintended blood samples or fingerprints can't be found. Well, I believe I've found some of that residue in a little-known read called 'The Odes of Solomon.'

Historians will tell us ‘The Odes of Solomon’ is a collection of *primitive* Christian hymns which, if true, is fascinating in and of itself. Only those who *refuse* to acknowledge the mud flood event and the worldwide Empire which proceeded it, however, will give this analysis any credence. As you shall *hopefully* come to find, and I certainly aim to give this the old college try, Odes of Solomon only makes sense *contextually* when we come to terms with the constant hints being leveled our way. Actually, ‘*hints*’ is a poor choice in verbiage. The writers weren’t hiding anything. If you pay attention, they’ll tell us again and again.

They were penned by the resurrected.

There are 42 Odes which make up the book. Altogether they relay a great many ideas and I needn’t cover every one. What I aim to show is that the doctrines presented within aren’t simply Scripturally accurate. They are *indeed* accurate and relatable. Even more-so, they reveal a very different place on the prophetic timetable than the *official* narrative would have us believe. If the writers of this book were simply presenting these concepts as metaphors; syrupy Hallmark cards and whisps of wind which ultimately amount to nothing obtainable except feeling; then that’s malpractice.

I don’t know about you, but for the remainder of this paper, I’ll be imagining these Odes recited or sung on the tidal island of Le Mont-Saint Michel, while they plead with mortal pilgrims to turn to the Truth.

Let’s *begin*.



Ode 1

Yahuah is on my head **like a crown**, and I shall never be without Him.

Plaited for me is the crown of truth, and it caused **Your branches** to blossom in me.

For it is not like a parched crown that blossoms not;

For You live upon my head, and have blossomed upon me.

Your **fruits** are full and complete; they are full of Your **salvation**....

The Odes of Solomon: Ode 1

THE ODES opens with the image of a crown planted upon the head of its writer. Presumably upon the heads of the *expected* readers and singers as well, though obviously not everybody. It is a *past* event. Meaning, the crown has already been set in place and currently resides there. What does that remind us of? *Oh*, I don't know—*maybe* Revelation?

Before you tell me the crown is only another syrupy Valentine's Day card, intending to convey a philosophical *idea* while simultaneously failing to stick the landing in its promotion, take careful note of the *blossomed* branches and the fruits which are *full* and *complete*. We have just been given another picture of the Holy Family at work. The Father, Son, and Ruach HaQodesh. Just as importantly, they have *completed* their work of salvation. The branches, which derive from the Vine, Yahusha, has blossomed. Undeniable proof that the Vine has already conquered the world in Ode 1 will be given as commentary to Ode 23. Furthermore, the fruits of the Ruach are *complete* within every set-apart soul. As we shall come to see, this informs us of one thing only. I've said it before and I'll say it again, the writer of Odes is resurrected from the dead.

Let's read Revelation for ourselves.

⁹ And when those living creatures give glory and honor and thanks to him that sat on the throne, who lives forever and ever, ¹⁰ The four and twenty elders fall down before him that sat on the throne, and worship him that lives forever and ever, and **cast their crowns before the throne**, saying, ¹¹ "You are worthy, O Yahuah Elohaynu, to receive glory and honor and power: for you have created all things, and for your pleasure they are and were created."

Chizayon (Revelation) 4:9-11

The 24 elders seated upon thrones are most likely *other* Elohiym, enlisted into Yahuah's divine council and *not* resurrected people. So, what I'm saying is, the writer of the Odes is not one of them. One might argue that the resurrected saints *become* Elohiym, but that's another argument entirely. And anyways, in a little while we shall see the sainthood surrounding the throne with the four living creatures and the Elders.

Obviously, the Elohiym cast their crowns before the throne in recognition that only the Most-High is worthy, in their words, “to receive glory and honor and power” (being the creator and everything). *Also* in their words, they were only created for Yahuah’s pleasure. The reason I decided to include this passage, seeing as how no resurrected people are arguably present, is because Ode 1 gives us added context to the physical crowns. As we can *clearly* see (when overlaying both texts), the 24 Elders recognize that the crown itself is a representation of Yahuah.

The writer tells us the crown ceremony was a past event. A literal crowning of the sainthood can be found in 2 Esdras, and gives stunning detail as to the timeline which the writer of Odes finds himself in. We read:

⁴² I Ezra saw upon Mount Tsiyon a great people, whom I could not number, and they all praised Yahuah with songs.
⁴³ And in the midst of them there was a young man of a high stature, taller than all the rest, **and upon everyone of their heads he set crowns**, and was more exalted; which I marveled at greatly. ⁴⁴ So I asked the angel, and said, “Sir, what are these?” ⁴⁵ He answered and said unto me, **These be they that have put off the mortal clothing, and put on the immortal**, and have confessed the name of Elohiym: **now are they crowned, and receive palms.** ⁴⁶ Then said I unto the angel, “What young person is it that crowns them, and gives them palms in their hands?” ⁴⁷ So he answered and said unto me, **“It is the Son of Elohiym, whom they have confessed in the world.”**

Ezra Reviy’iy (2 Esdras) 2:42-47

From this passage we glean the *following*. Yahusha, the Son of Elohiym, personally rewards those who confessed His Name in the world by placing a crown on their head. Again, the crown is Yahuah, just as we might read elsewhere that the clothing is the Ruach HaQodesh. We *know* the resurrection has already taken place because the angel Uriel tells Ezra that the people on Tziyon, too numerous to number, had already exchanged mortal clothing for the immortal. As part of their crowning

ceremony, Yahusha also gives them palm branches. Well, we see these *same* saints with the palms in their hands in Revelation.

⁹ After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, **clothed with white robes, and palms in their hands**; ¹⁰ And cried with a loud voice, saying, Yeshu'ah to our Elohiym which sits upon the throne, and unto the Lamb. ¹¹ And all the angels stood round about the throne, and about the elders and the four living creatures, and fell before the throne on their faces, and worshipped Elohiym, ¹² Saying, Amein: Blessing and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our Elohiym for ever and ever. Amein.

Chizayon (Revelation) 7:9-12 [Cepher]

In review, I have just taken two witnesses, 2 Esdras *and* Revelation, and laid them over the Odes of Solomon. There are further witnesses which I've promised to get to, but already, we can see the *same* scene at work. Think I'm reading too much into this? Let's keep at it then, because we've only just begun.

Ode 9

- ¹ Open your ears, and I shall speak to you.
- ² Give me yourself, so that I may also give you myself.
- ³ The word of Yahuah and His desires, the holy thought which He has thought concerning His Messiah.
- ⁴ For in the will of Yahuah is your life, and His purpose is eternal life, and your perfection is incorruptible.
- ⁵ Be enriched in Elohiym the Father; and receive the purpose of the Most-High. Be strong and redeemed by His grace.

The Odes of Solomon: Ode 9:1-5

THE FIRST thought you likely have, if *this* is Millennial literature, is to ask *why* the writer would plead for his audience to open their ears. As a reminder, there are mortals living upon the earth, even though the set-apart have been resurrected. The entire theme of this book is highlighted in the fourth verse. Read it again if you need to. The will of Yahuah is your life. He desires your perfection, which is eternity with Him and incorruption. Not everyone will choose that though, despite the *following* warning.

- ⁶ For I announce *shalom* to you, His holy ones, so that none of those who hear shall **fall in the war**.

The Odes of Solomon: Ode 9:6

Apparently, and despite Yahusha Messiah reigning upon the earth, there are those who will fall in the coming war. Having the ears to hear is a virtue. *Continuing*.

⁷ And also that those who have known Him may not perish, and so that those who received Him may not be ashamed.

⁸ An everlasting crown is Truth; blessed are they who set it on their head.

⁹ It is a precious stone, for the wars were on account of the crown.

¹⁰ But Righteousness has taken it, and has given it to you.

¹¹ Put on the crown in the *true* covenant of Yahuah, and all those who have conquered will be inscribed in His book.

¹² For their book is the reward of victory which is for you, and she sees you before her and wills that you shall be saved. *Hallelujah*.

The Odes of Solomon: Ode 9:6-12

Wars. At the time of writing there were wars, *plural* and *past* tense. There is *also* another anticipated war to come, as previously mentioned. We know the conflict has resided at present because *shalom* is announced to the holy ones of Yah. We are further informed that the wars which *were* and the war *still to come* are all on account of the crown. It appears as though the people of the earth want *everything* which the crown offers, just not what it represents, as very few care to walk in the knowledge of Yahuah. It says to put on the crown in the *true* covenant of Yahuah. And as my readers are hopefully made aware now, that covenant which is True is only offered through Yahuah's instructions in righteousness, as given to us by His Word. *Torah*.

Who are these wars *with*, exactly? We are given a clue when told that those who put on the crown will be inscribed in His book. The book of Life. It's yet another reference to Revelation.

⁷ And it was given unto him [the dragon] to make war with the qodeshiym, and to overcome them: and power was given him over all kindreds, and tongues, and nations. ⁸ And all that dwell upon the earth shall worship him, whose names are not written in **the cepher of life of the Lamb slain** from the foundation of the world. ⁹ If any man have an ear, let him hear.

Chizayon (Revelation) 13:7-9 [Cepher]

The wars, past *and* future, are against HaSatan and the beast.

Ode 23

Joy is for the holy ones. And who shall put it on but they alone?

Grace is for the elect ones. And who shall receive it but they who trusted in it from the beginning?

Love is for the elect ones. And who shall put it on but they who possessed it from the beginning?

Walk in the knowledge of Yahuah, and you will know the grace of Yahuah generously; both for His exultation and for the perfection of His knowledge.

And His thought was like a letter, and His will descended from on high.

And it was sent like an arrow which from a bow has been forcibly shot.

And many hands rushed to the letter, in order to catch it, then take and read it.

But it escaped from their fingers; and they were afraid of it and of the seal which was upon it.

Because **they were not allowed to loosen its seal**; for the power which was over the seal was greater than they.

But those who saw the letter went after it; that they might learn where it would land, and who should read it, and who should hear it.

But a wheel received it, and it came over it.

And a sign was with it, of the kingdom and of providence.

And everything which was disturbing the wheel, it mowed and cut down.

And it restrained a multitude of adversaries; and bridged rivers.

And it crossed over and **uprooted many forests**, and made an open way.

The head went down to the feet, because unto the feet ran the wheel, and whatever had come upon it.

The letter was one of command, and hence all regions were gathered together.

And there was seen at its head, the head which was revealed, even **the Son of Truth from the Most High Father**.

And He inherited and possessed everything, and then the scheming of the many ceased.

Then all the seducers became headstrong and fled, and the persecutors became extinct and were blotted out.

And the letter became a large volume, which was entirely written by the finger of Elohiym.

And the name of the Father was upon it; and of the Son and of the Ruach HaQodesh, to rule for ever and ever. Hallelujah.

The Odes of Solomon: Ode 23

THE MESSAGE couldn't be any clearer. Messiah had already conquered the earth by the time Ode 23 was written. You will probably flip through the pages of your Illuminati written history book and then tell me, "But how can that be...?" Don't look at me. Ask the writer of Ode 23. He certainly understood Messiah's conquest to be a credible narrative marker in His-story and a *past* reality.

Of importance here is the letter with a seal that nobody was able to loosen. The letter is explained to us as the *thought* of Yahuah. It descended from on high in heaven and was forcibly shot as an arrow from a bow. Is that a reference to the first horseman of the apocalypse? *Hmmm*. Contextually, *those* who did not walk in the knowledge of Yahuah were the hands that rushed to read it. But they did not have the power or authority to do so. Dare I say this is a *follow-up* to the throne room scene in Revelation. A Lamb is involved. You're probably familiar with it, but let's read it again anyways.

5 AND I saw in the right hand of him that sat on the throne a cepher written within and on the backside, sealed with seven seals. 2 **And I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the cepher, and to loose the seals thereof?"** 3 **And no man in heaven, nor in earth, neither under the earth, was able to open the cepher, neither to look thereon.** 4 And I wept much,

because no man was found worthy to open and to read the cephher, neither to look thereon. 5 And one of the elders said unto me, Weep not: behold, the Lion of the tribe of Yahudah, the Root of David, has prevailed to open the cephher, and to loose the seven seals thereof.

6 And I beheld, and lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Ruachoth of Elohiym sent forth into all the earth. 7 And he came and took the cephher out of the right hand of him that sat upon the throne.

Chizayon (Revelation) 5:1-7 [Cephher]

Only the Lamb which was slain was capable of receiving the cephher from the throne of Yahuah and opening its seal. In Ode 23, that Lamb is described as a wheel. A *conquering* wheel. A wheel which mowed down everyone who attempted to get in the way. The wheel restrained multitudes. It bridged rivers. It uprooted many forests. I had stated that the *branches* of Ode 1 would be commented upon in Ode 23, and *this* is it. The conquering wheel is the Lamb of Revelation chapter 5 but *also* the Vine of Yochanon chapter 15. Confused? Try not to be. Messiah told his disciples:

I am the Vine, ye are the Netseriyim [*branches*].

Yochanon (John) 15:5 [Cephher]

No, Yahusha was not equating himself with the pagan deity Bacchus, despite claims. He was (in actuality) quoting from 2 Baruk. *Saying* he is the Vine was fighting words. *Follow* along.

36 AND when I had said these things I fell asleep there, and I saw a vision in the night. ² And lo! A forest of trees planted on the plain, and lofty and rugged rocky mountains surrounded it, and that forest occupied much space. ³ And lo! Over against it arose a **vine**, and from under it there went forth a **fountain** peacefully. ⁴ Now

that fountain came to the forest and was stirred into great waves, and those waves submerged that forest, and suddenly they rooted out the greater part of that forest, and overthrew all the mountains which were round about it. ⁵ And the height of the forest began to be made low, and the top of the mountains was made low and that fountain prevailed greatly, so that it left nothing of that great forest save one cedar only. ⁶ Also when it had cast it down and had destroyed and rooted out the greater part of that forest, so that nothing was left of it, nor could its place be recognized, then that vine began to come with the fountain in peace and great tranquility, and it came to a place which was not far from that cedar, and they brought the cedar which had been cast down to it.

⁷ And I beheld and lo! That vine opened its mouth and spoke and said to that cedar: Are you not that cedar which was left of the forest of wickedness, and by whose means wickedness persisted, and was wrought all those years, and goodness never? ⁸ And you did keep conquering that which was not yours, and to that which was yours you did never show compassion, and you did keep extending your power over those who were far from you, and those who drew might you, you did hold fast in the toils of your wickedness, and you did uplift yourself always as one that could not be rooted out! ⁹ But now your time has sped and your hour is come. ¹⁰ Do also therefore depart O cedar, after the forest, which departed before you, and become dust with it. ¹¹ And let your ashes be mingled together, and **now recline in anguish and rest in torment till your last time come in which you will come again, and be tormented still more.**

37 AND after these things I saw that cedar burning, and the vine growing, itself and all around it, and the plain full of unfading flowers. And I indeed awoke and arose.

Baruk Sheniy (2 Baruk) 36-37 [Cepher]

Baruk is describing a scene wherein the Vine and the fountain destroy the forests of the enemy, which just so happens to be exactly how Ode 23 describes the same event, only with a wheel and *past tense*. In Ode 23 the forest is uprooted. Though the fountain is not here mentioned, we shall see it commented upon in other Odes so that the scene before us might be expanded upon.

The cedar tree of 2 Baruk is HaSatan. That's pretty straightforward. By now, you should be well-aware of the dragon's release from prison at the end of Messiah's thousand-year reign, according to Revelation chapter 20. Well, Baruk says the *same* thing. Did you catch that? The cedar tree is to be held in torment until that time when he will return *again*, whereas he will ultimately be captured and tormented one final time. What this means for us is that the writer of Odes is placing himself in a timeline whereas Messiah has uprooted the enemy. Likewise, the *first* capture of HaSatan has already transpired. Just not his release. Undeniable evidence of this fact will be presented in further Odes.

Fun Fact: The field of *unfading* flowers in 2 Baruk chapter 37 reminds us of the merits of the righteous. Before Messiah's conquest of HaSatan and his kingdom of darkness, the flowers being described as unfading faded often and were hard to come by. *This* according to 3 Baruk.

12 AND as I was conversing with them, behold angels came bearing baskets full of flowers. ² And they gave them to Michael. And I asked the angel, "Adonai, who are these, and what are the things brought hither from beside them?" ³ And he said to me, "These are angels who are over the righteous." ^{4,5} And the archangel took the baskets, and cast them into the vessel. ⁶ And the angel said to me, "These flowers are the merits of the righteous." And I saw other angels bearing baskets which were neither empty nor full. And they began to lament, and did not venture to draw near, ⁷ because they had not the prizes complete. And Michael cried and said, "Come hither, also, ye angels, bring what ye have brought." ⁸ And Michael was exceedingly grieved, and the angel who was with me, because they did not fill the vessel.

3 Baruch 12:1-8

While the cedar *burns* in torment, the Vine grows all around it. The uprooted forest is now a plain lathered with *unfading* flowers. The Kingdom terms, the deeds of the resurrected saints are perfect works.

Ode 4

¹ No man can pervert Your holy place, O my Elohiym;
nor can he change it, and put it in another place.

² Because he has no power over it; for **Your sanctuary**
You designed before You made special places.

³ The ancient one shall not be perverted by those which
are inferior to it. **You have given Your heart, O**
Yahuah, to Your believers.

⁴ Never will You be idle, nor will You be without fruits;

⁵ For one hour of Your faith is more excellent than all days
and years.

The Odes of Solomon: Ode 4:1-5

WHAT do we see here? Yahuah has given his heart to the sainthood. But just before that, we read that no man can pervert His holy place. *So much* going on, isn't there? Let's start with the holy place. No pervert can pollute it because the sanctuary of Yahuah is in heaven, not on earth. Only those with special access codes can enter. How does one gain entry? Being *given*

the heart of Yahuah would be good for starters. In case you were wondering, that pits the city of New Yerushalayim in heaven also. Nope, it hasn't come to earth yet. The Temple in earthly Yerushalayim has already been destroyed by this point, so the writer can't be referring to that. If anything, Ode 4 mirrors a passage we read in 2 Baruk.

4 AND Yahuah said unto me: This city shall be delivered up for a time; and the people shall be chastened during a time; and the people shall be chastened during a time; and the world will not be given over to oblivion. ² Do you think that this is the city of which I said: On the palms of my hands have I graven you? ³ **This building now built in your midst is not that which is revealed with me, that which was prepared beforehand here** from the time when I took counsel to make Paradise, and showed it to A'dam before he sinned, but when he transgressed the commandment, **it was removed from him**, as also Paradise. ⁴ After these things **I showed it to my servant Avraham by night** among the portions of the victims. ⁵ And again also I showed it to Mosheh on Mount Ciyнай when I showed to him the likeness of Tabernacle and all its vessels. ⁶ And now, behold, it is preserved with me, as also Paradise. Go, therefore, and do as I command you.

Baruk Sheniy (2 Baruk) 4:1-6 [Cepher]

What you have just read should be a tip off to the likelihood that the city of New Yerushalayim, as well as the heavenly Temple, both of which were created before the world, were freely accessible to the set-apart saints during Messiah's reign upon the earth. I could turn to a study strictly on this topic, but for now you'll have to take my word for it. The defining difference is that it simply hasn't come down below the firmament yet. The reason being is that there are still sinners who would (in actuality) pervert it, given the opportunity. And that will never happen until Satan is destroyed for good. *Continuing.*

³ The ancient one shall not be perverted by those which are inferior to it. **You have given Your heart, O Yahuah, to Your believers.**

⁴ Never will You be idle, nor will You be without fruits;

⁵ For one hour of Your faith is more excellent than all days and years.

The Odes of Solomon: Ode 4:3-5

I know we already went over this part, but it deserves *further* consideration. Perhaps I should have said *repeating* rather than *continuing*, just to avoid confusion. You see, the very fact that Yahuah has given His heart to the believers tells us something. The New Testament has *finally* been enacted. Just not for us though. Why not for us—you ask? Because we're still flesh and blood, that's why. Last I checked, I haven't been resurrected yet. How about you? Contrarily, at the risk of becoming a broken record, we're working with the notion that the writer has.

A better phrase is Renewed Covenant. That's the terminology actually employed in the Bible. And it's only offered to the houses of Yashar'el and Yahudah. Are you really surprised though? What that ultimately means is, if someone *initially* claimed to be goyim during the kickoff of the Millennial Kingdom, then they were only a mortal, yet to be resurrected, and therefore could not live out what Yahuah promised to the houses of Yashar'el and Yahudah in Yirmeyahu (Jeremiah), which reads:

³¹ Behold, the days come, says Yahuah, that I will cut a **Renewed Covenant** with the house of Yashar'el, and with the house of Yahudah: ³² Not according to the covenant that I cut with their fathers in the day that I took them by the hand to bring them out of the land of Mitsrayim; which my covenant they broke, although I was a husband unto them, says Yahuah: ³³ **But this shall be the covenant that I will cut with the house of Yashar'el; After those days, says Yahuah, I will put my Torah in their inward parts, and write it in their hearts;** and will be their Elohiym, and they shall be my people. ³⁴ And they shall teach no man every man his neighbor, and every man his brother, saying, Know Yahuah: for they shall all know me, from the least of them unto the greatest of them, says

Yahuah: for I will forgive their iniquity, and I will remember their sins no more.

Yirmeyahu (Jeremiah) 31:31-34 [Cepher]

There it is. Verse 33. Yahuah will put the Torah in their inward parts and write it in their hearts. That's why Ode 4 of Solomon adds: "Never will You be idle, nor will You be without fruits." That's the same thing as saying the inhabitants of Odes are *now* sinless. They can no longer do any wrong. They can even rest upon that fact because the Torah has been written on their hearts rather than a tablet or paper. They are incapable of worthless works because every action produces a perfect fruit of the Ruach HaQodesh—of all twelve varieties too. That's the Renewed Covenant, right there.

Explain, do you still *tell* your neighbor, "Know Yahuah?" If so, then the Renewed Covenant has not been cut. Not for us, at any rate. More than likely, members of the church building down the block don't even know His Name. Or in the very least haven't referred to it in years. The mere fact that we're having this conversation right now proves beyond any doubt that we're still living under the Old Covenant, as no man will be taught anything by any other man under the Renewed. *Continuing.*

⁶ For who shall put on Your grace and be rejected?

⁷ Because **Your seal is known; and Your creatures are known to it.**

⁸ **And Your hosts possess it, and the elect archangels are clothed with it.**

The Odes of Solomon: Ode 4:6-8

Woah, hold on. We've just been given a reference to the Mark of Yahuah. No, not the Mark of the Beast. The Mark of the Beast is the opposite of the Mark of Yahuah, though they both include buying and selling. Or *not* buy and selling. *Same* difference, but for different reasons. The Mark of Yahuah can be found with the prophet Yechezq'el, and it reads:

¹² Moreover also I gave them **my Sabbaths, to be a sign between me and them**, that they might know that I am Yahuah that sanctify them.

Yechezq'el (Ezekiel) 20:12

A sign is the *same* as a mark or a seal. The writer of Ode 4 is declaring that the seal of Yahuah is known, and that His creatures partake in it. If Scripture is intended to reference Scripture, then it's just another reference to the fourth commandment, but also the Sabbath rest of Messiah's kingdom, and goes perfectly along with my theory that nobody was buying or selling anything for a thousand years of human history.

The question I'm constantly asked regarding the Sabbath day is *this*: In a post mud flood world, and knowing that His-story is being hidden from us, how do you know that the original creation week Sabbath is being kept?

I *don't*.

That's the short of it. *I don't*. It's the very reason *why* I desperately started plotting out the lunar-solar Sabbath debate, seeking answers. Do the phases of the moon determine our Sabbath rest, or does the sun? Knowing that everything is a lie and His-Story is being hidden from us, I could no longer trust my forefather's ability to repeatedly count to seven and declare a Sabbath day. To add to that, there *were* calendar changes under the Roman emperors, particularly Constantine. Lots and lots of calendar changes. Weeks that didn't always add up to seven days. If our forefathers were expected to give a continual seven-day count and Rome threw a monkey wrench into the very understanding of what constitutes a week, then that tells us that the Sabbath day *was* skewed and thrown off the train tracks for the bulk of humanity.

That's *nice* and all, but the calendars of Rome are unapplicable to this conversation. None of that concerns me, as the Millennial Kingdom would have course corrected all of that.

Again....

⁷ Because **Your seal is known; and Your creatures are known to it.**

The Odes of Solomon: Ode 4:7

The Mark of Yahuah was *known* to His creatures. *What relief.* Must have felt good riding on the Shabbat circuit again, after experiencing decades and centuries of drought. How long the children of Yashar'el had gone without celebrating Sabbath is anybody's best guess. But lest we forget, it was Yahuah who removed their Sabbaths to begin with. It says so right *here*.

¹¹ I will also cause all her mirth to cease, her feast days, her New Moons, **and her Shabbths**, and all her solemn feasts.

Husha (Hosea) 2:11 [Cepher]

The question *still* stands, is the Sabbath day known today? My answer is, *yes*. Like The Odes of Solomon, we have more residue to work with. It's why nearly every major language across this motionless plane describes *Sabbath* in the seventh day of their week. I've compiled a list of many of those languages but not all. *See* for yourself.

Arabic: <i>Sabet</i>	Maltese: <i>is-Sibt</i>
Armenian: <i>Shabat</i>	Polish: <i>Sobota</i>
Bosnian: <i>Subota</i>	Portuguese: <i>Sábado</i>
Bulgarian: <i>Sabota</i>	Romanian: <i>Sambata</i>
Corsican: <i>Sàbatu</i>	Russian: <i>Subbota</i>
Croatian: <i>Subota</i>	Serbian: <i>Subota</i>
Czech: <i>Sobota</i>	Slovak: <i>Sobota</i>
Georgian: <i>Sabati</i>	Slovene: <i>Sobota</i>
Greek: <i>Savvato</i>	Somali: <i>Sabti</i>

Hebrew: <i>Shabbat</i>	Spanish: <i>Sabado</i>
Indonesian: <i>Sabtu</i>	Sudanese: <i>Saptu</i>
Italian: <i>Sabato</i>	Ukranian: <i>Subota</i>
Latin: <i>Sabbatum</i>	

How in the world is that *phenomena* possibly explained? It *cannot*. Are you telling me all the ancient linguists and Elite rulers of the earth read their Bibles, properly understood the *fourth* commandment, and decided to honor it? *Sure*, let's go with that—or not. When in *official* history did this Sabbath honoring every happen? Not even Yashar'el, after they were divorced by Yahuah and dispersed into the four corners of the earth, would have the political power to overthrow all of these languages and insert a Sabbath which they weren't even honoring to begin with. If I'm not mistaken, Yahuah said Yashar'el would cease her Sabbaths. So, why were they infiltrating every language with a 7th-day Sabbath again? Please show me in *official* history when that happened.

It's like I said, Yahuah's seal was known to the children of Yashar'el during the worldwide kingdom of Messiah, and they honored it. The evidence of languages attests to that fact. In His graciousness, we have been given that residue today. We can know the Mark of Yahuah. Quickly, because I *know* somebody will bring this up: the mere fact that the English language says *Saturday* when the others don't is a strawman argument intended to make the day of our worship *sound* pagan. The English language *is* a post mud flood deception and indeed a cursed language by design of the New World Order. I'm willing to bet nobody spoke English during the best decades of the Millennial Kingdom except for a minority of barbarians. *Continuing*.

⁹ You have given to us Your fellowship, not that You were in need of us, but that we are always in need of You.

- ¹⁰ Shower upon us Your gentle rain and open Your bountiful springs, which abundantly supply us with **milk and honey**.
- ¹¹ For there is no regret with You; that You should regret anything which You have promised;
- ¹² Since the result was manifest to You.
- ¹³ For that which You gave, You gave freely, so that no longer will You draw back and take them again.
- ¹⁴ For all was manifest to You as Elohiym and was set in order from the beginning before You.
- ¹⁵ And You, O Yahuah, have made all. *Hallelujah*.

The Odes of Solomon: Ode 4:6-15

The *You* being addressed in the closure of this Ode is Yahuah, the Most-High Elohiym. The writer has informed us that His fellowship is given. And another thing, milk and honey is a familiar phrase which harkens us back to the land of promise. The writer is *saying* Yahuah abundantly supplies them with milk and honey. This should tell us something. Wherever the writer currently finds himself, it can only be described as the geographical landscape of Yahuah's promise.

Ode 10

¹ Yahuah has directed my mouth by His Word and has opened my heart by His Light.

² And He has caused to dwell in me His **immortal life**, and permitted me to proclaim the **fruit of His shalom**.

³ To convert the lives of those who desire to come to Him, and to lead those who are captive into freedom.

⁴ I took courage and became strong and **captured the world**, and the captivity became mine for the glory of the Most-High, and of Elohiym my Father.

⁵ **And the goyim who had been dispersed were gathered together**, but I was not defiled by my love for them, because they had praised me in high places.

⁶ And the traces of light were set upon their heart, **and they walked according to my life and were saved, and they became my people for ever and ever**. *Hallelujah*.

The Odes of Solomon: Ode 10

IS THE NARRATOR of this particular Ode Yahusha HaMashiach? *Seems so*. It's not the only one either. We again see the entire holy Family at play. It is the Father who grants immortal life; the Ruach HaQodesh providing the fruit; and the Word who leads the captives free and proclaims *shalom*.

Shalom has come upon the world.

But how so...? Well, it appears as though the world has been captured. The war is ended. If there's any questions as to its outcome, the writer tells us. The *goyim* who had been dispersed were gathered together.

That's a fulfillment of prophecy, right there. Yashar'el, which had been divorced and scattered, is now plucked from the furthest corners of the earth and *regathered*, presumedly with the House of Yahudah.

Once again, we are told of the condition of their hearts. It is filled with the light from above. What that means is, they are now capable of walking according to Yahusha's life, which is Torah made flesh, and have therefore found salvation. He ends thusly: "They became my people for ever and ever. *Hallelujah*." Nobody can separate them.

Ode 6

¹ As the wind glides through the harp and the strings
speak,

² So the Ruach of Yahuah speaks through my members,
and I speak through His love.

³ For He destroys whatever is alien, and everything is of
Yahuah.

⁴ For thus it was from the beginning and will be until the
end.

⁵ So that nothing shall be contrary, and nothing shall rise
up against Him.

⁶ Yahuah has multiplied his knowledge, and He was
zealous that those things should be known which
through His grace have been given to us.

⁷ And His praise He gave us on account of His Name, our ruachs praise His Ruach HaQodesh.

⁸ For there went forth a stream, and it became a river great and broad; indeed it carried away everything, and it shattered and brought it to the Temple.

⁹ And the barriers which were built by men were not able to restrain it, nor even the arts of them who habitually restrain water.

¹⁰ For it spread over the surface of all the earth, and it filled everything.

The Odes of Solomon: Ode 6:1-10

CURIOUSER *and* curiouser. What *is* this stream of water which became a great river? It says it carried away everything, that men were incapable of building anything to restrain it, and that it finally spread over the surface of the entire earth, filling everything. Sounds like *victory*, if you ask me. Let's see if we can find a second witness.

³ For I will pour **water** upon him that is thirsty, and **floods** upon the dry ground: I will pour my Ruach upon your seed, and my blessing upon your offering.

Yesha'yahu (Isaiah) 44:3 [Cepher]

Floods upon dry ground. The Ruach is poured out. *Hmmm*. Perhaps it is simply a metaphor for the dispersion of the Ruach HaQodesh over the whole earth. Inciting. Let's keep reading.

Therefore, with joy shall ye draw **water** out of the wells of yeshu'ah [*salvation*].

Yesha'yahu (Isaiah) 12:3 [Cepher]

The well of water is here related to salvation. *Okay*, I can dig it. The Ruach HaQodesh and Yahusha are both stand-ins for this invasion of water. With two witnesses, the picture is broadening. Let's seek out another.

IN that day there shall be a **fountain** opened to the house of David and to the inhabitants of Yerushalayim for sin and for uncleanness.

Zakaryahu (Zechariah) 13:1 [Cepher]

Floodwater, water well, and *now* a fountain. This time its stated purpose is dealing with the sin and uncleanness of Yerushalayim's inhabitants. Perhaps they really are all metaphors for something or other already known in the *official* narrative, and that no curtain needs pulled. Just to be certain, we should turn over another rock or two.

O Yahuah, the Hope of Yashar'el, all that forsake you shall be ashamed, and they that depart from me shall be written in the earth, because **they have forsaken Yahuah, the fountain of living waters.**

Yirmeyahu (Jeremiah) 17:13 [Cepher]

There can be no denying it this time. Yahuah is the fountain of living waters. People either deny that fountain, having lost their appetite, or thirst for it. Probably has nothing to do with the Messianic kingdom then. *But wait...* There's more.

⁷ But it shall be one day which shall be known to Yahuah, not day, nor night: but it shall come to pass, that at evening time it shall be light. ⁸ **And it shall be in that day, that living waters shall go out from Yerushalayim**; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. ⁹ **And Yahuah shall be King over all the earth:** in that day shall there be one Yahuah, and his name one.

Zakar7ahu (Zechariah) 14:7-9 [Cepher]

Nailed it. The water which goes out from Yerushalayim, *presumably* the Yerushalayim which inhabits heaven, is here connected with King Messiah. *Exactly* as I suspected. Whether or not the water is indeed *literal*, we are indeed dealing with the Millennial Kingdom. Much like the wheel or the Vine, the writer of Ode 6 is once again describing the conquest of Satan's kingdom. People were attempting to build barriers, but to no avail. The river spread over the surface of all the earth and filled everything. The water is living because Sheol is defeated through the physical resurrection of Yashar'el's children. *Continuing.*

¹¹ **Then all the thirsty upon the earth drank, and thirst was relieved and quenched;**

¹² **For from the Most-High the drink was given.**

The Odes of Solomon: Ode 6:11-12

Yeah, *um*, I really can't see this in any other light. The entire earth was conquered by water. And that water was King Yahusha. All who drank were relieved and quenched from their thirst. Resurrection talk. It's all in *past* tense. The writer isn't talking about future generations either. He's reminding his contemporaries, perhaps even his children, of a historical event. *Continuing.*

¹³ Blessed, therefore, are the ministers of that drink, who have been entrusted with His water.

¹⁴ They have refreshed the parched lips and have aroused the paralyzed will.

¹⁵ **Even living persons who were about to expire, they have held back from death.**

¹⁶ **And limbs which have collapsed, they have restored and set up.**

¹⁷ They gave strength for their coming, and light for their eyes.

¹⁸ Because everyone recognized them as Yahuah's and lived by the living water of eternity. *Hallelujah.*

The Odes of Solomon: Ode 6:13-18

Now we learn that living persons were about to expire. Must have been a war raging. They drank from the water however and were held back from certain death. That is to directly contrast the others who were brought back from the dead. And need I remind you, the entire scene takes place on the earth. Are you not entertained?

Ode 11

¹ My heart was pruned and its flower appeared, then grace sprang up in it, and my heart produced fruits for Yahuah.

² **For the Most-High circumcised me by His Ruach HaQodesh**, then He uncovered my inward being towards Him, and filled me with His love.

³ **And His circumcising became my salvation, and I ran in the Way, in His shalom, in the way of truth.**

The Odes of Solomon: Ode 11:1-3

Pause. THE WRITER describes his heart as being pruned so that a flower appeared. And we all know what a flower means. The fact that the fruit of the Ruach HaQodesh were amply produced is a given. As an added clue, his heart was circumcised. That circumcision, we are told, became his salvation. That can mean only one thing. He has endured until the end. Because only those who endure until the end are saved (Mattithyahu 24:13). The scene unfolding is undoubtedly a *second* birth from a fleshly to spiritual body (Yochanan 3). Torah is filled with such future promises,

which the writer of Odes 11 describes. Mainly, the desire of Yahuah Elohiym to circumcise the heart of Yashar'el.

<p>⁶ And Yahuah Elohayka will circumcise your heart, and the heart of your seed, to love Yahuah Elohayka with all your heart, and with all your soul, that you may live. ⁷ And Yahuah Elohayka will put all these curses upon your enemies, and on them that hate you, which persecuted you.</p> <p>Devariym (Deuteronomy) 30:6-7 [Cepher]</p>	<p>⁶ And Yahuah your Elohiym will take away the foolishness of your heart, and of your children's heart; for He will abolish evil desire from the world, and create good desire, which will give you the dictate to love Yahuah your Elohiym with all your heart and soul, that your lives may flow on for evermore.</p> <p>⁷ And the Word of Yahuah your Elohiym will send these curses upon your enemies who have oppressed you in your captivities, and such as have hated and persecuted, to destroy you.</p> <p>Deuteronomy 30:6-7 [Targum]</p>
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I decided to include the Aramaic Targum because the *same* passage doesn't actually *say* Yahuah will circumcise our hearts. It clarifies the context though. By taking away the foolishness of Yashar'el's heart, Yahuah will simultaneously "abolish evil desire from the world." From that we can easily deduce; if the writer of Odes 11 is claiming that Yahuah the Most-High has circumcised him by His Ruach HaQodesh (which he *is*), then evil has likewise been abolished in the world. The war is won.

Continuing.

⁴ From the beginning until the end I received His knowledge.

⁵ And I was established upon the rock of truth, where He had set me.

⁶ And speaking waters touched my lips from the fountain of Yahuah generously.

⁷ And so, I drank and became intoxicated from **the living water that does not die**.

⁸ And my intoxication did not cause ignorance, but I abandoned vanity,

⁹ And turned toward the Most-High, my Elohiym, and was enriched by His favors.

¹⁰ And I rejected the folly cast upon the earth and stripped it off and cast it from me.

¹¹ And Yahuah renewed me with His garment and possessed me by His light.

The Odes of Solomon: Ode 11:4-11

Pause. We've already covered passages related to the fountain of Yahuah in Ode 6, but I have a few *more* to share. Evidence has just been given that the writer of Odes 11 is a breatharian. He no longer desires normal drinking water on the Earth, as he has already drunk and become intoxicated with the living water that causes one never to die. That means his daily health regime does not consist of *earthly* water. To see what I mean, consider the *following*.

¹³ Yahusha answered and said unto her, "Whosoever drinks of *this* water shall thirst again: ¹⁴ But **whosoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water **springing up into everlasting life****." ¹⁵ The woman said unto him, "Sir, give me this water, that I thirst not, neither come hither to draw.

Yochanon (John) 4:13-15 [Cepher]

You see, earthly water only functions as a thirst quencher for so long. After a long tiresome day, panting in the heat of the day like a dog, nothing tastes better than a cup of ice-cold water to wet the throat. Just know you'll have a hankering for that water again this time tomorrow. There is however another sort of water which Yahusha *alone* offers. Before you tell me you've drunk this water and your church denomination even insists so, I will have to ask to see your credentials, that you have indeed sprung up into everlasting life. Because that's what he's speaking of here—the resurrection. We shall see the location of this living water in just a moment, but here's a hint. It is Yahusha who planted the garden of Paradise before the creation of the world. You figure the fountain came from there.

Next verse.

³⁸ “He that believes on me, as the Scripture has said, **out of his belly shall flow rivers of living water.**” ³⁹ (But this spoke he of the Ruach, which they that believe on him should receive: for the **Ruach HaQodesh** was not yet given; because that Yahusha was not yet glorified.)

Yochanon (John) 7:38-39 [Cepher]

So far, we have seen the entire Holy Family in heaven at work. It is the Father who circumcises the heart, the Son who offers the water of salvation, and the Ruach HaQodesh through whom we're resurrected into a new life without nakedness, thirst or hunger. *Now* we know why the writer of Ode 11 became intoxicated on the water. If it did not cause ignorance, then it is safe to assume he was filled with Wisdom.

Continuing.

¹² **And from above He gave me immortal rest, and I became like the land that blossoms and rejoices in its fruits.**

¹³ **And Yahuah is like the sun upon the face of the land.**

¹⁴ My eyes were enlightened, and my face received the dew;

¹⁵ And my breath was refreshed by the pleasant fragrance
of Yahuah.

¹⁶ **And He took me to His Paradise**, wherein is the
wealth of Yahuah's pleasure.

¹⁷ I beheld blooming and fruit-bearing trees,

¹⁸ And self-grown was their crown.

¹⁹ Their branches were sprouting and their fruits were
shining.

²⁰ From an immortal land were their roots.

²¹ And a river of gladness was irrigating them,

²² And round about them in the land of eternal life.

²³ Then I worshipped Yahuah because of His
magnificence.

²⁴ And I said, Blessed, O Yahuah, are they who are planted
in Your land, and who have a place in Your
Paradise;

²⁵ And who grow in the growth of Your trees, and have
passed from darkness into light.

²⁶ Behold, all Your laborers are fair, they who work good
works, and turn from wickedness to your
pleasantness.

²⁷ For the pungent odor of the trees is changed in Your
land,

²⁸ And everything becomes a remnant of Yourself. Blessed are the workers of Your waters, and eternal memorials of Your faithful servants.

²⁹ Indeed, there is much room in Your Paradise. And there is nothing in it which is barren, but everything is filled with fruit.

³⁰ Glory be to You, O Elohiym, the delight of Paradise forever. *Hallelujah.*

The Odes of Solomon: Ode 11:12-30

Things are finally beginning to get interesting. As if they weren't already. It *says* Yahuah gave him immortal *rest*, an obvious *allusion* to the seventh day Millennial Kingdom, and that he "took me to Paradise." From there, the writer became *like* the land, abounding in fruit. You *figure* the fountain was offered from its whereabouts. He then goes on to bless everyone else who is planted and has a place in that land. Are we to believe that the writer was currently writing Ode 11 in Paradise? *Possibly.* The picture given to us throughout the Odes however is that the resurrected inhabitants of the earth have access to Paradise. They can come and go as it pleases their rest schedule. They can *choose* to work in Paradise or live on the earth. Or perhaps they are simply given assignment in either location (we're not really told). The writer simply informs us that he's been there. That many others have been there and are in fact there *now*.

Ode 15

¹ As the sun is the joy of them who seek its daybreak, so
is my joy of Yahuah;

² Because **He is my Sun**, and His rays have lifted me up;
and **His light has dismissed all darkness from
my face**.

³ Eyes I have *obtained* in Him and have *seen* His **holy day**.

⁴ Ears I have *acquired* and have *heard* His truth.

The Odes of Solomon 15:1-4

WHAT the writer has quoted just so happens to be one of my favorite Scripture passages. It derives from Proverbs and reads:

The hearing ear, and the seeing eye, Yahuah has made
even both of them.

Mishlei (Proverbs) 20:12 [Cepher]

Everybody has eyes and ears but the *hearing* ear and the *seeing* eye can only derive from Yahuah. One might come to realize we're being lied to about everything and then go about to seek the truth of the matter, but unless our heavenly Father grants the ability to receive the Truth in every *sense* of the word, he will ultimately land in the darkness every time. There are clearly two separate paradigms going on in the Odes of Solomon, among those with eyes and ears to see and hear and those who are incapable of comprehending the Truth when it speaks and stands directing before them, even filling in their peripheral vision. *Continuing*.

- ⁵ The thought of knowledge I have acquired and have enjoyed delight fully through Him.
- ⁶ I repudiated the way of error and went towards Him and received salvation from Him abundantly.
- ⁷ And according to His generosity He gave to me, and according to His excellent beauty He made me.
- ⁸ **I put on immortality through His Name** and took off corruption by His grace.
- ⁹ **Death has been destroyed before my face**, and Sheol has been vanquished by **my word**.
- ¹⁰ **And eternal life has arisen in Yahuah's land, and it has been declared to His faithful ones, and has been given without limit to all that trust in Him.**
Hallelujah.

The Odes of Solomon: Ode 15:5-10

Earlier in the Ode, the writer spoke of obtaining Yahuah and then seeing His holy day. The *seeing* was a result of the *obtaining*. If this was a specific feast day on the menorah then we are not told. It was simply His holy day. A day which the writer fondly recalls and is to be remembered by all. If I were to take a wild guess, I would suggest the unidentified holy day was Passover. It's just a stab in the dark though. That is the day, if you recall, that Yahusha entered Sheol and led its captives free into Paradise.

Contextually it fits within the Ode too. The writers claims to have put on immortality through His Name. Presumably Yahusha. *Salvation*. He was there when death was destroyed, Sheol was vanquished, and Yahuah's land was opened for those who had arisen to eternal life. Think about it long and hard. Take all the time that you need. The writer is not only identifying himself as having been resurrected from the dead, but to have witnessed the destruction of Sheol. When was the last time that you read literature where anybody made such a claim? It's a first for me too.

For the writer of this Ode, the Truth is a glaring and undeniable reality in which the Most-High is as bright and warm and real as the Sun. Again, anybody with eyes can see the *lower-case* sun. Even without eyes, they can feel its rays pronounced upon their skin, particularly on a warm day. It would be very difficult for anyone to deny the reality of the very luminary which broils the land around us, come summertime. But unless the light of Yahuah personally remove the darkness from their face, as the writer has claimed of his own, then they are incapable of receiving Him. It's a rule that I didn't make up. Now you know *why* the dead could be raised to immortality and co-rule with Messiah on the earth and mortal men would choose not to adhere to their words. Ears and eyes are accounted for, but they do them no good.

Yahusha even said as much in his parable of Lazarus and the rich man. Avraham told the rich man in his torment, if mortal men chose not to listen to Moshe, then they wouldn't listen to him, even if he were to rise from the dead and warn them.

Ode 17

¹ Then I was crowned by my Elohiym, and **my crown was living.**

² And I was justified by my Adonai, for **my salvation is incorruptible.**

³ I have been freed from vanities and am not condemned.

⁴ My chains were cut off by His hands, I received the face and likeness of a new person, **and I walked in Him and was saved.**

⁵ And the thought of truth led me, and I went after it and wandered not.

⁶ And all who saw me were amazed, and I seemed to them like a stranger.

⁷ And He who knew and exalted me, is the Most-High in all His perfection.

⁸ And He glorified me by His kindness and raised my understanding to the height of truth.

⁹ And from there He gave me the way of His steps, and I opened the doors which were closed.

¹⁰ And I shattered the bars of iron, for my own shackles had grown hot and melted before me.

¹¹ And nothing appeared closed to me, because I was the opening of everything.

¹² And I went towards all my bound ones in order to lose them; that I might not leave anyone bound or binding.

¹³ And I gave my knowledge generously, and **my resurrection through my love.**

¹⁴ And I sowed my **fruits** in hearts and transformed them through myself.

¹⁵ Then they received my blessing and lived, and **they were gathered to me and were saved;**

¹⁶ Because they became my members, and I was their Head.

¹⁷ Glory to You, our Head, O Adonai Messiah. *Hallelujah.*

The Odes of Solomon: Ode 17

YAHUSHA may in fact be the writer of this Ode. It's certainly written from his perspective, to say the very least. The living crown that is Yahuah is once again introduced. We are then reminded that his death and resurrection was an act of love, and that those who shared in his resurrection were transformed through his self. When stating that his *salvation* is incorruptible, we know what he means by that, as death itself gave rise to immortality. And then notice the choice phrasing: "they were gathered to me and were saved." Does that ring a bell? It did for me. I found a similar phrase in 2 Esdras, and it reads:

I gathered you together, as a hen gathers her chickens under her wings; but now, what shall I do unto you? I will cast you out from my face.

Ezra Reviy'iy (2 Esdras) 1:30 [Cepher]

The context of 2 Esdras chapter 1 is that Yahuah is vomiting the children of Yashar'el out of the land, due to their disobedience. Stating that they will be cast out from His face is the complete opposite as what we read in

Ode 15 when Yahuah later “dismissed all darkness from my face.” The picture presently given in 2 Esdras is that Yahuah gathered the children of Yashar’el as a hen gathering her chickens under her wings but those little naughty chicks kept running away until eventually the Most-High was over it. And *now* follow along with the words of Messiah in the gospel of Mattithyahu.

O Yerushalayim, Yerushalayim, you that kill the prophets,
and stone them which are sent unto you, how often would
I have **gathered your children together, even as a hen
gathers her chickens under her wings**, and ye would
not!

Mattithyahu (Matthew) 23:27 [Cepher]

Same story. It is the Word of Yahuah who often desired to gather the children of Yashar’el under his wings, much as a hen would cluck at her chickens to bring them in. But for the most part, the children of Yashar’el wouldn’t have it. It would take Yahusha entering Sheol, into the very confines of death, for his *true* children to see him and hear him, to be gathered until the light of the Sun and live.

Ode 24

¹ The dove fluttered over the head of our *Adonai* Messiah, because He was *her* head.

² And she sang over Him, and her voice was heard.

³ Then the inhabitants were afraid, and the foreigners were disturbed.

The Odes of Solomon 24:1-3

Pause. THE DOVE, as you well know, is the Ruach HaQodesh. Notice how the dove is described as a *she*. Probably because every set-apart soul during the Millennial Kingdom was well aware that the Ruach bubbling from *within them* was feminine and the Mother of their resurrection.

You will be tempted to claim the baptism of Yahusha is being described and not the events surrounding His conquest of the Earth. *Perhaps so.* But then why are the inhabitants afraid and the foreigners disturbed? I don't recall that happening when Yochanon dunked him in the Jordan River. Even the foreigners are disturbed. Where do we read that the Egyptians got word of his baptism? We don't. Let's keep reading then for further clues. *Continuing.*

⁴ The bird began to fly, and every creeping thing died in its hole.

The Odes of Solomon 24:4

Birds. Sounds apocalyptic. *That* or an Alfred Hitchcock film. I know we didn't get very far (in fact *one* verse) but that's only because I'm reading shades of Revelation.

¹⁷ And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the **fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great Elohiym;** ¹⁸ That ye ma eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

Chizayon (Revelation) 19:17-18 [Cepher]

Rather difficult not highlighting the entire passage. The mere fact that the inhabitants of the earth are afraid is indeed legit, as emotions go. The birds are coming to peck out their eyeballs. Ever see buzzards surrounding the fresh meat of roadkill? There's about to be loads of that. What if you weren't dead yet, but the buzzards were surrounding you? That's a tale-tell sign that you're about to bite the dust.

The great supper of Elohiym proceeds the battle against Messiah, who is seated upon a horse and has already arrived with the armies of heaven. Probably why Ode 24 began with a description of Messiah. The Millennial Kingdom is being ushered in. *Think about it.* There's a stunning contrast to be made between the dove fluttering above Messiah's head and the birds of heaven, feasting at her command. Let's *keep* reading.

⁵ **And the chasms were opened and closed; and they were seeking Yahuah as those who are about to give birth.**

⁶ But He was not given to them for nourishment, because He did not belong to them.

The Odes of Solomon 24:5-6

While the birds began to fly, which is the same thing as saying the birds "feast upon the flesh of men", the people of the earth seek to destroy Messiah. But he is not delivered to them. Not good for the sinner. *Continuing.*

⁷ But the chasms were submerged in the seal of Yahuah, and they perished in the thought with which they had remained from the beginning.

⁸ For they were in labor from the beginning, and the end of their travail was life.

⁹ **And all of them who were lacking perished**, because they were not able to express **the word** so that they might remain.

¹⁰ And Yahuah destroyed the devices, of all those who had not the truth with them.

¹¹ For they were lacking in wisdom, they who exalted themselves in their mind.

¹² So, they were rejected, because the truth was not with them.

¹³ For Yahuah revealed His way and spread widely His grace.

¹⁴ And those who understood it knew His holiness.
Hallelujah.

The Odes of Solomon 24:7-14

What word were the people of the earth not able to speak so that they might live, I wonder? We are not told. Perhaps it was simply too late to cry unto *Yabusba* for salvation. This isn't the first time that we've seen the secret *word of the day* which the saints all receive salvation by. You will specifically recall the writer of Ode 15 said: "Sheol has been vanquished **by my word**." I'm guessing the word is Yahusha or Yahushua or Yeshua, maybe even Jesus or Jesus. I wouldn't even be surprised if it's simply *adonai*. Sure, many people employ those Names all the time. But remember what the writer of Ode 15 gave as a qualifier. He had *first* obtained in Him the eyes to see and the ears to hear. The *word* followed. Everybody has a

mouth to speak, but very few are given the sensory necessary to be led by the Father down the narrow road.

Another clue however, as it pertains to Ode 14, is given to us in Revelation when describing the manner in which they were slain.

²⁰ And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. ²¹ And the remnant were slain with the sword of him that sat upon the horse, **which sword proceeded out of his mouth:** and all the fowls were willed with their flesh.

Chizayon (Revelation) 19:20-21 [Cepher]

The yielded sword, and which comes forth from the mouth of Messiah, *is* the Word of Yahuah. Somewhat ironic, since Yahusha *is* the Word. The people of the earth were destroyed by the Word because they themselves did not have the word.

Ode 22

¹ He who caused me to descend from on high, and to ascend from the regions below;

² And He who gathers what is in the Middle, and throws them to me;

³ He who scattered my enemies, and my adversaries;

⁴ He who gave me authority over bonds, so that I might unbind them;

The Odes of Solomon 22:1-4

THE WRITER is telling us he has descended from on high but then descended from the regions below. There is only one person who came down from heaven but then ascended from Sheol, according to Scripture, and that is Yahusha. The Messiah then says his enemies and adversaries were gathered together and then thrown to him in the Middle. Where is the middle again but *this* motionless plane? Also, when did that happen in the Bible? *Mm-hmm*, exactly. So many questions, but by now, you should have the answers to them. *Continuing.*

⁵ He who overthrew by my hands **the dragon with seven heads**, and set me at his roots that **I might destroy his seed**;

The Odes of Solomon 22:5

Wait, what...! He *says* the dragon with seven heads was overthrown by his hands—and by the power of the Most-High. When did that happen in any Biblical scenario which wasn't *future* tense? The only dragon with seven heads that I can find derives from Revelation chapters 12 and 13. Must be in the *past* then. The Messiah then says he destroyed the *seed* of

the dragon. We've already seen this scenario play out in 2 Baruk chapters 36-37, when the Vine pulled up the roots of the forest. Are we to believe that Yahusha destroyed the seed of the serpent? It appears so. Ostracized them well beyond the borders of his kingdom at the very least. *Continuing.*

⁶ You were there and helped me, and in every place Your
Name surrounded me.

The Odes of Solomon 22:6

Who is the He that Yahusha speaks of? Yahuah, of course. In his own words, Yahusha came only to make his Father known. When lifting his eyes up to heaven, Yahusha prayed to the Father and said:

⁶ "I have manifested your name unto the men which you gave me out of the world: yours they were, and you gave them me; and they have guarded your word. ⁷ Now they have known that all things whatsoever you have given me are of you."

Yochanon (John) 17:6-7 [Cepher]

The very words of Messiah in Ode 22 agree with Yahusha's prayer in the gospel of Yochanon. Everything given to him is of the Father. That's why Yahusha can say: "He [*Yabuah*] caused me to descend from on high and to ascend from the regions below," or "He [*Yabuah*] overthrew the dragon by my hands." *Continuing.*

⁷ Your right hand destroyed his evil venom, and Your
hand leveled the Way for those who believe in
You.

The Odes of Solomon 22:7

Apologies, but already, another *pause* is in order. Who is the right hand of Yahuah but His only begotten Son Yahusha? So, you can see how the two of them are at play together. While the right hand of the Father destroyed the evil venom of the dragon during The War, He also *leveled* the Way for those who believed in Him. *Same* hand or left hand, we are not told.

Probably the *right* though, as that is His salvation. My point being, the Way was leveled as a means of escape. I think we're witnessing a greater Exodus. *Continuing.*

⁸ And It chose them from the graves, and separated them from the dead ones.

⁹ It took dead bones and covered them with flesh.

¹⁰ But they were motionless, so It gave them energy for life.

The Odes of Solomon 22:8-10

I don't know about you, but when I hear phrases like *dead bones being covered with flesh*, I think about the total resurrection of the House of Yashar'el. The *It* here is undoubtedly a reference to the Ruach HaQodesh and therefore a terrible translation, as the Ruach is a *Sbe*. Latin is probably to blame, but we'll let it slide. Point is, the entire heavenly Family is working together again.

The *same* scene can be found in Yechezq'el, and it reads:

37 THE hand of Yahuah was upon me, and carried me out in the Ruach Yahuah, and set me down in the midst of the valley which was full of bones, ² And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. ³ And he said unto me, son of A'dam, can these bones live? And I answered, O Adonai Yahuah, you know. ⁴ Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the Word of Yahuah. ⁵ Thus says Adonai Yahuah unto these bones; Behold, I will cause breath to enter into you, and ye shall live: ⁶ And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live and ye shall know that I am Yahuah. ⁷ So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. ⁸ And when I beheld, lo, the sinews and

the flesh came upon them, and the skin covered them above: but there was no breath in them. ⁹ Then said he unto me, Prophecy unto the wind, prophesy, son of A'dam, and say to the wind, Thus says Adonai Yahuah: Come from the four winds, O breath, and breathe upon these slain, that they may live. ¹⁰ So I prophesied as he commanded me, and the breath came into them, and **they lived, and stood up upon their feet, an exceeding great army.**

¹¹ Then he said unto me, son of A'dam, **these bones are the whole house of Yashar'el.**

Yechezq'el 37:1-11

Once again, we see the hand of Yahuah involved. Also, only the bones of the house of Yashar'el are resurrected. No surprises. It also says they form an exceeding great army. Why would Yahuah need an army? *Oh*, that's right. Because Yahusha was coming down from heaven to conquer the earth. You know, the feast of birds and all that. Take back what was his from the serpent of old. Best to have a resurrected army then. *Continuing.*

¹¹ Incorruptible was Your way and Your face; **You have brought Your world to corruption, that everything might be resolved and renewed.**

¹² And the foundation of everything is Your rock. And upon it **You have built Your kingdom, and it became the dwelling-place of the holy ones.**
Hallelujah.

The Odes of Solomon 22:7-12

If I'm reading this right, then the world was brought to corruption by Yahuah, the Most-High Elohim, right about the time the dead were resurrected and the dragon was destroyed and the birds of the air showed up, in order that everything might be resolved and renewed. Another clue as to our place on the timeline. The most important clue of all though is the fact that the kingdom of Elohiym had been built by the time this Ode was written. It even says it became the dwelling-lace of the holy ones.

Ode 20

¹ I am a priest of Yahuah, and Him I serve as a priest;

² And to Him I offer the offering of His thought.

³ For His thought is not like the world, nor like the flesh,
nor like them who worship according to the flesh.

⁴ The offering of Yahuah is righteousness, and purity of
heart and lips.

⁵ Offer your inward being faultlessly; and let not your
compassion oppress compassion; and let not
yourself oppress a self.

⁶ You should not purchase a stranger because he is like
yourself, nor seek to deceive your neighbor, nor
deprive him of the covering for his nakedness.

⁷ But put on the grace of Yahuah generously, and **come
to His Paradise**, and make for yourself a garland
from His tree.

⁸ **Then put it on your head and be joyful and recline upon
His rest.**

⁹ For His glory will go before you; and you shall receive of
His kindness and of His grace; and you shall be
anointed in truth with the praise of His holiness.

¹⁰ Praise and honor to His name. *Hallelujah.*

The Odes of Solomon 20

AND *now* we get to it. The writer of Odes has identified himself as a priest. A person of the Levitical priesthood? More than likely a Melchizedek priest. His offering is the *thought* of Yahuah, which is the same thing as *saying* the Way or the Truth of Yahuah is his offering, and that is Torah. Makes sense. His heart is already circumcised. He is living in the New Covenant. Therefore, he is incapable of sinning. Living as an embodiment of Torah would be his daily sacrifice then.

The priest of Yahuah then identifies a directive of his ministry by instructing the reader not to live according to the flesh of the world. *Ubbob*. That means there's still sin in the universe. Fleshly desires. But you probably knew that already. There's *still* sin among the commoners. That means not everyone is a breatharian, apparently. Another logical conclusion to make, since we are descendants of those rebellious people. Seeing as how the Dragon's impending release and final deception is expected somewhere just over the horizon, the priest of Yahuah still ministers to those who must decide whether or not to obey Torah on a daily basis.

That is why he instructs the commoner not to deceive his neighbor, as lies would play a *monumental* part in the deception to come. Also, clothing your neighbor is important to Yahuah, as the righteous have already been clothed by the Ruach HaQodesh.

The most stunning part of the priests' dialogue is the fact that he is inviting the reader to come to Paradise and make a garland from Yahuah's tree. Presumably the Tree of Life. I mean, if I were directed to make a garland from any tree that is described as *His*, then I'd ask directions to that one. We are then instructed to put it on our head, be joyful, and recline upon His rest. *More* Millennial Kingdom *Sabbath* talk.

If the argument being put forward is that Odes of Solomon is some sort of spiritual metaphor intended for syrupy Hallmark cards, then I am failing to see how these instructions come into it. They seem *literal* to me. If I were to write you instructing that you enter Paradise and make a garland for your head from the Tree of Life, how would you take it? An *actual* invitation is being put forward, likely to those who inhabit the Millennial Kingdom but are not yet resurrected and must *choose* the

blessing or the curse. How many do you think chose the curse rather than the blessing?

The picture being provided for us here is that the resurrected inhabitants of the earth were given open access between Paradise and the earth. Just so we're clear, traveling back and forth is exactly what a Melchizedek priest *would* do. Especially for ministry purposes. It's been happening since the very beginning. You know how the angels in heaven are advertised in Scripture as having animal heads and appendages, but then the angels who show up to earth look like people with only one set of eyes instead of ten? Those angelic *people* may in fact be the very members of the Ancient Order who once ascended to heaven before the deluge. *Nailed it.*

³ For this holy order came not by man nor the will of man, neither by father nor mother, neither by beginning of days nor end of years, but of Elohim.

⁴ For it was established in the beginning of the earth by the Ancient of days, wherefore it is called the Order of the Ancients, and it was delivered unto men from the beginning by the calling of Elohim's own voice according to His own will through the voice of His Priesthood, unto as many as believed on His name and were faithful until they had obtained.

99 BEHOLD, these could transcend the veil, according to the will of Elohim, and commune with the General Assembly and Church of the Firstborn in heaven, and many were caught up to be with them.

² For Elohim had sworn unto Enoch and unto his seed with an oath by Himself that everyone being ordained after this order and calling should have power by faith to break mountains, to divide the seas, to dry up waters, to turn them out of their course, to put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of Elohim, to do all things according to His will according to His command, subdue

principalities and powers, and this by the will of the Son of the Only Begotten of the Father which was from before the foundation of the world.

³ And men having this faith and coming unto this order of Elohim could be translated and taken up into heaven.

The Writings of Avraham 98:3-99:3

Before Noah's flood and even afterwards, members of the Melchizedek Order ascended to the heavenly city of New Jerusalem in order that they might continue the priesthood by communing and serving those on the earth. *Not dead.* You can't say earth people are having communion with the dead, and therefore breaking Torah, as a dead person must be exhumed from She'ol. There are no *dead* people in heaven. Yahusha our High Priest and the angels who minister to him, as well as the set-apart, are all *living*.

Ode 27

¹ I extended my hands and hallowed my *Adonai*,

² For the expansion of my hands is His sign.

³ And my extension is the upright cross. *Hallelujah*.

The Odes of Solomon 27

AN EXTENSION of arms. Perhaps this is how brothers and sisters greeted each other in the Millennial Kingdom. Outstretched arms emanating from *both* participants, which in turn culminated into the pronunciation of *Yahusha* and an embrace hug. Who really knows? In the very least we are told this sort of bodily expression is labeled 'Messiah's *sign*.' That really shouldn't surprise anyone though, as *Yahusha* asked the same of *Kepha*.

¹⁷ He said unto him the third time, "Shim'on, son of Yonah, do you love me?" *Kepha* was grieved because he said unto him the third time, "Do you love me? And he said unto him, "Adonai, you know all things; you know that I love you." *Yahusha* said unto him, "Feed my sheep.

¹⁸ Amein, Amein, I say unto you, 'When you were young, you girded yourself, and walked whither you would: but when you shall be old, **you shall stretch forth your hands**, and another shall gird you, and carry you whither you would not.'" ¹⁹ This spoke he, signifying by what death he should glorify *Elohiym*. And when he had spoken this, he said unto him, "Follow me."

Yochanon (*John*) 21:17-19

The sign of *Yahusha* is the outstretched hands of the cross.

Ode 29

¹ Yahuah is my hope, I shall not be ashamed of Him.

² For according to His praise, He made me, and according to His grace, even so He gave to me.

³ And according to His mercies He exalted me, and according to His great honor He lifted me up.

⁴ And he caused me to **ascend from the depths of Sheol,** and from the mouth of death He drew me.

⁵ And I humbled my enemies, and He justified me by His grace.

⁶ For I believed in Yahuah's Messiah and considered that He is Adonai.

⁷ And He revealed to me His sign, and He led me by His light.

The Odes of Solomon: Ode 29:1-7

Now that we know the sign of Yahusha *is* the outstretched hands of the cross, we can identify the writer of this particular Ode as someone who died *before* Messiah was crucified and not afterwards. That should be a given, as he recounts his rescue from Sheol, and Yahusha only descended into the underworld to reclaim those who had landed there before him. Is the writer Solomon? One can only wonder. He says Messiah revealed to him His sign which, *again*, we know to be outstretched arms, and that he believed in that moment that Yahusha was Yahuah's Messiah. Why did he believe? Because he knew the light of the world when he saw it.

Continuing.

⁸ And He gave me the scepter of His power, that I might subdue the devices of the people, and humble the power of the mighty.

⁹ To make war by His Word, and to take victory by His power.

¹⁰ And Yahuah overthrew my enemy by His Word, and he became like the dust which a breeze carries off.

¹¹ And I gave praise to the Most-High, because He has magnified His servant and the son of His maidservant. *Hallelujah.*

The Odes of Solomon: Ode 29:8-11

Rather difficult reading those words while simultaneously not grasping for breath or perhaps an inhaler—if you own one. It gave me chills. Only the *good* kind though. The *resurrected* writer claims Yahusha offered him his scepter as a gesture of co-rulership. He then made war by the Word of Yahuah, perhaps even helping to lead the charge, and gained victory over the world by the power of the Father. *Must be* David then. The *identity* of the writer. Or perhaps even Adam, as Yahusha is a son of David but *also* of Adam. Who really knows? Adam would know something about being turned into dust. A fitting end for the enemies of their Creator, for sure. Yahusha's return with his rod is once again sounding awfully familiar though. I *checked*. It's yet another scene from Revelation, and reads:

²⁷ And he shall rule them with a **rod of iron**; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. ²⁸ And I will give him the morning star. ²⁹ He that has an ear, let him hear what the Ruach says unto the called out assemblies.

Chizayon (Revelation) 2:27-29 [Cepher]

This is the same rod which Moshe parted the Red Sea with, by the way, but that's another topic entirely. I didn't see anything about Yahusha handing off his scepter. Let's see if we can find any other clues.

²⁴ **And David my servant shall be king over them;** and they all shall have one shepherd: they shall also walk in my judgments, and guard my statutes, and do them. ²⁵ And they shall dwell in the land that I have given unto Ya'aqob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children forever: and **my servant David shall be their prince forever.**

Yechezq'el (Ezekiel) 37:24-25 [Cepher]

People will argue this is regarding a *son* of David and not actually David himself. *As in* Yahusha. Perhaps that is so. Taking it at face value however, it *does* say David will be a king over the land given unto Ya'aqov and a prince forever. Therefore, if we have one contender to be handed Yahusha's scepter, then it's David.

Meanwhile, where do we read of a war in His-story where Yahusha Mashiach and the children of Yashar'el conquered the world after their resurrection from Sheol, possibly with the assistance of King David, and then overthrew the enemies of Yahuah into a fine dust, which a breeze then carried off? I *would* wait while you flip through the pages of your Illuminati written history books, but I know the event will never be highlighted within. I *do* enjoy the sound of crickets though. I've said it before and I'll say it again, His-story is being hidden from us. Satan has done everything in his power to change the times, and nearly everyone hasn't the faintest what day or hour we're living in.

Ode 30

¹ Fill for yourselves water from **the living fountain of Yahuah, because it has been opened for you.**

² **And come all you thirsty and take a drink, and rest beside the fountain of Yahuah.**

³ Because it is pleasing and sparkling, and perpetually refreshes the self.

⁴ For much sweeter is its water than honey, and the honeycomb of bees is not to be compared with it;

⁵ Because it flowed from the lips of Yahuah, and it named from the heart of Yahuah.

⁶ And it came boundless and invisible, and until it was set in the middle, they knew it not.

⁷ Blessed are they who have drunk from it and have refreshed themselves by it. *Hallelujah.*

The Odes of Solomon 30

AUTHIOR'S note. Ode 30 is an invitation for those who've *yet* to take a drink of the good stuff. As Messiah's Kingdom progressed over its millennia, it appears as though more *and more* generations of people chose to appease the flesh rather than quench their thirst. It was to their own destruction.

Ode 33

¹ But again Grace was swift and dismissed **the Corruptor,** and descended upon him to renounce him.

² And he caused utter destruction before him and corrupted all his work.

³ And he stood on the peak of a summit and cried aloud from one end of the earth to the other.

⁴ Then he drew to him all those who obeyed him, **for he did not appear as the Evil One.**

The Odes of Solomon, Ode 33:1-4

ARE you *hearing* this? I mean, do I even need to keep spelling it out? The narrative is self-explanatory by this point. You'd have to be born in a cave only to have emerged an hour or so ago (probably still adjusting your eyes to the stinging light) to not know the antichrist is being described. If Yahusha is Torah made flesh and he exhibited perfect works, then the person who caused utter destruction and corrupted all his work would be the antichrist and non-other.

It says all those who obeyed him were drawn in, *naturally*, as he did not *appear* as the Evil One. That is not to say he didn't commit evil. He just wasn't how one is indoctrinated to think about evil. Lawlessness is evil. Therefore, those who were already lawless were attracted to him.

It says he stood on the peak of a summit and cried aloud from one end of the earth to the other. When did that happen in the *official* narrative? I'm still searching that one out. Are you telling me that early Christians were being persecuted by Rome and yet mutually decided that the embodiment of the Evil One had been defeated? The event has been scrubbed. *Continuing.*

⁵ However, **the perfect Virgin stood**, who was preaching and summoning and saying:

⁶ O you sons of men, return, and you their daughters, come.

⁷ **And leave the ways of that Corruptor and approach me.**

⁸ And I will enter into you, and bring you forth from destruction, and **make you wise in the ways of truth.**

The Odes of Solomon: Ode 33:1-4

“Heresy!” You claim. *Oh*, is it now? “The Virgin Mary is a Catholic doctrine!” you tell me again. “Heresy!” *Well*, this isn’t talking about the Virgin Mariyam now, is it? But even if it was, I am at least in partial agreement that she remained a virgin until her dying day. Protestants *love* to argue that Yahusha remained a virgin while simultaneously insisting such self-control was below his earthly mother. Clearly, the perfect Virgin is the Ruach HaQodesh. How do I know? Because she promises to enter into those who leave the ways of lawlessness, hence the Corruptor of the Law, and approach her. Mariyam the mother of Yahusha doesn’t enter into anyone. The biggest identifier of all however is the fact that the Ruach HaQodesh is wisdom, and here she promises to make you wise in the ways of Torah, which is Truth.

By the way, what we have just read is yet another scene from the book of Revelation. *Past tense* too. Does her speech sound familiar to you? It does to me. Consider the *following*:

And I heard **another voice from heaven**, saying, “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”

Chizayon (Revelation) 18:4 [Cepher]

I bet you never imagined “another voice from heaven” would be the Ruach HaQodesh, but that is often how she is often identified in these instances. Like at the baptism of Yahusha. That too was the Ruach

HaQodesh. Revelation 18:4 is yet another sighting of the Bath Kol, which is to say a feminine voice personified by a dove, and it fits like a glove with Ode 33. In Revelation she pleads that her people *come out of* the whore of Babylon, whereas in Odes her sons and daughters are being summoned back to her. *Continuing* her speech.

⁹ Be not corrupted nor perish.

¹⁰ Obey me and be saved, for I am proclaiming unto you the grace of Elohiym.

¹¹ And through me you will be saved and become blessed. I am your judge;

¹² And they who have **put me on** shall not be **falsely accused**, but they shall possess incorruption in the **new world**.

¹³ My elect ones have walked with me, and my ways I will make known to them who seek me; and I will promise them my name. *Hallelujah*.

The Odes of Solomon 33:5-13

Who was accusing the sons and daughters of Yashar'el of sin but the Evil One? If they remained within the Whore of Babylon, accusations were most certainly easy to do. Those who fled to the Ruach HaQodesh however could only be *falsely* accused.

Did you also notice the *new world* quip? I highlighted it red. *Do* remember that her speech had already been delivered to those on the earth at the time when the Corruptor had arrived. The promise of the new world *was* future tense, but with the composition of this Ode it was most likely a fulfilled promise. The new world had either been opened up to the set-apart in Paradise or it had arrived upon the earth.

Another question you might have is how exactly does someone *put on* the Ruach HaQodesh? If so, then thanks for asking, because I was just getting to it. What if I told you that Adam and Havah wore the Ruach

HaQodesh during their first go-around in Paradise? You probably don't believe me. Wouldn't be the first time. It's why we're going to read a passage from the Aramaic Targum and then discuss afterwards.

And the eyes of both were enlightened, and they knew that they were naked, **divested of the purple robe in which they had been created**. And they saw the sight of their shame, and sewed to themselves the leaves of figs, and made to them cinctures.

Genesis 3:7 [Targum]

The purple robe by which they were created with was the Ruach HaQodesh. You probably *still* don't believe me. That's fine. I'll probably still manage sleep tonight anyways. Let's play the game of connect-the-dots and read another passage.

And in the midst of the church she shall open his mouth, and **shall fill him with the *ruach* of wisdom and understanding, and shall clothe him with a robe of glory.**

Sirach (Ecclesiasticus) 15:5 [Douay-Rheims Challoner Revision]

You see, the robe of glory is what Adam and Havah were first created in. It says right *here* that it is the Ruach of Wisdom who shall clothe the congregation, presumedly upon their return. You know how there's pictures of people in heaven vested in robes? *Mm-hmm*. That's the set apart Ruach, making sure that nobody is naked, and why showing up for the party without one is a *naughty no-no*. It means the Ruach HaQodesh is not your Mother, and insures the bouncer forcibly sends you back outside with all the other unclean children of the Whore.



Ode 5

- ¹ I praise You, O Yahuah, because I love You.
- ² O Most High, forsake me not, for You are my hope.
- ³ Freely did I receive Your grace; may I live by it.
- ⁴ My persecutors will come but **let them not see me.**
- ⁵ Let a **cloud of darkness fall upon their eyes;** and let
an **air of thick darkness obscure them.**
- ⁶ And let them have no light to see, so that they cannot
seize me.
- ⁷ Let their designs become hardened, so that whatever
they have conspired shall return upon their own
heads.

- ⁸ For they have devised a plan, but it was not for them.
- ⁹ They prepared themselves maliciously, but they were found to be impotent.
- ¹⁰ Indeed, my confidence is upon Yahuah, and I will not fear.
- ¹¹ And because Yahuah is my salvation, I will not fear.
- ¹² And He is as a woven crown upon my head, and I shall not be shaken.
- ¹³ Even if everything should be shaken, I shall stand firm.
- ¹⁴ **And though all things visible should perish, I shall not die;**
- ¹⁵ Because Yahuah is with me, and I with Him. *Hallelujah.*

The Odes of Solomon: Ode 5

THE MUD flood is very nearly upon us. The end of the *worldwide* kingdom is near. Ode 5 may be one of the earlier Odes on the page, but only because the book itself was written later in the game. The enemy has not only begun to emerge; it is seen as a visible threat. The context is *still* Kingdom era, as a woven crown sits upon his head. But he *knows* destruction is coming. All visible things will perish.

Consider all that the writer is praying for and requesting. He is declaring that he will remain unseen by those who are persecuting him. That means he's not necessarily going anywhere. He will simply not be seen by them. He then asks that a cloud and an air of thick darkness obscure them. That they have no light to see. Everything mentioned speaks of their *total* ignorance. They will fall into the slippery trap of their own design. Their maliciousness will cast the seed of impotence. Their very pursuit will turn into darkness until that darkness becomes their reality. Such is the state of the world today.

The writer of Ode 5 may have been uncertain of how everything was going to play out, but he was confident of one thing. Though everything he'd worked for would come to its end, Yahuah was still with him. He would not die.



Ode 42

¹ I extended my hands and approached my *Adonai*, for the expansion of my hands is His sign.

² And my extension is the upright cross, that was lifted up on the way of the Righteous One.

³ And I became useless to those who knew me not, because **I shall hide myself** from those who possessed me not.

⁴ And I will be with those who love me.

⁵ **All my persecutors have died**, and they sought me, they who declared against me, **because I am living**.

The Odes of Solomon: Ode 42:1-5

THE WORDS being spoken to us derive from *the Word*—our Adonai, Yahusha. And what he has to say it provocative, to say the very least. His persecutors sought him out and declared against him, *past* tense, because he *is* living. Again, I will ask, when did that happen in history? Sounds like the rulers of Satans kingdom on earth had it out for him. They're all dead though.

He does speak in future tense, and it's to tell everyone he *will* hide himself from those who refused to possess him. Who are these obstinate people if all his enemies are dead? Must be the mortals inhabiting his kingdom. The *goyim*. The lives of the immortal Hebrews simply don't do it for them. Still refusing to be crowned with Yahuah and clothed in the Ruach HaQodesh, *eh?* Their loss. Don't let the phrase "I shall hide myself" escape you either. He's not talking about slipping through a hidden passageway behind the bookcase when Kepha or Yochanon aren't looking or ditching the paparazzi for several hours to go fishing. He's not giving up his crown or his kingdom neither. He's simply hiding himself from the uncircumcised goyim. They're already living their lives as if a thick darkness were obscuring them. So, why not deliver them over to their own desires, which is the old axiom, *ignorance is bliss*.

Continuing

⁶ **Then I arose and am with them** and will speak by their mouths.

⁷ For they have rejected those who persecute them; and I threw over them the yoke of my love.

The Odes of Solomon: Ode 42:6-7

Um. Is this the part where he hides with the set-apart? Kind of looks like it. Where are they hiding themselves? We are not told. Nothing about the verbiage hints at the goyim's destruction either. The children of Elohiym have rejected their persecutors, and so, they're rising up and leaving the obstinate to their own darkness of mind. They're going to a hiding place where Yahusha can throw his yoke of love upon them. Sounds amazing. Point the way. *Continuing* without any further interruptions.

⁸ Like the arm of the bridegroom over the bride, so is my yoke over those who know me.

⁹ And as the bridal chamber is spread out by the bridal pair's home, so is my love by those who believe in me.

¹⁰ I was not rejected although I was considered to be so, and I did not perish although they thought it of me.

¹¹ **Sheol saw me and was shattered, and Death ejected me and many with me.**

¹² I have been vinegar and bitterness to it, and I went down with it as far as its depth.

¹³ Then the feet and the head it released, because it was not able to endure my face.

¹⁴ **And I made a congregation of living among his dead; and I spoke with them by living lips; in order that my word may not be unprofitable.**

¹⁵ **And those who had died ran towards me; and they cried out and said, "Son of Elohiym, have pity on us."**

¹⁶ **And deal with us according to Your kindness and bring us out from the bonds of darkness.**

¹⁷ **And open for us the door** by which we may come out to You; for we perceive that our death does not touch You.

¹⁸ May we also be saved with You, because You are our Savior.

¹⁹ Then I heard their voice and **placed their faith in my heart.**

²⁰ And I placed my name upon their head, because they are free and they are mine. *Hallelujah.*

The Odes of Solomon 42:8-20

Yahusha ends the Odes on his way *out* of the public eye, slipping away from the darkness into the perfect hiding place of prayer and virtuous living, like a good Shethite. He then pauses to fondly recall the hour he entered Sheol to rescue those whom he loves. The very moment when the sons of Yashar'el came rushing towards him and understood precisely what it meant to call Yahusha *the door* by which they might enter salvation. They now have *his* name place upon their head.

Again, we are not told *where* they are hiding. The location is simply described to us in the language of a bridal chamber. If I had to guess, I would claim the Mountain of Worship (the old Shethite hangout), which is the same thing as saying Mount Tsiyon. The *real* Mount Tsiyon, wherever that is. The location of their crowning, but also historical Yerushalayim. And that's the thing about the light. It's probably hidden in plain sight. The darkness simply cannot recognize it. Nor do they care to. Still, for those of us *mortals* eagerly hoping to be crowned with Yahuah and clothed by the Ruach HaQodesh, perhaps he will reveal his whereabouts, and *soon*.



