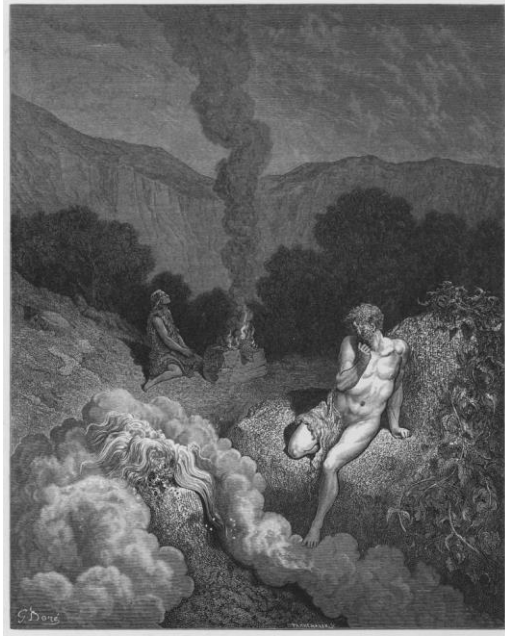




The Altar of Yahuah: *A Life*

By Noel Joshua Hadley





## PART ONE

### A'dam *To* Noach

EVERY SO often I manage to whip out a biography. This is another such attempt. The only difference this time around is that I am not writing one about people, *per se*. Though it is true that notable names do arrive in the narrative (you too shall recognize them), it is only because the location of where they worship Yahuah, the Most-High Elohiym of Yashar'el, is important. Therefore, it should be to us as well. Before you write me a letter with the words inscribed, *no dub*, be sure to follow this all the way through. Because the *coordinates* of the altar, you see, reveals to us the rather bizarre and strange realm we live in. I like it that way.

Now, some people write entire histories regarding their appreciation for architecture, *and so*, I guess you could say I have a thing for **unhewn stone**. Every paper that I write aims towards one aspiration or another. I suppose this one serves no other purpose except to demonstrate that the Mountain of Worship, the geographical location of Adam and Havah's habitation after their expulsion from Paradise, is none other than Mount Tsiyon. You see, everybody tries to figure out where the land of Eden was in relation to Yashar'el, but for whatever reason, nobody else that I know of has thought to trace the history of the altar which A'dam built. Time for a remedy, then.

Just so we're clear (because people *do* happen to read through my work and still end up confused), a straightforward and linear timeline of the altar which A'dam built will inform us that the land of Eden and Yashar'el are *kissing cousins*. More specifically, that the Mountain of Worship and Mount Tsiyon are in fact the same. Our very *first* clue can be found with the creation of A'dam.

And Yahuah Elohiym **took the man from the mountain of worship, where he had been created,** and made him dwell in the garden of Eden, to do service in the law, and to keep its commandments.

Genesis 2:15 [Targum]

I know. *I know*. Nothing about the altar is yet mentioned. Be patient. These things often take time. Presently however, the mountain that I was talking to you about is accounted for. The Mountain of Worship. *Sure*, it doesn't outright say the place of his creation *and* Mount Tsiyon are the same, but if it were that easy, then everybody would be talking about it, now, wouldn't they? What it *does say* is that A'dam was created on the mountain of worship and then placed into the garden. *Established*.

*Next* clue.

The grace and lovingkindness of Elohiym revealed themselves particularly in **His taking one spoonful of dust from the spot where in time to come the altar would**

**stand**, saying, “I shall take man from **the place of atonement**, that he may endure.”

Legends of the Yahudim

And *no*, before you say anything, I am not raising ‘Legends of the Yahudim’ to the level of inspired Scripture. I am simply saying the ancients knew stuff, whereas the Intel-net information age we currently find ourselves in is one of the darkest and muddiest times in human history. Let’s be honest, it’s the *worst*. Also, while the text doesn’t outright claim the whole of A’dam was created on the x-marks-the-spot where the altar would stand, but rather a spoonful of dust, we did learn something. The altar is the *same* as the place of atonement. Getting closer.

*Continuing.*

And when he rose at full length and **stood upright in the center of the earth**, he planted his two feet **on that spot whereon was set up the Cross of our Redeemer; for Adam was created in Jerusalem.**

The Cave of Treasures [The Creation of Adam]

Again, not Scripture. But I’m *okay* with that. There is a point to our current exercise, and it is *this*. The ancients agreed. You could argue that the writers of a past millennia were simply making crap up regarding the geography of their world and that archeologists know more about them than they did of themselves, but I claim the exact opposite to be true. And here, it couldn’t be any clearer. A’dam was created on the very ground where Yerushalayim would later stand.

The mere fact that A’dam stood upright in **the center of the earth** is yet another clue as to the mutual relationship between Eden and Mount Tsiyon. Breadcrumbs saved for another outing though. I couldn’t help but underline it anyways with a nudge and a *wink-wink*. Some of you will know exactly what I’m hinting at.

Moving on.

And Yahuah Elohiym removed him from the garden of Eden; and he went and dwelt on Mount Moriah, to cultivate the ground from which he had been created.

Genesis 3:23 [Targum]

After A'dam's transgression, where does he return but to the place of his creation? **Mount Moriah**. Which is the same as *saying* he dwelt upon Mount Tsiyon. The two are inseparable. *Yes*, I am willing to die on that hill. Before everyone starts squabbling over whether Tsiyon and Moriah are the same *or* neighboring mountains separated by a narrow valley, and how I need to check myself before I wreck myself, I will remind you of the paper that I wrote on the [Temple Mount hoax](#). Best to give it a read. The Temple was built in the City of David and not on top of a Roman fort. In modern times, it is only Zionism which has separated the two locations so as to pull off their rather *lame* deception. It's so obviously a Roman fort. Everybody seems to buy it, hook, line, and sinker though. *Ob well*. Their loss.

As a reminder, the Mountain of Worship, *aka* Tsiyon and Moriah, is where A'dam was created, and then where he and Havah lived with their children for the remainder of their days. Specifically, in a cave. A'dam and the Shethite's were the *original* cave dwellers. Certainly not as cavemen are advertised to us. Their abode is often referred to in Adamic literature as the Cave of Treasures, which tells us they had something spectacular to offer. Ironic, since they never thought in terms of monetary value as the children of Qayin did. The *following* passage informs us where the Cave was positioned in relation to the Mountain.

<sup>6</sup> Then Seth, Eve, and their children, came down from the mountain to the Cave of Treasures.

<sup>7</sup> But Adam was the first whose soul died in the land of Eden, in the Cave of Treasures; for no one died before him, but his son Abel, who died murdered.

2 Adam and Eve 10:6-7

So, below the mountain then. *Check*. All are within proximity.

Just so we're clear, there is no record that I have ever found where A'dam is said to have left the land of Eden. Not even on a missionary journey, which might be said of Chanok or Noach. Even if he did though, the land of Eden is where he arrived *after* being expelled from Paradise. And as you can clearly see, it's where he died. *In* the Cave of Treasures, which *also* happens to be in the land of Eden. The Cave is in fact where A'dam was commanded to live within the land of Eden immediately after his expulsion. It says so right *here*.

<sup>9</sup> And Elohim commanded him to live there in a cave in a rock—the Cave of Treasures **below the garden**.

First Adam and Eve 1:9

'*Second* Adam and Eve' tells us that the Cave of Treasures is situated directly below the mountain, whereas '*First* Adam and Eve' has already established the fact that the same abode was positioned directly below the Garden. That should tell us that the Mountain of Worship, *aka* Tsiyon, is directly beneath Paradise. In fact, the Shethite's harmonious relationship with Paradise is described to us in the *following* passage.

<sup>5</sup> Then Seth stood before the body of his father Adam, and of his mother Eve, and prayed night and day, and asked for mercy towards himself and his children; and that when he had some difficult dealing with a child, He would give him counsel.

<sup>6</sup> But Seth and his children did not like earthly work but gave themselves to heavenly things; for they had no other thought than praises, doxologies, and psalms unto Elohim.

<sup>7</sup> **Therefore did they at all times hear the voices of angels, praising and glorifying Elohiym; from within the garden, or when they were sent by Elohiym on an errand, or when they were going up to heaven.**

<sup>8</sup> **For Seth and his children, by reason of their own purity, heard and saw those angels. Then, again, the garden**

**was not far above them**, but only some fifteen spiritual cubits.

<sup>9</sup> Now one spiritual cubit answers to three cubits of man, altogether forty-five cubits.

<sup>10</sup> Seth and his children dwelt on the mountain below the garden; they sowed not, neither did they reap; they wrought no food for the body. not even wheat; but only offerings. They ate of the fruit and of trees well flavored that grew on the mountain where they dwelt.

<sup>11</sup> Then Seth often fasted every forty days, as did also his eldest children. For **the family of Seth smelled the smell of the trees in the garden** when the wind blew that way.

<sup>12</sup> They were happy, innocent, without sudden fear, there was no jealousy, no evil action, no hatred among them. There was no animal passion; from no mouth among them went forth either foul words or curse; neither evil counsel nor fraud. For the men of that time never swore, but under hard circumstances, when men must swear, they swore by the blood of Abel the just.

<sup>13</sup> But they constrained their children and their women every day in the cave to fast and pray, and to worship the Most-High Elohiym. They blessed themselves on the body of their father Adam and anointed themselves with it.

#### Second Adam and Eve 11:5-13

A lengthy passage, but the journey was worth it—no? *I checked*. 45 Cubits is only .01 mile. So, I would say that's within proximity, wouldn't you agree? On an especially smooth day, I can peek over the fence of my neighbor and smell their flower pedals too. Indeed, if my neighbors were angels, I would enjoy listening to their hymns. Watching them descend and then ascend to heaven again would be a trip, in and of itself. *Yes*, the Shethite's were *that* close.



Now that we have established that fact, that the top of the Mountain was connected (though disjointed) with Paradise, we are introduced to the altar. The very *reason* you arrived. To learn something about a day in the life of unhewn stone.

We read:

<sup>4</sup> Then A'dam and Eve **took stones and placed them in the shape of an altar**; and they took leaves from the trees outside the garden, with which they wiped, from the face of the rock, the blood they had spilled.

First A'dam and Eve 23:4

*There* it is. The altar which A'dam built. **Correction.** The altar which A'dam *and* Havah built. We should probably acknowledge the lack of tools needed for its construction. This is keeping in line with Torah, which commands:

<sup>24</sup> And altar of earth you shall make unto me, and shall sacrifice thereon your ascending smoke offerings, and your peace offerings, your sheep, and your oxen: in all places where I record my name I will come unto you, and I will bless you. <sup>25</sup> **And if you will make me an altar of stone, you shall not build it of hewn stone:** for if you lift up your tool upon it, you have polluted it.

Shemoth (Exodus) 20:24-25 [Cepher]

A'dam and Havah knew exactly what they were doing in the building of what one might call a *crude* monument. Not at all an accident. Not even Yahuah needed to tell them how to go about it. And that is because we've already read in *Targum* Genesis 2:15 that they were made to "dwell in the garden of Eden, **to do service in the law, and to keep its commandments.**" If I highlighted the passage *now*, it's only because I left it alone the first time, wondering if anybody would notice. A'dam and Havah *knew* the Law. Probably backwards and forwards. As kingdom priests, it was their obligation to go about with the business of repentance.

And *thus*, ‘The Altar of Yahuah: A Life’, *begins*.

Another source takes the same account but then adds a juicy detail to it. *Follow* along.

The first time A’dam witnessed the sinking of the sun he was also seized with anxious fears. It happened at the conclusion of the Sabbath, and A’dam said, “Woe is me! For my sake, because I sinned, the world is darkened, and it will again become void and without form. Thus, will be executed the punishment of death which Elohiym has pronounced against me!” All the night he spent in tears, and Eve, too, wept as she sat opposite to him. When day began to dawn, he understood that what

he had deplored was but the course of nature, and he brought an offering unto Elohiym, a **unicorn** whose horn was created before his hoofs, and he sacrificed it **on the spot on which later the altar was to stand in Yerushalayim**.



Legends of the Yahudim

*Hmmm*, not sure about this one. The only way a unicorn could be sacrificed on the alter is if it were a clean animal. Try to find an occasion anywhere in Scripture before Moshe, even before Avraham, where an unclean animal is sacrificed. *That’s Torah*. In the instance of a unicorn, it would chew its cud and its hooves would be split, by necessity. Not very horse-like. But much of what we know about unicorns are probably wrong anyhow. Perhaps the unicorn was more of a goat or a deer-like creature, maybe even a gazelle. Also, *I checked*. ‘The Lady and the Unicorn’ tapestries, which I personally visited in Paris, depicts the creature with a cloven hoof. Kind of makes you wonder.

Moving a little further along on the timeline, the first year of the third jubilee to be precise (according to the Book of Jubilees), Qayin and Havel placed an offering upon the *same* altar.

<sup>3</sup> And it was at the end of days, **on the fourteenth of Nisan**, that Qayin brought of the produce of the earth, the seed of cotton (or line), an oblation of first things before Yahuah;

<sup>4</sup> and Havel brought of the firstlings of the flock, and of their fat; and it was pleasing before Yahuah, and He gave (His) countenance to Havel and to his oblation;

<sup>5</sup> but to Qayin and to his oblation He gave no countenance. And Qayin was angered greatly, and the features of his face were downcast.

Genesis 4:3-5 [Targum]

*Sure*, we never read anything about Qayin and Havel offering their sacrifices upon the altar which A'dam and Havah built, *per se*, nor does it even mention an altar. You figure there had to be one though. An altar *is* implied. Torah dictates an altar of unhewn stone. Especially considering how the fourteenth of Nisan is Passover. Why else would Qayin and Havel attempt an offering on that day? Not a coincidence. Qayin offered a Passover lamb, which is the same thing as *saying*: 'The Torah abides.'

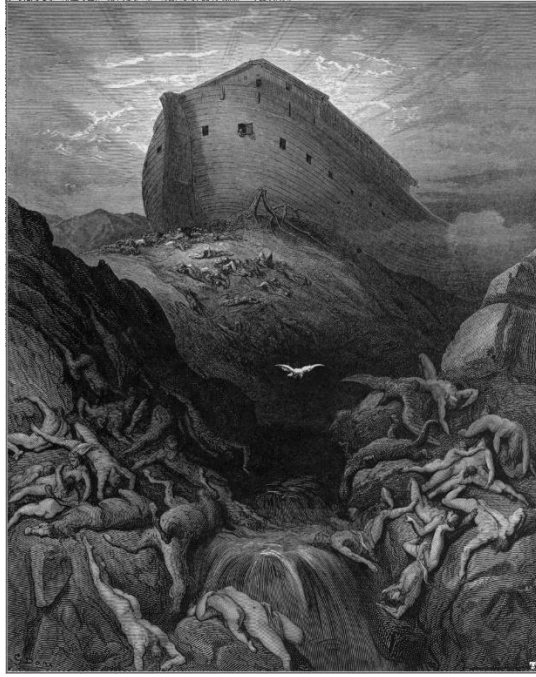
Meanwhile, Qayin had problems. Several of them, depending upon which text you read. Qayin wanting his twin sister, Luluwa, who also happened to be Havel's *betrothed* wife, as his own—for starters. *Not good*. Probably a part of Yahuah's divine plan, seeing as how Luluwa may have been the seed of the serpent, but still not good. In every case, whatever his problems with Havel *were*, it can truly be said that Qayin had no love for Torah. In fact, A'dam had already given Qayin and Havel possession of the land by the time of their sacrifice. Jasher 1:14 *says* as much. They were given separate acreage and different occupations because Qayin could not get along with his brother. Why not just offer sacrifices on their own turf then? Because sacrifices were to be given *at the altar*—that's why.

Another account of the *same* event includes the *said* altar, and reads:

The slaying of Abel by Cain did not come as a wholly unexpected event to his parents. In a dream Eve had seen the blood of Abel flow into the mouth of Cain, who drank it with avidity, though his brother entreated him not to take all. When she told her dream to A'dam, he said, lamenting, "O that this may not portend the death of Abel at the hand of Cain!" He separated the two lads, assigning to each an abode of his own, and to each he taught a different occupation. Cain became a tiller of the ground, and Abel a keeper of sheep. It was all in vain. In spite of these precautions, Cain slew his brother. His hostility toward Abel had more than one reason. It began when Elohiym had respect unto the offering of Abel and accepted it by sending heavenly fire down to consume it, while the offering of Cain was rejected. **They brought their sacrifices on the fourteenth day of Nisan, at the instance of their father,** who had spoken thus to his sons: "This is the day on which, in times to come, Israel will offer sacrifices. Therefore, do ye, too, bring sacrifices to your Creator on this day, that He may take pleasure in you." **The place of offering which they chose was the spot whereon the altar of the Temple at Yerushalayim stood later.**

Legends of the Yahudim

What its location once again tells us is that the altar whereupon Yahuah accepted Havel's offering and rejected Qayin's is *the same* which their parents had built some years earlier after being cast out of the Garden. The adventure *continues*. But we've yet only scratched the surface.



Now, I have already established the fact that A'dam lived upon the mountain just below Paradise until his dying day. But now we see the same of Sheth and the Shethite's after him. They all lived on the mountain below the Garden. Every *last* one of them. So long as they remained a Shethite, that is. *Follow* along.

<sup>10</sup> Seth and his children **dwelt on the mountain below the garden**; they sowed not, neither did they reap; they wrought no food for the body. not even wheat; but only offerings. They ate of the fruit and of trees well flavored that grew on the mountain where they dwelt.

<sup>11</sup> Then Seth often fasted every forty days, as did also his eldest children. For **the family of Seth smelled the smell of the trees in the garden when the wind blew that way.**

<sup>12</sup> They were happy, innocent, without sudden fear, there was no jealousy, no evil action, no hatred among them.

There was no animal passion; from no mouth among them went forth either foul words or curse; neither evil counsel nor fraud. For the men of that time never swore, but under hard circumstances, when men must swear, they swore by the blood of Abel the just.

## Second A'dam and Eve 11:10-12

Of course, by the time of the flood, nearly everyone had traded in their mountain abode for life among the Qayinites. All but a few. Only Chanok, Methuselah, Lamech, and Noah remained on T'siyon.

<sup>8</sup> When Enoch had ended his commandments to them, Elohim transported him from that mountain to the land of life, to the mansions of the righteous and of the chosen, the abode of Paradise of joy, in light that reaches up to heaven; light that is outside the light of this world; for it is the light of Elohim, that fills the whole world, but which no place can contain.

<sup>9</sup> Thus, because Enoch was in the light of Elohim, he found himself out of the reach of death; until Elohim would have him die.

<sup>10</sup> Altogether, **not one of our fathers or of their children, remained on that holy mountain, except those three: Methuselah, Lamech, and Noah.** For all the rest went down from the mountain and fell into sin with the children of Cain. Therefore, were they forbidden that mountain, and none remained on it but those three men.

## 2 A'dam and Eve 22:8-10

I don't want to assume *too much*, but I think it's safe to deduce that the Shethite's continued sacrificing at the altar which A'dam built until the surge of floodwaters. For most however, the assumption would end there. The flood arrived and destroyed everything, did it not? *Thus* ends the life of Yahuah's altar. *Bummer*. But not really. You wouldn't suspect an altar

of unhewn stone would amount to much, particularly where the cruelty of the flood is concerned. Wouldn't you know it though, the altar *survived*.

<sup>20</sup> And Noach built the altar before Yahuah; that altar which A'dam had built in the time when he was cast forth from the garden of Eden and had offered an oblation upon it; and upon it had Qayin and Havel offered their oblations. But when the waters of the deluge descended, it was destroyed, and Noach rebuilt it; and he took of all clean cattle, and of all clean fowl, and sacrificed four upon that altar. And Yahuah accepted his oblation with favor:

Genesis 8:20 [Targum]

What I *should have* said is: the altar was reconstructed. It survived only so much that Noach was perfectly capable of collecting the unhewn stones scattered about the mountainside. It may have kinked the old man's back, but being 600 years old, you'd think he'd have an idea as to what the altar looked like, even when turned into a jigsaw puzzle. Also, if there was any doubt, it affirms that Qayin and Havel did indeed offer their oblations upon it. And anyways, this simultaneously tells us that Noach made haste back to the only home he'd ever known, bringing the clean animals with him, soon as the floodwaters had resided. It only makes sense that he would. I mean, after all, the Mountain of Worship *is* Tsiyon. Best to go to the one known place where heaven and earth meet.

One *more* source before pausing for further comment. Kind of beating a dead horse by now, but it deserves being repeated.

The sacrifices consisted of an ox, a sheep, a goat, two turtle doves, and two young pigeons. Noach had chosen these kinds because he supposed they were appointed for sacrifices, seeing that Elohiym had commanded him to take seven pairs of them into the ark with him. **The altar was erected in the same place on which A'dam and Cain and Abel had brought their sacrifices, and on which later the altar was to be in the sanctuary at Yerushalayim.**

## Legends of the Yahudim

Some of the worst crimes in recorded Biblical history happened in the whereabouts of Mount Tsiyon. Satan's transgression with Havah and then Qayin's murder of Havel are continually mentioned, but they're just two of them. Consider that Cham uncovered his father's nakedness there as well. The story doesn't need repeating, but you might recall, uncovering his father's nakedness entailed having sex with his mother, who in turn conceived and bore Canaan. Noah became the father of his own grandchild. In every case, the context is war between Satan and the Most-High. Cham was excommunicated, just as Qayin was, and we can easily imagine it happened on the whereabouts of Mount Moriah.

The proximity of the Mountaintop to Paradise gives Qayin's complaint to Yahuah *more* context.

<sup>13</sup> And Qayin said unto El-Yahuah, "My punishment is greater than I can bear. <sup>14</sup> Behold, you have driven me out this day from the face of the earth; **and from your face shall I be hid**; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that everyone that finds me shall slay me."

Bere'shiyth (Genesis) 4:13-14 [Cepher]

For completely *opposite* reasons, David was driven out from Yashar'el. Like Qayin, he became a fugitive and a vagabond, and many attempted to slay him. The defining difference is that David not only did no wrong; he was *also* Yahuah's anointed.

<sup>19</sup> Now therefore, I pray you, let my adonai the king hear the words of his servant. If Yahuah have stirred you up against me, let him accept an offering: but if they be the children of men, cursed be they before Yahuah; **for they have driven me out this day from abiding in the inheritance of Yahuah, saying, Go serve other elohiym.**

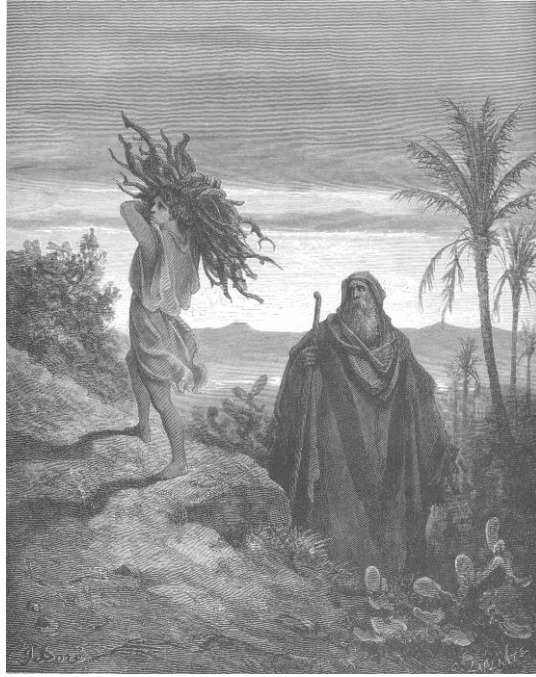
Shemu'el Ri'shon 26:19 [Cepher]



*Good speech.* I should have probably given some context though. David has just proven that he could have taken king Sha'ul's life—had he wanted to. He didn't though. He knew that Yahuah would follow through with his promises and bring an end to Sha'ul's life in order that he might be made king over Yashar'el. He has now woken him and his men up from their sleep to give them the news. His complaint to king Sha'ul bears a familiar theme. To be driven from the epicenter of heaven's connection with earth was to be hidden from the face Elohiym.

Indeed, Yashar'el *is* the land of Eden. And Tsiyon *is* the mountaintop. You shall see even more conclusively as we continue the life of Yahuah's altar in part two.





## PART TWO

### The *School* of Shem

NO REASON to beat around the bush. *Er, I mean*—stack of sticks. Our next encounter with Yahuah's altar arrives with another infamous name. Two of them—actually. Avraham *and* Yitschaq. We read:

The circumcision was performed on the tenth day of Tishri, the Day of Atonement, and **upon the spot on which the altar was later to be erected in the Temple**, for the act of Avraham remains a never-ceasing atonement for Israel.

## Legends of the Yahudim

I know what you're probably thinking. No names were mentioned. And technically, Yitschaq wouldn't be born for another year. It was Yishma'el who was circumcised with Avraham, along with Eliezer and his entire household. So, according to this, an important event *did* happen to Yishma'el on Mount Tsiyon. Let's just not confuse Moriah with the Roman fort which people *call* the Temple Mount, which Islam claims as their own. If they have a hankering for Roman architecture, then it all theirs. They can have it. Or rather, let the Zionists fight them for it.

Also, the altar was nowhere to be found in the circumcision story. Only to the untrained eye though. As we shall soon see, it was still there. What we ultimately learned however is that the altar for the Temple would *later* be erected. So, different altar then? Not necessarily. You'll just have to keep reading to find out.

Now, when it came time for the sacrifice, Avraham had already been raised in the school of Shem, and therefore *knew* all about it. The history of the mountain had undoubtedly been related to him by Noach, but even Shem had lived there as a child. Every single illustration that I can find of the event shows Yitschaq as a beardless child, but it simply isn't true at all. The child was *nearing* 40. **37**—actually.

And Avraham took the wood and arranged it upon the altar, and he bound Yitschaq, to place him upon the wood which was upon the altar, to slay him for a burnt offering before Yahuah. Yitschaq spoke hereupon: “Father, make haste, bare thine arm, and bind my hands and feet securely, for I am a young man, **but thirty-seven years of age, and thou art an old man.**”

## Legends of the Yahudim

His age is just a side note, but not really. It *is* important to figuring out the overarching narrative. You shall see why in a moment. At present though, it is the altar of Yahuah which makes another appearance. The altar which

Noach rebuilt and which Yitschaq was nearly sacrificed upon are the same.

And they came to the place of which Yahuah had told him. **And Avraham built there the altar which A'dam had built**, which had been destroyed by the waters of the deluge, which Noach has again built, and **which had been destroyed in the age of divisions**; and he set the wood in order upon it, and bound Yitschaq his son, and laid him on the altar upon the wood.

Genesis 22:9 [Targum]

Rather difficult to argue now that Mount Moriah in the land of Yashar'el is anything other than the Mountain of Worship in the land of Eden. Somebody out there will most certainly try though. *Come at me, bro.*

If you're paying attention, we learned two things. *One*, that Avraham did indeed offer Yitschaq upon the very altar which A'dam had built. And then *secondly*, that the altar had been destroyed in the age of divisions. That's all we're told about its destruction though. There is no other account that I have found which mentions *who* destroyed it and *why*. The age of divisions may very well be a reference to the tower of Babel. Unlikely though. Or the days of Peleg. Lots of dividing there. Perhaps even the war between Nimrod and the kings of Canaan. Then again, all three events are very likely related. The snowball that formed into an avalanche.

Seeing as how Shem was the Melchizedek of Salem, you'd *think* he would maintain the altar from time to time. It would only make sense then, given what we know, that circumstances *beyond* his control, like the post Babel land grab that led to War, would bring about its demise.

At any rate, Legends of the Yahudim gives us a similar account, but once again manages to add titillating details.

**The place on which Avraham had erected the altar was the same whereon A'dam had brought the first sacrifice, and Cain and Abel had offered their gifts to Elohiym—the**

same whereon Noach raised an altar to Elohiym after he left the ark; and Avraham, who **knew that it was the place appointed for the Temple**, called it Yireh, for it would be the abiding place of the fear and the service of Elohiym. But as Shem had given it the name Shalem, Place of Shalom, and Elohiym would not give offence to either Avraham or Shem, He united the two names, and called the city by the name Yerushalayim.

*Pause.* Shem named it *Shalom*. Avraham named it *Yireh*. Why not combine the two names into one? That's an origins story, right there. Just not the titillating part. *Continuing.*

After the sacrifice on Mount Moriah, Avraham returned to Beer-sheba, the scene of so many of his joys. **Yitschaq was carried to Paradise by angels, and there he sojourned for three years.** Thus, Avraham returned home alone, and when Sarah beheld him, she exclaimed, "Satan spoke truth when he said that Yitschaq was sacrificed," and so grieved was her soul that it fled from her body.

Legends of the Yahudim

That's the part I wanted you to read. Yitschaq was carried to Paradise by angels. Which is the same as saying he was carried to the Garden of Eden. The two locations *are* synonymous. He then sojourned there for three years. Before you protest, because there's *always* one, I will remind you that the writer is in the very least being consistent. Mount Tsiyon is where heaven meets earth. Therefore, if the angels were to nab someone, you figure the location of the Temple is as good a spot as any—if not better.

That *still* begs the question. What was Yitschaq doing in Paradise for the length of three years? I'm glad you asked. I *really am*. This is the stuff that wakes me up in the morning. The Aramaic Targum answers any aching inquiries but then altogether riddles us with another perplexing question. *Follow* along.

And the angels on high took Yitschaq and **brought him into the school of Shem the Great; and he was there three years.**

Genesis 22:19 [Targum]

What the *hub*...? My thoughts exactly. Paradise *or* Shem School, which is it? Well, *both*. Figuring out this mystery will undoubtedly take further digging. Don't be surprised if even more complications arrive. Here's one. When Satan lied to Sarah and told her that Avraham had sacrificed Yitschaq, Sarah frantically went about combing the land. She had the bright idea to knock on the door of Shem. From this we come to learn:

<sup>85</sup> And she [Sarah] came with her maidservants and menservants to Qiryat Arba, which is Chevron, and she asked concerning her son, and she remained there while she sent some of her servants to seek where Avraham had gone with Yitschaq; **they went to seek him in the house of Shem and Eber, and they could not find him**, and they sought throughout the land, and he was not there.

Yashar (Jasher) 23:85 [Cepher]

*Hmmm*. He wasn't there. So, he ascended to Paradise then? Technically, *no*. Yitschaq was still with Avraham by this point. While Sarah sought out Yitschaq, Avraham and Yitschaq sought her out. She died before they could reach her. We then read:

<sup>90</sup> And Avraham and Yitschaq wept greatly and all their servants wept with them on account of Sarah, and they mourned over her a great and heavy mourning.

Yashar (Jasher) 23:90 [Cepher]

From this point in Yashar's narrative, Yitschaq disappears. When he again enters the stage, Lot is dead. Avraham has sent Eliy'ezer on an errand to retrieve for his son a bride. And *then* we read:

<sup>34</sup> And Eliy'ezer did as Avraham ordered him, and Eliy'ezer swore unto Avraham his adoniy upon this matter; and Eliy'ezer rose up and took ten camels of the camels of his adoniy, and ten men from his adoniy's servants with him, and they rose up and went to Haran, the city of Avraham and Nachor, in order to fetch a woman, for Yitschaq, the son of Avraham; and while they were gone Avraham **sent to the house of Shem and Eber, and they brought from thence his son Yitschaq.**

Yashar (Jasher) 24:34 [Cepher]

I guess that means Avraham wasn't lying to Sarah.

<sup>4</sup> And Avraham came into the tent, and he sat before Sarah his woman, and he spoke these words to her: <sup>5</sup> My son Yitschaq is grown up and he has not for some time studied the service of his Elohiym, **now tomorrow I will go and bring him to Shem, and Eber his son,** and there he will learn the ways of Yahuah, for they will teach him to know Yahuah as well as to know that when he prays continually before Yahuah, he will answer him, therefore there he will know the way of serving Yahuah Elohayu.

Yashar (Jasher) 23:4-5 [Cepher]

So, he *was* in the house of Shem. But how long?

<sup>45</sup> And **Yitschaq was forty years old when he took Rivqah,** the daughter of his uncle Bethy'el, for a woman.

Yashar (Jasher) 24:45 [Cepher]

The math adds up. If Yitschaq was nearly sacrificed at 37 years of age, and he spent three years, either in Paradise or the School of Shem, then he would be 40 upon the day when Rivqah arrived on the hump of a camel. That *still* begs the question, how could Yitschaq reside in two locations—the house of Shem *and* the Garden? Well, the City of Shalom was upon the Mountain of Worship. In the very least, we have already seen how



heaven and earth were accessed there. I believe the *following* passage gives us the answer we're seeking.

<sup>2</sup> Wherefore, I will send Noach unto thee in the tabernacle, and he will bestow upon thee the keys of this priesthood, **for the city of Melchizedek will I take up from off the earth** and there will be a new beginning in thee.

<sup>3</sup> For I will greatly multiply thy seed and I will make them my ministers that through thy priesthood all the peoples of the earth shall be blessed.

The Writings of Avraham 110:2-3

I just love it when Scripture fits like a glove. When Avraham was told by Yahuah that the city of Melchizedek would ascend to heaven, he hadn't taken Yitschaq to Mount Moriah yet. It happens later chronologically. We can easily deduce that the keys of the priesthood were transferred from Noach and Shem to Avraham at the time of his trial, and that the City of Shalom was removed from the earth shortly afterwards. Therefore, it is quite possible that Yitschaq *was* schooled by Shem *in* Paradise.

During the same event, the analogous relationship between Mount Moriah and the Mountain of Worship, as well as their proximity to Paradise, is established in another spectacular war. The ram which Avraham offered in the place of his son was no ordinary creature.

And Avraham lifted up his eyes and saw, and behold, a certain ram which had been **created between the evenings of the foundation of the world**, was held in the entanglement of a tree by his horns. And Avraham went and took him and offered him an offering instead of his son.

Genesis 22:13 [Targum]

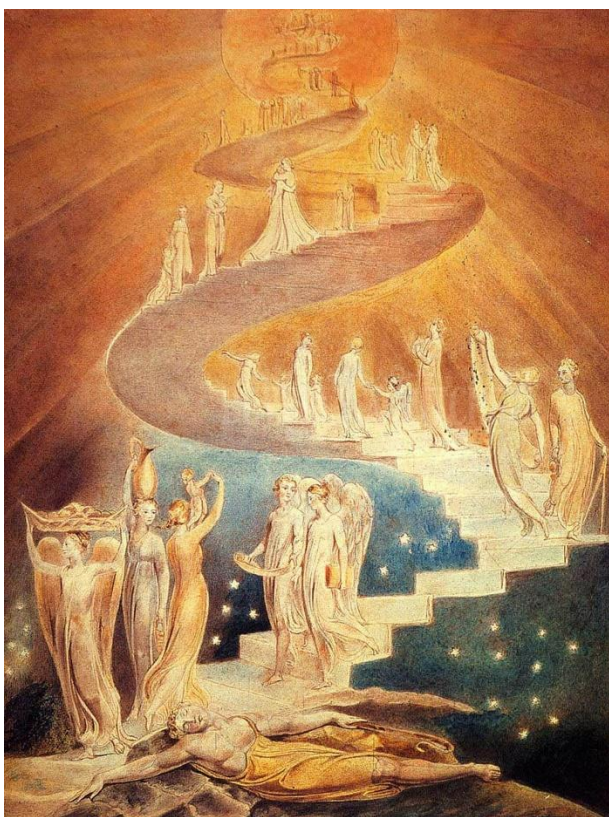
So, the ram was old then. *Very old*. It shouldn't be a leap of logic to conclude that it came from Paradise. That much is inferred. But if you notice, I took the red ink out on two separate and important need to know

facts. The first is *when* the ram was created. The second is *where*: at the foundation of the world. What is Tsiyon again but the earth's cornerstone?

**The construction of the earth was begun at the center, with the foundation stone of the Temple, the Eben Shetiyah, for the Holy Land is at the central point of the surface of the earth, Yerushalayim is at the central point of Palestine, and the Temple is situated at the center of the Holy City.**

### Legends of the Yahudim

The mere fact that Mount Tsiyon is the center of the earth is a definite clue as to the *true* location of Yashar'el. Not the sliver of land the Zionist tells us is the Holy Land. Probably didn't think I was going there. I just did. But that's another trail of breadcrumbs in and of itself. One which I hope to devote an entire paper to at another time, as the intent of this exercise is a biography of unhewn stone. It is the unhewn stone which connects the dots and forms the picture which very few seem willing to acknowledge. That the land of Eden and Yashar'el are the same.



## PART THREE

### *Even the Rocks Cry Out*

WHETHER OR NOT you want to believe that Yashar'el and Eden are the same locale, I have already verifiably demonstrated that the ancient writers believed they were. I did it very simply and in a manner which nobody else has thought to connect. The altar. Not that I can blame anyone for overlooking the obvious, as even the ancients were subtle about Eden's whereabouts. While it is true that I have quoted heavily from

‘Legends of the Yahudim’ (and *yes*, even I read that text with suspicion), the core of the argument revolves around what the Aramaic Targum has to say on the matter. Any other quoted source, usually involving the genre of Adamic literature, simply compliments the Genesis Targum.

When we last left off, Avraham was spared of sacrificing Yitschaq on the altar of Yahuah, thanks in part to the intercession of a ram. Despite having the Targum tell us that the sacrificed animal had been created between the evenings at the foundation of the world, I made the decision to leave out any further description of that ram. Well, that verdict is about to be overturned. This is technically a biography about the altar, but why not parallel that ram’s life story as well? As it turns out, the ram was put to good use *beyond* his moment of salvation on the altar.

**As the creation of this ram had been extraordinary, so also was the use to which all parts of his carcass were put.**

Not one thing went to waste. The ashes of the parts burnt upon the altar formed the foundation of the inner altar, whereon the expiatory sacrifice was brought once a year, on the Day of Atonement, the day on which the offering of Yitschaq took place. Of the sinews of the ram, David made ten strings for his harp upon which he played. The skin served Elijah for his girdle, and of his two horns, the one was blown at the end of the revelation on Mount Sinai, and the other will be used to proclaim the end of the Exile, when the “great horn shall be blown, and they shall come which were ready to perish in the land of Assyria, and they that were outcasts in the land of Egypt, and they shall worship Yahuah in the holy mountain at Yerushalayim.”

### Legends of the Yahudim

Learning exactly what it means, in regard to the ram, that “not one thing went to waste,” will likely induce an eye roll or become a jarring glare to most, but that is only because the location of Paradise has been purposely hidden from us. *Why?* Perhaps because the Zionists needed their *little* Israel deception to work. Where is the presence of Yahuah though? The Targum documents all sorts of materials which the Shethite’s and

Melchizedek's pulled from Paradise for their own use, one of which was the very grapes which Noach planted his vineyard with. It all speaks to the *attainable* proximity of Paradise with Mount Tsiyon, and our Slave Masters can't have that.

Avraham's last adventure on Tsiyon, from what I can find, happens to be the sacrificial episode. *Quick recap.* Yitschaq then spent three years learning about Yahuah in Shem's school, which just so happened to be in Paradise. As Avraham leaves the mountain behind him, we are told one more time of its historical importance.

<sup>1</sup> And the days of the life of Sarah were an hundred and twenty and seven years, the years of the life of Sarah.

<sup>2</sup> And Sarah died in Kiryath Arba, which is Hebron. And Avraham came from **the mountain of worship** and **found that she was dead**; and he sat to mourn for Sarah, and to weep for her.

Genesis 23:1-2 [Targum]

Subtle, isn't it? Most would read right over its *unofficial* name. I know I did on the first go around. And yet, the Aramaic Targum is once again lining up the breadcrumbs for us in identifying Mount Moriah with the very Mountain which A'dam and Havah and later the Shethite's inhabited.

Yitschaq, of course, continued being intimate with the mountain, seeing as how he enrolled in Shem School at the age of 37 and remained there for three years. Marrying Rivqah at the age of 40 meant he was a recent graduate. We've already gone over that part. Here's what I didn't tell you though. Rivqah fled from her pagan upbringing in Babylon in order that she might worship Yahuah through her marriage to Yitschaq, and yet was yet incapable of having children. Genesis records the fact that she was barren while leaving out some important details.

<sup>21</sup> And **Yitschaq intreated Yahuah for his woman, because she was barren**: and Yahuah was intreated of him, and Rivqah his woman conceived. <sup>22</sup> And the children struggled together within her; and she said, "If it be so,

why am I thus?” **And she went to inquire of Yahuah.** <sup>23</sup>  
**And Yahuah said unto her,** “Two nations are in your  
womb, and two manner of people shall be separated from  
your generation; and the one people shall be stronger than  
the other people, and the elder shall serve the younger.

Bere’shiyth (Genesis) 25: 21-23 [Cepher]

It says she *went* to inquire of Yahuah without filling in those coordinates. Wouldn’t you like to know them? I would. Her journey comes only after Yitschaq intreated of Yahuah. Why would Rivqah need to go anywhere if all Yitschaq needed to do was stay put? In Rivqah’s defense, if you’re going to seek out Yahuah’s presence on earth, what better place than the mountaintop, where Earth and Paradise meet? That’s my guess. We’ll see if it’s a correct one. Meanwhile, her inquiry was a success, *wherever* she landed, because the Word of Yahuah met her in some capacity and relayed a message.

Here’s what the Aramaic Targum says. *Same* passage.

<sup>21</sup> **And Yitschaq went to the mountain of worship, the place where his father had bound him.** And Yitschaq in his prayer turned the attention of the Holy One, blessed be He! from that which He had decreed concerning him who had been childless. And he was enlarged, and Rivekah his wife was with child.

*Pause. Ab,* that answers my first question. He *did* go somewhere after all, and it was to familiar territory. Yitschaq went to the only location which he could think of that might help. And that is the mountain of worship.  
*Continuing.*

<sup>22</sup> And the children pressed in her womb as men doing battle. And she said, “If this is the anguish of a mother, what then are children to me?” **And she went into the school of Shem Rabba** to supplicate mercy before Yahuah.

<sup>23</sup> And **Yahuah said to her**, “Two peoples are in thy womb, and two kingdoms from thy womb shall be separated; and one kingdom shall be stronger than the other, and the elder shall serve the younger, if the children of the younger will keep the commandments of the Law.”

Genesis 25:20-22 [Targum]

Rivqah took her inquiry one step further than her husband because, whereas Yitschaq is only said to have prayed on the mountaintop, Rivqah entered her husband’s old hangout. **Shem School**. And you know what that means, don’t you? It is very possible that she was granted temporary access into Paradise. I’m not saying she was. But it does seem likely that the City of Shalom has ascended by this point in history. Difficult to say with certainty though.

Notice how it specifies that Rivqah went into the school of Shem to supplicate mercy before Yahuah, and that it was Yahuah who spoke with her. I can’t help but suspect that Yahuah was speaking through Shem, the high priest of the Melchizedek priesthood. *No*, I can’t prove that to be true. It’s based upon other Scripture that we’ve read and simply a hunch. But *also*, the *following* passage.

Rivqah asked other women whether they, too, had suffered such pain during their pregnancy, and when they told her they had not heard of a case like hers, except the pregnancy of Nimrod’s mother, **she betook herself to Mount Moriah, whereon Shem and Eber had their Bet ha-Midrash**. She requested them as well as Avraham to inquire of Elohiym what the cause of her dire suffering was. **And Shem replied**: “My daughter, I confide a secret to thee. See to it that none finds it out. Two nations are in thy womb, and how should thy body contain them, seeing that the whole world will not be large enough for them to exist in it together peaceably? Two nations they are, each owning a world of its own, the one the Torah, the other sin. **From the one will spring Solomon, the builder of the Temple, from the other Vespasian, the destroyer thereof**. These two are what are needed to raise the number of nations to seventy. They will never be in the

same estate. Esau will vaunt lords, while Ya'aqov will bring forth prophets, and if Esau has princes, Ya'aqov will have kings. They, Israel and Rome, are the two nations destined to be hated by all the world. One will exceed the other in strength. First Esau will subjugate the whole world, but in the end Ya'aqov will rule over all.”

At this point, it's starting to come around full circle. The reason why the true land of Yashar'el, *aka* the land of Eden, is being hidden from us. As we have seen time and time again, the presence of Yahuah, the Most-High makes Himself known there. But *also*, the Romans are Edomites. How ironic, that this revelation came to be on Mount Moriah. Rivqah is told in broad black and white terms that one son within her would build the temple, upon the very ground she stood too, whereas the other would destroy it.

There's another dirty little secret however, and it is *this*. The Romans are Edomites. But then again, so are the Jews. *No*, not the Yahudim that we read about in Scripture. The Yahudim are one tribe among twelve. I'm talking about the Ashkenazi Jews. The people inhabiting the *fake* land of Israel today. They're Edomites. You can read all about that in my paper, [1948: The Year Edom Conquered Israel](#). And who runs Zionism again? You would be correct if you guessed Rome.

*Moving on.*

You may have observed, and even remarked privately, how the altar was never directly specified with Yitschaq and Rivqah. It was still there though. We know that to be true because it makes one *final* appearance with their son, Ya'aqov.

Five miracles were wrought for our father Ya'aqov at the time that he went forth from Beersheba. The first sign: the hours of the day were shortened, and the sun went down before his time, forasmuch as the Word had desired to speak with him. The second sign: **the four stones which Ya'aqov had set for his pillow he found in the morning, had become one stone.** Sign the third: the Stone which, when all the flocks were assembled, they rolled from the mouth of the well, he rolled away with one of his arms.



The fourth sign: the well overflowed, and the water rose to the edge of it, and continued to overflow all the days that he was in Haran. The fifth sign: the country was shortened before him, so that in one day he went forth and came to Haran.

Genesis 28:10 [Targum]

The context of this scene is Ya'akov's ladder. He's on his way to be enslaved for the matter of twenty years under Laban, his mother's brother. And *no*, it doesn't outright *say* the four stones were removed from A'dam's altar, but that is what ultimately happened. And besides, seeing as how the **Stone of Scone** is reported to be Ya'akov's pillow, you can *now* see why the Scottish foot massager (or is it Winchester butt cushion?) manages to be 22 and 16.7 inches in length and width, weighing in at approximately 335 pounds. Four separate stones became one.



I suppose the first thing I ought to do, if I were to make the case that the Stone of Scone is indeed a relic from A'dam's altar, is to pinpoint Ya'akov's exact location with a certain level of assurance. The Rashi Chumash gives us the *following* nugget of information.

And he came to the place **[Mount Moriah]** and he spent the night there....

The Rashi Chumash

Still not reading anything about A'dam's altar though. Perhaps 'Legends of the Yahudim' can be of assistance.

Ya'aqov took twelve stones from the **altar on which his father Yitschaq had lain bound as a sacrifice**, and he said: "It was the purpose of Elohiym to let twelve tribes arise, but they have not been begotten by Avraham or Yitschaq. If now, these twelve stones will unite into a single one, then shall I know for a certainty that I am destined to become the father of the twelve tribes." At this time the second miracle came to pass, **the twelve stones joined themselves together and made one**, which he put under his head, and at once it became soft and downy like a pillow.

#### Legends of the Yahudim

There you have it. *Sort of.* 'Legends of the Yahudim' ties Ya'aqov's stones to A'dam's altar but then once again veers off into uncharted territory. The later text claims Ya'aqov oversaw **12** stones blending into one, whereas the Genesis Targum manages only **4**. At the end of the day, I will take the Targum as a historical authority before signing off to a later midrash. However, I *must say*, the explanation given by 'Legends,' that there were 12 of them in all, makes far more sense than 4. Particularly knowing what we do of the Scone Stone. *Oh well.* Can't win them all.

Really, the location of Ya'aqov's ladder makes far more sense on Mount Tsiyon than anywhere else. I shouldn't even have to explain that by now. But let's read a line from the familiar passage anyways.

<p><sup>12</sup> And he dreamed, and behold <b>a ladder set up on the earth</b>, and the top of it reached to heaven:</p> <p>Bere'shiyth (Genesis) 28:12 [Cepher]</p>	<p>And he dreamed, and, behold, <b>a ladder was fixed in the ground</b>, and the top of it reached to the height of heaven.</p> <p>Genesis 28:12 [Targum]</p>
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The Aramaic Targum claims the ladder was **fixed** in the ground, whereas the Hebrew Masoretic informs us that it we **set up** on the earth. Same

difference though. Do tell me you set up a ladder to climb onto the roof without managing to fix it into the ground. An unsteady ladder doesn't sound pleasant, even for divine being. Point being, if angels were expected to descend to the earth and then back to heaven *again*, then where else would you expect something like that but the mountain of worship?

From this mile-marker in history, pinpointing the fate of the altar becomes somewhat uncertain. Centuries later, we know that David purchased the land for Solomon's Temple on Aravnah's threshing floor. The account in brief goes as *follows*.

And Aravnah said, "Wherefore is my adoniy the king come to his servant?" and David said, "To buy the threshing floor of you, to **build an altar** unto Yahuah, that the plague may be stayed from the people."

Shemu'el Sheny (2 Samuel) 24:21 [Cepher]

What this tells us is that the altar *had* been cleared, or else how could there be a threshing floor? Again, not surprising. For centuries, the altar was tended to by the Shethite's. The Qayinites were not allowed on the mountain to destroy it. But how often did it need repaired during Shem's lifetime? *Frequently*. After Shem's parting, I can only imagine the altar fell into total disrepair. The Patriarchs ended up in Egypt and the Canaanites weren't exactly lovers of Yahuah.

Then again, we have the Stone of Scone to chase after. *Not* to be confused with the snooty sort of fellow who will proudly acknowledge he's bent over to kiss the Blarney Stone. What afterwards remained of A'dam's altar may have rendered it useless. And so, I suppose, if I were to write a part 4, I would attempt to trace the history of A'dam's altar to Scotland, and finally to Winchester, unless it's true that monks were successful in dumping the Scone Stone into the River Tay. But what would be the point of such a writing exercise? I wanted to show you that the mountain of worship is indeed the same as Mount Tsiyon, and that even the ancients knew that. Mission *accomplished*.

Did you see what I saw in the above passage though? David's first act, after purchasing the threshing floor, was to erect an altar unto Yahuah

upon it. *Hmmm*. Makes you wonder. He would have gathered the unhewn stone which had been chucked aside to pave the ground, ultimately for Solomon's Temple. Perhaps some of the original altar remained after all.

With that knowledge, we will close shop. I have hawk-eyed a single nest of unhewn stone as far as I feel comfortable, but still have so many questions. Like, what about the altar that Antiochus IV built and roasted a pig upon? After the Yahudim broke that altar down, they would have cast those stones aside, not knowing what to do with them. Are those the *very* stones which prompted Yahusha, upon entering the Temple, to later claim:

“I tell you that, if these should hold their *shalom*, **the stones would immediately cry out.**”

Luqas (Luke) 19:40 [Cepher]

Impossible at present to tell.

I *checked*. The 2 Samuel Targum *says* David built an altar on the threshing floor without making any mention of the stones which Noach had regathered. The *closest* connection that I can find once again comes from ‘Legends of the Yahudim’, in which we read:

David's first thought after ascending the throne was to wrest Yerushalayim, **sacred since the days of A'dam, Noach, and Avraham**, from the grasp of the heathen.

Legends of the Yahudim 4

Now *you know* and *I know* why Yerushalayim would be sacred to A'dam and Noach. We shall have to be content letting everyone else be confused on the matter.

