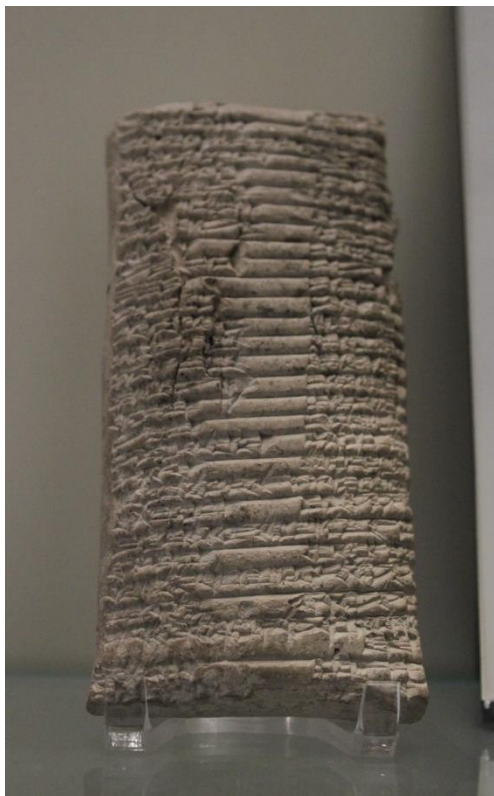


Antiquity & Eschatology of Freemasonic, Jesuit & Zionist Orders as Vector of the Israeli-Palestinian Conflict

Античность и эсхатология масонских, иезуитских и сионистских орденов как вектор израильско-палестинского конфликта – I



One of World History's most important texts: the Malediction of Akkad; 18th c. BCE copy of an earlier original, found in Babylon. The text details the calamitous results of human contact with the unclean nation Guti and the subsequent collapse of Akkad, i.e. the world's first empire, which brought about the Flood.

<https://collections.louvre.fr/ark:/53355/cl010167577>

In a first article titled 'Palestinians vs. Israelis: 11 Hidden Historical Truths about a Futile War', I expanded briefly on crucial historical points that the Palestinians and the entire world do not know concerning first the History of the kingdoms of Ancient Israel and Judah and second the identity of today's so-called Jews whose outright majority (85-90%), namely the Ashkenazi Khazarians, by all means are not Jews ethnically, linguistically, culturally and religiously. I also pointed out that even the Sephardic Jews, who make ca. 10-15% of the so-called World Jewry, are not entitled to the Promised Land (i.e. Palestine) as per historical evidence; furthermore, I made it clear that the Sephardim do not constitute part of the Chosen People (i.e. the ten lost

tribes of Ancient Israel) whose 'return' was indeed prophesied in the Old Testament. The article can be found here:

https://www.academia.edu/107952726/Palestinians_vs_Israelis_11_Hidden_Historical_Truths_about_a_Futile_War

In a second article titled 'Israelis vs. Palestinians: 6 Concealed Historical Truths about the Lost Wars', I first explored the diverse, spiritual and moral conditions of national resistance and then presented critical historical and socio-political issues that impact the Palestinians and affect their struggle for national independence. I demonstrated that the Palestinian Islamists are the best accomplices of the Israeli Zionists in the sense that, by plunging their persecuted nation into ignorance, colonial falsehood, and lack of self-criticism, they turn the entirely deracinated nation of Palestinians into expendable material for the agendas of several Western governments and secret organizations. The article can be found here:

https://www.academia.edu/108059819/Israelis_vs_Palestinians_6_Concealed_Historical_Truths_about_the_Lost_Wars

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Introduction

In the present article, I will expand on issues pertaining to the divergent Western agendas about Jerusalem and the 'Promised Land'; it is essential to keep in mind that these secret plans and projects, which have been implemented already over the past centuries, are not 'political', 'ideological' or 'philosophical' of nature, but spiritual, religious and more particularly eschatological-messianic-soteriological. However, they cannot be truly comprehended without a deep understanding of the antiquity of the secret orders, which fight against one another in order to implement their eschatological schedules that are at the very antipodes of one another.

For a more effective comprehension of the nature of the three secret orders and of the clash of their respective agendas, an earlier article published in 2017 would help: Zionist - Freemasonic - Jesuit Agendas in Conflict or Superposition: End Times' Sequence & Trajectories;

<https://megalommatis.wordpress.com/2017/06/08/zionist-freemasonic-jesuit-agendas-in-conflict-or-superposition-end-times-sequence-trajectories/>

https://www.academia.edu/33381068/Zionist_Freemasonic_Jesuit_Agendas_in_Conflict_or_Superposition_End_Times_Sequence_and_Trajectories

Because of the aforementioned statement, several clarifications are needed. When I speak of 'religious' agendas, I do not -by all means- suggest that these schemes are Islamic, Christian (all denominations included) and Jewish (or Judaic). Jesuits, Freemasons and Zionists can invariably be Jews, Christians and Muslims, pretty much like they may appear in public as Buddhists, Taoists, Sikhs, agnostics, irreligious or atheists; these details depend exclusively on the assignment entrusted to the initiate by his venerable.

Are Societas Jesu, the diverse Freemasonic orders and lodges, and the different Zionist synagogues religious organizations that preach independent religions and systems of faith among their adepts and initiates?

I. Why Jesuits, Freemasons and Zionists cannot have or believe in a religion

The response to this question is very intricate; it hinges on the differences between spirituality, religion, moral, cult, popular religion, and theology. In fact, all three secret societies abhor moral, cult, popular religion and folk traditions; in addition, they don't need theology. As they function as secret societies, they initiate their members and they extract most of the spiritual and material energy and dynamism that are inherent in them while assigning them tasks to carry out; they also promote them according to their spiritual skills. Spiritual potency is their top secret that they keep sealed off; to avoid infiltration, they incessantly work closely with different spiritual hierarchies and they initiate their members, taking them from lies to lies and sharing with them the portion of spiritual truth that corresponds to their respective grades.

Of the existing, publicly known religions, all three secret societies have a very low opinion that they hide by expressing recognition and respect in public, although in

the case of Zionism these feelings are rather pale. One should not confuse between Jewish religion and the Zionist synagogue; the latter has developed a truly profane reading of the Hebrew Bible.

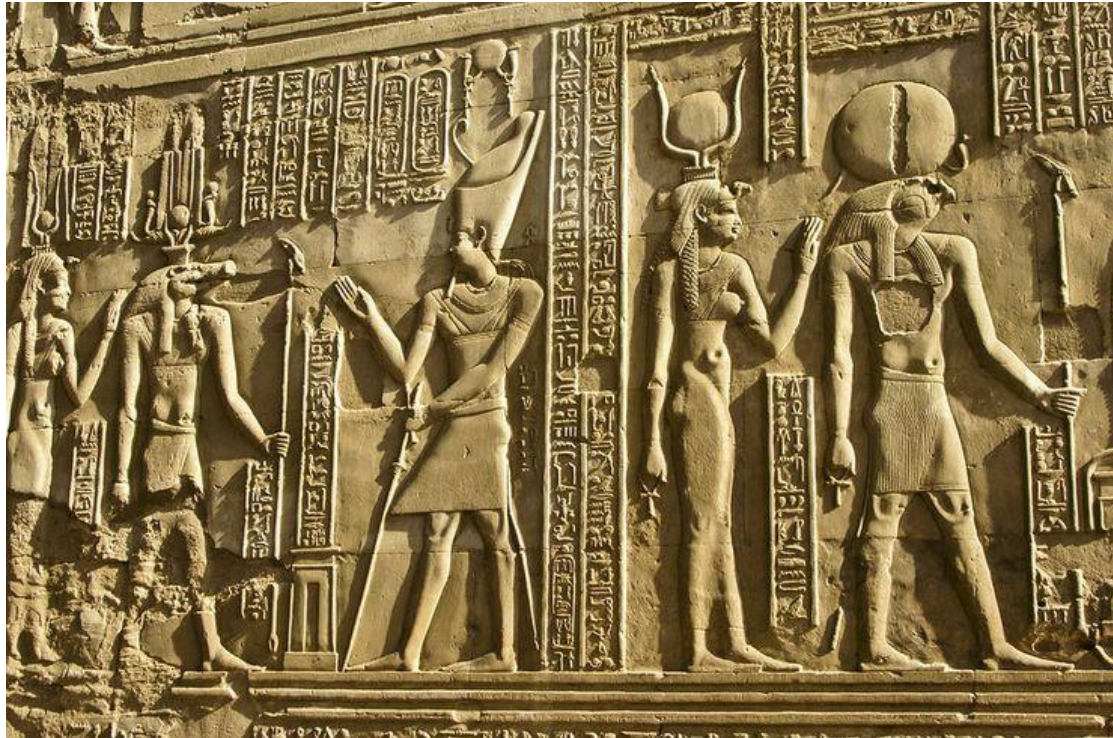
That's why those among the members of the three secret societies, who reject the assumption that each of the said organizations preaches a religion, are in right. If we take into consideration the succinct and very analytical definition of 'religion' that I presented in my article 'Anatolia and Turkey: Spirituality, Moral, Culture, Legend, Popular Religion, Governance, Religion, Theology & Politics' (p. 27/64 of the PDF; https://www.academia.edu/89267447/Anatolia_and_Turkey_Spirituality_Moral_Culture_Legend_Popular_Religion_Governance_Religion_Theology_and_Politics), then certainly Societas Jesu, the Freemasonic orders and lodges, and the Zionist synagogues do not preach a 'religion', and they are not religious organizations.

In fact, these organizations are not compatible with any religion; the reason is simple: every religion is for a people, whereas these segregations can only exist as a direct denial of the notion of 'people', because in every case of a people or nation, the non-members (of the secret societies) are the outcasts who are labeled as 'profane', 'vulgar' and 'indecent'. These secretive orders believe that they constitute the 'elite'; this is an evil, viciously anti-Godly notion that did not exist in the History of Mankind.

As ahistorical concept, the 'elite' is the ultimate corruption generator, as it consists in the most solemn introduction of Injustice among humans. Prior to the formation of these groups, there was absolutely no notion of 'elite' in any nation and in any language worldwide, because every emperor or king was a brave combatant who used to fight along with all the other soldiers to defend or expand their realm. All royal rulers were fraternal with their respective fighters and people in general.



In Ancient Egypt, the initiation of apprentice priests and mystics did not bring about any social disconnection and differentiation from the rest. As spiritual process, it took the form of impersonation of aspects of the divine from the initiate, who had to imitate the divine trait, radiate it in his life, and explore its endless forms. In striking contrast to modern practices, the fear of God instilled a feeling of expansion, not contraction in the souls of the novice.



The idea of 'elite' is direct rejection of the concept of Creation, because it suggests that God made a mistake and He should have created two Adams instead, one being the forefather of the elite (or superior race), and another belonging to the average people. By accepting the existence of elites, every faithful becomes instantaneously infidel, because such an approach is tantamount to blasphemy, irrespective of the religion of the person.

How can we then accurately and succinctly define these secretive orders?

II. Jesuits, Freemasons and Zionists vs. Islam, Christianity and Judaism

Societas Jesu, the Freemasonic orders and lodges, and the Zionist synagogues are forces that contend to break the unity of soul, mind and body in every human in order to enslave all the people of every country where they extend their activities. The nature of their endeavors is primarily spiritual, and their target is to achieve spiritual potency, acquire knowledge, and garner material force in order to effectuate their agendas. They therefore function as pyramidal hierarchies, which is spiritually and morally intolerable, and -even worse- export their sick and evil pattern to the societies where they exist, inevitably turning them to hierarchical pyramids. In doing so, they incessantly distort the historical past of all nations in order to effectively adjust it to their anomaly.

If the three orders do not preach any but revile all the religions, this is due to their traumatic spirituality that they inevitably, incessantly and irreversibly attempt to vindicate, being unable to perceive reality sentimentally. The traumatic experience that their members undergo at the spiritual level is at the origin of their absolute inadaptability to religion. This is their 'initiation', which is entirely different from historically attested cases of sacerdotal initiation in Ancient Egypt and Mesopotamia.

Viewing things differently, one could offer an invariable definition; the religion of the Jesuits, the Freemasons, and the Zionists is imperfect and incomplete. This is so because their initiation(s) is(are) always a case of spiritual dispossession followed by mystical inhabitation, which is more commonly known as demonic enslavement. This process terminates their sentimental life, inevitably engulfing them in incessant biases which are all due to the demoniacal nature of their spiritual protectors who inhabit them.

However, quite unfortunately for them, all three secret orders are inextricably related to two religions; i.e. Ancient Hebrew religion (including the derivative form of Judaism) and Christianity (notably the Catholic and Protestant versions of this faith). That is why in the countries where these organizations prevailed, there is much discussion about, propaganda for, and pride in the false concept of 'Judeo-Christian civilization'. This is part of the falsehood that they 'teach' and diffuse worldwide.

For some of their earlier forms of religious order that the Freemasons had created, one can ascertain that those organizations were also related to Orthodox Christianity, notably the nuclei of several Eastern Roman Constantinopolitan chariot racing factions: the Russati/Ρουσοί and the Albati/Λευκοί). The same can be concluded about Islam with respect to the early Mutazilla or Mu'tazilites (المعتزلة), the Brethren of Purity (Ikhwan al-Safa; إخوان الصفا), and some branches of Isma'ilis (الإسماعيلية) or Isma'ilites.



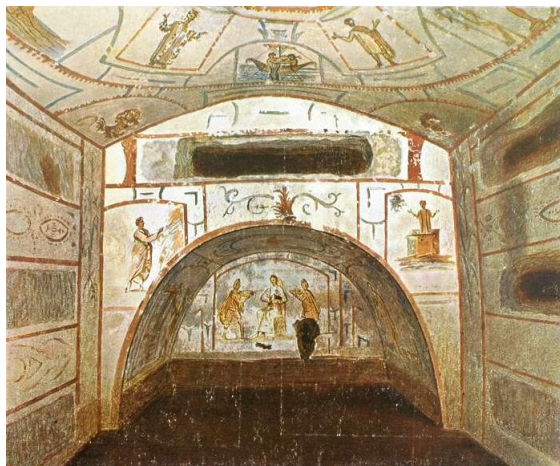
Double-leaf frontispiece from the "Encyclopedia of the Brethren of Purity"; from Baghdad, 1287 (today in Süleymaniye Library)

The relation that the Jesuits, the Freemasons, and the Zionists have had with these two religions hinges mainly on the associated sacred texts, namely the Hebrew Bible (Old Testament), the Talmud, and the New Testament. It goes without saying that all modern conflicts and polarizations about the numerous translations (to modern

languages) which were produced, and in particular those of the Old Testament, hinge on the quarrel among these three orders about the correct and authentic interpretation of the ancient text. KJV (King James Version) is a particularly biased translation that involves thousands of distortions and misinterpretations; it cannot possibly be used as a fair point of reference by anyone except the Freemasons.

As a matter of fact, one of the best and most accurate definitions that one can create about each of the three secret societies is that they are "an often biased but publicly unknown, purposefully different reading of the sacred texts". Actually, these are not theoretical but practical differences that emanate from the contrasts which exist in the respective eschatological, soteriological and messianic agendas; it is evident that those preconceived agendas dictate actually the reading and the ensuing translations.

This explains both, the eschatological-messianic-soteriological nature of their respective agendas (the sacred texts comprise similar notions indeed) and the systematic and enduring infiltration into the related religious organizations and ecclesiastical bodies that the three orders have methodically undertaken; in the process, they attempted to impose their 'reading of the sacred texts' onto the unsuspecting, naïve and innocent faithful.



Catacombs of Saints Marcellinus and Peter (3 km southeast of Rome and the ancient Via Labicana); from top: Orants, Jonah and the Whale; Moses striking the rock (left); Noah praying in the ark; Adoration of the Magi; ca. 200–250 CE

It therefore goes without saying that the sacred texts of Judaism and Christianity were not comprehended by both, the sacerdotal class and the laymen, in the way they have been interpreted and believed after the infiltration of the aforementioned three secret organizations and their ancestral forms. There is certainly a distinction that we have to make. The Zionists did not attempt to infiltrate Christianity; only recently (over the past 200 years), they created pro-Zionist churches and groups of people who impersonated the Christians. On the contrary, Jesuits and Freemasons, in their earlier, ancestral forms, infiltrated Christianity since the very initial stages of the formation of this religion. In fact, the emergence of Roman Christianity, the many Christological disputes, the different 'heresies', and many internecine clashes in Western European Christianity were the result of the incessant strives between the previous forms that the two secret orders had taken; they were trying to pull the religion under formation to their side, to control it spiritually and intellectually, and to adjust it to their secret concepts and agendas.

The Oriental origin of the three secret societies antedates the establishment of the Early Christian groups; both, the Freemasons and the Jesuits, originate from different Gnostic sects, and from earlier sacerdotal colleges of Mesopotamia and Egypt whose roots can be traced back to the 3rd millennium BCE. By saying so, I don't suggest that the Jesuits and the Freemasons believe in any of the Ancient Egyptian and Assyrian-Babylonian religions, although several concepts have certainly been maintained and therefore survived. As I already said, for their members it is technically impossible to worship any religion due to the harmful rituals of initiation that they have gradually adopted.

III. The Oriental Antiquity of the Freemasons

Basic cosmological, eschatological and messianic concepts of the Ancient Egyptian Iwnw Heliopolitan religion, seminal notions of Amarna Atenism (or Atonism), and the fundamental elements of the Sargonid Assyrian monotheism, involving notably the conceptualization of topics like the 'Chosen People', the 'Promised Land', the 'Righteous Suffering', the 'Universal Empire', the 'Emperor of the Universe', the 'Return of the Chosen People', the 'End of Times', etc. have been transferred within the Ancient Hebrew Bible, and thanks to them, the Freemasonic nebula was easily able during the Late Antiquity to dissimulate its spiritual-intellectual identity and posture as Biblical and Christian, though often heretic (Montanism, Arianism, etc.), although they wasted enormous spiritual and intellectual resources in Gnosticisms and pagan philosophies.



Wall painting from the Tomb of Nefertari, royal consort of Ramses II, at the Valley of the Queens, Luxor West: Nefertari (left) and the ram-headed god Khnum (divine inspector of the sources of the Nile), surrounded by Isis (right) and Nephthys (left) with their respective symbols atop of their heads; in Ancient Egypt, Isis symbolized the sacerdotal college of the Ancient Freemasons and Nephthys represented the ancestral priesthood of the Jesuits.

IV. The Oriental Antiquity of the Jesuit Order

Basic parts of the Ancient Egyptian Memphitic polytheistic dogma and cosmology (ab ovo creation by Ptah), notions of the Theban Trinity (Amun, Mut and Khonsu), the theory of Theogamy (promulgated as imperial dogma by Pharaoh Hatshepsut), fundamental Babylonian polytheistic concepts, notably the dying-and-reborn-'god' Dumuzid (Tammuz) and Nergalism, i.e. the Cuthean Vallis lacrimarum (Vale of tears), selected themes of Mithraic Iranian background, and the Manichaean school of thought were all anathema to the Ancient Hebrew religion and to Judaism, but they managed to make their way into the Christian cult and narratives, duly adapted and appended to the stories of the early Gospels. Due to this slow process that lasted several centuries, the Memphitic sacerdotal class -through the biases of Origenism, thanks to St John Cassian's Institutes and Conferences, and due to the Benedictine Order, and later the Jesuits- seized power in Rome and turned it to the center of the most instinctively Anti-Christian force (or, if you prefer the terminology of John's Revelation, 'Babylon the Great').

V. The Zionists before Judaism

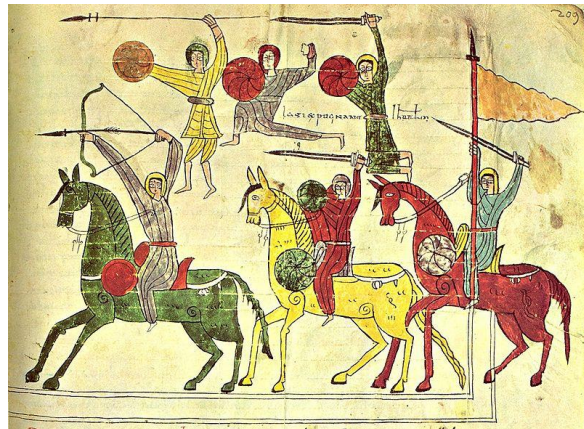
The relationship of the Zionist order with Judaism was different; whereas the ancestral forms of the Freemasons and the Jesuits emanate from the sacerdotal environment of 4th and 3rd millennium BCE Mesopotamia and Egypt, the Zionist institution was totally unrelated to the early stages of the faith of Abraham, Moses, David, Solomon, Elijah and Jonah. Either in Mesopotamia, Canaan or Egypt, the Ancient Hebrews were Assyrian-Babylonian and Egyptian monotheists, who had to abandon their lands and emigrate in order to preserve their monotheistic faith and survive.



Left: Tablet XI of the Epic of Gilgamesh, containing the Flood myth; right: clay tablet from Babylon, praising Nebuchadnezzar as 'king of justice'.

Pretty much like Abraham opposed Nimrud (mythologized as Gilgamesh) in Mesopotamia, Moses stood up to the Pharaoh of Egypt; subsequently, they both had to leave and settle elsewhere. Later, the spiritual, intellectual, cultural and linguistic Canaanization of the Ancient Hebrews, although strongly opposed by the prophets, was overwhelming. Finally, it led to the Assyrian conquest of Samaria (722 BCE), the

transportation of the entire population of the Northern kingdom (Israel) to the NE provinces of Assyria, and the subsequent loss of the ten tribes, which have been later called 'the ten lost tribes'; these developments were tantamount to salvation and they were prophesied as heralding their return (along with that of the Assyrians) at the End of Time. As it can be understood, these prophetic events have nothing to do with the Jews. The destruction of the smaller Southern kingdom (Judah) by Nebuchadnezzar (587 BCE) and the exile of the two tribes (: the Jews) to Babylonia brought about the end of the Ancient Hebrew religion of which minimal traces have been left down to our times.



Left: Abraham cast into fire by Nimrod, from Zubdat-al Tawarikh, a 1583 Ottoman manuscript; right: Nebuchadnezzar's forces at the siege of Jerusalem, as depicted in a 10th-century Catalan manuscript

There was no Zionism in Ancient Israel; on the contrary, there was constant criticism of the Canaanization process by the prophets. All the liars and propagandists, who believe today that the Torah (Pentateuch) and the other books of the Tanakh (: the Modern Hebrew appellation of the Old Testament, consisting of three initials from Torah, Nevi'im (prophets), and the Ketuvim ('writings'; i.e. all the other books, namely the 'Sifrei Kodesh' / ספרי קודש) may have been preserved down to our times in the form in which they were initially written before the fall of Jerusalem (587 BCE), either foolishly forget or deliberately conceal the extent of the disaster and the dire conditions under which the exiled Jews had to move, cross a distance of about 1000 km, and reach the whereabouts of the Babylonian capital.

First, they were dispossessed of almost everything; second, they had minimal and primitive means of transportation; third, it is not certain (or even mentioned in any historical source) that they managed to transport with them at least one copy of the

Old Testament; in addition, we still do not know the type of support on which it was written (tablets, papyri, etc.). The most plausible interpretation is that, since the Ark of the Covenant was not transported to Babylon (but lost), no significant monuments were taken by the departing Jews, who had to cross on foot a harsh and long terrain before reaching Mesopotamia.



Tablet containing part of the Neo-Babylonian Chronicle which covers the years 605-594 BCE of Nebuchadnezzar's reign (605-562 BCE); the cuneiform text describes in brief the first conquest of Jerusalem and the surrender of Jehoiakim, king of Judah, in 597 BCE. It is a copy of the original tablet; approximate date: ca. 500 BCE; origin: Babylon, currently in the British Museum

VI. The Mesopotamian Kassite Origin of the Zionists

It is in 6th c. BCE Babylonia where the early manifestation of the Zionist organization can be attested as being in contact with the exiled Jews; as a matter of fact, the then Zionists were Babylonian polytheistic priests, who read the parts of the sacred texts

that the Jews may have managed to bring with them (most probably in fragmentary form), heard their oral traditions, and assessed their broken spirituality and its high origin.

By selecting exiled Jewish laymen and by helping them write down their texts and oral traditions, the Babylonian Zionists first introduced several Assyrian-Babylonian spiritual, religious, intellectual and literary concepts in those texts, always adapting them to the Judaic/Jewish context, and second conditioned the value of the origin Biblical texts, as they appended them to secondary texts that were not due to divine inspiration but merely to explanatory intention. When the limits between divinely inspired text and human explanation were confused, the original religion (Ancient Hebrew religion) was altered and corrupted. Subsequently, a new religion (Judaism) emerged based on different books (and this case, the Old Testament, the Talmud, etc.). More importantly, extra texts and stories have been added, like the Table of Nations, which reflected already a clear Zionist (not Hebrew) purpose.

With the earlier Jewish rabbis executed and eliminated, a segment of the Babylonian polytheistic sacerdotal class converted to 'Judaism', as soon as it became obvious that they could dissimulate their origin and identity, while posturing as monotheists and having available the texts that would empower them to lay claim to Jerusalem. Their persistence in the importance of a selected soil had already been attested historically in Ancient Mesopotamia. One must see these developments within the wider spiritual, religious, intellectual and cultural context of the Neo-Sumerian, Ancient Assyrian-Babylonian, and Middle Assyrian-Babylonian times.

Several Ancient Assyrian monotheistic notions, concepts and worldviews, which had earlier caused incessant wars and long conflicts between the monotheist Assyrians and the polytheist Babylonians, were transferred in the extensively re-written 'holy scriptures' of the Jews by this Babylonian-'Jewish' polytheistic sacerdotal class. This was necessary because these evil spiritual-religious authorities would use them in a gravely altered, duly adapted and counterfeit form for the benefit of their worldview and eschatological attempt (due to the absence of the Ancient Assyrians and the ten tribes of Israel). This is how ancient Mesopotamian spiritual sciences, practices, techniques and exercises made their way into this totally anti-Hebrew, 'Jewish' religion, involving divination, magic, astronomy-astrology, the olfactory science and the sonar science (including mystical sonar formulas that are nowadays called 'Kabbalah').

The origin of these Babylonian-'Jewish' priests, mystics and wise elders should not be considered as necessarily Semitic, in striking contrast to the ancestry of the majority of the Babylonians. Mesopotamia had already had a very long past when the king Nebuchadnezzar brought the exiled population of Judah to Mesopotamia. Several non-Semitic nations had settled and at times ruled Babylon; notably, the Kassites (Kashu in Assyrian-Babylonian; Galzu in Kassite) descended from Zagros Mountains and took control of 'Gate of God' (Bab-Ili), after the Hittite conquest of Central Mesopotamia led by Mursili I (1596).

In fact, according to the 1st millennium BCE Babylonian king lists, the Kassite dynasty reigned (with capital at Dur-Kurigalzu; today's Aqar Quf) for no less than 576 years; their effective rule started in 1595 BCE and ended ca. 1155 BCE, with the Elamite invasion and sack of Babylon by Shutruk Nakhunte. The fact that the

Babylonian king lists included a period of reign much longer means that they included a period of tribal rule (before 1595 BCE) limited in South Zagros that the list authors considered as opposed to the Amorite (usually known as the First) dynasty of Babylon. This demonstrates a fully separate, tribal-national identity and self-consciousness; it means that the Kassites lived as an independent sect among the Babylonians, during and after the fall of the Kassite dynasty. About:

<https://en.wikipedia.org/wiki/Kassites>

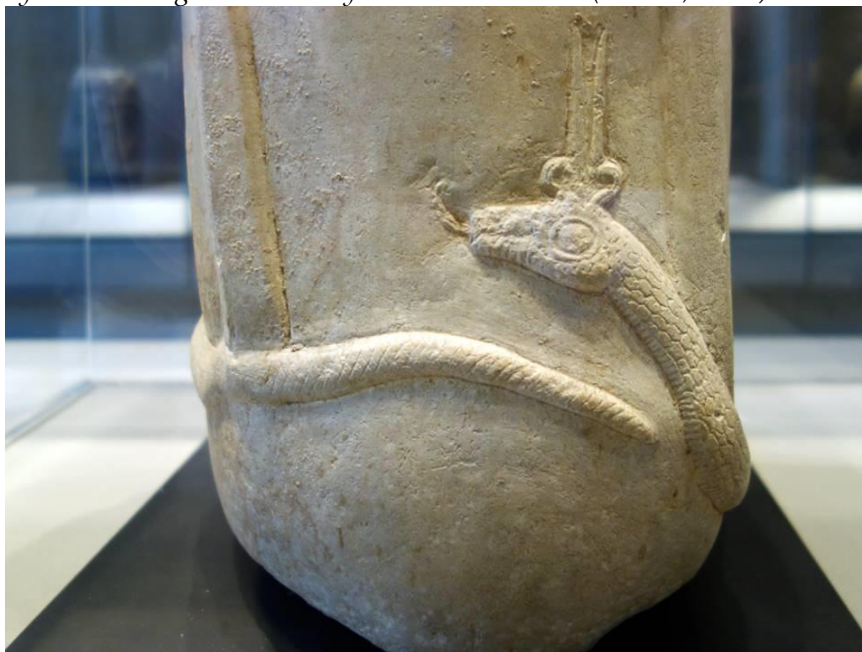
<https://en.wikipedia.org/wiki/Dur-Kurigalzu>

https://en.wikipedia.org/wiki/Kassite_language

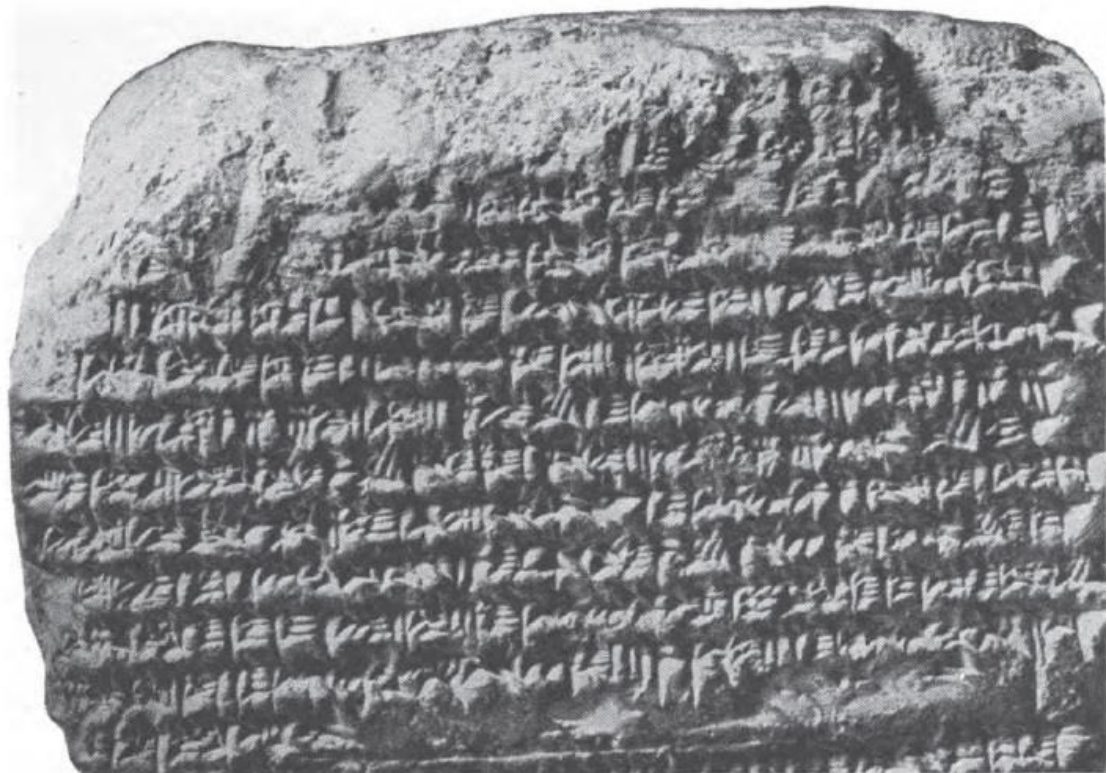
https://en.wikipedia.org/wiki/Kassite_dynasty



Unfinished kudurrû (border stele) from the end of the Kassite period, attributed to the reign of Melishipak (1186–1172 BCE); it was unearthed in Susa, where it had been taken as war booty by the invading Elamite army in the 12th c. BCE (Louvre, Paris)



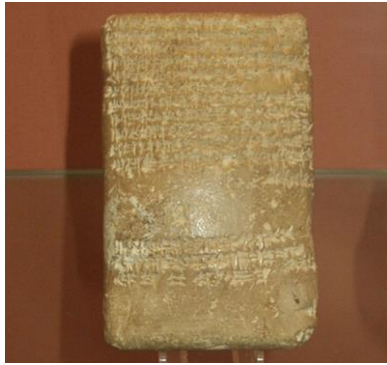
Detail



Written by a Kassite Babylonian scribe in the 2nd half of the 2nd millennium BCE, the Chronicle P (named after its first editor, the English Assyriologist T. G. Pinches) offers a very biased interpretation of the incessant conflicts between the Kassite Babylonian rulers and the Assyrian kings. https://en.wikipedia.org/wiki/Chronicle_P



Kudurru dated to the reign of Marduk-apla-iddina I (1171-1159 BCE)



Reverse of clay cuneiform tablet, EA (el Amarna) 9, letter from Kassite Babylonian king Burna-Buriash II of Karduniash (the Kassite name of Babylon) to Nibhurrereya (the Assyrian-Babylonian version of the Pharaonic name of Tutankhamun) today in the British Museum; el Amarna is the modern Egyptian name of the location of Akhetaton, the new Pharaonic capital founded by the monotheist Akhenaten in the 14th c. BCE. Vast documentation (named 'Tel Amarna Letters') was found in the Pharaonic archives there, including more than 380 letters exchanged between the then world's major emperors and kings and the Egyptian pharaohs Amenhotep III, Amenhotep IV (renamed Akhenaten after the inauguration of the new religion), and his successors. All the letters were written in cuneiform Assyrian-Babylonian, which was the World History's first international language. About:

https://en.wikipedia.org/wiki/Amarna_letters

https://en.wikipedia.org/wiki/Amarna_letter_EA_9

https://en.wikipedia.org/wiki/Burna-Buriash_II

<https://en.wikipedia.org/wiki/Kardunia%C5%A1>



Seal of the Kassite Babylonian king Burna-Buriash II (1359–1333 BCE)



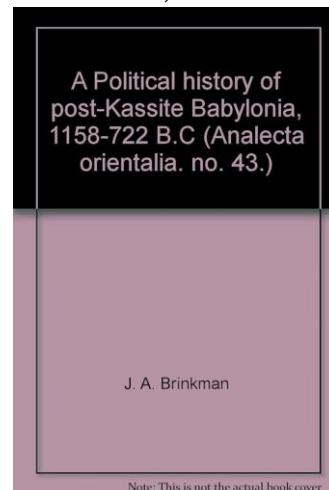
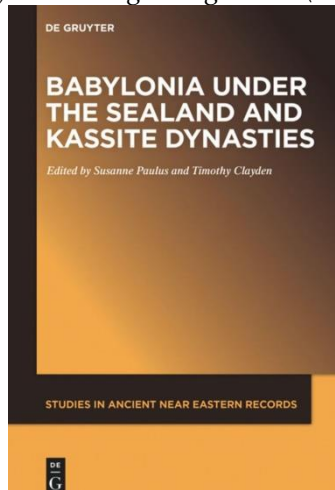
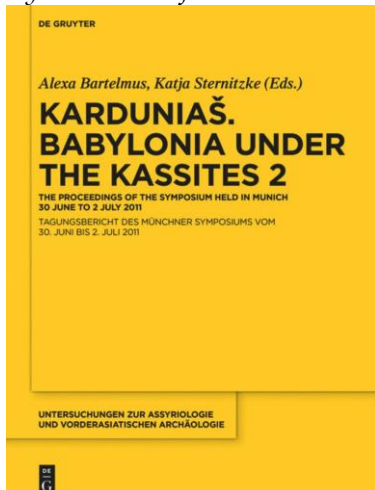
Molded baked-brick bas-relief of the temple of Ishtar, which was rebuilt by the Kassite Babylonian king Karaindash in Uruk; ca. 1410 BCE



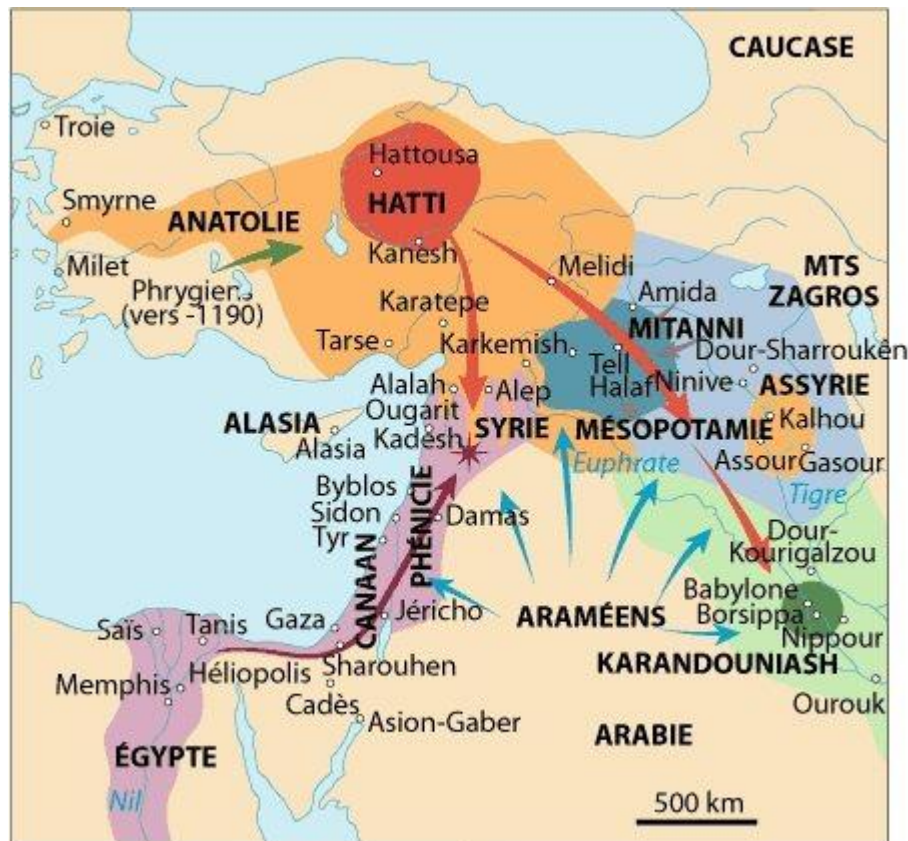
The zikkurat of Dur Kurigalzu, original Kassite capital in Babylonia (in today's Aqar Quf)



Cylinder seal of the Kassite Babylonian king Kurigalzu II (1332–1308 BCE)



Note: This is not the actual book cover



VII. The Kassites and the Abomination of Marduk-Yahweh

The monotheist Assyrians considered the Kassites as an execrable abomination and they viewed their rule as an abhorrent desecration of Babylon, the holiest city of Mesopotamia; after the collapse of Kassite Babylonia, the Assyrians incessantly interfered in, and repeatedly invaded, Babylon in order to purify the land, re-sanctify the local elements, and eliminate the Kassite priests. As the Kassite and post-Kassite rise of 'Marduk' was a blasphemy and an outrage, the Assyrians made of Assur the universal and only God, whose emanations were all the other divinities; for the monotheist Assyrians, the Marduk could only be the Babylonian copy of Assur. It was therefore normal for them to attempt to eliminate the Kassite polytheistic priesthood whose blasphemous interpretation of the Ancient Assyrian-Babylonian spiritual heritage demanded terminal solution and physical annihilation.

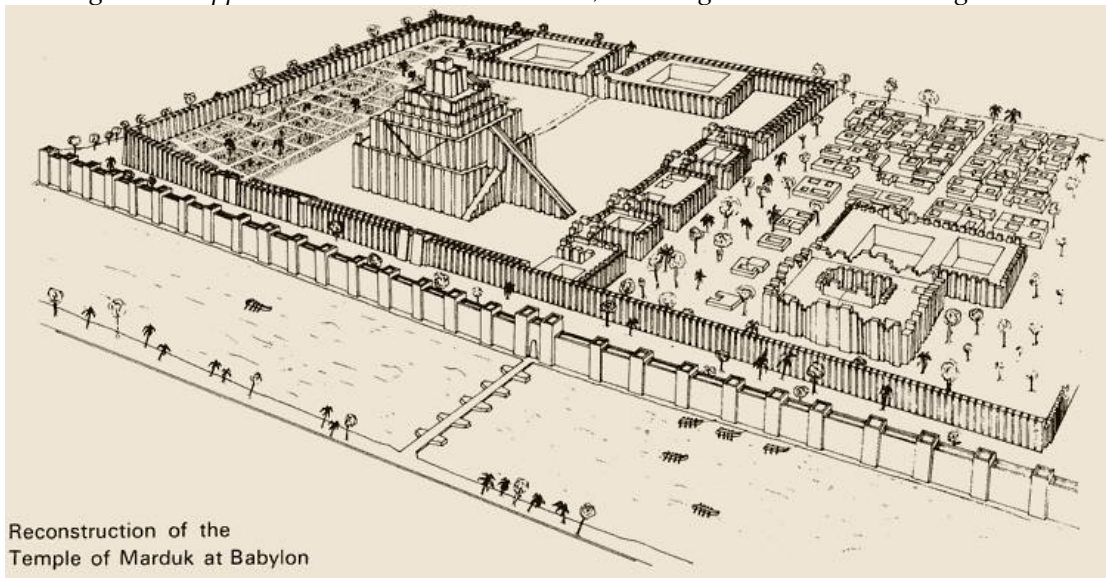
As the subsequent alliance between Babylon and Elam strengthened the anti-Assyrian, anti-monotheist front, the Sargonids (722-609 BCE), empowered by Prophet Jonah's preaching in Nineveh, managed to vanquish Elam and exterminate all the Elamites who did not early escape far to the East. But they could not do the same in the most ancient and most venerable, yet corrupted city of Babylon; they could only eliminate the evil Kassite priests. This was what they did continuously for no less than 500 years.

An extensive comparative religious study would reveal that the fundamental traits of Kassite and post-Kassite Marduk (and notably the anthropomorphic traits) have been passed onto Yahweh of the J (Jahwist) source of the Pentateuch. But the God of Adam, Noah, Abraham and Moses was «ilu» (the Assyrian-Babylonian word for

«God»), which was rendered as Elohim in Ancient Hebrew, and that is why the E (Elohist) source of the Torah prevails in the earlier stages of the text.

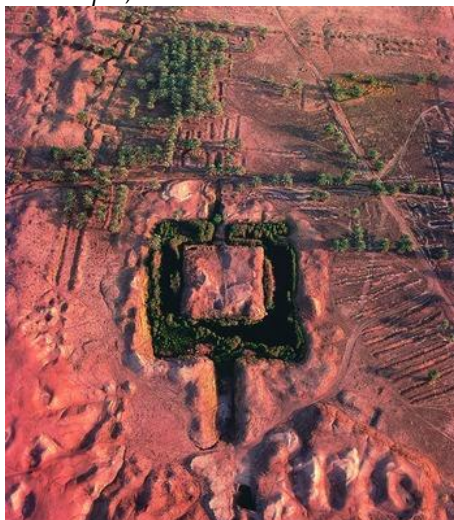


Left: Marduk depicted on a 9th c. BCE cylinder seal of the post-Kassite Babylonian king Marduk-zakir-shumi I; the god of the Kassite Babylonian polytheists appears mounted on his permanent companion, the fierce snake Mush-khushu (Mušḫuššu). Right: 8th c. BCE Neo-Assyrian seal showing a worshipper between Nabu and Marduk, standing on their servant dragons

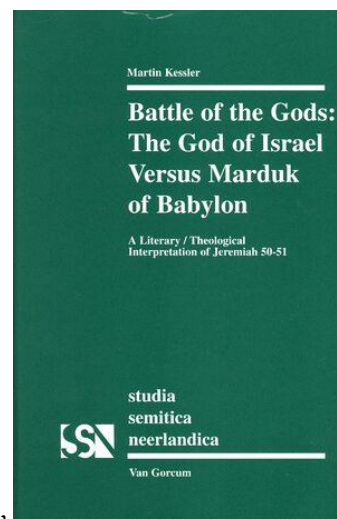


Reconstruction of the Temple of Marduk at Babylon

The zikkurat Etemenanki (lit. 'Temple of the foundation of Heaven and Earth') and, further south, the temple Esagila (: 'temple with the lofty top'); by placing the statue of Marduk in the temple, the Kassites desecrated Babylon.



Air view

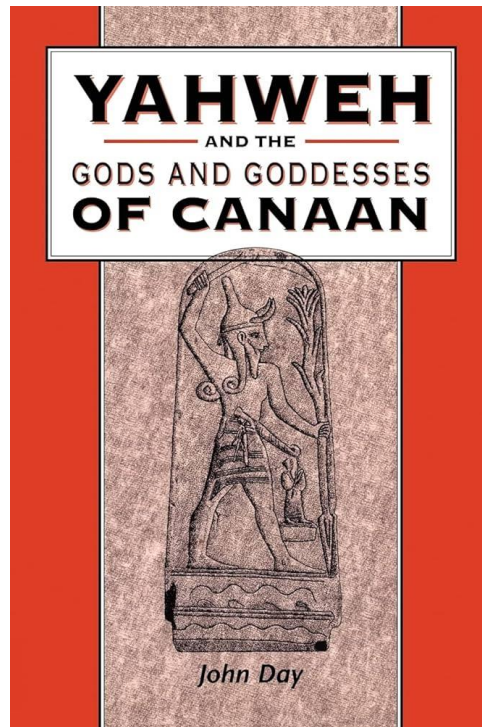
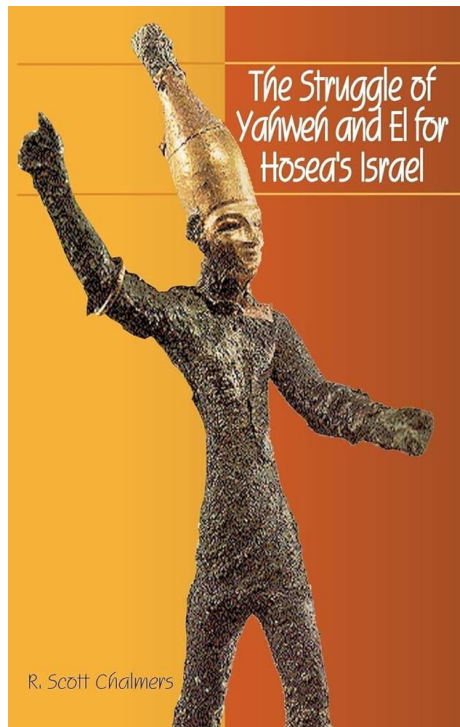


<https://en.wikipedia.org/wiki/Etemenanki>
<https://en.wikipedia.org/wiki/Esagila>
https://en.wikipedia.org/wiki/Statue_of_Marduk
<https://en.wikipedia.org/wiki/Mu%27A1%E1%B8%ABu%27A1%27A1u>
[https://en.wikipedia.org/wiki/%27C3%89_\(temple\)](https://en.wikipedia.org/wiki/%27C3%89_(temple))



It is easy now to reconstruct what truly took place among the exiled Jews in Babylonia; the old Kassite-Babylonian polytheistic priesthood decided to hijack the Biblical heritage by

- sacrilegiously introducing their abomination under another divine name of Egyptian origin (Iah), lunar ascendancy, and Theban trinitarian association (many traits of Khonsu are apparent in both, Iah and Yahweh),
- systematically instituting their favorite stories as 'Biblical' narratives (notably their vicious hatred against Ut Napishtim / Noah, their overt predilection for the Giants / Nephilim, their worthless account of Cain's descendants, which is totally useless for anyone to know, and their deliberate forgery which became known under the name of Table of Nations), and
- expressly demonstrating a very vivid interest for, and obdurate persistence in, certain locations, local presence, and control of land.



For the Kassite-Babylonian polytheistic priesthood's eschatological projections, the importance of the location was paramount, and for this purpose, they introduced the Zion fanaticism among the exiled Jews; however, this process did not impact them all, and we know very well that, after the Achaemenid Iranian conquest of Babylon (539 BCE), few Jews returned to their ancestral land. The same concerned also the Jews who had fled to, and settled in, Egypt at the times of Psamtik II (595-589 BCE) and Wahibre/ Apries (589-570 BCE), because they continued living in Aswan and Elephantine Island (in the South) as well as in the Delta region, without any apparent interest in the 'Promised Land'.

I have here to markedly underscore that this is very reasonable, because as I already stated, the 'Return to the Promised Land', as a constituent element of the Assyrian Cosmology-Eschatology and therefore of the Biblical prophecy, concerns only the Assyrians and the ten lost tribes of Israel – not the Jews.

More importantly, we have full proof that, in later periods, the non-Zionist Jews attempted even to attract other Jews from Jerusalem and Judaea to Egypt; there were no sacred prophecy, no religious need, and no national imperative for the Jews to further stay in Judaea/Palestine. This becomes evident thanks to the story of the land

and the temple of Onias (Honiyyo) IV, the Zadokite high priest, who had a Jewish temple built in his name (ca. 170-150 BCE), near Iwnw (Heliopolis), Egypt's most sacred site and most venerable temple-center of the Ennead, i.e. the Ancient Egyptian monotheism. He found it sensible to invite Jews from Judaea to settle there. It is not therefore strange that the Talmud and the Zionist Roman Jew Flavius Josephus contain many insults against Onias IV.



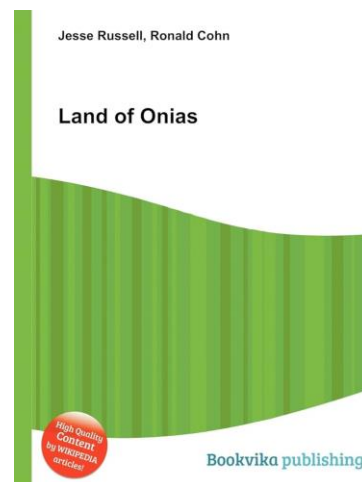
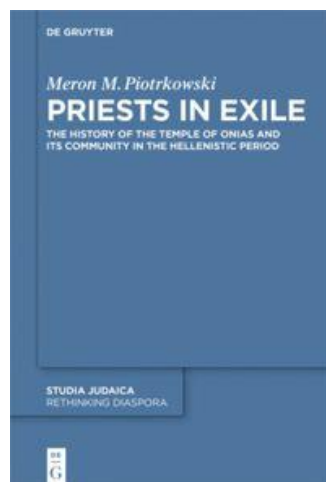
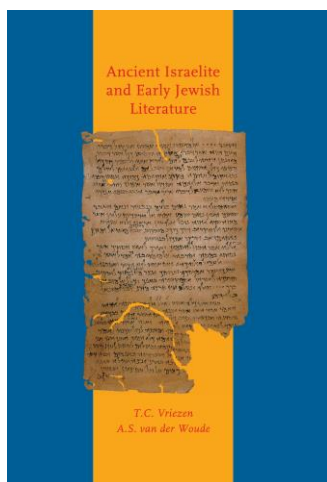
An important document of the Jewish community at the Elephantine Island, in Aswan, written in Imperial Aramaic; it is dated in the 17th year of reign of Darius II (407 BCE). Yedoniah and other priests dispatched this letter to Bagavahya (Bagoas), the Achaemenid Iranian governor of Judah, in order to demand his permission to rebuild the Jewish temple at the island, because it was destroyed by the Egyptians.



The southern end of the Elephantine Island where the Jewish temple was located



Marriage contract between Ananiah and Tamut (449 BCE); another document from the Elephantine Aramaic papyri (today in the Brooklyn Museum)



Zionism spread gradually among all Jewish communities as early as the Achaemenid times (550-330 BCE); the Maccabees (family of Mattathias ben Johanan) and the Pharisees (Prusim; priests) were controlled by the Zionist group that tried to infiltrate all the Jews in Palestine, Syria, Anatolia, Egypt and elsewhere. It is quite interesting that, following the Zionist-Jahwist infiltration, the Jews of Elephantine built a temple to Yahweh, also attaching to his cult that of his consort, the goddess Anat. About:

<https://seforimblog.com/2019/01/two-jewish-temples-in-egypt/>

https://en.wikipedia.org/wiki/Elephantine_papyri_and_ostraca#Jewish_temple_at_Elephantine

<https://www.jpost.com/opinion/op-ed-contributors/was-there-a-jewish-temple-in-ancient-egypt-318363>

<https://www.journals.uchicago.edu/doi/10.2307/4149987>

John Merlin Powis Smith, The Jewish Temple at Elephantine

The Biblical World, Vol. 31, No. 6 (Jun., 1908), pp. 448-459 (12 pages)

<https://www.jstor.org/stable/3141839?typeAccessWorkflow=login>

<https://en.wikipedia.org/wiki/Mattathias>

<https://en.wikipedia.org/wiki/Maccabees>

https://en.wikipedia.org/wiki/Land_of_Onias

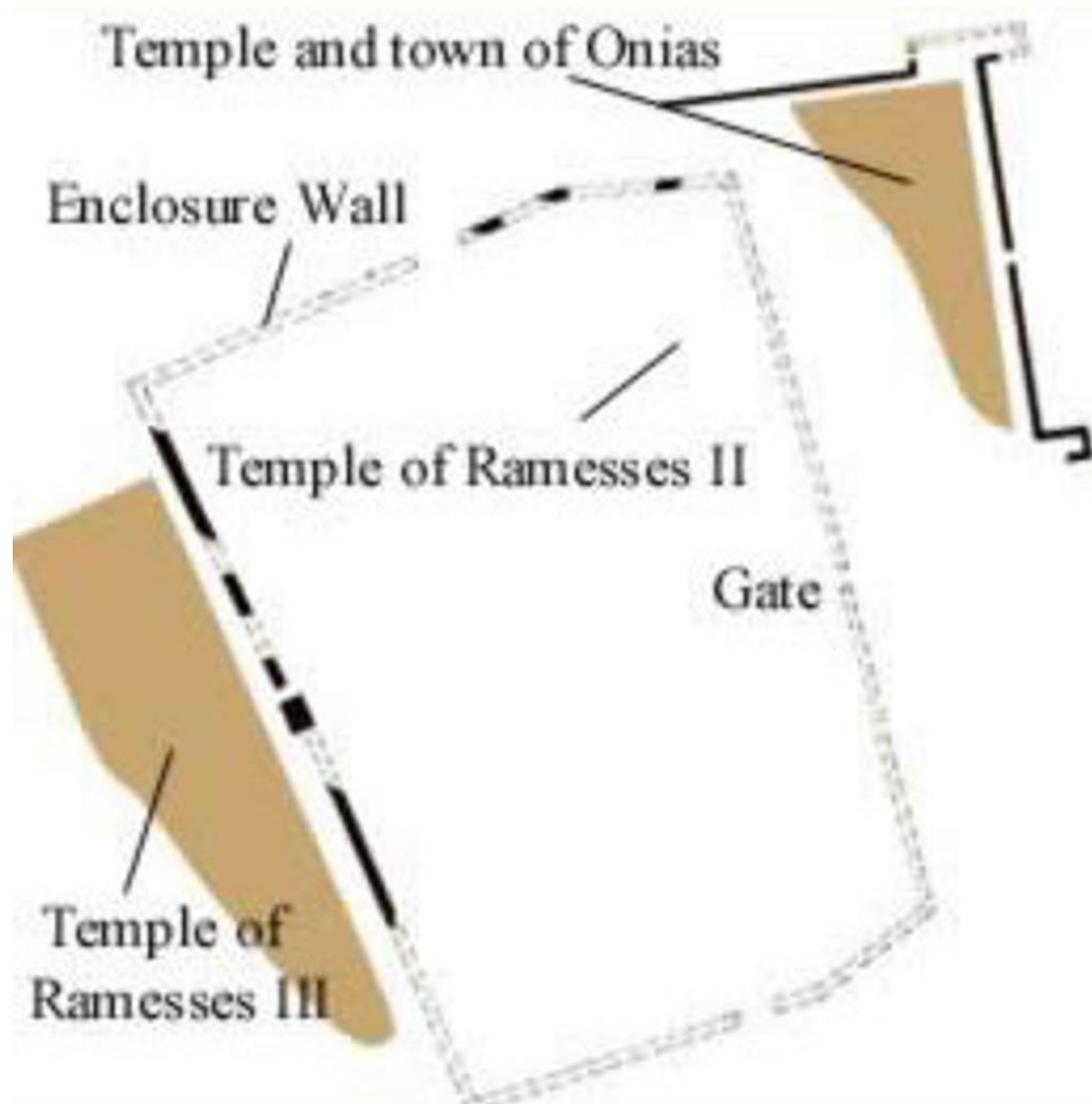
https://en.wikipedia.org/wiki/Onias_IV

https://en.wikipedia.org/wiki/Sons_of_Zadok

<https://en.wikipedia.org/wiki/Zadok>

<https://en.wikipedia.org/wiki/Sadducees>

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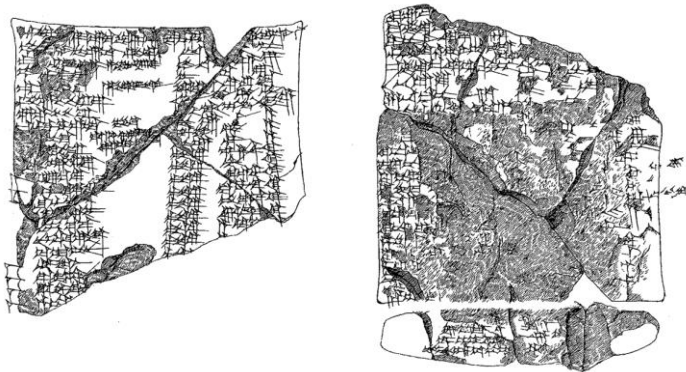


Land and Temple of Onias IV in Leontopolis/Tell Yahudiyah

VIII. The Gutis, the Kassites, the Flood, and Zionism

Pretty much like the Kassites were a different ethnicity from the Semitic Babylonians, the Zionists who entered into mixed marriages with the exiled Jews formed a totally separate ethnic group. The few Kassite nouns and words that have been saved in cuneiform Babylonian texts do not allow us to form a conclusive opinion as regards the linguistic family and the ethnic group to which they belonged; selected Kassite nouns seem to be of Indo-European origin, but other words appear to have affinities with Turanian languages. The early settlements of the Kassites in the region of Zagros Mountains make it probable for them to have maintained contacts with other, closely related tribes and clans in Central Asia from where they seem to have originated.

In their type of relationship with the land of their ancestors in Central Asia, the Kassites seem to have had predecessors and successors, namely tribal populations, which -despite their partly settlement in Mesopotamia- maintained contact with their relatives in their land of origin. Forerunners of the Kassites were certainly the Gutis (known as Gutium in Sumerian), who played in 3rd millennium BCE Mesopotamia exactly the same role that the Kassites carried out during the 2nd millennium BCE: the blasphemous, ominous and sacrilegious non-humans who corrupt and destroy the principles, concepts and structures of civilization.

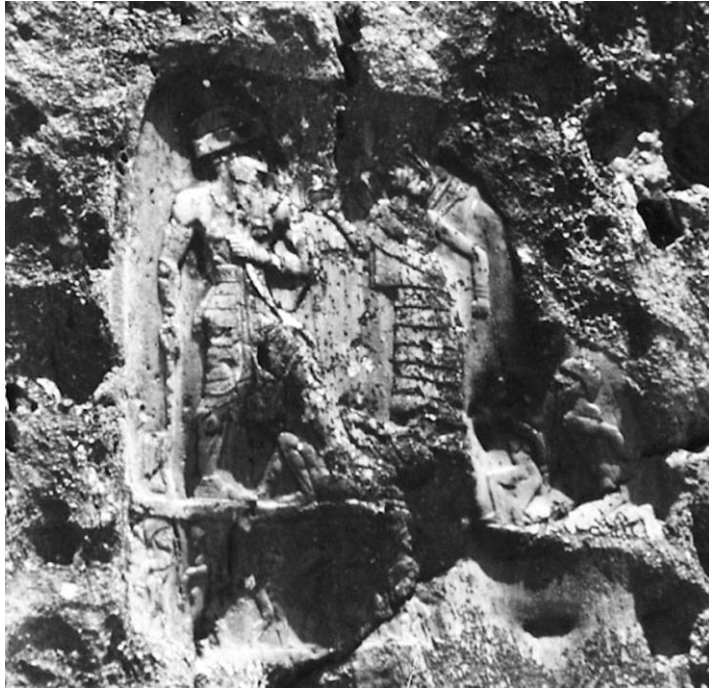


Inscription of Lugal-Anne-Mundu, king of Adab (a major Sumerian city near the modern town of Bismaya in Wasit, Iraq), who reigned for ca. 90 years in the 25th c. BCE; the text is a later copy from the reign of Ammi-Saduqa of Babylonia (17th c. BCE). Stating that he conquered the "four quarters of the world", the Sumerian king enumerates the kingdoms and the peoples he subdued, mentioning the Gutis among them. Their location was between Subartu (the Mesopotamian North) and Marhashe and Elam (in the Southeast), so clearly somewhere in the Middle-South Zagros Mountains.

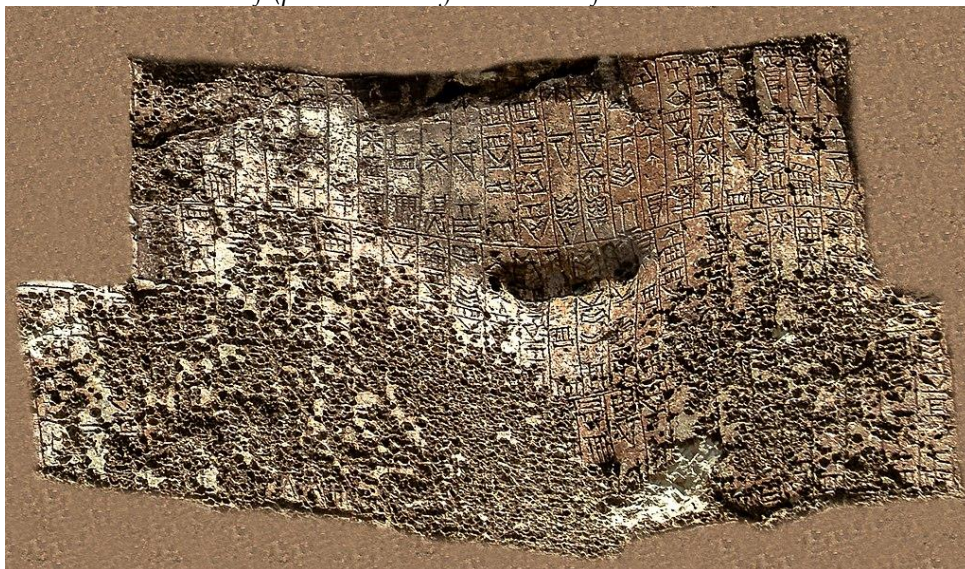


Sar-e Pol-e Zohab, Western Iran near the Iraqi border: rock relief of Anubanani, king of the tribal realm of Lullubi in the 23rd c.

BCE (at the time of Naram Sin of Akkad); Lullubi was part of the wider world of the Sumerian-Akkadian civilization. The inscription (partly damaged during the Iran-Iraq war), written in Akkadian (: the earliest form of Assyrian-Babylonian), details the victory of the tribal ruler over a series of enemies in the Zagros Mountains. Anubanini evokes his faith to Inanna (: Sumerian equivalent of the Assyrian-Babylonian Ishtar) and to many other Sumerian-Akkadian aspects of divinity. The rock relief shows Anubanini trampling an enemy, most probably a Guti. A later (18th - 17th c. BCE) epic, known today as *Cuthean Legend of Naram-Sin*, which was named 'tupshenna pitema' (tupšenna pitēma; 'Open the tablet box') at the time, mentions the wars undertaken by Anubanini against the barbarian and unclean Guti,



Anubanini rock relief (photo taken by Ernst Herzfeld in 1913)



The inscription of the Anubanini rock relief; about:
https://en.wikipedia.org/wiki/Cuthean_Legend_of_Naram-Sin
<https://en.wikipedia.org/wiki/Anubanini>
https://en.wikipedia.org/wiki/Anubanini_rock_relief
<https://en.wikipedia.org/wiki/Lullubi>
<https://iranicaonline.org/articles/gutians>



Votive mace head of the GUTI king La-erabum (ca. 2150 BCE) from Sippar, South Iraq; the inscription reads "La-eraab, great King of GUTI" (la-e-ra-ab da-num lugal gutiim).



The GUTI are mentioned also in the tablet of Lugalannatum (ca. 2130 BCE), who was the local ruler ('patesi') of the city-state of Umma (today's Tell Jokha in the province Dhi Qar, in South Iraq). About: <https://cdli.mpiwg-berlin.mpg.de/articles/cdlb/2015-2>
<https://en.wikipedia.org/wiki/Lugalannatum>
<https://en.wikipedia.org/wiki/Umma>

The parallels are incredible; in the same manner the sinful and impious Kassites contaminated Babylon in the early 16th c. BCE, the wicked GUTI desecrated Akkad ('Agade' in Assyrian-Babylonian), the world's first universal and imperial capital of Sargon (Sharrukin) of Akkad at the end of the 23rd c. BCE. The GUTI infiltration

caused the 'malediction of Akkad' by Ishtar, the fall of the universal Akkadian Empire, and the Flood. This 'curse' is not only a spiritual fact, but also a critical historical text that details the collapse of the earliest Semitic rule at the end of the reign of Naram Sin (2254-2218 BCE), son of Rimush and grandson of Sargon of Akkad.

In the Malediction of Akkad (Old Babylonian edition, verses 140-155), it is stated that «the good sense left Agade», «Agade's intelligence was removed», and «Enlil, the roaring storm that subjugates the entire land, the rising deluge that cannot be confronted, was considering what should be destroyed», whereas the Gutu are described as «an unbridled people, with human intelligence but canine instincts and monkeys' features». About:

https://en.wikipedia.org/wiki/Gutian_people

https://en.wikipedia.org/wiki/Gutian_language

https://en.wikipedia.org/wiki/Gutian_rule_in_Mesopotamia

<https://etcsl.orinst.ox.ac.uk/cgi-bin/etcsl.cgi?text=t.2.1.5#>

<https://cdli.mpiwg-berlin.mpg.de/dl/pdf/P469679.pdf>

https://fr.wikipedia.org/wiki/Mal%C3%A9diction_d%27Akkad

https://en.wikipedia.org/wiki/Naram-Sin_of_Akkad#The_Curse_of_Akkad

<https://etcsl.orinst.ox.ac.uk/section2/tr215.htm>

https://www.academia.edu/35404348/The_Curse_of_Agade_Naram_Sins_Battle_with_the_Gods_Article_Ancient_History_Encyclopedia

https://www.academia.edu/38575264/The_Curse_of_Agade

https://www.lemonde.fr/ete-2007/article/2007/08/14/agade-capitale-maudite-et-perdue_944373_781732.html

[https://en.wikipedia.org/wiki/Akkad_\(city\)](https://en.wikipedia.org/wiki/Akkad_(city))

https://en.wikipedia.org/wiki/Sargon_of_Akkad

For the time being and on the basis of hitherto found, studied and published texts, we cannot affirm that there is an ethnic connection between the Gutu and the Kassites; their respective languages are scarcely known and only some nouns and words survived from both of them, written in cuneiform Akkadian (: Assyrian-Babylonian) texts. But on account of their vice, profanity, and barbarism, we can deduce that their behavioral resemblance may be possibly due to a tribal affinity that can be traced back to their land of origin somewhere in Central Asia or even Mongolia, Central and Eastern Siberia.

Similarly with the Kassites, the Gutu had targeted the Mesopotamian civilization, descending from Middle Zagros (where they had first settled), raiding cities, and profaning whatever they touched; their control of Mesopotamia lasted almost a century (2141 - ca. 2050 BCE). As it happened following the collapse of Kassite Babylonia, after the fall of their rule, the Gutu left bad memories that the Neo-Sumerians, notably Ur-Nammu (2112-2094 BCE) and the rulers of the Third Dynasty of Ur, as well as the Assyrians-Babylonians never forgot. About:

<https://en.wikipedia.org/wiki/Ur-Nammu>

https://en.wikipedia.org/wiki/Third_Dynasty_of_Ur

The association of the Gutu with the Flood, which was first prophesied in Sumerian and Akkadian texts, then came to pass as an overwhelming event, and later was amply narrated in Assyrian-Babylonian historical, cosmological, and mythological texts, is of cardinal importance; in fact, the abominable deeds of the Gutu were the

true reason for the Flood. The limits of the present article do not allow me to expand further, but I have to point out that the narrative differences between the Sumerian and the Assyrian-Babylonian sacred texts about the Flood (notably Atrahasis, the Eridu Genesis, Gilgamesh, the Instructions of Shuruppak, etc.) and the Biblical story are in reality due to the perversion of the Kassite Babylonian-'Jewish' polytheistic sacerdotal class that we can describe as 'Zionist priesthood'.



Left: cylinder seal of Ur-Nammu, founder of the Third Dynasty of Ur (Neo-Sumerian period), bearing an inscription part of which reads: "Ur-Nammu, the Great man, King of Ur"; right: stele of Ur-Nammu found in Ur in 1927 (currently in Penn Museum): only the lower part of the Sumerian king's body is seen, as he is depicted standing in front of Nanna (Sumerian equivalent of Sin, who was symbolized by the Moon) and the Holy Tree.



Ur-Nammu's Code of Laws: the oldest in World History

About: https://en.wikipedia.org/wiki/Code_of_Ur-Nammu and <https://cdli-gh.github.io/year-names/HTML/T6K1.htm>

Fully adjusted to their interests, the Biblical account is composed in a way to obscure the truth that the Guti did indeed survive during the Flood due to the full support offered to them by their masters, namely the Giants. This explains the force of the words that the Assyrians and the Babylonians used in order to describe the Guti so negatively, so badly and so pejoratively. The only reason for which the Assyrian and Babylonian monotheists, namely the high priests, the spiritual mystics and the wise scholars of Nineveh, Babylon and so many other high places, reviled the Guti, the Kassites and the Elamites so strongly is related to the sacrilege, the uncleanness, and the inhumanity that they discerned in those evil races. It is obvious that, in this context, 'unclean' refers to blood and semen; the use of the term involves the foremost transgression, therefore implying sexual intercourse with non-humans.

IX. Guti, Kassites, Gog & Magog, Unclean Nations, and Alexander the Great

Located in Central Asia, the forefathers of the Guti and the Kassites seem to have had an affinity with the clan of Gog which was mentioned few times in the Bible (Genesis 10:2; 1 Chronicles 5:4; Ezekiel 38:1-23; 39:1-29). The Old Testament has indeed only brief references to this clan; the bulk of them are to be found in the Book of Ezekiel, in the description of a clearly eschatological event. However, the ancient wickedness perpetrated by Gog, which may/might have been included in the original Biblical text, was duly erased from the text.

The Book of Ezekiel, which was composed and circulated in an early form in the 6th c. BCE, is the only Old Testament text that offers an insight into the end times' clash between Israel (namely the ten lost tribes/ not the Jews) and the alliance set up by (the offspring of) Gog. This eschatological narrative may have played a role in the Kassite Babylonian polytheistic priests' decision to convert to Judaism, impersonate the Jews, and thus effectively 'transform' themselves (and their scattered and unclean nation) into 'Jews', i.e. a 'Chosen People' supposedly predestined to 'return' to their 'Promised Land'; this evil-doing would and actually did function as the perfect smokescreen throughout ages. In this manner, the viciously anti-Semitic, Zionist priesthood of the unclean tribes or nations would posture as a Semitic, pious, and clean people that was chosen by God.

It is however in the literary-epic-eschatological masterpiece that is conventionally known under the name 'Alexander Romance', and more particularly in the Syriac version (which is denoted rather as the 'Syriac Alexander Legend'), as well as in a great multitude of valuable Islamic sources, that we first come across with the true identification of Gog (and 'Magog'; in Arabic Yajuj and Majuj; **ياجوج ومأجوج**) and the characterization of this 'ethnic group' as an abhorrently 'unclean nation'. With this enormous amount of textual narratives we reach the third historical stage of the impious, inhuman and sacrilegious populations (in Greek: **ρρηπαρά γέννη**); Gog is the apparent spiritual-intellectual-behavioral continuity of the Guti and the Kassites whose origin was, as I already said, in Central Asia. Due to the aforementioned abundant sources, we have a remarkable insight into what prevented the unclean nations from advancing their evil-doing prior to the End of Times. I have however to add at this point that all the existing references to Gog are not historical, but either mythological or eschatological. About:

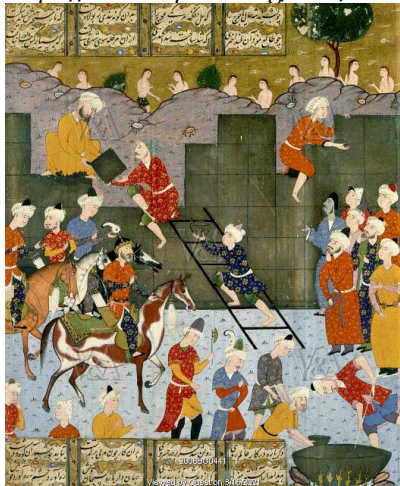
https://en.wikipedia.org/wiki/Gog_and_Magog

https://en.wikipedia.org/wiki/Gog_and_Magog#Midrashic_writings
https://en.wikipedia.org/wiki/Alexander_Romance
https://en.wikipedia.org/wiki/Syriac_Alexander_Legend
https://en.wikipedia.org/wiki/Theories_about_Alexander_the_Great_in_the_Quran
https://en.wikipedia.org/wiki/Dhu_al-Qarnayn
https://ru.wikipedia.org/wiki/Яджудж_и_Маджудж
https://ru.wikipedia.org/wiki/Гог_и_Магор

The profane pattern, the cultural rejection, and the civilizational abjuration of the Guti and the Kassites had become a constant parameter of the Assyrian-Babylonian History; irrespective of the monotheist opposition that these impious and inhuman populations generated, the faithful followers of monotheism and the numerous pious emperors encountered always great difficulty to prevent the infiltration in their state, the amalgamation with other nations, and the dissimulation undertaken by the evil and impious nations. This situation lasted from the end of the 3rd millennium BCE to the end of the 4th c. BCE, during the Neo-Sumerian times (2112-2004 BCE), the Old Assyrian times (2025-1701 BCE), the Old Babylonian times (2003-1595 BCE), the Middle Assyrian times (1700-1364 BCE), the Neo-Assyrian times (1363-722), the Sargonid Empire (722-609 BCE) and the Achaemenid Iranian Empire (550-330 BCE).



Representation of the monster of Gog and Magog from a miniature of the Walters manuscript W659190B: copy of the famous geographer and cosmographer Zakariya al-Qazwini's masterpiece 'Wonders of the Creation and Oddities of the Existence' (*Aja'ib al-makhlūqat wa-ghara'ib al-mawjudat*; عجائب المخلوقات و غرائب الموجودات) that was composed in the middle of the 13th c. About:
https://en.wikipedia.org/wiki/Aja%27ib_al-Makhlūqat
https://en.wikipedia.org/wiki/Zakariya_al-Qazwini



Alexander builds the wall against Gog and Magog; miniature of a manuscript of Nizami Ganjavi's *Khamsa* (Quintet), ca. 1580-1590



The erection of the wall against Gog and Magog

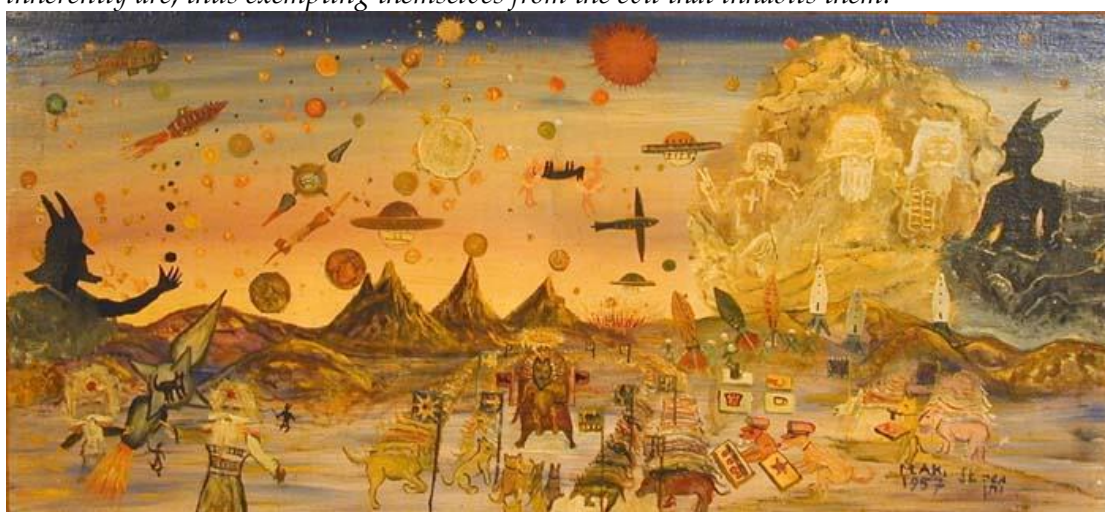


Led by their Master, namely Satan, the unclean nations Gog and Magog attack and finally take hold of the Holy City: Miniature from the Russian book «Апокалипсис трехтолковый»

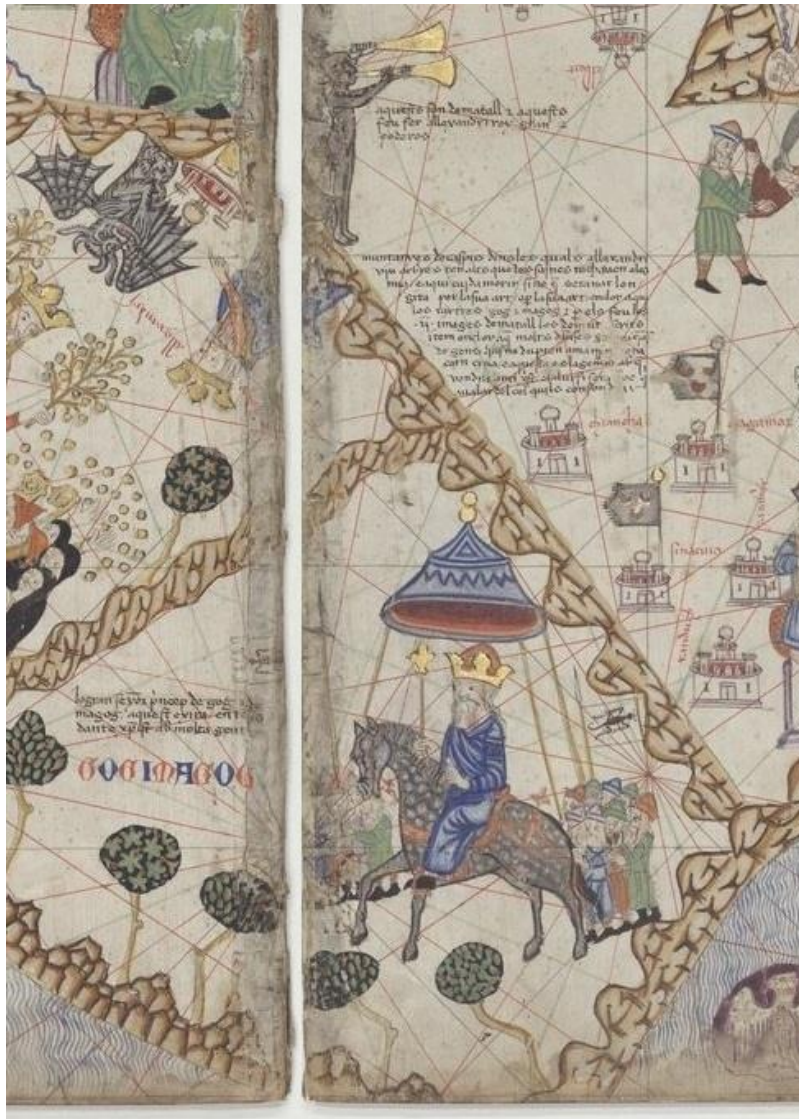
(*Apokalipsis trekhtolkoviy/The Apocalypse of Three Senses; chapter 63: 'About Goz and Magoz'*) that was printed in the Moscow Printing House of the Old Believers 1909; the miniature was taken from a manuscript of the first half of the 17th c. This Russian miniature reminds us that, according to several Christian Orthodox traditions, the unclean nations were expected to occupy Jerusalem for the span of one generation prior to the End of Times. The recurrent theme of the naked or quasi-naked appearance of the unclean nations in representations produced in different cultural, religious and artistic environments is not due to a certain artistic invention but to a historical hint; it reveals that the origin of their uncleanness was a lawless intercourse. About: https://en.wikipedia.org/wiki/Old_Believers



Emperor Theophilus of the Eastern Roman Empire (Θεόφιλος; reigned 829-842) as portrayed in the miniature of a manuscript of John Skylitzes' *Chronicle* (Σύνοψις Ἱστοριῶν), which was written 200 years later. The basileus is meaningfully depicted as protected by two Varangian soldiers, who were rumored to be representatives of Gog and Magog. The rumors reveal however how falsehood is diffused by secret societies; evildoers project onto others what they inherently are, thus exempting themselves from the evil that inhabits them.



Gog and Magog today as per the intuition of a Russian artist; from: <https://goloslama.com/news.php?id=4979>



Details from the Catalan Atlas (1375), which is currently in the Bibliothèque Nationale, in Paris; this part of the map shows the land named 'Gog i Magog'; there, we see the local king riding his horse while the people of the land follow in a procession. Quite interestingly, the map also includes a representation of Alexander's Gate, Alexander himself, and the Antichrist (upside down), whereas the mechanical trumpeters herald the forthcoming ages. The eschatological dimension of the topic is ostensible.



Gog and Magog eating people; miniature from a 14th c. manuscript, fol. 60v, 63v, 65, leaves containing recension of Thomas de Kent, *Roman de toute chevalerie* (1308-1312), Bibliothèque nationale de France (24364); the recurrent theme of nakedness of the unclean nations is attested here as well.

The Alexander Romance is deliberately a most disrespected, most disregarded, and most evaded historical text that offers expansive description of how the Macedonian king Alexander the Great invaded Achaemenid Iran and substituted himself to the Achaemenid Shah in order to carry out the work that Cyrus I, Cambyses, Darius I and Xerxes I had failed to implement. The marvelous work involved the erection of a wall to separate the impious nations from Iran and the rest of the world. Around this narrative nucleus revolve many other mythical topics that reflect historical events in symbolic manner. It goes without saying that Alexander's wall against Gog and Magog was a formidable spiritual obstacle that the impious nations would be unable to overcome until the End of Time.

The mystical wall of Alexander the Great has nothing to do with what centuries later proved to be the World History's greatest monument after the Great Wall of China, namely the Great Wall of Gorgan; the majestic Sassanid imperial defense system, which is more than 200 km long, was built in the 5th and 6th c. CE, but during the Islamic times, it was often confused with Alexander's wall against Gog and Magog because the location of the impious nations was thought to be in parts of Central Asia beyond Gorgan and more specifically around the northern coastlands of the Caspian Sea. About: https://en.wikipedia.org/wiki/Great_Wall_of_Gorgan

The confusion of the Sassanid imperial wall with the mystical wall erected by the Macedonian King and Iranian Emperor Alexander the Great was overwhelming in the Islamic literature and art; however, this fact does not change in anything the functionality of the spiritual wall, which was erected in order to obstruct the Zionist scheme and to prevent the Kassite Babylonian polytheistic priests from achieving the targets of the secret plan that started with their conversion to Judaism, the formation of the class of the Prusim/Pharisees priests, and the elaboration of the paradoxical (as per the Ancient Hebrew religion's criteria) books of Judaism (Talmud, Mishnah, etc.).

X. Jews, Fake Jews, Alexander the Great, the Seleucid Dynasty, and Flavius Josephus

At this point, I have to make it clear that one must never confuse the sacrilegious priesthood with the impious nation; the Kassite Babylonian polytheists, who impersonated the Jewish priests and carried out an extensive amalgamation -and therefore corruption- project due to intermarriages between the exiled Jews and the Gutti and Kassite residents in 6th c. BCE Babylonia, were the evil ruling class that consciously implemented an eschatological plan to desecrate the Mankind and in the process destroy the Earth; the hijacked and corrupted nation was a mere tool in the priesthood's hands.

As they intended to turn selected individuals from other nations into impious humans and corrupt beings, they ordered the mass conversion of the Kassite Babylonians to Judaism and they undertook the establishment of a network of small communities made up by amalgamated Babylonian Jews (i.e. fake Jews). After the formation of regular contact with their nucleus that had remained in the ancestral land (in Central Asia), the Kassite Babylonian Zionist priesthood started customarily dispatching numerous representatives (disguised as merchants) to faraway locations (Anatolia, Black Sea coastlands, Carthage, Western Mediterranean, etc.). The leading

role played by the Aramaeans in the network of commercial roads within and beyond the Achaemenid Iran facilitated this process, because Aramaic, which has linguistic affinities with Babylonian and Ancient Hebrew, had already become a lingua franca from Western Anatolia to India to Central Asia.

Within the vast Achaemenid Empire and, thanks to the emergence of the trade routes between China, India, East Africa, and the Mediterranean Sea, it became very easy and considerably safe for the amalgamated Babylonian 'Jews' to move across great distances. As many Jews had already relocated to different countries (notably to Egypt, but also in Media, as the Book of Tobit credibly informs us), the amalgamated Babylonian Jews were not easily accepted as genuine by the true Jews, and these developments generated divisions, strives, conflicts and killings.

Diverse sources document these quarrels that lasted for hundreds of years and can be attested within Jewish or Christian religious environments. A typical example is offered by the Book of Revelation, in which (chapter 3) the Early Christian Church of Philadelphia (modern city of Alaşehir, near Magnesia/Manisa, Western Turkey) is mentioned (3:9; New International Version/NIV) as it follows: "I will make those who are of the synagogue of Satan, who claim to be Jews though they are not, but are liars – I will make them come and fall down at your feet and acknowledge that I have loved you".



The Cave of the Apocalypse where John the Apostle, according to the Fathers of the Christian Church, wrote the Book of the Revelation

The composition of the Talmud and the other 'sacred' books of the so-called Talmudic-Rabbinic Judaism had basically one target, namely to 'de-Hebraicize' and 'de-Semitize' (and therefore Zionize) the religion of the genuine Jews, i.e. to totally eliminate the Semitic, Ancient Hebrew, monotheist nature of their religion and to greatly minimize the value and the validity of the Mosaic Law among them.

Subsequently, the original Biblical spirituality, faith, and religion were indeed replaced by an endless talk about them; this was indeed a drastic and most calamitous change of religion, because the religious event itself lost its spiritual importance in the minds and the hearts of the believers, as it was supplanted by the rational, explanatory talk about it.



Representation of the "magnificent Persian-style villa" in Nehardea (Central Mesopotamia, then part of the Sassanid Empire of Iran) where the leading Talmudist and exilarch Rav Huna (216-297 CE) of the Pumbedita Talmudic Academy used to receive "the elders of the community", teach Halakha, Aggadah, etc., and write further parts of the Babylonian Talmud (Talmud Bavli). Only in the first half of the 4th c., during the days of Abba ben Joseph bar Hama (known as Rava), the Talmudic Academy was transferred to Mahoze, as it was the Jewish Babylonian Aramaic name of Tesifun/Ctesiphon (today's Al Mada'in), the second Sassanid imperial capital. From the Diaspora Museum (formerly known as Beit Hatfutsot; **בית התפוצות**) in Tel Aviv. About:

<https://en.wikipedia.org/wiki/Nehardea>

<https://en.wikipedia.org/wiki/Pumbedita>

https://en.wikipedia.org/wiki/Pumbedita_Academy

https://en.wikipedia.org/wiki/Talmudic_academies_in_Babylonia

https://en.wikipedia.org/wiki/Rav_Huna

[https://en.wikipedia.org/wiki/Rava_\(amora\)](https://en.wikipedia.org/wiki/Rava_(amora))

<https://en.wikipedia.org/wiki/Al-Mada%27in>

<https://en.wikipedia.org/wiki/Exilarch>

https://en.wikipedia.org/wiki/ANU_-_Museum_of_the_Jewish_People

In this manner, due to their ethnic amalgamation with the Kassite Babylonian Zionists and following their religious alteration, the Jews turned out to be real 'Goyim' (Gentiles). For this reason, from that period (late Achaemenid and early

Seleucid times), the Zionist Jews and their priesthood started an enormous effort in order to establish, propagate, and convince the other nations about the supposedly great, dramatic differentiation between them (self-styled as the 'Chosen People') and all the rest (goyim). It goes without saying that the supposed differentiation involved tons of arrogance, self-praise, and absurdity about those fake Jews' supposed 'superiority'.

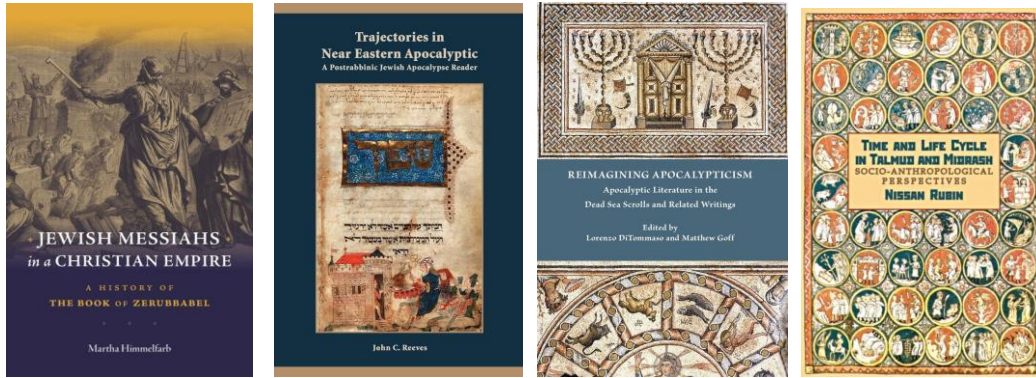
The effort was entirely nonsensical and spiritually irrelevant; when the true Mosaic Law and the monotheist faith in Elohim prevailed among the Ancient Hebrews, they rightfully boasted about their acts, deeds and cult that made them different from the other nations. When post-exilic Jews lost their ethnic and religious identity, integrity, piety and purity, their supposed difference from the other nations was an outrageous lie and an evident expression of vicious hatred of the others. About: <https://en.wikipedia.org/wiki/Goy>

That is why Flavius Josephus had to expand on the hypothetical (?) meeting between Alexander the Great and the (post-exilic Kassite Babylonian Zionist Jewish) high priest in Jerusalem; writing after a long period of clashes, uprising, rivalry and enmity between the Seleucids and the Maccabees, the Roman-Jewish military leader, renegade and historian was a consummate Zionist. By presenting Alexander the Great as expressing respect to the Zionist Pharisee, who was in charge of the edifice founded by Zerubbabel (זְרֻבָבֶל) at the end of the 6th c. BCE, Josephus attempted to discredit the illustrious Seleucid imperial tradition and the staunch Seleucid Anti-Zionism, which in reality was a form of esteem and approbation of the Assyrian and Hebrew Biblical monotheism. About:

<https://en.wikipedia.org/wiki/Jaddua>
https://en.wikipedia.org/wiki/Alexander_the_Great_in_legend#Jewish_legends
https://en.wikipedia.org/wiki/Second_Temple
<https://en.wikipedia.org/wiki/Zerubbabel>
<https://en.wikipedia.org/wiki/Josephus>
https://en.wikipedia.org/wiki/Antiquities_of_the_Jews



Zerubbabel rebuilds the temple; from 15th c. manuscript miniature of the *Secreta secretorum* (ff. 1-43)



It is interesting that the person of Zerubbabel gave birth to a 7th c. CE Rabbinical Apocalyptic literature of extreme anti-Christian and anti-Constantinopolitan rage. In the Book of Zerubbabel (ספר זרובבל/Sefer Zerubavel; also known as Apocalypse of Zerubbabel), Virgin Mary is explicitly insulted, the Christian Church slandered, and Emperor Heraclius is presented (by means of the anagram 'Armilus') as the true precursor of the Talmudic Antichrist. In this regard, Heraclius' prophecy about the return of the Eastern Romans to Syria at the End of Time, as it is preserved in Tabari's History, becomes highly meaningful. As you can easily understand in the light of the above mentioned, Armilus is associated with Gog by the author of the Sefer Zerubavel! About:
https://en.wikipedia.org/wiki/Apocalypse_of_Zerubbabel
<https://pages.charlotte.edu/john-reeves/research-projects/trajectories-in-near-eastern-apocalyptic/sefer-zerubbabel/> and <https://en.wikipedia.org/wiki/Armilus>

All the same, the author of the Jewish Antiquities (Ιουδαϊκὴ ἀρχαιολογία) needed apparently to portray (in the 11th book) the outstanding Anti-Zionist emperor as respectful of the anti-Hebrew and anti-Biblical cleric. This need may have been due to the early diffusion of mythological-eschatological narratives and oral traditions about the grand opus of Alexander the Great (namely the Alexander Romance). Many modern scholars and researchers date the earliest existing manuscripts back to the 3rd c. CE, but this date appears to be very late. The earliest traditions must go back to the early Seleucid times; these eschatological traditions must have made of Seleucid Antioch a most loathed capital for the Zionist Pharisees and the Kassite Babylonian Jewish converts. Contrary to what most historians believe, the rivalry was not religious, ethnic, cultural or imperial of nature; it was eschatological.

In addition, Josephus tried to depict Alexander the Great as the authenticator (or validator) of the Jewish Talmudic tradition; by stating that the respect was not personal but due to Jaddua's tradition, heritage and religion, Josephus' Alexander, as an ahistorical construct, gives substantive credit to 4th c. BCE Judaism, by offering to the distorted religion's clerics an antiquity and an authenticity that were not theirs.

XI. Jews, Fake Jews, Pharisees, Sadducees, Essenes, and the Romans

The Romans proved to be fools by thinking that the conquest of Jerusalem and the destruction of the kingdom of Judah would solve the problem; actually, the 'problem' was not the existence of the Jews in the Roman Empire, but the iniquitous presence of the Kassite Babylonian converts among the Jews. Without taking into account the increasing number of intermarriages between Jews and fake Jews (Guti-Kassite-Gog) and without uprooting the Talmudic Zionist priesthood of Pharisees, no one could

put an end to all the troubles caused by that secret society. Unfortunately, only Jesus was shrewd enough and able to denounce the Pharisees in public; in parallel, he rejected any attitude similar that of the Sicarii (Zealots).

These facts fully demonstrate what happened at the time; the acts of the Sicarii triggered the Roman conquest and destruction of Jerusalem. Then, Jesus' stance reveals that the Talmudic Zionist Pharisees had always the tendency to aptly utilize terrorists for their benefit; this mentality is inherent to them. One can be sure that by all means there was no parallel between Nebuchadnezzar's conquest (587 BCE) and Titus' invasion (70 CE) of Judah and Jerusalem. Important manuscripts, valuable books, and numerous cult items must have been taken out of the besieged city and transported to safe locations either within the Roman Empire or in Parthian Mesopotamia where the bulk of the fake Jews and the Kassite Babylonian Talmudic rabbis lived in peace and prospered.



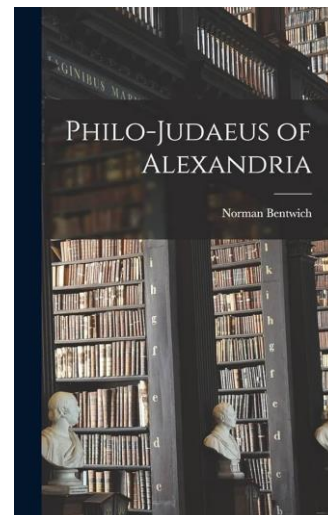
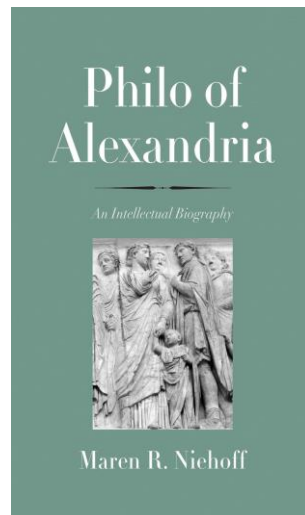
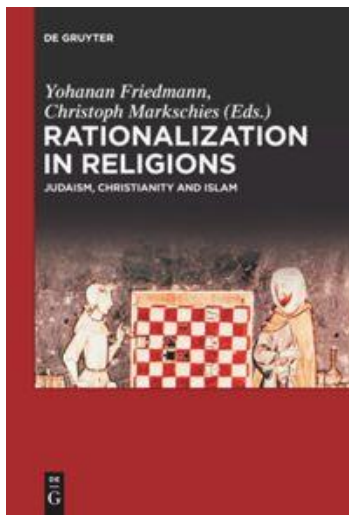
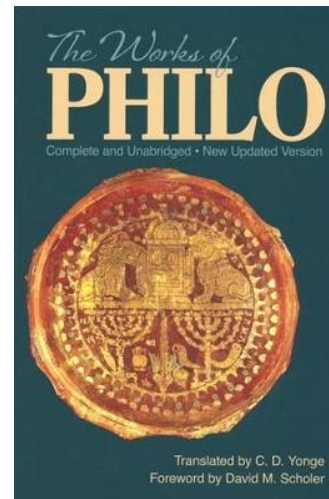
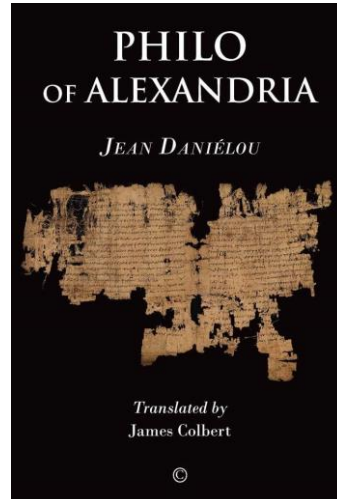
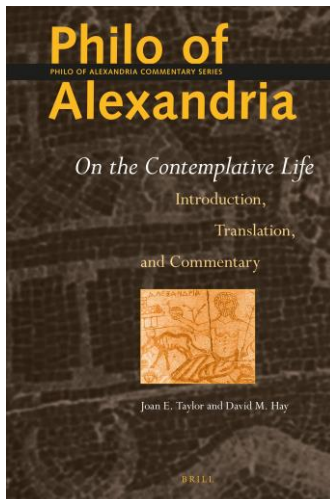
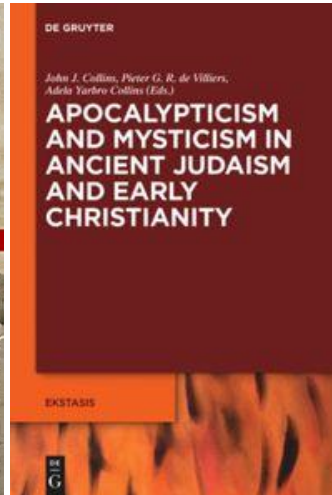
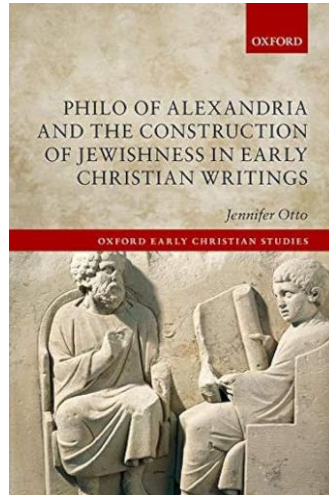
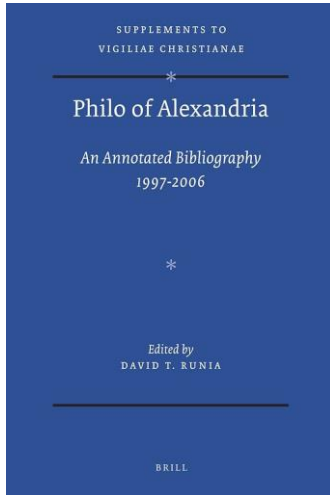
Left: the so-called 'Tower of Babel stele', excavated by the German Assyriologist Robert Koldewey in 1911, shows Nebuchadnezzar standing in front of a miniature of the great zikkurat Etemenanki of Babylon. Right: fired mudbrick bearing cuneiform inscription with the name and titles of Nebuchadnezzar, king of Babylon

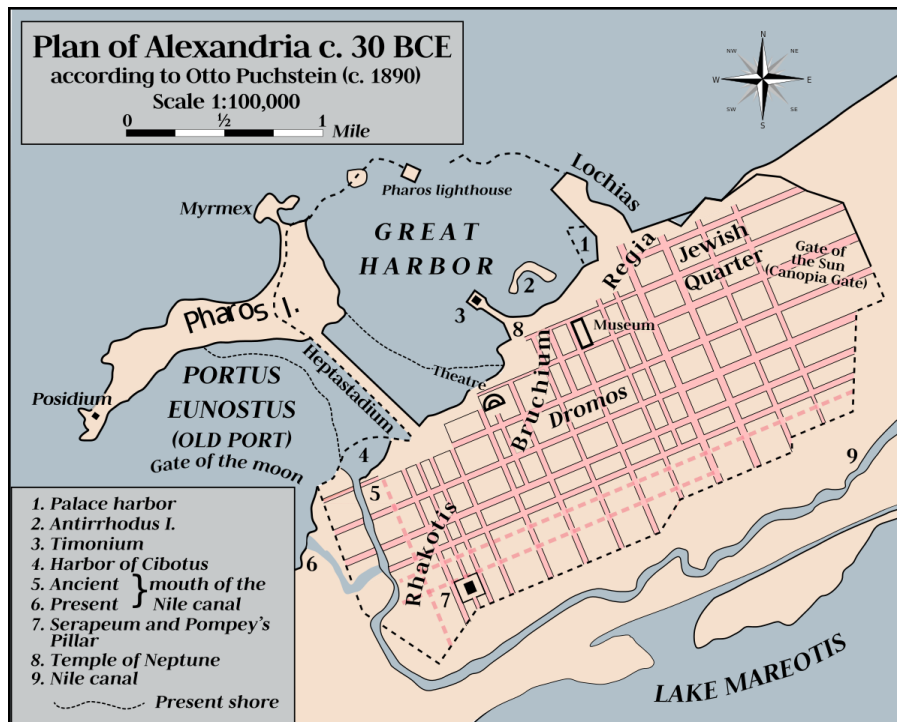


Titus (Titus Caesar Vespasianus; reigned 79-81 CE); Titus' destruction of Jerusalem was commemorated in Rome, and the booty was depicted in reliefs on the Arch of Titus.

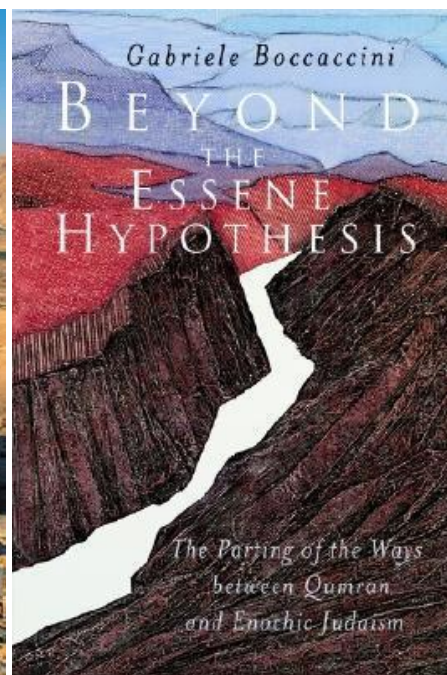
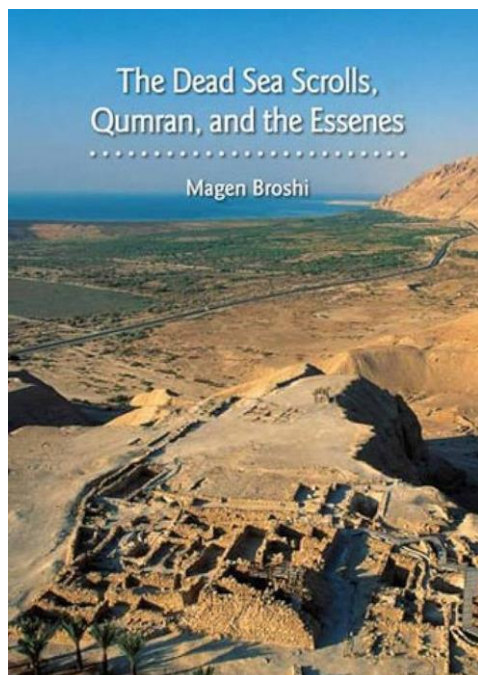
As a matter of fact, the Roman military action played into the Pharisees' game. The generalization of the anti-Jewish oppression throughout the Roman Empire put an end to the cosmopolitan Jews and the Sadducee priesthood that was the only real rival of the Pharisees, the repository of the Ancient Hebrew spiritual, religious and cultural tradition, and the major institution representing the clean, non-Zionist, Jews.

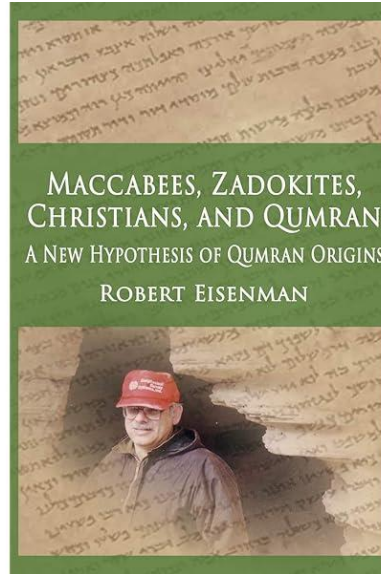
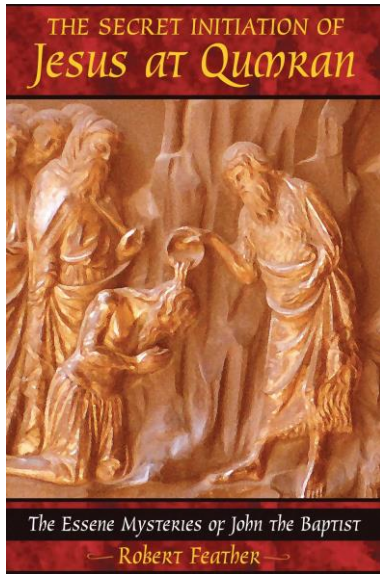
A major spiritual and intellectual figure of the Sadducees was Philo of Alexandria (20 BCE - 50 CE; known as Yedidiyah ha-Alexandri in Hebrew); his teachings, doctrine and worldview stood at the very antipodes of those of the Zionist Pharisees, going rather in the same direction as the concepts, tenets, and deeds of several Gnostic mystics, and of all those who could be then described as spiritual ancestors of Modern Freemasonry.





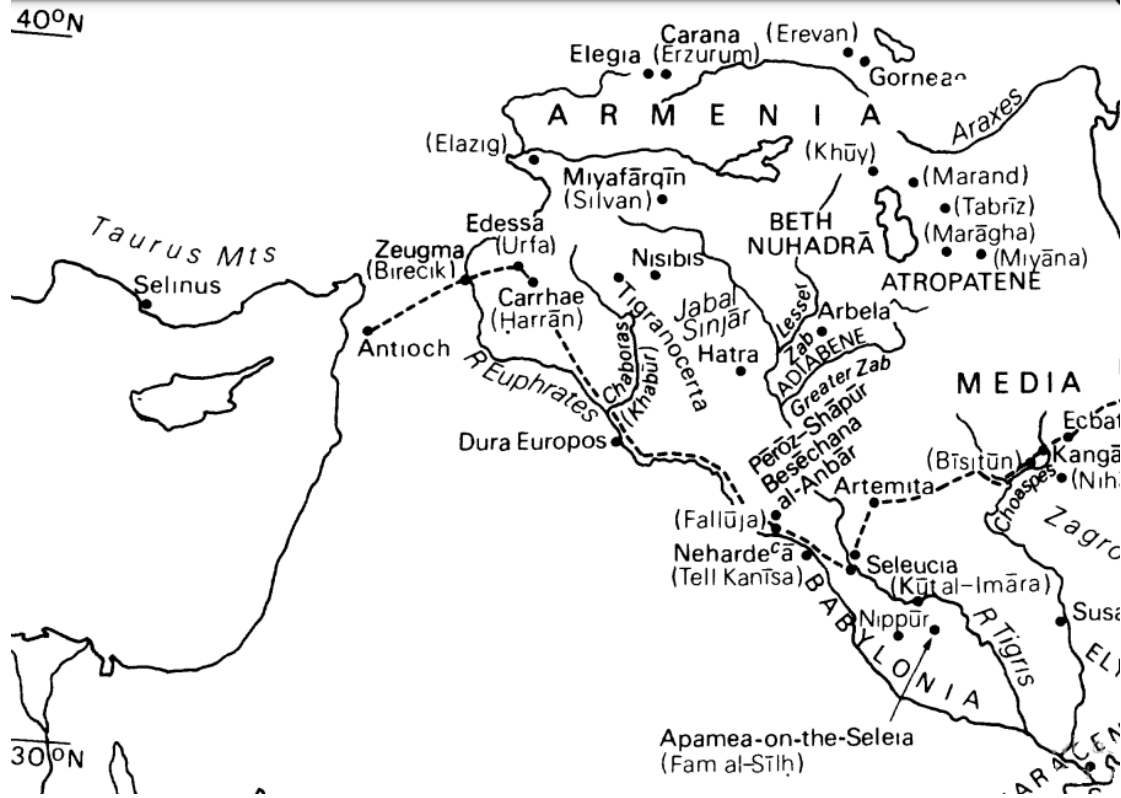
Another catastrophic consequence of the Roman military action was the extinction of the Essenes, a sect of repentant Jews, who apparently understood much of what had been done to their hapless ancestors when they were exiled in Babylonia. For this very reason, rituals of purification were incessantly performed among them; the Essenes (Ϯⲓⲛⲓⲙ; Isiyim) concluded that it was crucial and vital for all Jews to perform purification rituals and to thus break with the unclean amalgamation, counterfeit spirituality, and blasphemous tradition that had appeared among their ancestors at the time of the Babylonian exile. As one could easily expect, the Zionist rage and hatred of the Essenes was always unrestrainable; it so remains today. Example: <https://www.jpost.com/israel/stringent-religious-purification-proved-lethal>



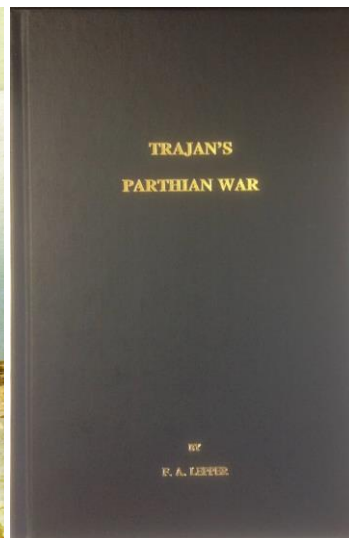
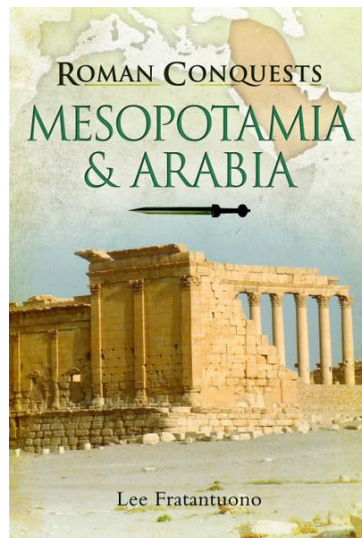
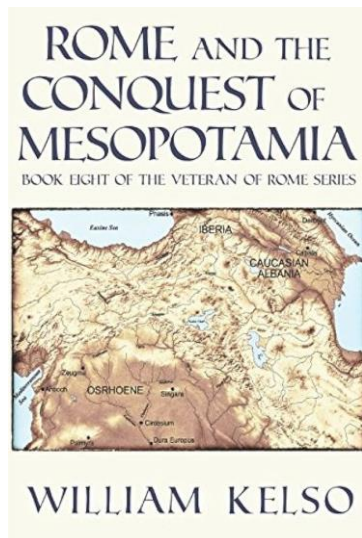


Consequently, to eliminate the real problem, a Roman Emperor would have to invade Mesopotamia where the Babylonian Talmud was being composed. This military target was achieved by Trajan (113-116 CE), but apparently this great ruler (who also fought against the 'Jews') did not have a clue about the long-term threat originating from that seemingly small and powerless college of Zionist priests.

In fact, the destruction of Jerusalem (70 CE) by the Romans, which is absolutely unrelated to the eschatological prophecy uttered by Jesus and recorded in the Gospels, helped both, the Zionist Pharisee priests to completely prevail among the Jews and the Kassite Babylonian converts to further infiltrate into the remaining clean communities of the Jewish Diaspora.



More: <https://www.parthava.org/2023/04/23/roman-parthian-wars/>



This means that, until the emergence of Roman Christianity and the rise of Islam, the bulk of the Zionist fake Jewish priests were active mainly in Asia, revolving around the Silk Road, and interacting with various elites in Iran, Mesopotamia, and Central Asia; however, they were never able to substantially advance their scheme. In other words, like the predecessors of the Freemasons and the Jesuits, the forerunners of the Zionists were located in the Orient – or, if you prefer, in the East.

XII. Gog, Khazars, and Ashkenazi Zionism

During the successive Turanian migrations and invasions of Europe, which occurred throughout the Late Antiquity (539 BCE - 622 CE), we notice the beginning of what can be described as the major Zionist leap to the West; after the dissolution of the First Turkic Khaganate, the unclean tribes (already known as Gog and Magog among the then Christians) intermingled with the Khazars, entering into mixed marriages and becoming integral part of the nomad nation. This development enabled them to improve their position in Mesopotamia, namely the central province of the Islamic Caliphate (where they had lived for thousands of years), to impact the developments in the Islamic World, to infiltrate the Eastern Roman Empire, and to present themselves as potential allies of various rulers. About:

<https://en.wikipedia.org/wiki/Khazars>

https://en.wikipedia.org/wiki/First_Turkic_Khaganate

https://en.wikipedia.org/wiki/Khazar_Correspondence

https://en.wikipedia.org/wiki/List_of_Khazar_rulers

The narrative about the Khazar conversion to Islam (around 800 CE) reflects only the resolute intention of the old Guti-Kassite Babylonian Zionist priesthood to usher their unclean populations and communities to the next stage of eschatological scheme and to start moving to the west, settle in Europe, and further intermingle with the remaining clean Jews. It is therefore not strange that the ethnonym 'Ashkenazim' was given to the descendants of the Khazars; in Hebrew, it means 'Scythian'. The Gog had already been associated to 'Scythians' in many sources, and the same occurred in the case of the Khazars.

Following this brief presentation, one understands clearly that when we, today, make the distinction between Ashkenazim Khazarians and Sephardic Jews, we

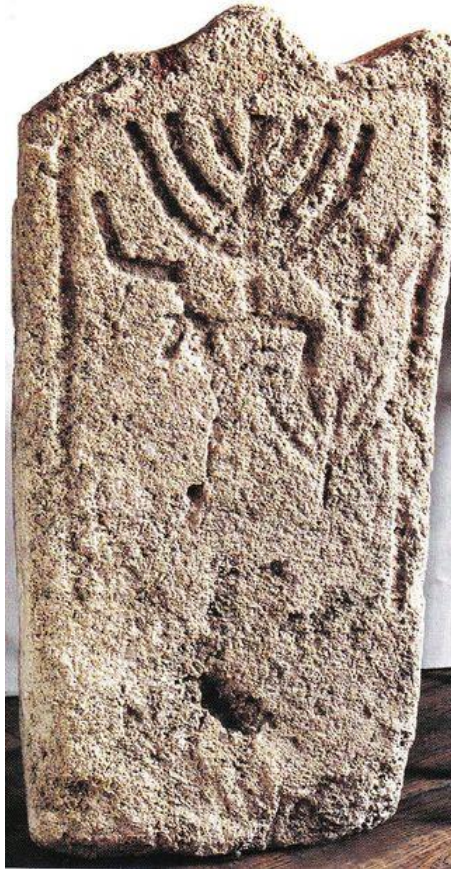
rather approach the topic in an apparently conventional manner. In reality, the forefathers of the Ashkenazim, namely the Guti-Kassite Babylonian priests, had already implemented a vast amalgamation plan, arranging intermarriages of the exiled Jews in Babylonia with their unclean tribes that had settled there one millennium earlier; the plan was carried out incessantly ever since.



Western Turkic Khaganate (603-742 CE) and Eastern Turkic Khaganate (603-645 CE) as they emanated from the First Turkic Khaganate (552-603 CE)



The plan for contamination and desecration of the Jews and the extraordinary attachment to the 'Promised Land', Jerusalem and Zion are eschatologically crucial because, contrarily to all other nations, the Guti were not the descendants of Ut Napishtim / Noah. By impersonating the Jews (and therefore the 'Chosen People'), the Zionists intend to occupy Palestine (that they called 'Israel', not 'Judah') and the wider Middle East (which is now called 'Greater Israel') in order to oppose the prophesied return of the Assyrians and the ten lost tribes of Israel. As per the directives of their eschatological plans, they have nowhere else to go.



Khazar-Ashkenazi monument with representation of the menorah, unearthed in Sarkel, a fortress built (ca. 830-840 CE) with the help of the Eastern Romans on the left bank of the lower Don River in today's Rostov Oblast, Russia. About:
<http://www.hagahan-lib.ru/library/hazariya-v-krosskulturnom-prostranstve-istoricheskaya-geografiya-krepostnaya-arhitektura-vibor-veri25.html>
<http://www.khazaria.com/sarkel.html>
<https://ru.wikipedia.org/wiki/Саркел>
<https://en.wikipedia.org/wiki/Sarkel>
<https://www.dasanderemittelalter.net/news/a-jewish-empire/>
[https://en.wikipedia.org/wiki/Bulan_\(Khazar\)](https://en.wikipedia.org/wiki/Bulan_(Khazar))

The clash between the three secret societies (Jesuits, Freemasons and Zionists) is not a confrontation of interests, but a conflict among three eschatological strategies (or schemes); it takes the form of covert war between the unclean nations (namely Gog and Magog, controlled by the Zionists), and the descendants of the Assyrians and the ten lost tribes of Israel, who are fooled and subdued by the Freemasons and the

Jesuits. The modalities of the conflict involve also reciprocal infiltration among these organizations, splits of the three secret societies, and superposition of agendas.

However, the essence of the confrontation is not only about the outcome of the end times; it is also the reflection of ages-old disputes that shaped World History. In fact, everything that happens today and more particularly the plans that are being now worked out, all are parameterized to events that took place in Mesopotamia and Egypt before 5000 years; for this reason, the slightest details of the past can matter greatly. For this reason, the overwhelming focus on, and the fallacious propaganda about, the so-called Greco-Roman world and the Judeo-Christian civilization, function merely as the smokescreen, preventing average people to understand the true origin of the conflict. In this regard, the diverse surprises comprised in the Book of Daniel may only confirm first, the importance of Alexander's mystical deed, which was deliberately discredited as a 'myth' or even banned from our world, and second, the evocation of the Seleucid omen. That is why the 'burden of Damascus' will surely remain unfathomable for today's fake Jews, as long as Syria is not in the right hands.

In a forthcoming article, I will reveal how important the Seleucid heritage will prove to be in the forthcoming, inevitable termination of the present world order and of the postdiluvian life that the true humans were forced to implacably experience due to their earlier inexcusable sins.