

TEMPLAR LEGENDS

Akida & Calvaria

There is an allegorical tale of old told among the Templars. When man sinned in the garden and was driven out from paradise, a burning sword was appointed to bar *The Way* back to the Tree of Life, and this is primordial Chivalry, begun by Messiah Himself, then believed to have been known as the Metatron - the Messenger of the Face. Adam, the first man, was the primeval Temple, and fell because of wickedness, therefore Chivalry was instituted thereafter to defend *The Way* to the Tree of Life and restore the Temple in due time.

The ever-turning burning Sword with His nine flames guards all sacred things with every sword of every true Knight, being a Shard and Flame of that principle Blade, He Who is our Messiah of old, and every Knight under Him, a sword forged in His image. It is said that where the first man, Adam, failed, the 7th man, Enoch, succeeded in perfect righteousness and was rewarded with immortality and immutable destiny as the Shadow of the Messiah.

Enoch walked with the Lord keeping the commandments wholly and keeping himself holy at all points, therefore it is said that the Most High showed him *The Way* to paradise. He ordered the Metatron to stand down and all His angels to stand aside. And the Messiah ushered Enoch into the safety of the Garden of Eden where he was preserved from the Great Deluge which consumed all the world, but for Noah and his own.

There in the Garden what was taken by Adam against the command was given to Enoch according to the command, and the fruit which brought to the first man death, brought to the 7th life for endless ages. The Messiah gave Enoch the original task of Adam to work, tend, keep, and guard the Garden from all corruption entering from without and all disorder from evolving within.

For the work of this Great Commission, the Messiah, then called the Metatron, sacrificed of Himself, breaking His burning Sword asunder (sometimes said, breaking Himself asunder) from which were forged the nine great swords of Knighthood. These he entrusted to Enoch who would search the world over and throughout all time finding men and women as uncompromising and committed to the mission as he, to guard *The Way* to the Tree of Life.

Enoch emerged from Eden after the Flood in the years when wickedness and man had increased again upon the earth. Having completed his Codifying of the divine language for the angels and judging all those that foreswore themselves before the flood, he gave the nine archangels under his command who stood guard from the Inceptum with the Metatron, the swords made of the shards of His ever turning burning Blade and entered the world once more known then as Pethachiah, because the Lord had opened to him *The Way* to Eden. When evil had become unbearable again and the people came together to raise their false temple in Babylon, the Metatron sent Enoch and Elijah, as one out of time, to confound the speech of man and drive them out over the earth.

Enoch eventually settled in the Promised Land, built the city of Salem upon Mount Zion where he ruled as king, calling himself, Malchiah, but to most he became known as Melchizedek. As Melchizedek, he instituted the communion of bread and wine when Abraham brought him the first tithe. With Elijah, he visited Abraham at the Metatron's side who prophesied the birth of Isaac. With Elijah again he rescued Lot from the city of Sodom and brought down destruction by fire from heaven on that damnable city. Melchizedek was there again when the Metatron tested Abraham's faith telling him to offer Isaac as a sacrifice and also when Messiah stayed Abraham from the deed. When the Metatron wrestled Isaac's son Jacob, Melchizedek was there. and Melchizedek was the man who directed Jacob's son Joseph toward his treacherous brothers to begin all their tale in Egypt.

From the time of the Flood, Enoch as Melchizedek has been the servant of the Most High to act in the world as the agent of change, and ever he shall be unto the ending of the world.

Upon the completion of the Temple of Solomon, when Hiram Abiff had approved all the work and saw that it was good, Melchizedek presented himself once again, then under the name, Shamariah, ordering Solomon to appoint guardsmen who could defend what they had built, that it was the will of the Almighty for an Order to be formed to defend the Temple forever for it is as we know, *The Way* to the Tree of Life.

Hiram chose from all his Craftsman the most skillful and wise and those who feared the Most High most of all. A Mason, a Carpenter, a Goldsmith, a Bronzsmith, a Draper, a Tyler, a Sculptor, a Surveyor, and an Architect. Nine were chosen, Craftsman one and all. Melchizedek gave these men strict instructions to secure the House against sacrilege and to see that none passed or repassed except those which were duly and truly prepared and had permission. To these he gave the ultimate test of the Novus Bellum; He brought them

through fire and water, darkness and terror till they were purged of great vice. And to each he ordered the archangels to bequeath one of the shards of the Blade of the Metatron, who used them to defend the Temple till the Fall when the Angels took them back again.

Through generations the Temple Guard defended the Holy Mountain. Despite betrayal, idolatry, conquest, and heathen kings and priests, the Guard held fast *The Way*. Even in exile in Babylon, they protected the Faith, and it was they who rebuilt the Temple under Zerubbabel, guarding that one thereafter. They were the Maccabees, and they were the Sons of Zadok. Down to the time of the Messiah's Incarnation, they defended the Temple till they were told by one named John that the Greater Temple had come.

In the fullness of time, Elijah and Enoch had appeared to men to be the forerunners of the Metatron, to prepare *The Way* for Him to do the will of the Creator. Elijah came as John the Immerser to lead *The Way* for Him, and Enoch came as John the Evangelist to follow Him as the Messiah and to call others to be His Disciples too. Of all our Master's disciples, Bartholomew and Thaddeus were Guardsman, ensuring the protection no longer of the physical structure, but of Him that he knew to be the embodiment of Torah and the true Temple they had long defended. As with every Temple, however even Messiah our Master fell, yet for the sin of others not His own, and none were left to defend Him when He was lifted up.

Of all people, only Enoch (as John) was with him at Calvary for the battle. Only he stood with him to the end. To Enoch, the Messiah bequeathed Mariam, as His mother, and she was brought with Him to the Garden and given the fruit of the Tree of Life. And it was Enoch with Elijah who came to the tomb that third day to welcome their Master back from the grave and roll the stone away.

Indeed, Mount Zion is where the war is, where the first battle began in the Garden of Eden and where the Last Battle took place on Calvary Hill. And it is that last that rages still. As we understand it, our Master did not merely languish in agony on the tree before dying terribly for our sins. No, indeed, that was not all that transpired in the hours of his Passion for us.

Truly, as it is taught in the Temple, our Master and Savior, engaged in the war of ages on the spiritual plane while His body hung on the cross in the physical realm. Alone He stood against that ancient snake and Satan who did lead all people to evil in the Garden. For 9 long hours, Messiah suffered for us in the physical body and fought for us in the spiritual world. The first hour Judas betrayed Him, He was arrested, and His people abandoned Him. The second hour He was tried before the high priests and Herod and denied three times by

Peter; The third hour He was tried by Pilate, scourged, and forced to carry the cross to Calvary. The fourth hour He was crucified, mocked by the crowds, and forgave them their sins. The fifth hour He offered salvation to Demas who died there with him. Darkness fell on the earth in the sixth hour as the battle for souls reached its zenith. The seventh hour soldiers gambled for His clothes. The eighth hour He cared for His mother entrusting her to John in His place. And in the ninth hour He died, but the end was not yet for that final hour called the "Long Hour" never came to an end.

The Metatron fought for us on Calvary Hill, and we, as did Enoch and Elijah then, even now fight by His side in that holy place and at that sacred time which we know as the Everlast Moment. As the Maid has made it known, all moments of life good and bad happened, happen, and will happen in the Place of a Skull. All is Akida, and all is Calvaria.

Our Templar mission is to live like this and to let all nations know that Messiah died once for all and rose from the tomb to give life to the world, but that event was not far off, long gone and preterit. No. As far as Templars are concerned, our Master lay down His life in this instant and in this instant place before us.

Therefore, we must beware, because all our pride and shame, holiness, and wickedness, are done before our dying Savior. We who are called Calvarian are so named for our humble state, the fact that we stand with the Savior in His sacrifice, fending off all "demons" and dark forces which would keep that saving grace away from repentant hearts or otherwise hinder the penitent from reaching this holy place, and because we believe and live in the knowledge that the full meaning for the Mishkan was made known in the actions of the Metatron, the King Messiah, within the Everlast Moment and the Battle of Calvary. Such is our present purpose and this eternal mission, and so we do stand ready now to receive every worthy person which would share in that noble cause.

The Akida is the Binding of Isaac, and Calvaria is the Sacrifice of Yahshua. Both taking place in the same Place and spiritually at the same time. Each emblematical of the other. The 'Son' giving Himself up willingly to death for the Will of the Father to be done. Each is eternal. Each is immediate. And each involves everyone of us.

The Most High promised to make Abraham a multitude of nations through Isaac but Isaac had not yet married nor fathered any children. It was the perfect sacrifice at the perfect time to prove the faith of both Abraham and Isaac at once. If Isaac had been a child, this would have been no more than murder. If Isaac had been married with children, this would also have been no more than

murder. But since the Creator promised on oath to give Isaac children and then in that capacity of a wifeless, childless, Isaac told Abraham to kill Isaac, it was the quintessential test of both their faiths.

The Metatron, King Messiah, Yahshua sacrificing His life for the satisfaction of the Torah and the restoration of all Israel, was no different. One is the birth of a nation, and the other the rebirth of the same nation.

THE LEGEND OF THE TYRIAN ARTIST

In the second month of the fourth year of king Solomon's reign the Temple foundations were laid upon the 26th day. For the construction were appointed 70,000 Nethinim to bear the burdens, with 80,000 Masons anointed over them to cut and dress the stones. Above them were placed 3600 master craftsmen to guide the builders in all their efforts, and four grandmaster overseers to command them all. But designing all the house and drawing all the plans of this superstructure, Solomon set as grand architect and master builder the highly prized artificer from Tyre, known as Hiram Abiff. For seven long years they toiled to create a holy house worthy of the NAME of the Creator, completing their task upon the 15th day of the 8th month in the 13th year of Solomon's reign over Israel.

Now, this Hiram had four brothers, which were made, by his authority, overseers under him. They were named Jubelo, Jubela, Jubelum, and Jeroboam. Hiram and Jeroboam, being both sons of the same mother and father, naturally held a closer bond than their other three siblings who had different parents, and this favor led to jealousy among the others. Hiram's mother, Zeruah was an Israelite woman from the tribe of Naphtali who was married off to a wealthy Craftsman from Tyre, an Ephraimite by the name of Nebat. After Hiram's birth and that of Jeroboam, Nebat died leaving her widowed and forced to remarry, this time to a man from the tribe of Dan whose name was Rahm. Rahm had three sons, triplets from a previous marriage, his wife having also passed away in childbirth. Rahm (sometimes known as Jubel) eventually died as well under suspicious circumstances, leaving Zeruah twice widowed ... yet well off in the care of her sons.

One year and a half prior to the completion of the Temple construction, Hiram received word that their mother was gravely ill. With no time to spare and not wishing the work to be delayed, Hiram informed Jeroboam of the news and placed him in charge over the building in his absence. Rather than cause any disheartening among the workers or to raise causes for concern as they neared the end of their labors, Hiram disguised his brother as himself (as he quite often did, being his identical twin in

appearance and nearly in skill) and set Jeroboam in his place that his departure would not be known, then he sailed for Tyre where his mother lived in his house.

Without Hiram, Jeroboam oversaw the work on the Temple. When Jeroboam, disguised as his brother, had dismissed the crowd of workmen on Preparation Day about six months before completion, and entered the Temple to collect his possessions, Jeroboam was cornered by his step brothers, the ruffian triplets, Jubelo, Jubela, and Jubelum who demanded of him (whom they believed to be Hiram) that he reveal to them the master's word and the Temple secrets. However, as the secrets of the Temple were promised to be revealed upon the completion of construction yet still half a year away, and being Jeroboam and not Hiram, the master Craftsman could not reveal either. Knowing not that they faced Jeroboam rather than Hiram, the three sons of Rahm grew enraged and attacked the master builder in the Most Holy Place. Jubelo struck him in the throat with his 24-inch gage. Jubela in the chest with his iron square, and Jubelum delivered the killing blow to the head with his common gavel. So, Jeroboam was slain in the Holy of holies at high noon on the 19th day of the month, and then buried in the rubbish of the Temple till low 12 when the three ruffians stole his body out to the West and buried him in an unmarked grave on a hillside, before returning to their homes.

When work began again on the 1st of the week, the triplets arrived at the Temple expecting to assume the honored stations as overseers in their brother's place, only to find their stepbrother, Hiram, quite alive and overseeing construction of the Temple. Hiram, knowing not what had befallen his brother and delighted to see his stepbrothers, greeted them warmly and told them of his journey to Tyre and his arrival that day in Jerusalem. The three ruffians were gravely fearful of Hiram for what they had done to his brother, and when Hiram inquired after Jeroboam, they all said they knew not where he was but that he had been gone since before the Sabbath.

Assuming Jeroboam had himself tried to follow to Tyre for love of their mother, Hiram asked his stepbrothers to make all haste after him to bring him back since their mother's health had recovered. But the children of Rahm made off in flight in the opposite direction, sailing for Ethiopia, where they hid themselves in terror.

Six months passed without word of either the Jubel brothers or Jeroboam, and as the Temple neared completion, Hiram feared something terrible had befallen them all. Meanwhile Jubelo, Jubela, and Jubelum, had grown bold in their exile, and still desiring the secrets their stepbrother held, as before, their jealousy drove them again to murderous intent, thus compelling their return in disguise to the land of Israel.

Early in the morning on the 18th day of the 8th month of Solomon's 13th year, three days after the Temple's completion, 12 journey men, having finished their respective jobs for building the Temple, were lodging in an inn on the road to their homes in the north country when one of them, by the name of Shemaiah overheard three men

conspiring to murder the master builder. Calling his companion, Edemet, the two listened at the door before calling for the guard to take the men into custody.

Jubelo, Jubela, and Jubelum were dragged before King Solomon, and Hiram Abiff was brought in as well when word spread that his brothers were found. Shemaiah and Edemet testified before the king and the architect as to what they had overheard the three ruffians saying, how one had expressed desire to cut Hiram's throat and tear out his tongue and cast his body into the sea, the other that he would like to tear open his breast, rip out his heart and lungs and give them as prey for ravens, and the last that he wished to sever Hiram in twain and burn his bowels. The two witnesses also testified that these three had been overheard confessing to the murder of their brother Jeroboam, not half a year hence. Knowing themselves doomed all three cursed Hiram and happily confessed to the murder, wishing he had been the one slain; none however would confess to where they had buried the body of Jeroboam. At which time, the king allowed for Hiram to declare their fate, and he ordered them executed in the manner of their wishes for himself.

Jubelo, Jubela, and Jubelum, taken north of the Temple, were slain for their crimes, their bodies brought to the Hinnom valley South of 'Salem, and their bodies burned to ashes. Thereafter, Hiram carried their ashes West of Jerusalem up a high hill where he scattered them to the four winds. Overwhelmed by loss and sorrow, the master builder rested himself at the base of a great Acacia tree, but his melancholy gave way to wonderment when he realized that he was encountering a miracle. The tree he had rested under, clearly though it appeared to be decades old, Hiram knew to have not adorned that hill half a year before. Taking this as a sign, Hiram called for diggers who came and turned up the earth at the base of the Acacia. And wonder of wonders should they discover, buried beneath it, the body of his brother, Jeroboam, miraculously untouched by time or decay, though dead those six months.

At low 12, Hiram ordered his brother's body taken back to the Temple, now finished. And the men cut down the Acacia tree and from it, fashioned a coffin for the corpse, but they protested vigorously a dead body being brought onto the holy ground of the Temple courts. Calming their fears, Hiram declared to the crowd that his beloved brother was not dead but only sleeping, and that the MASTER of that House would soon awaken him.

Four days after the building was completed, Hiram called all the people together in the Temple courts, and standing beside Solomon in the porch with his brother's body between them, he addressed the men. It was high noon on the 19th day of the 8th month and the third day of the week when Hiram began to speak.

"Mah-ha-Bone! (Behold, the Builder!)" and the crowd replied, "Mah-ha-Bone! (How great is the Builder!)"

“The Builder and MAKER is Elohim,” Hiram Proclaimed. “And this great House I have made for His NAME is now complete! Yet ere its culmination, these sacred courts were stained by the blood of the innocent, of my brother slain in the Holy of holies, and here he lies before you for all to see and believe. The thrice cursed siblings, Jubelo, Jubela, and Jubelum, whom I and mine regarded as kin, did rise up against us and against this Holy House by shedding blood on holy ground like Cain, that ancient kinslayer; And as the blood of Abel cried out to Heaven from the earth, so the blood of Jeroboam calls out to the Lord of this place, yet not for vengeance but vitality. Like Balaam of old, these faithless wretches sought for favors gained by fraud acting against the people and against their Protector. And both Balaam and my one-time brothers received for their efforts the false prophet’s false profits. Like Korah, that rebel of long ago, these brothers broke faith with their charge to lead and guide, to serve and to build, and trying to rise by their own might, they fell to know light no more.

These fiends sought the secrets of this House promised to all who worked fidelity yet they, by envy, hypocrisy, and ignorance aimed to seize these for themselves that they may gain power. They tried to take the master’s word by force and the secrets of the Temple by murder, little knowing them not so acquired. Like fruit from the Tree of Life, this authority can be only given, lest it bring lasting death.” Then Solomon began to recite from his father’s psalms (PS. 24). When the king had spoken, Hiram raised his voice once more to the crowd, “The secrets of our obligation are no secrets at all, but shall be seen by all who behold this beautiful House. They are fashioned into this Temple and will truly be understood by all who worship here. Let it be known that through tolerance of our brothers, generosity toward our neighbors, and knowledge of the One True Sovereign KING of the Universe, Whose NAME lives here, every man born of woman can become a master of our practice.” Once more to Solomon, “we stand in the space of kodesh, in the sacred point between the pillars, Boaz and Jachin, which speak of the bread and wine and all the bounty of earth brought forth for our sustenance by the Lord of Heaven Whose NAME resides here forever. Here on the portico of the Temple between the columns that remind us of those ancient pillars of fire and cloud our Lord used long ago to guard and guide us in the wilderness, here we gather to bear witness to another miracle made possible only by the power of this same Magnate of might and righteousness.

Here and now, we know we are Boaz for our strength is only in our Sovereign, and we know we are Jachin, for He alone upholds us in His power and establishes us in the same. But let it also be known we are together Ismakiah, for only our Sovereign supports us. Whether we stand or fall, it is by the will of Providence and the power of His NAME.” Hiram then resumed saying, “We hold no secrets and so let it be known the value of the House we have built, the power of the Deity Whose NAME dwells here, and the duty we owe this Divinity and His dwelling place, let the dead declare

the master's word for all who have ears to hear." Then Hiram bent to whisper the word into Jeroboam's lifeless ear, and the king in turn bent down to the coffin. Reaching into the coffin and taking the cold corpse by the grip of Ari, Solomon raised him up by the five points of fellowship.

Jeroboam breathed and stood and thrice proclaimed, "Yadachaiyah! (Know YAHWEH and live!)" and immediately it began to rain.

THE BAD END OF JEROBOAM

To his everlasting shame, Solomon, who began so well and built the Temple of YAHWEH Sabaoth, in the course of time turned away from the service of this Elohim and HIS holy house, betraying HIM for gods of gold and wood and stone instead. Therefore, the Sovereign of that House turned away from Solomon, tearing the Kingdom in two after his death and ripping it away from his son, Rehoboam.

After Solomon's death, YAHWEH divided Israel into two kingdoms, 10 tribes to the north and 3 to the South. As HE rose up Jeroboam from the dead in years past, so then he rose up Jeroboam to be king in the north over the 10 tribes of Israel. But Jeroboam became worse even than Solomon had been, not only for the evil he wrought in Israel, but by how badly he of all living souls knew better than to turn away from YAHWEH.

Solomon was lured into sin by heathen women, but Jeroboam actively sought advice against unrighteousness. Solomon corrupted himself for a desire to please his pagan wives, but Jeroboam did so from a fear of losing his Kingdom and his life, both of which were given to him by YAHWEH and promised by HIM in Perpetuity for the price of fidelity. And while perhaps Solomon did not personally worship the sheidim his wives devoted their lives to, still he tolerated their existence, allowed his wives to serve them, and constructed shrines on their behalf on every high hill. But Jeroboam turned wholeheartedly toward false gods, built their temples, consecrated their priests, carved their idols, and personally led their worship.

Indirect contrivance to his brother, Hiram's construction of two bronze pillars to commemorate the presence of YAHWEH leading Israel out of Egypt in fire and cloud, Jeroboam crafted 2 golden calves in commemoration of Israel's sin in the wilderness, and he established them in Dan and Bethel, North and South in mockery of the pillars, Boaz and Jachin. These gods, he claimed, led Israel out of Egypt, and he gave the 15th day of the 8th month, the date of completion of the Temple of YAHWEH in Jerusalem, as their holy day of celebration. Jeroboam, he who built the Temple of YAHWEH, he who was slain in the same Temple, and he who was resurrected in that Holy House, he who owed both his kingship and his life to HIM of the Sacred NAME, betrayed

YAHWEH for fear of losing what YAHWEH gave him and promised to let him keep for not betraying HIM.

Therefore, it came to pass that the Mighty One whose NAME resides in Jerusalem, sent Hiram, who had been living in Judah since the death of his mother, to Bethel to confront his brother, Jeroboam, and to curse the blasphemies he had erected. (Zeruah's heart, it is said, failed her upon hearing how Jeroboam had turned against the Sovereign of Israel, and enacted blasphemies in the land; And she disowned him with her dying breath.)

While Jeroboam was sacrificing to his idol, Hiram began to prophecy against the altar, foretelling how the future King, Josiah would slaughter all the evil priests upon that altar and then told that the altar would be rent in two, a thing which happened before their eyes. Enraged, Jeroboam ordered his brother seized, but the hand pointing to Hiram shriveled up. Jeroboam, quite fearful, begged his brother to ask his Elohim to restore his hand which was done, but the wicked king would not repent.

After this, Jeroboam invited Hiram back to the palace to dine with him, but Hiram told Jeroboam that the Almighty had forbidden him to eat, drink, or lodge in that evil place. And thus, Hiram departed cursing the day he ever raised his brother from the earth under the Acacia tree (the same wood from which Jeroboam built his idols, overlaid with gold.)

On the way, however, Hiram was met by the prophet, Ahijah from Shiloh, who had been living in Bethel and whose sons had been at the temple in Bethel and informed him of all that happened and of Hiram's words to Jeroboam. Ahijah lied to Hiram telling him the Lord had sent him to bring him to his house. And foolishly, Hiram went with the lying prophet, but when he had dined in the house of that fiend he thought a friend, the Lord sent his Messenger to speak through the false prophet for real, condemning Hiram for disobedience and foretelling of his demise on the road home.

Thereafter, word came back to Bethel that a man had been felled in the way by a lion, and Ahijah knew immediately that this was Hiram, the master builder. Ahijah made haste to the place where the body lay, midway between Mizpah and Gibeon. And there in the middle of the path lay Hiram, prophet of the Lord, who had built the House of YAHWEH in Jerusalem, slain but unscarred.

And behold, on the left side of the road stood Hiram's donkey unharmed while on the right side of the road, Ahijah beheld a strange sight, a white lion standing there neither devouring the dead body, nor attacking the living donkey, neither doing harm to Hiram's party nor any passersby. And no bystanders seemed to notice the strange beast. So died the master-builder by the mighty lion's paw which had raised his brother back to life, and Ahijah the prophet, who had tricked him into disobeying the Lord, yet whom the Lord had used to rebuke Hiram for his sin, having borne witness to the power of the Lord, repented of his wickedness, wept over Hiram as a brother,

and brought him to his own city to be buried in his own tomb. So, Hiram, builder of the House of the Most High, was laid to rest in the place where the Lord's first House had rested 441 years (the number of truth). And Ahijah remained in Shiloh to the end of his days.

And it happened that the Most High struck Abijah, son of Jeroboam sick so that Jeroboam was forced to consult the prophet of the Lord for his child's sake. But fearing still to repent or even humble himself at all, Jeroboam sent his wife to Shiloh to ask Ahijah on his behalf. She pretended to be wife to another so the prophet would be more favorable to them and believing Ahijah would not know for the Lord had rendered him blind with age for his deceiving of Hiram to death. Yet the Almighty revealed her identity to Ahijah anyway, and he foretold of Abijah's death along with the death of everyone of Jeroboam's line till his blood was wiped from the earth. Yet for the sake of Hiram, whose visage Jeroboam bore, the destruction befell Nadab, Jeroboam's successor and not Jeroboam himself, who died of old age, and many sins. And Baasha cut down Nadab and seized the throne of Israel. He followed this with the massacre of the entire House of Jeroboam to the last.

In the fullness of time, the Lord raised up Josiah, King of Judah, just as the prophet, Hiram Abiff, builder of the Temple, had foretold, and this righteous king sought after the Most High with all his heart, like none before or since. King Josiah set about repairing the Temple in Jerusalem, restoring the worship of the One True Sovereign of the Universe and Mighty One of Israel, and renewing the divine covenant once again. Josiah became the revanchist of renown, wreaking havoc upon the heathen of the land and laying waste to their high places and shrines. He defiled the sanctuaries, defied their gods, demolished their holy groves, and destroyed every idol in all the homes and on all the hills. He slaughtered the false priests and offered them on their own alters to their demon-gods. He dug up the graves of dead pagans and burned their bones on the altars; Especially of Bethel, where Hiram had spoken, Josiah burned the bones, broke the altar, and broke all the power of the golden cows. But seeing in the distance a great structure in Shiloh and being informed that he beheld the grave of Hiram the great, and the prophet, Ahijah, Josiah ordered them unmolested and left in honor.

THE TEMPTATION OF ISAAC

As the legend goes, after the Trial of Abraham and the Binding of Isaac, Sarah died because the devil told her Abraham had killed her. Once she was entombed, Abraham sent his servant to search for a wife for Isaac. Isaac was 40 years old by that time, and Abraham sent him out into the wilderness to encounter his Creator. For 40

days he wandered, but not alone. The devil went with the patriarch to test him, leading him to the home of Eleazar, Abraham's servant who had gone to fetch a wife for Isaac. There in his absence, Isaac encountered Ahaba, Eleazar's daughter who was betrothed to another already. Ahaba had long loved Isaac and desired to have him.

The devil tried to get Isaac to spend the night with her, telling him how much Ahaba loved him and that surely Eleazar would not bring him a woman who loved him so much. But Isaac refused and left the house before sunset. At twilight along the way, Isaac encountered a man attempting to force himself on a helpless woman. Enraged, Isaac slew the man and saved the woman whose name was Yaphah, for she was truly beautiful to behold. This woman was a prostitute, and the devil tempted Isaac to lie with her saying, "Surely, your father will not provide so lovely a bride as this." But Isaac refused, trusting instead in YAHWEH to provide. And moving on from there, he came to the city of Mamre, where a fierce storm forced him to take refuge in the home of an idol worshipper who had seven daughters, all married off to idolaters with many sons.

Only his youngest daughter remained unwed and he desired to marry her off to Isaac. The woman's name was Parah, and the devil tempted him to have her, pushing him to doubt that the woman YAH would provide would be fruitful. But Isaac would not have an idolatress woman, and fleeing that house and leaving the devil behind, he made his way back again to the mountain of Moriah where he was nearly sacrificed, and there he prayed to YAHWEH.

When the devil left Isaac, he went to discourage Rebecca. On the way, their party was set upon by bandits and captured, but two mysterious men rescued them. While prisoner Satan tried to convince Rebecca that Isaac would be cruel just like her captors, but she replied that she would be good to him even if he was cruel. Soon after they came upon two armies at war, but again two men protected them and guided them nearby in safety. During the detour the devil told her Isaac would take her from her gods, but she resolved to follow the deity of her husband instead. And finally, crossing a river, Rebecca was caught in the current and lost for a night and a day when the devil told her Isaac would abandon her for better wives, but she resolved to always be faithful to him even if this was so. Soon after, the two men found her and led her back to Eleazar and the rest of her party and they came at last to Abraham's place. When Isaac had remained many days alone on the mountain, the "Angel of the LORD" came to him to bless him and to bestow upon him the promise of his father. The Metatron told Isaac he would inherit the land, father two nations, that for his faith he would be doubly blessed with children, that his wife would be fruitful beyond all others, and he would love only her forever. Then he told him to rise and return for Rebecca was arriving.



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