

NOVUS BELLUM



THE TRIAL OF NINE

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Prologue

In the Year of Our Lord, 1119, was raised up the Order of the Poor FellowSoldiers of Christ and of the Temple of Solomon commonly known as Templars. As the legend goes:

Nine poor Knights made their stay in the ruins of King Solomon's Temple, beneath which they made their way for nine long years through nine dark caverns, wielding nine bright swords to slay nine fire demons guarding nine deep waters. Undergoing nine pure baptisms and enduring nine perfect trials, they learned nine great secrets and discovered nine priceless treasures.

It is said that the Templars were commissioned Christmas Day by none other than Saint John the Evangelist himself. He it was also who led Grandmaster, Hughue De Payens beneath the TemplumDOMINI to the Cave of Souls where he gave him the Ring of Zerubbabel and showed him the Doors of the Underworld, telling him what his Order must do. For the next nine years, on the first of every year, the brothers would gather in the Cave of Souls with the Grandmaster and St. John the Evangelist would open the door. Always, Saint John the Baptist would be awaiting on the other side. And an Archangel would then descend in their presence presenting one of the brothers with a sword, choosing him to enter on the quest through the darkness where all Templars would face the Trial of Nine.



The Templen

After construction was completed on the Temple of YAHWEH, Solomon tasked Hiram to choose from among the builders, men prepared to protect what they had made. 70 in all were selected for service, and 9 were to lead them. These were: Aryiah, Daniel, Ovadiah, Hananel, Eliezer son of Yoseph, Eliezer son of Shmion, Carmiel, Argiah, and Sogiah. To the nine he gave strict charge to secure the

House and to see that none passed or repassed but such as were duly and truly prepared and had permission. Before leaving for Tyre, Hiram gave the Nine the secrets of the House (Remez Mishchan) and taught them to seek out their meaning in the Building itself and to guard the Sanctuary against any possible intrusion by idols, their servants, or unclean and evil things. "Though the king should bring them," he said. And so, the Templemen set about their duties initially receiving support from Solomon, who gave liberally unto their provision and upkeep, furnishing them throughout his life with weapons and armor, food and horses, so that their numbers increased to 350 men. And Solomon reiterated to the Templemen the words of Hiram to daily establish the House and secure it from all possible sacrilege, even by himself.

For 33 years the guardians of the sanctuary committed themselves to this duty. They built an outer wall surrounding the Temple courts and erected towers. They were highly trained and wholly devoted to the Torah and their secret obligation. But Solomon came to regret his early generosity to the guards when his presence at the Temple became problematic for them. With passing years, Solomon became more and more engrossed in sin, violations which continuously increased. At first the Templemen chastised their king merely for amassing large armies, massive wealth, and many wives. They commanded him that if he should desire to worship YAHWEH in the Temple, he must forgo such Torah violations and must return again with his own copy of the Torah as YAHWEH commanded that he write.

Solomon was enraged at their arrogance to order him about, but they reminded him they were merely following his own previous directives to refuse even him if he be in

sin. The king ordered his guards to kill the Templemen, but they were outnumbered and outmatched backing down and retreating. Solomon called the army to force his way into the Temple, yet he knew nothing of the Temple defenses and his soldiers were routed. Thrice more Solomon's army besieged the Temple fortress each time being driven back. Shamar, the Temple commander sent word to the king to repent his sinfulness and they would open the way to him; however, Solomon would not relent. Instead, he surrounded the Temple Mount and laid siege to the Sanctuary, intending to starve them out, but the way made under the mountain was shown to them by which supplies were brought in.

After three months, Solomon withdrew his armies and sulked in his palace. Listening to his pagan wives though, he could not repent but delved deeper into debauchery. If he could not worship YAHWEH in the Temple, he would seek other gods instead. Solomon turned to Ashera, Baal, Milcom, Molech, and Chemosh doing great evil in the land of Israel and leading the people to idolatry. For the remainder of his days, Solomon was at odds with the Temple...until the last year of his life anyway, when he finally relented, the fear of death overtaking him. He crawled on hands and knees dressed in sackcloth and ashes to the door of the Temple crying for repentance. An aged Shamar received Solomon's copy of the Torah and ushered him into the outer court. He crawled alone to the bronze pillar, Boaz, where he sat fasting and praying for nine days and nights. Finally, the high priest took Solomon by the right hand, raised him up, and allowed him to sacrifice. Solomon returned to his palace, wrote one last scroll, and died there.

In the aftermath of Solomon's death, Jeroboam rebelled, taking 10 tribes of Israel to the north, but Jeroboam learned little from his master, Hiram, and though he lived by the power of YAHWEH after being murdered, Jeroboam turned against YAH, making gods of gold.



On hearing this, Shamar sent out the call to all who feared YAHWEH to flee to Judah and the kingdom of Rehoboam, Solomon's son. From all Israel, the Levites came, leaving all their possessions behind, and bringing with them only those people zealous for the Torah and the worship of YAHWEH. But Rehoboam followed his father in his sins and was not welcome in Temple; He could not fight off the guard as Israel faced attack from Egypt. For Israel's sin all the gold of the Temple was taken and replaced with bronze. When Shishak, King of Egypt came, Shamar ordered his men to open the gates and give him the gold of all the Temple to the anger of Rehoboam, though this saved Israel. In the same way, the Temple acted toward Abijah, his son. The masses of Levites and faithful from the other tribes flocked to Judah and increased the strength of the Temple and their numbers to 3000 strong. The Guard was mostly Levite but also included priests and their tribesmen too. It wasn't till the reign of Asa that there was peace between the Temple and the royal house, a peace which extended through his reign and that of his son, Jehoshaphat.

During these days, the kings kept the Torah, strengthened the Temple, and sent the guard out to abolish idolatry in the land. By the end of Jehoshaphat's reign, the Templemen were a standing army of 10,000 men. They kept the faith and fought off any attempt to corrupt the House, but then came Jehoram, son of Jehoshaphat and his son Ahaziah

after him, who married into the pagan family of Ahab and began to corrupt Judah once more.

At long last, tired of the corruption in the kingship, the Templemen, under the prophet, Netanel, began to plot against their king and all the house of Ahab because their sin was coming too near the House of YAHWEH. Netanel reasoned that the Temple Guard should not be needed to fend off attack after attack from idolaters but only to prevent their entry. And yet evil was growing so strong in Judah that the job of the Guard was becoming impossible. Elisha therefore sent Netanel to anoint Jehu, King of Israel and sent him and his army against Ahab's house and Ahaziaiah. When he had slain them, Ahaziah's mother, in madness began to kill off the last of his kin. But Ahaziah's sister stole away his infant son to the protection of the Temple where he was raised six years by the Levites in the ways of YAH. In the seventh year of Joash's life, Jehoiada, the high priest, commanded Netanel to lead his men out to forcibly coronate Joash by the Boaz pillar which they did, and when Athaliah, Joash's pagan grandmother cried against it, the Guard dragged her by the hair to the gates of the Temple and at Joash's command, cut her in two. Then the guard marched into the palace to sit Joash on the throne.

The Temple Guard became his defenders for 40 years, his counselors, and the teachers of his children in the ways of the Temple. Many of the princes joined the Temple Guard in later years as well. Joash did much to defend the faith in Judah and to repair the Temple from the wares of time. However, for all his good deeds, he failed to remove the evil of the land; He was murdered at 47 years of age. The integration of the Temple Guard and the royal family proved well in preventing dissent in succession of the

crown to Joash's eldest son, Amaziah who did rightly as king like his father, but like his father tolerated the evil in the land. Because of the Templemen's tutelage in youth, he grew to worship YHWH, but he failed to trust YHWH in matters of rule, attacking Israel without inquiring of YAH and he failed and died. But through the reigns of his son Azariah and grandson Jotham, the Temple prospered, teaching them and their children to fear and worship YHWH.

The Guardsmen had fought with Amaziah in his war with Israel and were then greatly diminished in their numbers when they lost the fight. They were stretched too thin to serve so many functions in the land. Under Azariah they withdrew from the palace to only serve the Temple, but still they were not enough to do their duty, and their numbers were already corrupted. Knowing he would be king after his father's death, Ahaz began plotting the overthrow of the Temple Guard. He had been taught by his grandmother, Jerusha, to be a god-worshiper, and she it was who taught him to despise the holiness of the Temple of YHWH . She taught him how the Templemen had conspired against his ancestors to bar them from the Temple, but she had begun to have her own men infiltrate the House, so that by the time Ahaz was 20, the Guard was nearly all made of king's men. On the day which was to be his coronation, Ahaz attempted to enter the Temple and was thwarted by the commander of the Guard, Avihu, demanding he swear fealty to YHWH alone. When the king swore to serve all the gods equally, the commander forbade him entry. But the king, knowing who were his, called to the Guard to cut their commander down and to open the gate. The king's men slew Avihu and his loyal Guards and ushered the king into the House, where he demanded to be allowed to

sacrifice. Avika, then high priest, refused him and was cut down at the altar aswell. Uriaah, the traitor, stood up and offered the king his wish and becoming himself high priest. Through this treasonous priest, the king corrupted the Temple, its rites, its sacrifices, and its articles. And in all Judah, he increased heathen worship tenfold. Finally, he shut the doors of the Temple to everyone and chained the gates, trying to drive the people into god-worship. Little did he know however, that the Templemen were not as destroyed as he thought. All who were serving the day of the coronation died by the hand of the traitors, but those away that day disappeared deciding to dwell in secret in the king's presence awaiting a time to strike.

Gedaliah, who was the new Temple commander, orchestrated the death of every Temple priest who served Ahaz and who had poisoned the Sanctuary. As soon as the doors were shut, the Templemen struck, and their slaughter went unnoticed. Gedaliah himself slew, Uriaah the high priest, by casting him from the highest point of the Temple, his body being devoured by the ravens in the Kidron valley.

Gedaliah anointed Zechariah as high priest and arranged for his daughter to be favored by the king. Ahaz married the daughter of Abijah, and Hezekiah was born to them. As the boy grew, he was taught by his mother in the ways of YHWH, and he was brought in secret to the Temple where his grandfather, taught him the Torah, and what YAH required of a king.

Hezekiah was 25 years old when the Temple Guard had Ahaz slain inside the temple of Molech, to whom he had sacrificed his own firstborn son in the fire. On being crowned king of Judah by the Boaz pillar, Hezekiah ordered the Temple cleansed, the idols of Israel destroyed, and all

the heathen temples burned. Then, by the Templemen, Hezekiah restored the worship of YHWH and demolished all evil in the land. They killed every priest of the gods. And then the Guard disappeared. Never again under Solomon's Temple would they openly show themselves, lest their numbers be corrupted once more, but they were ever in the shadows being watchful and working for the guardianship of the Sanctuary.

Ordinary guards prevented the day-to-day corruption of the courts, but these were always Levites, never Templemen. As successful as Hezekiah was in ridding the country of corruption, he could not see it growing in the heart of his own son, Manasseh, who grew into a god-worshiper and desperately wicked despot, undoing all the restorations of his father. So, the Temple master orchestrated for his overthrow by the king of Babylon, who brought him away in chains. Yet there in slavery, Manasseh repented his rebellion against YHWH and resolved to restore true worship to Judah. YHWH gave the man mercy, and with the help of the Guard, he began to undo all the damage he had done in bringing pagan gods on his people. Sadly, however, it was, too late, and the people did not repent. When Manasseh was taken by plague, Amon, his son, was crowned but became as his father had been before repentance. Therefore, the Guard provoked Amon's officials to assassinate him, and then stirred up the people to kill the assassins, so Josiah, was crowned king at the base of the pillar, Boaz.

Josiah became the last righteous king of Judah, destroying idolatry, repairing the Temple, setting all to rights, and slaughtering the heathen priests, but in pride, Josiah went to a war not meant for him and died in the battle. The Templemen could do nothing then to save Judah or the

sanctuary, for Josiah's son, Jehoahaz was evil beyond reckoning. Therefore, the Guard provoked Egypt to depose him. His son Jehoakim too was idolatrous and the Templemen conspired with Babylon against him, as they did likewise with his son Jehoichin and grandson Zedekiah, resolving rather to see the destruction of the Temple than its corruption. The Templemen went away with Judah into captivity in Babylon but took it upon themselves to impose "fence laws" around the Torah to stop the people from betraying the Law of YHWH ever again. Sadly, however this was a mistake by the Guard because the Torah commanded no extra rules be added. These new rules grew to become considered equal to Torah, but for the time in exile the Templemen otherwise protected the people and aided them in keeping the faith.



The Guard of Zerubbabel's Temple

At the destruction of the Temple, the Guard snuck the Ark of the Covenant out of Jerusalem by secret ways, taking it through tunnels under the city into the mountains where a place had been prepared for it. Jeremiah, the prophet, showed the way but made them hold it secret from the world for all time till the Messiah should establish the Kingdom of Heaven. In Babylon the Templemen carried on with their practice, making their children and their children's children to know the secrets of the Temple, preparing for the day when the return would be made possible by the hand of YHWH. When the time came, the Guard joined with the many who journeyed to Jerusalem. Zerubbabel, descendent of King David, was established as governor under the Persian king, and the worship of YHWH was reestablished in the land once more, though facing much opposition from the inhabitants of the land.

Under Ezra, the prophet, and high priest, the craftsmen began to build the Temple once more, and with the guidance of Nehemiah, the prophet, the city and its surrounding walls were reconstructed, every Builder and Mason forced to bear the sword and the hammer while he worked. The new Temple, not as glorious as the first, was consecrated, and the Guardians who were Carpenters, Smiths, and Masons came forward to take up their station again to defend the Sanctuary from all possible defilement. With the exception of one brief example of infidelity, the returning Jews did not follow after the evil ways of their ancestors who served other gods. Ezra discovered many Jews had married pagan wives and had children by them, and he was outraged knowing full well what idolatry that

very act had led to before and the national destruction that resulted. The prophet forced them all to divorce and kept that from happening again. His only error was to further the fence laws the Guard had created which kept the people in the moment mostly true to YHWH, yet overtime took on an authority all their own and one to rival all the Law itself.

Melchizedek appeared to both Ezra and Nehemiah at this time to show them the Ark of the Covenant but warned them not to bring it to the Temple for it would not be restored till Messiah comes. They were to Guard the way, however. He forewarned them of the rise of Hellenism and of the Roman scourge that would oppress them in years to come and then he departed. The prophets did their utmost to make ready for such a rise in paganism, and to prepare them for that eventuality. By and large, they were ready when Alexander the Great came, teaching Greek philosophy, culture, and life, but they feared him not for he did not seek to suppress the worship of YHWH or to corrupt HIS temple.

His regional successor did, however, Antiochus Epiphanies. He came with an army and overthrew the Guard, nearly wiping them out entirely. He set up an idol of Zeus in the Holy of holies and sacrificed a pig on the altar. He killed all the priests who would not compromise or flee, and then he began to set up idols and altars in all the towns of Israel, but the priest Mattathias, himself of the Guard and last surviving member, slew the Hellenic idolater on his own altar, along with the first Jew to try to worship the idol. He called all who would be true to YHWH to follow him and escaped to the hill country with his sons.

Mattathias reinstated the Guard through his sons, teaching them all the secrets of the Practice and appointing

his eldest, Judas 'Maccabeus' as commander. The Templemen fought off the Greeks from Jerusalem, cleansed the Temple, and rededicated it to the worship of YHWH. Then they restored the wall around the Temple and set the Watch.

The Guard warred with the Greeks and with the Romans after them but found it hardest to thwart the corruption coming from the fence laws they themselves had made long ago which were gradually replacing the Torah. In time, these became known as Oral Torah, and were backdated to Moses.

Nearly 30 subsets had arisen in Judaism by the time of Christ's appearing, all with differing ideas of Torah and oral torah, the Temple and the Messiah. Judaism, by this point, had even begun to erase the NAME of YHWH from HIS own Faith, because they thought it was too sacred for man to speak. Seeing the trend taking place, the commander of the Guard, Raphael, nearly 70 years before Christ, began creating a secret subset of the Guard to defend the Order against itself if necessary, should the "fencing" corrupt the Protectors against the faith...which is exactly what happened.

By the time of Christ, the Pharisees ran the synagogues following oral Torah and teaching it as if it were Torah itself. The priests had grown power-hungry under Roman rule, and we're routinely extorting the people. They were denying the words of the prophets and deceiving the people. Fearing these Jews would try to thwart prophecy for the sake of their own ideas, the then commander of the secret Guard, Jacob, ordered his men to be watchful for the coming Messiah, lest He be destroyed before His time. When magicians appeared in Jerusalem looking for the Jewish Messiah, the stars having shown them that He had

been born, Jacob was very wary. When the Archangel, Gabriel told him to go to Bethlehem and escort a young boy to Egypt, Jacob obeyed, though he did not understand. When word of the child massacre in Bethlehem reached his ears, he believed this boy was the Messiah.

Jacob set the secret Guard to protecting this child all his life. In his adulthood too they defended him and learned from him. When they heard in his teachings, the secrets of the Temple known only to the CREATOR and the Guard, they knew beyond all doubt that He was the Messiah. From then on they followed Him and protected him exclusively, since he had foretold of the destruction of the Temple. But they could not foresee the betrayal that would accrue from within His own discipleship. While the Guard was watching the Jewish leadership for acts against Him, he was betrayed in the night and crucified before they could do anything about it. Only when they bore witness to Him risen to life again did they realize what their purpose would be, to defend His message and His disciples.

Some 70 years after the birth of the Messiah, the Romans destroyed the Temple, though the Guard fought hard to prevent it. The secret Guard, however had already fled the city with the Nazarene sect, but they returned during the siege by way of their tunnels under the city to save as many worthy people as possible from the impending slaughter. From then on the Templemen blended into the world becoming general Protectors, resolving to defend the Christian faith against pagans, the Jewish people against Christians, and the Way of the Law against the power of the Church. Never did the Templemen reveal themselves as anything other than good strong Christians of their particular day and location, but always they upheld the Old Ways and observed the Torah surreptitiously, passing on

from one generation to the next the Temple knowledge. They were instrumental in church appointments as well as that of kingdom positions. They brought down corrupt churchmen and statesmen and did all they were able to stave off corruption in the “house of the Lord”, while whispering of the parts our faith was missing and of those pieces which did not belong. The Waldensians were an example of an early success, and the Cathars an example of an early failure. All in all, they did their level best to bring the true faith back to life and to make all things ready for the Messiah’s return and the rebuilding of the Temple once again.

The Temple Guard in the Dark Ages

There were always Templen in the Levant long before the crusades, protecting Christians and Jews and trying to further the truth. At different times they were disguised as various types of Christian or at other times types of Muslim depending on who held the power in the land and when and how imbedded they were in the hierarchy. It was not until the arrival of the so-called “Christian” armies in 1099, however that they saw their chance to restore the ancient Order once more.

While the Guard defended Jews and Muslims by smuggling them out of Jerusalem during the attack, the commander of the Guard stood watch over the assault to see the behavior of the “Christians”. While a good many were murderers and butchers, a few good Crossmen stood out, and Peter Gaudin, the commander of the Templen saw them in their chivalry.

In the aftermath of the battle to take Jerusalem, Peter called them all to himself and offered to draw them into the Guard, to teach them the Temple Way, and to confer on them the authority of the Ryders of Christ. Nine of the 13 agreed soon becoming the Order of the Poor FellowSoldiers of Christ and later also “of the Temple of Solomon.”

On the 24th day of December, 1119, these 9 Knights knelt at midnight in the Church of the Holy Sepulcher to take their vows, soon there after receiving the Temple Mount for headquarters. There, Peter Gaudin and his brother John began to instruct the new order in the secrets of the Temple Way, though how they came to this knowledge has grown into a legendary tale all its own, full of allegory and symbolism and is quite fantastic in and of itself.

When the Order was deposed by the pope and the king of France, in 1307 and suppressed by Church council in 1312, they passed into myth and legend of equal import but the Temple lived on in the secretive Order of the Burning Sword or the Firebrand...later to become the Order of the Fifth Gospel which passed the right of succession and the secrets from one generation to another awaiting the time for the MOST HIGH to restore all things.



The Trial of Nine

Though the story was likely metaphorical and possibly Midrashic, it was said that Saint John the Evangelist was the one to commission the Order of the Poor Fellow-Soldiers of Christ on Christmas Eve in 1119 in the Church of the Holy Sepulcher. In reality, this Saint John was likely Peter Gaudin himself, conferring the ancient rites on this new Knighthood.

As the tale is told, however, in the years leading up to 1119, Saint John, thought to be the ancient Melkizedek himself and quite likely as not, the blessed Enoch also, appeared to Hugh DePayane, Godfrey De Saint Omer, and the other seven noblemen impressing upon them the importance of a new Order to defend Christendom and especially the poor, defenseless travelers and journeymen. Four others were asked, but having business and family in Europe, could not remain in Outremer.

Through the inspiration of Saint John upon King Baldwin II of Jerusalem, the Poor Fellow-Soldiers of Christ were given the Temple Mount for headquarters where, for nine long years, they received instruction in the Temple Way. Saint John showed them the secret vault beneath the mountain, maps long hidden to “lands beyond the ocean,” and tools and techniques for building great structures.

When Saint John had revealed these things, he left the Templars with instructions for the Order’s function as well as a history of its activities since its founding at Solomon’s Temple. Saint John gave Hugh DePayane the Ring of Zerubbabel signifying that Heaven had chosen them, that Heaven would overturn royal thrones, shatter the power of foreign kingdoms, overthrow armies, and generally move

heaven and earth for the sake of the Order of the Temple and to avenge them so long as they kept HIS Way. The giving of the Ring of Zerubbabel was how the apostle was anointing the Templars to function as the signet ring of the Almighty Above, which is to say that Templar actions should be so holy that they shall be seen unquestioningly approved by the living Deity and that if their word was aligned with HIS Law, it would have in it all the authority and acknowledgment of Heaven.

Before departing the Temple, Saint John took Hugh down under the Templum DOMINI and into the Cave of Souls to



show him the Door of Onyx, the Gates of Death, which he said could not be opened by living man, required a divine hand, could only be opened once a year, and must be unlocked from both sides. Saint John warned the grandmaster to muster the Order before the door every year at Matins on the first day of the New Moon when the barley in Israel had greened; Then the apostle departed.

When the appointed time had come and the nine assembled for morning prayers before the door in the cave, the earth began to quake, a bright light shone all about them, a rushing wind swept through the room, and an other-worldly kind of fire spring up all around the brothers, a fire that did not burn. Suddenly the Archangel, Gabriel appeared in their midst.

In terror they all bowed to the ground, but Gabriel forbade it telling them to rise and to worship the CREATOR alone. This was the first secret given to the Templars, the Tetragrammaton, The NAME of the living Elohim. Gabriel explained this NAME, it's importance, its power, and it's significance. When he had taught all nine to rightly fear the FOUR, the angel called fourth from among the brothers, Godfrey Saint Omer, presented him with the shining sword, Patientia. The blade glowed with an unearthly radiance which the angel told him would guide as well as guard him. Giving him also what he said to be the water of life and the bread of heaven, he said would sustain him on his journey, Gabriel announced it was Lauds and producing a white key proceeded to open the door. On the other side was another door which opened the opposite. That door was white, and it's key black, and the man who opened it was Saint John the Baptist who carried his head in his hands.

Godfrey walked through the door, and it was closed behind him. The other brothers remained all day inside the cave

praying as the hours passed. Prime came and went, followed by Terse, Sext, None, and Vespers. Finally at the hour of Compline, Gabriel reappeared, opened the door once more, and Saint Omer stepped through again into the world of men.

By all appearances, though he had not aged physically, Godfrey had been gone not for hours but years or perhaps centuries, he was soaking wet, wearing a completely different set of clothes - a white mantle with a red cross, and in tow the shades of four Levites carrying the Ark of the Covenant. Once they had deposited it before the brothers, they returned whence they came and the door was shut. When the nine looked around, Gabriel was gone but the Ark remained.

The Knights took the Ark to a secret secure location in “the Temple” and throughout the year they listened to Godfrey tell his story of his journey through the Underworld and back, aware now that they surely would each be forced to endure a similar trek, the first of every successive year. Godfrey relayed everything to the brothers from the moment the door closed behind him to when it opened to return him again to the land of the living.

AMAZIAH

Saint John the Baptist lead him down a hall of shadows to a flight of winding stairs, with seven, five, and three steps, which the Baptizer told him alluded to life. Together they descended to a chamber with three pillars and three burning tapers on each side, and the floor was checkered black and white, which Saint Omer was told signified that the world was full of good and evil through which we must navigate carefully.

Beyond the end of that hall, the way opened into a cavern with only a narrow passage to walk. Saint John led the way with an infinite fall on both sides till they came to a platform suspended in the surrounding nothingness. On the left side of the platform facing the way they had come stood a statue of a giant black wolf with three snarling heads. On the right stood a larger white statue of a lion with ram's horns.

Facing the endless darkness beyond, as Saint John was describing to Godfrey how the statues stood for the two natures of men, the wolf came to life and tried to devour him. Godfrey tried to fight off the monster but could not overcome him. The Baptist told Godfrey to call for the lion which he did. The lion rose up and attacked the wolf. Then under the word of Saint John, the Knight jumped into the darkness over the edge.

And nine days and nights later, he landed unscathed in the Underworld to find the very same Saint awaiting him there. The Baptizer guided Godfrey through the shadows with only the light of his drawn sword to show the way. Long they went over the vastness, only the solid stone ground visible before them till they came upon a river at which time Saint John drew forth a horn from somewhere and sounded it over the waters with his severed head. Then he gave Saint Omer a two-sided coin, half gold and half silver, telling him to hand it to Charon for his efforts.

Out of the dark, a boat arrived, poled by a dark figure, hooded and cloaked. Godfrey put the coin in the boatmen's pale skeletal hand and climbed aboard. The "man" ferried him over to the other side, where the walls rose up to Infinity with only one entrance into who-knew-where. Saint

John was gone, but he had warned the Knight that time and space would have no meaning where he was going.

Sure enough, as the Knight passed the arch, he found there was no door behind him where he had entered, only a wall of solid stone. Walking the halls, he found himself in a labyrinth, an endless maze ever shifting and changing and growing.

Some rooms, he entered, would be nothing but empty space, parts of galaxies far from ours, others scenes of ancient times or future ones;

Godfrey wandered long ages in this maze subsisting on the bread and wine brought with him that never ran out. Many enemies he faced, both men and monsters, all of which Patientia dispatched with ease, yet the many centuries eventually began to wear on Godfrey and the burden of knowing all things from creation to apocalypse and knowing he would be unable to avert disaster and doom to come.

Finally, when the brave Knight had borne his weight for untold centuries in silence and was coming to the point of despair, his travels brought him to the center of the labyrinth, a peaceful quiet village amid trees and fields and wildflowers. There in a little Chapel, he found a young woman awaiting his arrival kneeling before the altar in prayer. She wore white armor and bore a sword adorned with the Jerusalem cross. She was beautiful and joyous with a hint of a sorrowful past in her eyes, giving Godfrey the idea, she had been burned once. This girl who called herself the Daughter of the Voice, embraced him as a brother and gave him words of encouragement.



She explained to him the lesson of his trial and what he must yet face in the end. Then she made him kneel and clothed him with the mantle white, and affixed it with the Red Cross telling him, "When you trust in 'Jesus', you have No Fear." She gave him a new name then and there, calling him "Amaziah". The Daughter of the Voice named his demon, Chaphaz and revealed to Amaziah that his dragon was a part of himself only destroyed by the blade he carried and that it awaited the Knight beyond the end of the labyrinth, guarding a treasure beyond measure and blocking his way home to the living world. The young woman told the Knight that the way forward is the way back, embraced him again and bid him farewell.

Amaziah then began to wander once more but with courage and conviction boldly bearing the cross through the darkness and on planets far away, on the bottoms of oceans in this world and others, through battles and stone halls until finally, many more ages later, he came to the way out of the maze and heard the sound of rushing waters.

He was not at the place he entered the labyrinth, so long ago, but the same river ran beyond him. Between him and the way out however was a massive dragon, a demon with yellow eyes, breath of fire, and skin oozing poison. Its tail was pointed like an arrowhead, and long horns sprang from its head. Its teeth were endless and claws sharp. Tearing at the stone ground around him, Chaphaz tried to discourage Amaziah from the fight, telling him to go back to the labyrinth where he could live forever in one of its good world happily to the end of time and judgment day. Because Dragons have power of speech to manipulate choice, Chaphaz's words worked on Amaziah's mind almost convincing him to go back to dwell in his nightmare, but Amaziah at the last remembered the words of the maid he

had met in the maze warning him to beware of what the demon may offer him; and he raised his sword.

Long and tiresome and fierce was the epic battle between Amaziah, the Templar Knight and Chaphaz, the demon of his former self, but in the end, Amaziah prevailed striking down the dragon with Patientia and devouring the heart of the beast as the great lady had instructed him. Consuming the dragon heart enabled him to endure the baptism he faced next, because there is no return boat to the overworld, meaning Amaziah had to swim the river, Styx; a quick dip would render him impervious to all mortal harm in the land above, but to swim the breadth would turn him to stone without the heart he ate.



Praying for safety, Amaziah stepped into the impossible waters swimming with greater difficulty than all his centuries of travel and enduring greater pain than ever he had known, to arrive on the farther shore, finding Saint John the Baptist awaiting him with

four other men he assumed to be priests by their attire. Behind the men in a small shrine beneath a cloth covering lay the most sacred article of antiquity, the ark of the covenant.

Amaziah fell on his face before it and began to weep and praise the creator and to bless HIS Great NAME. Long he stayed there in worship before the ancient wonder, overjoyed to have found it and to have finally come to the end of his time of testing. At long last, what may have been days later, St. John raised him up and the Levite's took up

the ark on its poles. The Baptist led the way to a stairway that led upward. 40 days and 40 nights later, they arrived upon the platform from which Godfrey had fallen so many countless years ago.

Returning through the chamber with the mosaic pavement and ascending the winding stairs, 3, 5, and 7, they came to the door once more. St John opening it to find the brothers of the Temple at prayer much as he had left them all those years ago, not six hours later. The white mantle and Red Cross were thereafter stowed away until such time as the Order was permitted to wear them, and Godfrey, now called Amaziah, set aside his great sword as well until such time as all his brothers held theirs aswell. Many things St John forbade Amaziah to reveal to any mortal of his experience, yet what he could, he shared.

Amaziah warned the others they would suffer beyond reckoning, that they would be tried on their weakest qualities and have to fight their worst fears at the worst moments but also that the rewards were beyond understanding. He tried to tell them of all he learned of ancient history and of the higher purpose of their Order, but was not allowed to relay the knowledge of its fate. Amaziah did warn them that Christendom was far more than they ever knew but only explained that they should not trust anyone outside the Order. He told them that many things were missing and much present that did not belong. Amaziah explained only that the decade would reveal all they need know on their own quests through the darkness. He promised that an Angel would teach them all a lost truth every year they sent one through the door, and they were to master each one before learning the next. For that year, they studied the Divine NAME and Scripture but nothing else. When the next year came all the brothers gathered in

The Cave of Souls to await the divine messenger. The Archangel this time was Uriel, and he called Rossal forward to the door, presenting him with a shining sword called Gentleness. Announcing the arrival of Lauds, the Angel produced the key and opened the door. As before Saint John awaited on the other side.

JEHU

Rossal followed the Saint through the same passages and down the same stairway that his brother had gone before him, arriving at the platform with the two carved beasts. Rather than awaiting the wolf's rousal, Rossal called to the lion to stand between him and the monster. The lion came to life and blocked the wolf from the Knight, but the other statue never stirred. Saint John told him to take the leap of faith, and so he did, falling nine days and nights to the second level of the underworld.

His brother had quested through Ekran, but he found himself in the realm of Duma. The Baptist led him from there to another river different from the black water his brother had braved the year before. Here the water boiled but not with heat, and a mist rose up from its surface. This, Saint John said, was called Acheron. He warned Rossal not to touch the water as he had warned Godfrey before him, and from somewhere he produced another gold and silver coin to pay for passage over and the right to return. Winding the horn over the river, the Saint called for the ferryman and began to forewarn the Knight of his future perils. His brother had faced the Trial of Time, but he would have to endure the Trial of Silence. Where he was going, everyone and everything would compel him to speak, utilizing great chicanery to draw sound from his mouth, but he must not say anything under any

circumstances, or his speech would empower the Shoma and draw them from all directions to devour him slowly. The Shoma were man-sized leech-like creatures which flowed about unseen in the silence starving and waiting for one single sound enabling them to appear and pull the speaker over to their plane where they could slowly devour him body and soul forever. And as always, St. John warned him never to eat anything but the bread and wine he brought, for none can leave the Underworld who have eaten anything there.

The boatman arrived, took his coin and brought Rossal over to the other side, where a dense fog lay over everything before him. Drawing his glowing sword, Rossal walked into the awaiting mist and darkness. Taking care not to step wrongly, kicking anything in the gloom and fog, he passed through Duma slowly and without sound.

Rocky ground gave way to dirt and different people and things came out of the shadows at different times some human like and others looking like animals or monsters. Some would ask him who he was and why he was there. Others would charge him with hypocrisy and heresy demanding he defend himself. Sometimes these creatures would call out for help from afar off begging for anyone to answer their pleas, and other times they would jump out of the mist trying to draw a startling remark.

There were creatures pretending to be other travelers lost in the gloom asking if he knew the way out, but Rossal knew them all to be illusions made by the Shoma to compel him to speak. Any real person or thing could not speak without bringing down the demons upon him. Time in Duma as in Ekran and all the Underworld for that matter was tough to measure, but Rossal wandered for many years in the mist and desert lands before entering a dead forest

where the trees themselves tried to make him speak as he made his way through the deadwood. The roots tripped him up. Their limbs closed him in. They even moved to block his way and get him turned around. But through it all, he gave them not a word till finally he came to the end of the trees and began to go through valleys and up mountains.

For untold leagues he traveled, finally alone in the silence and stillness of that dead place, with nothing and no one attempting to make him speak. At long last on the summit of some high mountain in the darkness finally above the endless fog, Rossal sat down to eat his food and to rest, but after eating and drinking he forgot his place and uttered a word of blessing for his food. He realized his mistake in horror taking up his sword in time to cut down the first Shoma that crossed over to consume him, then another and another. They came by the hundreds, all that were in hearing distance, and in the silence of that land any noise travels far. From all directions the Knight fought them off himself not making a sound and not knowing when one would take hold of him, but eventually they faded from sight and were gone. The power of his speech had been used up by them, and they could not cross over to him again, until he made more noise.

When he was finally satisfied he could move again safely, Rossal descended the mountain into the mist once more. Through the mountains he then had to travel through grasses taller than himself and many other lands thereafter. The Knight was nearly overcome by the quiet when at last he came to a quicksand that he fell into and began to sink. On the edge of the pit appeared a man asking him if he could help him but again Rossal recognized the trap. Even if this man was a real person and even if he would help him

out of the pit, before he could escape the mire, the Shoma would be on him. In silence, he resolved to sink and suffocate forever.

Down he went and there he stayed starving for food and water and air most of all but never making a sound. Years later or maybe only minutes, an arm came under the sand to him, and he grasped it by the hand which pulled him out of the muck. Before him was a beautiful young woman wearing white armor. She spoke no words but made gestures with her hands which Rossal was surprised he could understand. Though he knew her from his brother's tale, she named herself Daughter of the Voice, and she asked him to follow her.

The girl led him out of the mist to a place of bright sunshine and beautiful fields. A little village stood not far off, and Rossal recognized it as the place from Godfrey's story. In gestures, she told him he was not in Duma anymore but in her home, and they could speak plainly, then she did, embracing him as a brother and giving him encouraging words; This girl went on to explain the lesson of his trial and what he yet had to face before the end.

Kneeling in the field she clothed him in white and the Red Cross of Christ giving him the new name of "Jehu". Before sending him back to Duma to resume his quest, the lady gave him advice about defeating Shachal, the dragon he would battle at the end of his journey, which is his inner demon, and she warned him not to believe the next person who asked him to give him a good word. She advised him to demand in sign for "Shibboleth".

After a brief respite, she vanished once more, and Jehu found himself lost yet again in the mists of that other world, but now emboldened to endure to the end. The rest of his journey was full of violence. A giant creature tossed him

over a chasm shattering his legs and forcing him to crawl... but never to cry out. When he healed enough to walk, men and monsters would run out of the mist bludgeoning him, stabbing and slicing him. He was torn and crushed and burned and broken, but he could never die and would never make a



sound. Finally, Jehu made it over the river with Saint John leading him up the stairs and opening the door to the world. His brothers all welcomed him back and cheering his arrival, but it wasn't till the grandmaster asked for the a good word, that he realized something was wrong, and Jehu would not utter a word. The grandmaster had asked for what the Lady had warned to be wary of. Jehu asked in sign for, "Shibboleth". And in speaking, the grandmaster said, "Sibboleth" instead of "Shibboleth."

Jehu was not out of Duma yet after all but was back on the banks of Acheron caught in an illusion created by Shachal whom he had just encountered. The demon attacked him once the facade was broken, and the fight was as vicious as Amaziah's had been before. In the end, Jehu overcame the dragon and ate his heart as the lady had instructed him. Then he swam the river, in agony unfathomable.

St. John stood there on the other side handing him the Teacher's Tallit and leading him back to the world of men. There he presented the prayer shawl to the brothers who marveled at it, but the Archangel spoke to them in there wonder teaching them the second secret, that all relics are but reminders of their spiritual purpose, especially the

Temple itself which he instructed them was truly their own bodies, souls, and lives meant to house the Divine NAME, they had been given.

Like Amaziah before him, Jehu kept his new name and went by it ever after, set aside his white mantle and Red Cross for the future, and put up his sword for when all the brothers had their own. Then throughout the year, he set about relaying his journey and helping his Order understand it and the Archangel's secret.

BENAI AH

The following year the Archangel, Sarakiel arrived in the Cave at Matins on the first of the year, calling forth Hugh de Champagne and giving him the Sword of Joy. Taking only the sword with him and the bread and wine of the Communion, Hugh followed St. John through the door and the various stairs and halls to the platform leaping into the darkness undercover of the lion. Nine days and nights later, he landed in the Underworld on the border of Pergamos where the Baptist was waiting to take him to the river. Apollumi was the name of this river which was murky and slow moving. This was the river of loss or the river of woe, and as usual John told the Knight not to touch the waters. The Saint gave Hugh the coin and made the same call to the same boatman. While they waited, John explained that Hugh must take nothing of the Underworld or he could never leave again. Whatever he would be offered, he must refuse for his soul's sake. The ferryman came, took his prize, and carried the Knight over to the other side.

What Hugh had been told was a barren wasteland, dark and full of terrors of the desert, appeared before him as a lush paradise. As he entered this world, everything was brightest day so he needed no light of his sword. All around

him was loveliness, beautiful people, beautiful gardens, beautiful homes, and beautiful cities. A Wonderland awaited him everywhere he turned. Amid the glory of one of the gardens who should appear to him but a prophet of old, bidding him welcome and inviting him to stay. He told Hugh to forget his silly quest and to bask in the beauty of this world for this was the real reason he was sent, not deep into the Underworld as he had imagined, but upwards into Paradise itself, to come to this good place.

The prophet, whose name was Shaqar, showed Hugh de Champagne all the beauty his eyes could behold. High and low and all the way to the horizon, he saw such wonders to bring him to tears. But Shaqar made the mistake of saying to Hugh that it was divine will that he should remain there, and Hugh now knowing better, demanded this prophet name his deity. At this demand Shaqar let fall the great facade revealing the desert all around him and the prophet himself a great snake rearing to devour Hugh.

Drawing the Sword of Joy, the Knight fought the false prophet, cutting him down after great struggle. Traveling on through the desert, in the cold and dark, Hugh came upon another prophet whose name was Kazab. This man led the Knight into a magnificent city, what appeared to be Jerusalem itself. He told Hugh to stay here, and he would be made ruler of all Jerusalem, but not only, of all Outremer, Tripoli, Antioche, and Edessa too. Kazab too made the fatal error of telling Hugh that it was divine will, to which Hugh questioned "which divinity?" And Kazab's true form was revealed as that of a giant scorpion. The first false prophet had followed the idol god, Nehushtan, but this one was a worshipper of Chemosh. Hugh struck him down with greater difficulty than Shaqar but won nonetheless.

Journeying on from there, Hugh came upon a prophetess in a great city. Her name was Mirmah, and she was more beautiful than any woman he had ever seen. She wooed him and spoke sweet nothings to him and nearly compelled him to come to her, but she too told him it was divine will. Hugh again demanded her to name her deity, and the reality of her giant spider shape took place before his eyes. She too he killed with the sword, sending her soul to Ashera, her goddess.

Mash'sha'on was the next prophet to find him, and this man was a teller of tales, a singer of songs who promised Hugh that if only he would stay here and serve the deity in this place then his deeds would be renowned in all the earth, his name known for untold generations, never to be forgotten. Yet as always, the demand for the prophet's god's identity revealed him to be a great vulture, servant of Dagon. He aswell was struck down and destroyed.

In another city of damned souls, the Knight met the prophetess, Tumah, who offered him the promise of offspring in number like a nation if only he would serve her deity. But upon question, her god was revealed as Molech, and she herself a monstrous Jackal. Tumah was the hardest fight Hugh had to endure and the most trying form of temptation, because he wanted children more than all other desires and knew these offers from other gods were real if only he chose them.

Nearly overcome in his struggle against the prophetess, he was delivered at the last minute by the intervention of the maid in white armor who struck down the Jackal and lead the Knight out of Pergamos to her village in another place and time in the Livingworld. There, the Daughter of the Voice, explained to him the lesson of this trial and warned him of what was yet to come. Making him kneel, she placed

the white mantle on him with the Red Cross and gave him the new name, "Benaiah". She then prepared him to face his own dragon called Perilupos ere the end of his quest, and embracing him, she and her world vanished leaving him in Pergamos once more.

Benaiah was greeted soon after by yet another prophet called Mu'wer who

led him to still another great city, where all earthly knowledge and wisdom was stored and offered to him for the price of worshipping Tammuz. No longer did the prophets bother trying to hide their allegiance, but only their true appearance. Three times the false prophet made a real offer of all the world's learning from all ages of time and thrice he refused. Rather than a fight with this prophet, however, Benaiah was then seized by the people of the city and subjected to torture for what seemed like years but refused to serve the sungod. Finally, Mu'wer made him the very real threat of taking from him all the knowledge he already had so that he would not even know his own name. Still Benaiah refused; taking the form of a vulture much like the one the Knight had fought before, the prophet tried to



kill him in rage, but Benaiah slew the false prophet and escaped that illusion city.

In another city, Chaliyphah the prophet tried to compel worship of Marduk in exchange for all the pleasurable company in the world, women fawning over him for all his days, begging him to be his. But thrice more Benaiah refused and tried to fight off the city's hordes who attacked him; alas, he was once more overpowered and imprisoned. Tortured, he still refused, but escaping, he killed the great spider that had been the false prophet and departed that false city.

Si'ym, the prophet led him next to a city of endless edibles of every kind, from every land, and from every time, inviting the Knight to eat to his heart's delight if only he would give thanks to Milcom for his meal. Tempting as it was, having lost the bread and wine long ago in captivity, still Benaiah refused thrice and was once more seized and tortured, but escaping again killed the lying prophet and venturing out into the wastes of Pergamos was taken in by Temurah the prophetess of Baal who put him on a soft bed surrounded by pillows and warmth and comfort. She promised him endless rest if he served her god. Benaiah denied her like all the others and her god only to find she was another great snake and he was wrapped in her coils, being constricted.

She continued constricting him for ages and biting him with her poisons but never would he accept the rest of Baal. Just when Benaiah believed he would be devoured he fell asleep overcome by scorpion and snake venom. He awakened before his dragon, Perilupos dropped there to be destroyed, but he did battle with him nonetheless discovering a sword nearby and using it to slay the demon.

Then eating its heart, he returned to find his own sword and slay the snake that had enslaved him.

Benaiah then crossed the river burning all the while, finding Saint John the Baptist waiting for him. John began to lead him back to the over world, but Benaiah enquired after a relic. The Saint explained that the sword he found belonged to Methuselah but Benaiah thought he had to fight the demon for the prize. The Baptist explained that relics served Saints; Saints do not serve relics. He then led him back to the overworld where he laid aside the mantle, the sword, and the relic, and was taught of the Archangel with all the brothers, the third secret of the Temple that all holy ones are the true relics of the faith and that the people themselves are Israel, not spiritually, metaphorically, or a new form of Israel, but Israel of old, made of Jews and gentiles and the lost tribes along with all persons who worship the One True CREATOR of the Universe. The rest of that year, Benaiah relayed his story to the others and together they studied the truth of the Temple secrets.

OTHNIEL

The Archangel, Rafael, arrived the following year in the Cave calling Archibaud de St Agnan to approach and take up the quest. The Angel gave him the sword, Amoris for his weapon and sent him on his way as all those before him. Nine days and nights from the jump, the Knight landed in what Saint John the baptizer called Sardis. St. John instructed Archibaud in the usual way not to touch the river which he said was named Phlegethon, a river of liquid fire the Knight crossed over in the same way as the others to find himself on a small island facing an endless ocean in the darkness.

A tiny coracle with one paddle awaited him on the shore. In it Archibaud ventured out into the waters for what seemed an endless voyage on calm seas smooth as glass but deadly to any mortal to drink. There in Sardis were the waters of all nine rivers of the Underworld. On coming to an island, the Knight had to fight off dark creatures with pointed ears which tried to devour him. Another island where he stepped to rest nearly sank under him being the back of a giant sea beast and not land at all. Still another isle held sirens calling to him over the water, which he heeded nearly wrecking himself on the shoals. Strange merpeople lurked in the waters at time surfacing to offer him some of the water to drink in odd shell-like chalices. Each made promises that the water would do for him different wonderful things, grant wishes, heal wounds, deify, and more. And for all the leagues he paddled the water itself compelled him to drink, but he would not.

One island after another, Archibaud visited facing challenge after challenge finally arriving at his weakest moment on a piece of land where awaited the young woman with the white armor who took him to her home in the world, taught him the lesson of his trial and gave him the white mantle with the Red Cross along with the name of "Othniel". She taught him of Orexis, the sea-dragon he must face in the end and warned him of the trials to come. Encouraged, he sailed away from that land back into Sardis again where a storm shook up the waves of the sea and threw him over into the water. From then on Othniel swam from island to island fighting sea monsters, and strange otherworldly savages till he arrived on the final island before Phlegethon where Orexis awaited him.

With extreme struggle, Othniel overcame his demon devouring its heart and swam the fire river to Saint John on

the other side. The Saint led him to a tower by the stairway where in the highest room he found the Crispin Nails. Returning then to the Cave of Souls in the Overworld, Rafael revealed the 4th secret of the Temple, that the Torah of Moses and all the words of the prophets have as much bearing on Christian believers as ever they did for people before Christ, and that as Israelites, they were obligated to keep the commandments therein. Othniel put up his sword, mantle, and relic, and related his tale to the brothers which they began to analyze throughout the year together with the Temple secrets the Angels revealed beforehand.

HILKIAH

Castiel appeared the following year and the Archangel gave the sword, Pacis, to Gondamer sending him on his way. After leaping, the Knight landed in the realm of Edom guided by Saint John to the river, Kataron. Beyond the waters was an endless field of standing grass knee high and ever dying.

Gondamer waded into the Fields of Asphodel encountering the wandering shades of the damned. The farther he journeyed, the more he saw. Thousands, millions, billions of souls all woebegone and melancholy damning their decisions in life and cursing their days in daylight. Years he walked through the Fields of sorrow, regret, and despair till he came at last beyond the grass to the stone world where different kinds of beings haunted him. The Erinyes who took the form of dead friends, lovers, and family, blaming him and bemoaning how it was his fault they had died. Finally, Gondamer began to curse himself for his past which was rather dark before crusade.

When he was nearly overcome by despair, the Knight came to a strange sight, a quiet little Chapel in the midst of the noise. And therein was found the maiden of the white armor, Daughter of the Voice, who helped him hear sense amid the sorrow and woe. She explained the lesson of his trial, gave him the cross and mantle, the name “Hilkiah”, and encouragement for the last leg of his journey. She warned him of the burden yet to be borne by him, and Madon, the dragon he must slay at the end.

On leaving the Chapel, which was not there when he looked back, Hilkiah was taken by the Furies who find people to punish by smelling out their emotive sense of guilt. These monstrous women dragged him to the Fields of Punishment, where he was forced to endure untold numbers of tortures for more years than he could recall. When finally, however the words of the lady returned to him and his guilt was replaced with peace, Hilkiah broke free, found his sword, and slaughtered the Furies. Arriving at the end of that world, Hilkiah killed Madon with Pacis and ate his heart before swimming Kataron to find Saint John waiting in the usual place. Pieces of the True Cross awaited him atop the tower and with them, he returned to the Cave.

Castiel gave them the 5th secret of the Temple which was the importance of the 7th day Sabbath, at that time about to be upon them, for that year the first of the month fell on the 5th day of the week, making Compline the beginning of



day 7, and the Angel taught them how to honor it properly. Hilkiah put up his sword, mantle, and relic, and told his story, all the brothers studying it with the Temple secrets revealed to them thus far.

LEMUEL

Suriel was the Archangel to arrive the following year, choosing Payen De Montidier for the quest, giving him the sword of Faithfulness. Montidier landed in Nyx, nine days and nights from the fall and followed St. John to the Cocytus River beyond which lay darkness his sword's light could not dispel.

Only a single line of narrow stones lay at his feet to lead the way into the Nightworld. Straight and true he followed the path never fleeing when charged upon by one monster or another out of the dark. Long he journey through the Dark, evil shining eyes watching him out of the blackness all the while. When no attack had happened for a very long time, suddenly a creature flew out of the gloom, grabbed him and flew away from the path.

Montidier struck the beast dead, himself falling out of the sky to injure both his legs. Payen did not know which way to turn to get back to the path and cried out in his pain and despair. Answers came from all directions hissed from one creature or another calling for him to come their way but the Knight crawled in the only way no one had called from, eventually finding the way again.

When healed enough to hobble along, Montdidier began moving forward once again and after so very long and after so many attacks from above and below, he came at last to Cocytus leaving his journey done, but no demon awaited him to do battle and the boatman with his barge lay by the bank. Payen realized to his horror, he had been turned

around in the darkness. He was not at the end but back at the start of his quest.

Sorrowfully, he set out again allowing nothing to alter his course this time nor anything to carry him away. He fought off banshees, and boddacks, wendigos, and various were-animals but never turned away from the path. Finally, the Knight arrived at a crossroads where the path trailed off in seven different directions. Suspecting a trap, Payen made three deep slashes down and two across, forming the Sign of Obedience, in the ground where he stood and stepped forward.

Sure enough, out of the darkness came the monsters from all sides, and he was forced to fight a vicious battle at that crossroads. But in the end, the Knight bested his devils and circled the paths till he found his mark. He moved on from there through the gloom with all manner of voices trying to lure him from the way, even the occasional creature appearing as a person would walk beside him harmlessly, trying to talk him into walking a shorter route.

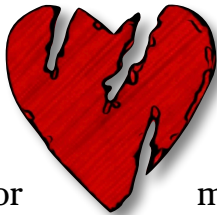
Straight the pathway led into Darkness, until it didn't. All of a sudden, the path ended, though Payen had not reached the quest's end and predictably a battle began. The Knight killed all comers, but he was growing weary and the way was no more. Lost in the blackness of Nyx, Payen sat down nearing despair as the voices of the demons called to him to come their way and become one with the Nightworld. Then high above the general voices calling to him, the Knight heard a song begin.

Such was the singing in Nyx as to silence the devil voices. She sang of life and death, of love and grace, of hope and truth, and Payen knew at once who this was. He rose up and began to run heedlessly through the darkness heading always toward the song, coming to the Calvarian Call.

Payen ran and ran till he broke into the bright light of day in the Overworld where the white armored maiden sat on the floor sewing in a quaint little house singing the song of Calvary. The Daughter of the Voice embraced the Knight and explained to him the lesson of his trial. She gave him the white mantle she had been sewing with the Red Cross, she gave him the name “Lemuel” and she taught him of what he yet had to face including his dragon, Apistone. Encouraged, Lemuel left her house to find himself in Nyx once more and looking back there was nothing but black.

Before him was a path as wide as before but now to either side were walls rising up out of sight in the darkness. So narrow was that path that at times he even had to turn sideways to pass; still he had to fight off the night creatures even in these small spaces. For many leagues, Lemuel traveled like this dreaming of open spaces when his wish came true in terror; the walls broke out into a vast expanse. The narrow one-man-wide-way was chasmed on both sides with an endless drop into nothingness below. Lemuel pressed on, however, in the grace of Heaven though he faced giants on that tiny way and terrible creatures that crawled up from below to drag him down. Through it all, he prevailed, till finally the path gave way to Cliff face which he had to climb; up over mountains and down through valleys in the darkness he traveled, through tunnels and down precipices climbing and climbing till he came to the banks of Cocytus where stood Apistone waiting to slay him.

Lemuel destroyed his demon, devoured his heart, and swam the river to climb the tower and take from it the



Judas Chalice, forged from the silver coins that the traitor had paid to betray the Messiah.

Lemuel climbed back to the Overworld with Saint John. In the Cave of Souls, Suriel explained the 6th Temple secret which was the Appointed Times of YHWH. HIS holy days which all HIS people were commanded to celebrate and observe, the first being the Passover, two weeks away. Lemuel put up his sword, mantle, and relic relaying his story to the others.

The 9 Templar Knights observed the Passover that year on the Temple Mount and studied their brother's story with all the secrets of the Temple revealed so far throughout the year. From then on they secretly kept not only the Sabbath, but all of the divine holy days, never failing to teach them to the next generation and the next.

HANANIAH

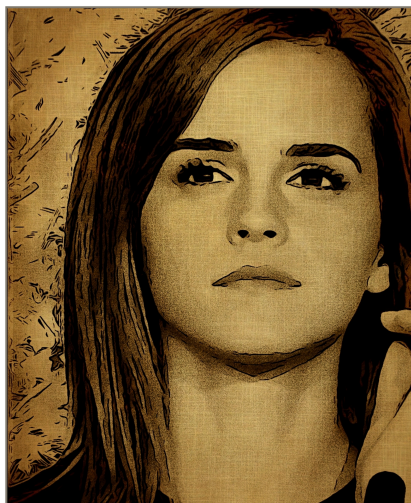
Exactly at Matins the next year, the Archangel, Raguel arrived in the Cave of Souls with all the brothers assembled for prayer. For the antepenultimate journey through the dark, the Angel chose Geoffrey Bisot, giving him the sword of Temperance or Self-control, and sending him through the Door.

Falling night and day for nine nights and days, Geoffrey landed in Miskenoth following the Baptist to the River, Lethe. Crossing the river in the usual way, the Knight found himself not in the darkness as he expected but in a gleaming shining world of treasure piled and stacked from the ground rising up into the sky lost in blackness. The light of his sword called, Virium, was reflected far and wide in untold wealth - gold and jewels beyond counting, all there for the taking but as much as Geoffrey loved gold and all valuable things, he dared not take so much as a single coin

from that hoard. St. John had warned him this was dragon-treasure and to take any of it was to become a dragon himself, lost to the world of Miskenothe forever. With a heavy heart Geoffrey began to make his way through the hoard careful not to touch anything. The first half of his journey was full of invitations to take his fill of gold and silver. These offers were made by Mammon and Midas and various gods of gold, all very tempting, but always he refused.

The further he journeyed, however, the gods stopped making promises and started making threats and eventually open assaults, but Geoffrey wielded Virium with expert skill and struck down all the gods of gold one by one as they came. Yet, in the fighting, he accidentally touched the treasure and nothing happened. The last golden god tried to convince him then that he had been lied to all along, if he took of the treasure nothing would happen to him, he would be the richest man in the world and could do and be and have whatever he wanted in life. Geoffrey was almost convinced and was reaching out to take the gold when the god was killed before his eyes, and the Knight stopped.

It was the young lady with the white armor who had come to his aid and she bade him follow her. They left Miskenothe behind, but Geoffrey found himself with her in a dungeon rather than bright open fields or tiny chapels. Still there in that miserable place, she gave



him courage, the white mantle and Red Cross, and the new name of “Hananiah”. She warned him of his coming struggles and explained the lesson of all his quest. She also told him of how to defeat Akraton, his dragon. Hananiah tried to compel the maiden to come with him, if only to not dwell in such a horrid wasteful place, but she only replied, “Gam Zu LaTovah” meaning, “This too is for the good.” And the Knight was forced to leave her in the cell, finding himself once again in Miskenoth.

Back in that golden land, Hananiah was no longer tempted by the treasures, but he was constantly being attacked by them. A herd of golden calves came upon him to kill him. An army of golden statues of every kind, bird and beast and of angels and other-worldly beings, all manners of idols attacked him, yet he cut them down with Virium. Finally, the golden hoard itself arose against him in the shape of a giant, but it could not contend with his resolve or his sword, so it turned into an ocean crashing over the Knight in a wave burying him in gold and jewels as it died. Hananiah was alive in the pile and ever so arduously inched his way out, the treasure burning and cutting him all the while he struggled to free himself from it.

And reaching the surface, the Knight found himself facing Akraton, the largest dragon he could imagine. All that hoard of gold was his after all. Hananiah fought the demon on the banks of the Lethe and prevailed over him, eating his heart and swimming across. Saint John led him to the tower where he found the Spear of Longynus or the Spear of Destiny, before returning to his brothers in the world of men.

The Angel, Raguel explained to them then that the 7th secret of the Temple is the dimensions of Calvary which encompasses all the earth and the whole universe.

Anywhere there is man, there is found Calvaria, for Christ died for all men everywhere and everywhen; and every act good or evil happened in the 9th hour as our Savior died for us. That moment is Eternal. Hananiah put up sword, mantle, and relic before sharing his story with the others. They studied this and the Temple mysteries throughout the year applying all they learned as they went.

ELIHU

The following year in the Cave of Souls under the TemplumDOMINI, the Archangel, Phanuel arrived for the time of Matins on the first of the year. The Angel called forth the second to last Knight, Andre de Montbard, bestowing upon him the Sword of Kindness, Venia. Through the Door of Death and across the after rooms, halls, and stairs and over the ledge in the Leap of Faith, Andre fell 9 days and nights to Erebus following Saint John the Baptist to the River, Epignosis also called, Phoberos. Andre crossed the river by the ferry and proceeded into a frozen world.

The wind howled and tore at him and he was colder than he thought possible. First everything was merely cold stone but this gave way soon to ice and more and more ice. The wind blew against him all the time making his progress slow beyond measure. Whenever he was forced to stop to fight off an attack, the wind drove him back sliding many miles on icy ground. While trying not to fall on the ice, Andre was forced to fight off attacks by nightwolves and werebears and monsters made of ice and living storm.

Periodically doors would open to warm places in the world, tropical lands of bright day and endless summer or to inviting rooms with roaring fires. These would show up tempting him to quit the quest, but Andre knew they were

only a ruse and carried on in the cold and snow. The battles intensified and came not only from beasts but ice storms, frost giants, and humanoid beings able to freeze other things at will. Just when his situation could not have possibly grown any worse, snow began falling so fast and thick that he found himself unable for long to tread above it. The Knight began to be buried faster than his sword could melt the snow around him. When Andre was nearly covered, a horse galloped up on top of the snow and its rider hauled him up. She was the very same great lady he had heard so much about over the years from his brothers. On her stallion, made of snow, and ice, she rode off into another world where she greeted him warmly.

Like his brother before him, Andre found himself in a prison cell in rather horrifying conditions with the Daughter of the Voice, but she would not discuss her own circumstances. She instead encouraged Andre on his quest and explained the lesson of his trial. She gave him the mantle and the cross and named him "Elihu". Advising him on the last leg of his journey, she warned him of what was yet to come, especially of his final battle with the ice dragon, Axari. Then giving him her horse called Acris, she bid him farewell. Elihu tried to persuade her to leave her dungeon, but as with his brother's effort before him she thanked him kindly yet refused for the glory of the Lord.

Back in Erebus, now riding atop the snows surface on the back of Acris, Elihu galloped with renewed purpose into the wind bound for the tower and his battle with his dragon, but first he had to face down and defeat the three Judges of the Dead - Minos, Rhadamanthus, and Aeacus. One by one, he encountered them on the way, facing their varied assaults which was near to like fighting against gods. But the power of Venia was stronger than their merciless

efforts, and he slew each in turn; Minos, then Rhadamanthus to come to his battle with Aeacus in the end.

Riding Acris into battle, Elihu took on the last Judge dealing him a death blow with Venia but once the fight had ended, the demon horde summoned by the dying Aeacus arrived to destroy him. Elihu ran to the safety of the tower that side of the Phoberos to find the Ring of Solomon inside. He put it on and came out of the tower commanding the demon legion to stop and controlled them to attack and tear apart the ice dragon, Axari, before ordering them all into the River, Phoberos.

What became of them thereafter, nobody knows. Elihu eat the cold heart of the ice dragon and swam the river to Saint John on the other side. He climbed the stairs and returned to his brothers in the Cave of Souls. There Phaniel, the Archangel, explained the 8th secret of the Temple, which is the Badge of Israelites, the tassels with the blue cord hung from the belt to remind the wearer to keep the commands of the CREATOR. Elihu put up his sword and mantle and relic all before telling his story, and through the year the Templars studied his tale with the mysteries they had learned; they made tassels for their clothes which they wore ever after.

URIAH

In the year of the incarnation of Christ 1128, in the ninth year of the founding of the Order of the Poor Fellow-Soldiers of Christ and of the Temple of Solomon, on the first day of the year, the month called Aviv meaning “green ears”, only a fortnight from the Paschal feast, nine brave Knights of this brotherhood gathered for Matins in the Cave of Souls deep beneath the TemplumDOMINI. To witness the

last Novem miracle and to watch for their grandmaster to make his journey.

For eight long years they had assembled on this day of Nea Selena also called Novas Luna or New Moon, one by one being chosen to quest through the Next World in search of a relic, on pilgrimage for ancient mysteries, and in crusading against the vices of their hearts. All through the hour they prayed till, as expected the room began to shake, a rushing wind blew through the place, ethereal fire burned round about them (but did not burn them), and blinding light shone in every face. But no Templar present was afraid, they having seen this many times over by then. Before them all an Archangel appeared, the last and greatest, Michael himself who holds the devil at bay.

Announcing it to be the time of Lauds, he led them all in prayer to YHWH then calling Hughue De Payane to rise and approach, he presented him with the great sword, Melior, the blade of Goodness. All other swords determine direction, but Michael said this Sword measured depth and dimension. The eight swords of his brothers would form the cardinal and secondary points of the compass but his would hold at the center standing zenith to nadir. With this weapon, Michael gave him also the communion for his sustenance in the Hereafter, then producing a white key he opened the black door.

Faithfully as always, Saint John the Baptist stood ready on the other side, head in hands, to lead the grandmaster. Hughue De Payane stepped through the door and it was closed behind him. Treading the same steps as all his brothers had, Hughue was led down the Hall of Shadows to the Winding Stairway of 7, 5, and 3 steps, through the checkered hall bordered by pillars and burning tapers and

out into the cavernous space onto the platform where the two statues stood.

This time, however, the lion statue was only a small cub while the wolf was as all his brothers described. Saint John instructed Hugh to feed the beast that is best, so taking some of the bread he gave it to the white lion cub which came to life ate it and grew to be the great ram horned lion he had heard so much about. Then stepping around Hugh, the lion stood between the Knight and his dark side. Hugh knew all too well what he had to do next. Without waiting for the Saint to say anything, he leapt over the edge falling 9 days and nights into the fiery realm of Tartarus.

Saint John was waiting for him there and led him to the banks of the last river, Thumos, the River of Wrath, warning him as all the others not to touch the water. From somewhere, Hugh could not see, the Saint produced a great horn which he wended over the waters calling for the boatman, Charon, to come to them. While they waited, Saint John explained to Hugh not to eat anything in the Underworld and not to take anything of that world back to the Land of the Living. The Baptist gave him a gold and silver coin, the price of the boat trip and for the 9 desires of life. Charon arrived, hooded and cloaked as always, accepting his payment as always in silence and ferried Hughue De Payane over the Wrathful River to the farther shore. Disembarking, the grandmaster discovered a place ablaze yet affording no light. He set off on foot through the Burning Plains, passing grass and trees and even animals made out of fire and shadow.

Before long he himself began to burn, but he carried on through the fire in spite of the pain. His clothes, his hair, and his skin caught fire but would never consume completely, only scorch forever. On he went long ages in

the blaze, bearing the searing heat and hateful gaze of every creature he saw along the way. All aflame, he faced down giant snakes made of shadow and flame, fire demons, and the tortured souls sent here in long centuries gone for sins so horrifying no other worse fate could be devised. At long last, the grandmaster emerged from the burning plains to find himself among rivers and streams and pits of fire but all else was solid stone.

Strange reptilian creatures lurked in the flames, emerging every now and again to confront him, but not to fight. They simply knew he did not belong, but seeing something about him they understood they did not molest him. Soon after entering this region, Hugh encountered the witch, Circe, with whom he did battle. Thereafter, he defeated also, Chiron, the Centaur and his herd. Payane slue satyrs here and cyclopes there, dwarven creatures and elvish nightmares. He struck down fire giants, hydras, minotaurs, gorgons, chimeras, and harpies. Every monster imaginable of the ancient world had been held there for judgment as it turned out, the judgment of the Temple.

Finally, tired from long years of fighting, the grandmaster encountered the half-man, half-lion creature called the Sphinx, and it demanded of him that he answered 9 riddles, eight of which he could, responding to the questions with much wisdom. Though eight of the riddles are now lost to time, their answers remain which are as follows: love, loss, faith, time, hope, promise, glory, and war. But the Sphinx's Last Riddle, the only one that is remembered, by Hugh, could not be answered; "I be no bird, but my black wings, hover over all living things; All time is mine, today we dine; king of terrors and terror of kings." After so many centuries of slaying monsters, himself still on fire all the while, Hugh De Payane failed the Final

Riddle, forced to admit he could not give answer. Beaten down and burning, he lay in a heap about to be devoured, but in the nick of time, the maiden arrived to strike down the all-wise monster. Death she said was the answer, as she hauled him up upon her fiery steed and rode him away into another world.

The grandmaster found himself in a rather nice city though no one else seemed to be there. He dismounted there in the Market Square where a stake had



been raised and wood piled up for burning; Someone soon would be sent to the flames there upon the pyre. The Daughter of the Voice greeted the grandmaster warmly and spoke to him encouraging words. He no longer burned, and she explained to him the lesson of his trial along with what all he yet must face including, Rashal, the fire dragon in the end. Then she bid him kneel and adorned him like his brothers with the white mantle with the Red Cross, and she gave him the new name, “Uriah”.

Last of all she revealed to him the 9th and final Temple secret, the true Name of the Messiah, Yahshua which means “YHWH is Salvation.” She taught him of the importance of this Name, its power, and its significance.

Then giving him her fiery horse, called Ardere, she bid him farewell. Uriah tried to compel her to come away with him if only to avoid the fate he feared was awaiting her at that place, but the lady would not leave with him. “There may be no Fate in our day, but there is always the will of the Lord,” she said. “Beasant,” she said to him, meaning, “Be beautiful. Be noble. Be glorious.” Uriah replied. “Beasant Alla Riscosa.” (Beauty to the Rescue). And he returned to Tartarus on his fire horse.

Before long Uriah was caught up again burning but bent on his quest. The Titans all died there at his hand, as he engaged them one by one before finding his true ambition, the weird sisters who dared control the lives of men. Only then, before the Fates themselves, did Uriah understand the words of the lady when she said there was no Fate in her day. Clotho, Lacasys, and Atropos inspired no Fear in him for he knew that somewhere in the living world, he had already slaughtered them. These monstrous hags were hard to engage, but with Melior in hand, the grandmaster prevailed in his fight against Fate. The sisters told him much and more about his Order though, before they died. They spoke about Templar arrogance and avarice, of Templar riches and of ultimate ruin, and with all these thoughts in mind, the dragon arrived.

Rashal was gigantic with more heads than he could count in the train of ancient Typhoeus. The dragon fed on his fears and doubts about the future of the Order of the Poor Fellow-Soldiers of Christ and of the Temple of Solomon. Would they become wealthy? Would they be destroyed? Yes and yes, were the answers from the demon, and all his worry weakened the grandmaster in his fight so that, though he won, cutting down the monster, he was grievously wounded in the battle. Uriah ate the demon's

heart and swam the Thumos under greatest difficulty, to where Saint John the Baptizer awaited him on the farther shore.

As Uriah lay dying, St. John helped him to the tower, where he discovered the Holy Grail at the top. The Saint then helped him back to the river where he dipped the cup of Christ in the waters of wrath and bade the grandmaster to drink. Even near death, however, Uriah refused on account of John already telling him to consume nothing of the world below, but St. John said that the chalice of Yahshua has the power not only to heal but to convert. "The Cup of Judgment", he said, "has become the Cup of Redemption. Wrath replaced with saving grace. Uriah drank of the grail and was healed. Then taking the cup he climbed the stairs 40 days and nights to the platform from which he had jumped, stairs that had not been there before. Returning then through the room of the mosaic pavement, up the winding stair beyond, with its 3, 5, and 7 steps and through the hall of shadows to the white door, where Saint John opened it with a black key. Bidding the Baptist farewell, the grandmaster passed through to the world once more where all his brothers still knelt in prayer.

Michael, the Archangel, closed the door of shadows and locked it forever, and before their eyes the door vanished into the shadows. Then the Angel too was gone. Uriah put up his mantle with the others, and the relic with the rest, but now all the other brothers took up their swords together and carried them ever after.

As the Templars prepared for the Passover in the following weeks, their grandmaster related to them all his story along with the last Temple secret. At the feast, Saint John the Evangelist appeared to them again to help them understand all they had learned. It was here that he

presented Uriah with the Ring of Zerubbabel with all its meaning and significance and reminded them that there is no fate but only the Will of Heaven.

Therefore thereafter, the Templars applied all they had learned during their trials. They taught successive generations to hold true to these principles in secret, never openly defying the church, hoping always to *become* the church over the passage of enough time. Eventually, the Order was granted autonomy under the papacy; they took up the white mantle as their uniform and adopted the Red Cross thereafter. The Order did indeed become wealthy and was destroyed in its main form by the Church and the king of France, but because of the preparations made by Uriah and subsequent grandmasters, they survived in secret in sundry forms, most notably the Order of the Burning Sword of Metatron (or Firebrand for short) eventually morphing into the Order of the Fifth Gospel, also known by many other names including the Order of the Gold & Silver Coin, the Order of Electrum, and many more titles besides. All Templar tradition and ritual stems principally from the Novus Bellum especially the misunderstandings at their trial and in the charges laid against them.

Afterward

The Order of the Firebrand traces its origins in the Templar chapter to the preceptor of Marseilles, Louis de la Marque who sailed from France at Low 12 on October 13, 1307 before the scheduled arrest. Commanding the Templar fleet, he sailed to the middle of the Mediterranean setting alight four ships of immovable treasure sinking them. Then he, along with eight brothers: William of Nantes, Joseph de

Molina, Adam of Paris, Charles de Mainz, Roger Salerno, Anthony Moulton, Henry Duhamel, and Roland DuPont, sailed to Sicily where they hid for nine years disguised as Jews.

In 1316, they were approached by Thomas Taylor, the then Grand Master of the Order of the Sword who had been secretly observing their conduct nearly a decade. Thomas informed Louis that his Order had been instrumental in the Templars' downfall and begged his forgiveness explaining that he and the Swordbrothers did the will of the Pope and believed the Temple corrupt. Having witnessed the Templars piety however and humble goodness in exile, Thomas judged the Templars innocent and offered them a place in his Order. Louis accepted the offer and the following year on March 29, 1317, a new Order was born, the Most Noble Order of the Burning Sword of the Metatron or simply the Firebrand, of which two chapters came to be, one for the Temple and one for the Sword.

Three years after the death of Jacques De Moley. The Firebrand spread out through the realm of Christendom working in secret in their day to undermine the pagans, to further the gospel, and to test the church. But with the passage of time, the Firebrand grew revanchist, harming the church because she would not repent but grew instead more and more rotten and ruinous. By the 1400s, the Firebrand had consumed the Temple entirely into the Sword so that all Knights became Swordbrothers unless they proved true, only then would they be offered the right to become a Templar which legacy the Sword chapter holds in trust. Jeanne La Pucelle (Joan of Arc) is said to have been the first possibility followed by Lyon Clement Bennett, Teresa Tamberlain, Salem Jones Petra, Amy Drummond, and Christopher Talmidian. If ever one succeeded, he or

she would raise the Temple again and the Firebrand will return to being the Order of the Sword to guard the gospel from the shadows... in their own misguided way.

Alternate Versions of The Novus Bellum:

As the Novus Bellum was Templar tradition shared orally for centuries before being written down, and the written form having been destroyed with the rest of the Templar library in times past, only then to be resumed as an oral tradition once again, several versions exist, each of which possesses credible verity.

As the tale is also told, the Doors of Shadow also called the Doors of Death stand in the northern wall of the Cave of Souls. When the Archangel calls forth a Knight, the Brothers are gathered in the TemplumDOMINI not in the Cave beneath. The Angel does not give him a sword but instead divests him of all metal, requires him to surrender his shoes, and ties a tether to his neck, blindfolding him, then leads him by the cable-tow down into the Cave of Souls beneath.

Under the Temple Mount, the Angel asks, “From whence come you?”

The Knight replies, “From Araunah’s Threshing floor.”

Angel: What came you here to do?

Knight: To be sifted like wheat, that all my chaff be winnowed away.

Angel: What is your hope of becoming?

Knight: A more perfect ashlar for my place in the Temple.

Angel: Then I presume you to be a Templar?

Knight: I am so taken and accepted by all my Fellow Soldiers.

Angel: How do you know yourself to be a Templar?

Knight: By having often been tried, never denied, and willing to be tried again.

Angel: How shall others know you to be a Templar?

Knight: By my upright life and well-squared actions,

Angel: Very well...

The Angel knocks three times on the Door of Death...and is answered from the other side with a single knock in response)

Voice from the Other Side: Who Comes Here?

Angel: Sir, _____, who would journey long in the darkness of death seeking again the light of life, that he may learn to subdue his passions and improve himself in his profession of the building, maintenance, and guardianship of the Temple of the Divine NAME against all evil intrusion or attack.

Voice from the Other Side: (Asks for 8 qualifications which the Angel gives.)

Voice from the Other Side: Let him enter and be received in due form...

(Then the keys are used.)

In all versions both Johns hold the keys to the Door of Death. In some versions, the keys are red rather than white and black.

Both Johns are present. John the Evangelizer, (likely Peter Gaudin) but sometimes referred to outright as Enoch or Melkizedek, is the one who holds the key not the angel.

The alley/hall on the Other Side is a Lettered floor. Saint John leads each Knight in the path of the Divine NAME....

walking in the word, HWYH or Havayah, meaning Existence going forward into darkness and the NAME, YHWH on the return trip to light.

St. John leads the Knight by the cable-toe all the way to the Jump.

In the checkered floor room, St. John leads each Knight on the white tiles following right lines and angles, to a Scroll that is Torah, the square and compass, and a burning 9 branched candelabrum behind the altar they are on. No pillars or candles line the walls.

In the center, the Knight is required to kneel and pray on left knee and asked where he was first prepared: His answer - In my heart.

Asked where he would be next prepared, he answers - In the dark. When next asked what he is seeking in the dark, he answers - Light. And asked in Whom he puts His trust, he replies - the FATHER of Lights.

Upon entry to that room, the point of a sword is put to his left breast by none other than Moses. In the versions where John is not Enoch, Moses, Enoch, and Noah attend the Knight. Moses removes his blindfold, anoints the Knight with oil, and gives him his sword. Enoch gives him bread and wine. And Noah gives him the pouch with the Urim & Thummim for choosing rightly in the darkness. Together they give him the Shibboleth pass to find who is true in the nightworld. Moses gives the Knight the grip of Ari and raises the Knight up and orders him to follow his conductor and fear no danger.

In some versions of this tale, the three men to prepare the Knights are Abraham, Isaac, and Jacob. (This is most likely the original version.)

There are no statues before the Jump. Beyond the twin pillars, awaits first a 3-headed black wolf then the little

white lion, who comes up from behind the Knight, both always alive. The lion is fed on the corn, wine, and oil the Knight carries will him at which point in some versions the lion grows both ram's horns and eagle's wings, but in other versions he grows only one or the other but not both.

At the Jump itself, there are two great stones instead of statues. One, a rough ashlar to the right, and the other on the left is a perfect ashlar. The Knight always climbs the rough ashlar on the right while the wolf and lion fight and from it he leaps into darkness.

In some versions of the tale of Amaziah, the Knight travels through an actual labyrinth loosing his way and all the expecting a monster in the middle but finds himself instead in the Overworld where the Daughter of the Voice gives him a clew, a miraculous ball of twine to assist navigation through the rest of the labyrinth.

Some versions of the Novus Bellum tell of 19 Knights who gathered in the Cave of Souls rather than only 9. These renditions say that 19 were sent to journey through the long dark for 9 years, two brothers travelling together every year and three the last. In that telling, 9 Knights successfully conquered all their demons, learned all their lessons, survived all their trials, and returned again to the Overworld...while 10 did not. It is said in those versions, that despite all warnings, one brother succumbed to his hunger in the Underworld and ate of that land. That one returned to the Overworld only briefly but was dragged back down again, forced to return over and over forever half a year above and half a year below. And 4 knights, it is said, never made the journey at all. According to one telling, they beheld the black door open and refused to walk through it, fleeing instead back to France in disgrace. But in other versions they made it further in but turned

around all the same. In the 1st year, one beheld the holiness of the Archangel and could not stand in his presence, so he fled. In the 2nd year, another fearing the darkness of death, refused to pass through the door. The 3rd year, one man entered in, passing with his companion, down the Hall, and the winding stairway, through the room of the mosaic pavement and his investiture but at the sight of the black beast, he quivered and shrank back returning again in the way he had come. And finally in the last year, the 4th man to fail, made it through the principal chambers and investment and passed the two beasts, but fearing the fall, turned again to the overworld, leaving his companion to walk the dark alone.

As for the other 5, it is said that they all died badly in the blackness each by awful means. One was slaughtered by the Black Wolf. One touched the water of the river on the boat ride over. One was overcome by his trials. One was devoured by his dragon. And one refused to eat the heart of the monster.

It is said that every Templar traitor that ever was or will be, be he Judas, Cazalier, or Florian, that he was either the man eaten by his dragon or the one who wouldn't eat its heart. One version claims the traitor is the man eaten by the dragon since both dragon and Knight are two sides of the same person. The Knight slaying the demon is the light side conquering the darkness within, returning to the world as an agent of grace. But should the dragon devour the Knight, he transforms into the image of the Knight and returns to the Overworld as a demon in human form to devour all those in his path. A monster with the face of a man. The other version of the story though says that the Knight's refusal to consume the heart of the beast was his

unwillingness to accept his darkness as his own rather than something external and other. In which case he lacked the inner fortitude to withstand his baptism in the fierce waters and he perished therein, resurrecting the dragon in his own form instead. The results being the same either way, that he preys upon the people in every age, even back to the beginning of the world.

The Master's Visitation

On the 22nd day of the 4th month of the year, the Mighty Metatron met with the Master-builder on the beaches of the Sea of Galilee. More than merely a single event, this visitation served as a repeating occurrence every time a new Temple was fated to be raised on Mount Zion. It is said the first occurrence was with Adam in the Inception of the world when he was made to be the minister of the Mishchan which also at the time was his own self. Falling into debauchery, however, and plunging the planet into sin with him, forever subjected to destruction, death, and decay, Adam foreswore his duties to be the priesthood of humanity and no place was made for the Sacred NAME on earth until the time when Moses delivered the children of Israel from bondage in Egypt to serve YAHWEH in the Holy Land. At that time, the Messenger of the Face chose from among all the peoples of the earth, the blessed Bezalel, wise in learning



and well trained in artistry, and whether in the body or in the spirit, carried him to Canaan where He appointed the artificer to be the Master-builder of the Mishkan, the Tabernacle to be carried before the people and be set up in their midst as a Place where the NAME of the MAJESTY might dwell among the people.

It was there on the shores of the sea, that the Angel of the LORD bestowed upon Bezalel the Ring of Truth, which enabled him to utilize the full power of his mind. The Prince of the Presence instructed the Master-builder in the meaning of all things, opening his mind and soul to receive the knowledge and understanding of the Leshon HaKodesh, the Holy Language in all its fullness, that serves as the Crown of the CREATOR, that exists in another World as raw creative power, that forms the Primordial Torah written in Black Fire on White Fire, and through which the MOST HIGH formed all things that exist, both seen and unseen.

In another time, the Metatron did the same for Hiram Abiff, bequeathing him Emet, the Ring of Truth, and teaching him the 22 Letters that fashioned and shaped Creation (some versions say 23 Letters). And again, at the Building of the Second Temple, the Metatron passed the Ring on to Zerubbabel, which ever after became associated with his name. Zerubbabel used the power of the Ring, to raise the Temple anew in Jerusalem and to rule the people wisely in the Ways of YAHWEH to the end of his days.

Likewise, unto Adam, Bezalel, and Hiram Abiff, it is said Hugh DePayne



encountered the King Messiah by the waters of the Galilee Sea on the 22nd day of the 4th month of the year 1128, as he pondered his journey through the Underworld with the lessons he learned there. Uriah was given by the Savior, the Ring worn by all Master-builders before him, and instructed in the Ways of all things, the Letters, Words, and Numbers which comprise the whole of Existence and the means by which he may rightly use them to guide the Order of the Poor Fellow-Soldiers of Christ and of the Temple of Solomon to be a worthy Temple for the NAME of the Heavenly FATHER upon the Earth.

THE MEANING OF NINE -

Nine is the incorruptible number. Any number multiplied by nine will always possess digits adding back to nine. Nine is therefore unchanging, uncompromising, and unmoving. Nine is the number of the fruits of the spirit, the hours of the first sin, and the hours of the Passion.

One. Peter's denial.

Two. The scourging.

Three. The crucifixion.

Four. Christ's forgiveness.

Five. Salvation of Dimas.

Six. Darkness

Seven. Gambling for His clothes.

Eight. Caring for His mother.

Nine. Christ's death and aftermath.

(We are still living in the ninth hour of Calvary.)

9 KNIGHTS -

Hugh De Payens (Uriah)

Godfrey Saint Omer (Amaziah)

Payen Montdidier (Lemuel)
Archambaud St. Agnan (Othniel)
Andre Montard (Elihu)
Geoffrey Bisot (Hananiah)
Gondamer (Hilkiah)
Rossal (Jehu)
Hugh Champaign (Benaiah)

9 LEVELS OF HELL -

Ekran - First level of the underworld - The labyrinth where time and space are meaningless.

Duma - Second level - Where everything compels the traveler to speak but any sound will come to life and devour him body and soul.

Pergamos - Third level - Where everything is savory foods prepared to suck the life from the eater.

Sardis - Fourth level - Where the ocean of water resides that feeds the nine rivers bordering the realms; one drop of which will drown a man.

Edom - Fifth level - Where ghosts of the past haunt the traveler and try to crush his spirit.

Nyx - Sixth level - Where darkness reigns and unseen creatures try to lure the traveler from The Way.

Miskenoth. - Seventh level - Full of gold and jewels, but to touch it is to be it.

Erebus - Eighth level - Frozen and full of doors but only one leads out.

Tartarus - Ninth level - Full of fire and illusion to make one doubt the truth.

9 SWORDS -

Agape (Amoris)
Chara (Felicis)

Eireinei (Pacis)
Makrothumia (Patientia)
Chreistoteis (Venia)
Agathosunei (Melior)
Pistis (Fides)
Praoteis (Clementia)
Egkrateia. (Virium)

9 DRAGONS -

Orexis
Perilupos
Madon
Chaphaz
Axari
Rashah
Apiston
Shachal
Akraton



9 HORSES -

Saxum (stone)
Ventus (wind)
Maris (sea)
Ardere (to burn)
Lumen (shine)
Ferox (fierce)
Acris (fierce)
Eripio (escape)
Sideris (of a star)

9 RIVERS -

Styx (hardens)
Acheron (dissolves)

Apollumi (loss)
Phlegathon (burns)
Kataron (cursing)
Cocytus (weeping)
Lethe (forgetting)
Epignosis / Phoberos (knowing / fearing)
Thumos (wrath)

9 ARCHANGELS -

Gabriel
Michael
Raphael
Uriel
Suriel
Raguel
Sarakiel
Castiel
Phanuel

9 TRIALS -

The Trial of Time
The Trial of Silence
The Trial of Hunger
The Trial of Thirst
The Trial of Sorrows
The Trial of Faith
The Trial of Bounty
The Trial of Desire
The Trial of the Wise

9 TREASURES -

The Ark of the Covenant,
The Teacher's Tallit

Methuselah's Sword
The Crispin Nails
The True Cross
The Judas Chalice
The Spear of Longinus
The Ring of Solomon
The Holy Grail

9 SECRETS -

The Divine NAME
The Identity of Israel
The Sh'ma
The Torah
The Sabbath
The Feasts
Calvaria / Akida
Tzitzit
The Name of Messiah

THE NINE DESIRES OF LIFE

1. The want of beauty to behold.
2. The want of power of position.
3. The want of the love of a woman.
4. The want of a lasting name.
5. The want of offspring.
6. The want of advancing knowledge.
7. The want of passing pleasures.
8. The want of satisfying sustenance.
9. The want of substantial rest.

*The gold and silver coin of Chivalry further denotes the drachmae coin from Christ's prophecy of Matthew 17:27 when he told Peter to take the first fish he caught and find a

coin therein to pay both their taxes to the Temple. The gold side is the Messiah's debt. The silver side is ours. Temple tax was never paid in gold, showing "Jesus" owes nothing, and we owe everything.

NINE TRIUMPHS OF CHRIST

1. Virgin birth
2. Baptism
3. Temptation

4. Walking on water
5. Transfiguration
6. Raising Lazarus
7. Last supper
8. Crucifixion
9. Resurrection



+ Each Knight, on entering the underworld, was forced to pay the ferrymen for passage over the river. Ordinarily, the ancients paid with silver coins but the living have no intent to stay. The Templars therefore offered the boatman a two-sided coin each, 1/2 silver and the other 1/2 gold. Silver to pay for the Crossing. Gold to pay for the return. Silver for the boat ride over, but why the gold to pay for the return crossing? Afterall, it will be the Knight's own merit that brings him back across the wicked waters. There being no boat that goes the other way, so the living one must swim. The gold of the coin is the cost of the Nine Desires of Life.

About the Librarian

Most scholars and historians acquire knowledge of the Templars from outside sources, because that is all that remains to them. The Templar archives remained on Cyprus after the loss of the Holy Land to the Mamelukes in 1291, and by the time of the Templar arrests and trials and the Order's official denunciation and dissolution as well as the murder by the Church of the last grandmaster, all between 1307 and 1314, the library remained on the isle of Cyprus until its overthrow by the Ottomans in 1571. Having enough early warning of the impending arrest, the Templars destroyed what documents might incriminate them as Calvarian and made off with all the rest on the fleet at La Rochelle.

In the aftermath of Casurum, the first Steward of the Order in hiding, Louis DeLamark, saw that much of the Templar records were removed from Cyprus long before the island fell to the Muslims and all was lost to time.

Since that time, the Order of the Fifth Gospel has appointed a librarian or archivist to preserve the records. It is said they remain to this day, though the last librarian, named Availian, was thought to have been killed during the First World War and no one knows where the records were stored. It has also been reported that he was killed during the Second World War rather than the first, that he died in a bombing and all the documents destroyed. Whichever the real story, at present only the oral tradition remains in various forms, and all people are free to now hear the tale and believe or doubt as they see fit.

