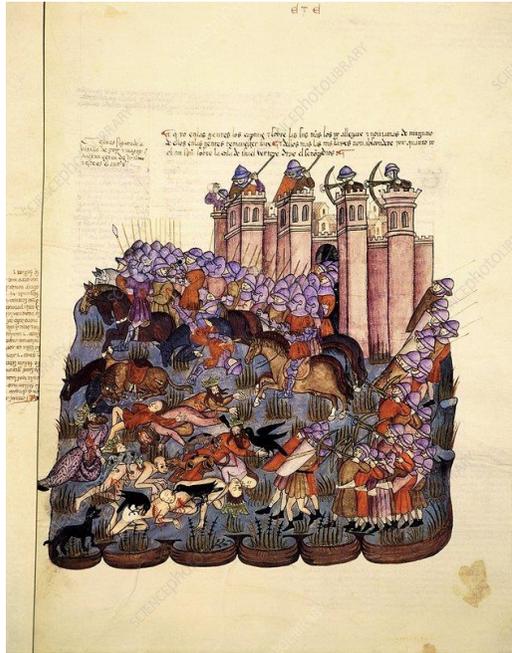




A Tale of Two Jerusalem's *Continued*: The
Beloved City *and* the Camp

by Noel Joshua Hadley

First publication: 02. 22. 2022



Show Me Yerushalayim!

ON MOST weeks, I can turn out two or three papers and then still schedule time for ice cream cones or the bagel shop with President Joe Biden. Not so with my Millennial Kingdom + Mud Flood research. Nowadays I find myself progressing at baby steps. This is uncharted territory and there's far too many missing puzzle pieces. People keep demanding that I answer their questions when they themselves aren't interested in seeking out the answers. Often, I reach dead ends, requiring the entire thought process be retraced. I wouldn't say I've hit a brick wall, but a failed solution on an issue or two has caused me to sit around at the terminal rethinking some things. I'm even tempted at times to give up completely. This is one of those instances.

The unanswered question was already posed in the headline (in case you were wondering). Sort of. It reads: ‘*Show Me Yerusshalayim!*’ which is the same thing as asking, ‘*Where Is Yerusshalayim?*’ Contrarily, people keep asking me where New Yerusshalayim is on the horizon, but that’s the wrong question and not what I’m talking about, as I’ve already satisfactorily solved that riddle in my own mind.

[A Tale of Two Jerusalem’s. Mount Tsiyon Is Eden.](#)

There are two separate Yerusshalayim’s being referred to during the kingdom of Messiah. The one on earth is 14 square miles, whereas New Yerusshalayim is something like 1,400 square miles. The set-apart have access to both cities, whereas the sinner can only enter one of them. I’ve already demonstrated that fact. Just don’t expect New Yerusshalayim to come down upon the earth until sin and death are done away with completely. And that can’t happen until after the season of deception, when HaSatan is thrown in the lake of fire. Therefore, the question people *should* be asking is: where is the beloved city *and* the camp of Yah?

Mount Tsiyon. That’s where we’ll find it. You will tell me you’ve been to Mount Zion in Israel and the Messiah isn’t ruling from that place. Well, that probably has something to do with the fact that the modern Zionist state of Israel is not the historical land of Yashar’el. It’s all part of the deception. I’m talking about the real Mount Tsiyon. *Where is it then?* I don’t know. What I can tell you is that Yashar’el cannot be found in Africa or Europe, nor North America. If it *were*, then I’d expect to find Mount Tsiyon, complete with the real Yerusshalayim and the camp of Yah. Also, if I knew where the mountain of El Elyon was, don’t expect me to give you directions, as I would have already made for the hills like the Von Trapp family, dressed in my finest lederhosen.

All I can say at the moment is that it must be *elsewhere*. Somewhere nobody knows about. An uncharted point on the map. A place we’ve never been. For most of you, that’s a deal breaker. Not for me though. Unless somebody can make a case for a spiritual Tsiyon rather than a physical one, I’m willing to sit around in the terminal, waiting for further clues. And what do you know, I believe I’ve discovered some.

The *Camp* of Yah

MEANWHILE, you can keep pushing your view, that the Camp of Yah which HaSatan surrounds in Revelation 20 *is* New Yerushalayim, but that's not what the text *says*. A tent city is quite different than a city-city. The point has been repeatedly brought up to those who *insist* New Yerushalayim comes down at the start of the Millennial Kingdom rather than after Satan's season of deception, and still, they refuse to see it. Argue that point all you want, but again, the language takes umbrage with your position.

<p>⁹ And they went up on the breadth of the earth, and compassed the camp of the qodeshiym about, and the beloved city: and fire came down from Elohiym out of heaven and devoured them.</p> <p>Chizayon (Revelation) 20:9 [Cepher]</p>	<p>And they trampled over the breadth of the earth and surrounded the armies of the set-apart ones, and the beloved city. Then fire fell from the heavens and burned them up.</p> <p><i>Hebrew</i> Revelation 20:9</p>
--	---

The *Greek* Textus Receptus has HaSatan and his confederacy surrounding a campground, whereas the *Hebrew* insinuates the flanking of an army. *Same* thing. You're about to find out *why*.

You will tell me the beloved city is also included in their assault. I haven't forgotten that part. Some translations claim the beloved city *is* the camp of Yah. If so, that would make my job a whole lot easier, as I could then claim Yerushalayim has either been abandoned or no longer exists. Alas, they are two separate identities, telling us that Yerushalayim remains on the earth. Still not New Yerushalayim though. It is the camp of Yah which is tasked with protecting the beloved city, and so, in the very least, you cannot keep identifying the camp of Yah as New Yerushalayim. And

no, this isn't a tomato-tomahto issue. I believe there is something spectacular to be discovered here. Let's find out what it is.

The word 'camp' in Greek is *parembole*, whereas 'city' is *polin*. That's two separate words intended for different meanings. You'll find both employed in Revelation 20:9. There are 64 occurrences of *polin* in the New Testament, one of which includes the beloved city. Not so however with *parembole*. It arrives only a few times in the Bible—7 total—and *this* is what it means:

parembole: a camp, barracks, army in battle array

b. the barracks of the Roman soldiers, which at Jerusalem were in the **castle Antonia**

So, camp, barracks, or army in battle array, then. Therefore, we should easily be able to deduce that both the Greek and the Hebrew are describing the same thing. Even if we go with a set-apart "army in battle array" rather than camp or barracks, where would an army be without its home base? *Exactly*. But then notice how a practical example of *parembole* is used. **Castle Antonia**. And that is because nearly every example in Scripture is used to describe the fort overlooking Yerushalayim.

See for yourself.

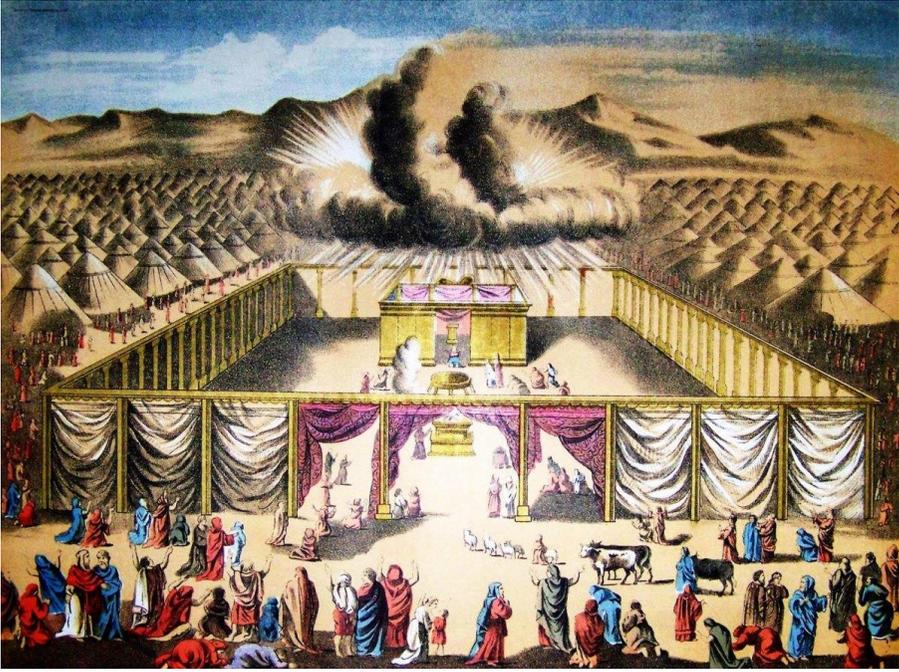
³⁴ And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle [<i>parembole</i>]. Ma'asiym (Acts) 21:3 [Cepher]	And some among the multitude cried one thing and some another. So when he could not ascertain the truth because of the tumult, he commanded him to be taken into the barracks [<i>parembole</i>]. Acts 21:34 [NKJV]
--	---

The story surrounding Sha'ul's relationship with Fort Antonia continues from there. In 21:37; 22:24; 23:10; 23:16; and 23:32 of Acts the same word is used. *Parembole*. As you can clearly see, it signifies a military barracks or castle, which is as good and precise a description for Antonia as any.



I wish I could show you a visual illustration of Fort Antonia's relationship with the second Temple, but nearly every diagram I can find places the Temple in Jerusalem upon the Temple Mount, which is ridiculous, to say the least. That being said—if you can conjure an image of Fort Antonia towering over Yerushalayim and the Temple, then you should have little trouble forming a picture in Revelation 20. The camp of Yah is a military barracks set up to defend the beloved city. How big was Yerushalayim during the Millennial Kingdom again? By my estimates, 14 square miles. Ancient Yerushalayim was under 1 square mile. When comparing the two, 14 square miles is certainly a sizable city, but still defensible. Contrarily, stop to consider how big the camp would have to be if New Yerushalayim were on the earth and needing defended. Not sure you could even call it a castle or a barracks anymore, as New Yerushalayim would swallow most of North America, and certainly the whole of western Europe.

We are *mainly* given two options to work with. Either the massively huge New Yerushalayim, originating from the third heaven, *or* a much smaller Yerushalayim is being defended. And just so we're clear, if NY is already on the earth when HaSatan surrounds it (which it's not), then Yah's military barracks would have to circumference a city amounting to the size of Australia. If that *were* the case, then Yochanan would describe it very differently than a fort or a castle.



Perchance the comparison between Antonia and the Camp of Yah is intentional. I think I may have a *third* option though. One far grimmer than anyone probably thought possible—as storytelling goes. Unlike the Castle Antonia connection, I stumbled upon another way in which *parembole* is used, and this one is far more Biblical.

¹¹ For the bodies of those beasts, whose blood is brought into the **sanctuary** by the high priest for sin, are burned without the **camp** [*parembole*].

Ivriym (Hebrews) 13:11 [Cepher]

Hebrews describes the camp in the wilderness using the very same word. *Parembole*. If you recall, the children of Yashar'el wandered for 40 years. Their camp followed with them—wherever they went. The Levites were fully capable of performing their duties in one location or another because even the sanctuary was mobile. Comparatively speaking, Yahusha and his priests are still able to keep within the parameters of their functions. And

notice what Revelation 20:9 doesn't explicitly say. It never once mentions Mount Tsiyon.

Oh sure, it mentions the beloved city. That can only be a reference to Yerushalayim. And as we all know, Yerushalayim is positioned in one of two locations. Either Mount Tsiyon *or* the third heaven. But again, the Mountain of El Elyon is not included in this description. Perhaps they are no longer in the vicinity of Mount Tsiyon. Tomato-Tomahto, you tell me—*it's implied*. Is it though? What if Messiah and the Set-Apart have already abandoned the *earthly* Yerushalayim by this point?

And I know what you're already thinking. Revelation 20:9 includes both the camp *and* the beloved city. Now I'm being the selective one, apparently. Well, as I've already explained in 'A Tale of Two Jerusalem's', Messiah's ministry upon the earth was a symbiotic relationship with New Yerushalayim. Why couldn't the camp of Yah hold those same qualities? The inclusion of a tabernacle would most certainly open windows and doorways to the heavenly realm. *Portals*. Obviously, they're a military camp, and the entire purpose of a barracks is to defend something. And as I'm about to show you, *via* second witness, New Yerushalayim does not appear on the earth until after Satan's final destruction. Therefore, we are once again pressed with two options. Either HaSatan is making his attempt at crushing Yerushalayim upon Mount Tsiyon, or his only hope of conquering heaven is by annihilating the camp of Yah.

Follow along.

⁷ During the day of the son, all who have breath will rest and be given life eternal. **After Belial escapes**, he will unleash his mighty devil Gog, the master of Magog, for **a final battle**. He will be defeated by fire. Belial will be burned from within into nothing. Forever will he anguish in the place of the dead, the sea of sulfur.

⁸ After this, **a holy rest will come upon the Messiah and his followers in order that they feel not the pain of the purifying fire of Elohiym**. All things will be burned up and the earth will lie in silence for less than one half hour. The earth will itself be renewed to eternal life. **Then all will**

awaken from their holy rest and **the new city of Elohiym will appear, for this city must descend upon purified ground in order to be holy forever.**

⁹ Elohiym will dry all tears and the holy ones will live in peace and love with Joshua forever and ever with no end to glorious everlasting life. *Amen.*

The Book of the Two Pearls 21:7-9

You see, HaSatan is *first* released from prison. *Next*, he unleashes Gog, prince over the people of Magog, for a final battle. And *then* New Yerushalayim makes its appearance. But even before that happens, Yahuah's people are going night-night. No one here gets out alive, apparently. It doesn't outright *say* we die, but it does insight a holy rest so that his followers "feel not the pain of the purifying fire of Elohiym." In other words, staying awake sounds painful. It goes right back to what I've been saying all along, New Yerushalayim and sin do not get along. You can't have it both ways. You can't claim there's people sinning on the earth during the kingdom and *still* capable of entering New Yerushalayim. According to this, sinners aren't even allowed to gaze upon it, let alone share the same earth.

I guess what I'm saying is, the precise coordinates of Mount Tsiyon may be completely irrelevant to this discussion, as it is the Camp of Yah by which the confederacy of HaSatan makes their final confrontation. That's how narrow this path *truly* is. Despite inaugurating the kingdom of heaven upon the earth, the darkness wanted nothing to do with the light. It's been that way since the very beginning. There is a bright side to this tale, however. All that sukkot training had to amount to something. I mean, if you're going to go on an epic camping trip, then who better than with Messiah?