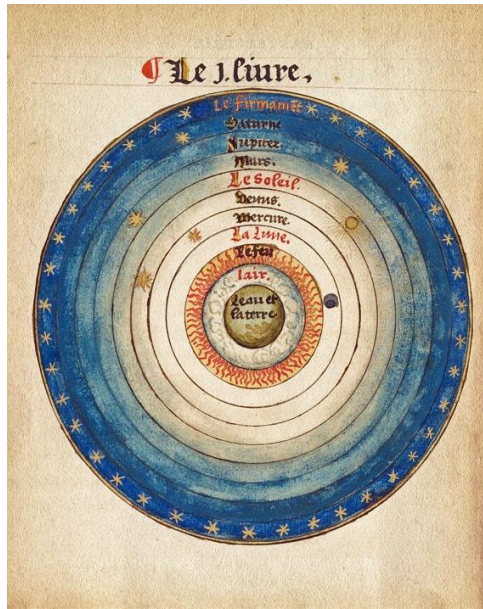




# The *Seven* Firmaments of Heaven

*by* Noel Joshua Hadley

*First* publication: February 9, 2022



## INTRODUCTION:

### *Yabuah of the Worlds*

APOLOGIES if you haven't any clue what the firmament is. I certainly don't want to *assume* everyone reading my work is intimately aware of it. But know *this*: I won't be laying the groundwork here. Contrarily, a pre-knowledge of the firmament, or *raqia* in Hebrew, is the foundation by which construction of cosmology will continue. In brief though, making mention of the firmament is just another way of saying our world is flat and motionless and that we live in an enclosed realm. NASA tells us there's this place called space and that it passes on into infinity, whereas Scripture repeatedly reminds the reader how heaven physically rests upon the firmament, which is in and of itself solid and impassible. Not even the angels can get past the guard without the updated access code.

The rest of you have probably done your research on the vaulted dome above our heads—which is why it doesn't need repeating here. But what if I told you that's only the first of several of them? *Mm-hmm*. There's more. *Many* more. With entire worlds in-between. Does that excite you? I took laps up and down the beach this morning just thinking about it. I guess you could say I'm getting in shape, anticipating my eventual journey into the final frontier. Now that I'm out of breath, I feel it best to take up the pen and guide you through the thought process.

And no, I cannot *prove* to you that there are several more worlds above our own. My own observations reveal to me that the firmament directly above us is a legitimate reality. But beyond that, I make no claims at being a prophet nor ascending through the heavens to speak with Yahuah and having the angels reveal to me its mysteries. Luckily for us, there are others who have. Before we go on a tour of the heavens though, let's look at some passages whereas the writer of Scripture looked skyward from the earth and simply *knew*.

The Word of the living Elohiym is not as the words of men for Yahuah, the **Ruler of all worlds**, is the unchangeable (but) man speaks and denies. Neither are His works like the works of the children of flesh, who consult, and then repent them of what they had decreed. But when Yahuah **of all worlds** hath said, I will multiply this people as the stars of the heavens, and will give them to possess the land of the Kenaanites, is He not able to perform what He hath spoken? and what He hath said, can He not confirm it?

Numbers 23:19 [Targum]

Moshe knew that Yahuah the Most-High Elohiym of Yashar'el ruled a plurality of worlds without ever having physically visited some of them. He in fact Ruler of all worlds. I guess we can conclude then that Yahuah is not a demiurge nor *lower* elohiym ruling a back-alley realm in a greater pantheon of creators. Elsewhere we do read that Moshe saw glimpses of the heavens in a vision. But that's beside the point, as Yahuah's Testimony concerning himself and His creation was enough for him. Notice how it is the Word of Elohiym being referenced here. Yahusha is unchanging.

Contrarily, men speak and change their preferences for him all the time, which is the same thing as saying man speaks and *denies*. If you need an example of denial, then I've come prepared with one. Yahuah the Most-High Elohiym of Yashar'el is unchanging. Therefore, his Word would not tell us to obey his Torah one moment and then break it the next. Which just so happens to be exactly what Christians and Darby Deputies are going around doing. I've got another example. A good one. And it relies heavily upon the worlds' idea, but we'll wait until after the *following* verse.

Mosheh the prophet said: When I ascended the mountain of Sinai, **I beheld Yahuah of all the worlds**, Yahuah, dividing the day into four portions; three hours employed in the law, three hours with judgment, three hours in the care of the world, three hours, uniting the marriage yoke of the husband to the wife, (for it is written) **The Mighty One whose works are perfect**, for all his ways are judgment, faithful Elohiym and true; **falsehood is not before Him**; He is just and upright in judgment.

Deuteronomy 32:4 [Jerusalem Targum]

Here Moshe is telling us that the Creators works are perfect, and that falsehood is nowhere to be found before Him, but only after having already reminded us that he had beheld Yahuah of all the worlds. *Plural*. From that I can deduce that there are indeed worlds beyond our own and that they were a perfect work.

And *no*, calling other solar systems or planets worlds is not at all what is being described here. As we have already seen, Yahuah the Most-High Elohiym of Yashar'el is unchanging. Therefore, he did not create a flat and motionless plane underneath the sort of firmament which the Psalmist might declare his handiwork only to become convinced that he should have gone the Copernican route based upon the natural observations of Isaac Newton and Kepler. That may be how history works, but not the ultimate reality of His-Story, which everyone seems keen on denying. The tour I am about to take you on today is far greater than what any NASA fanboy will demand.

By now, my serial reader should be made well-aware that Scripture has taught me one of two things. Either the writers of Scripture didn't have a clue what they were talking about and, excuse my French, were dishing out ham sandwiches. You know, making baloney up as they went. Or the *official* narrative doesn't add up quite right. Seeing as how the Word of Yahuah has proven his Testimony True for *this* writer, I choose the *later*. You are free to make up your own mind on the matter. The Intel community has gone out of their way to turn the lights off and screw everything up with cartoons and CG imaging, but from here on out, we will pay them no mind. The menorah does indeed find its way into dark places.

Let's keep reading. This one comes to us by way of a major prophet.

Then said I, Woe is me, for I have sinned, for I am a guilty man to reprove, and I dwell in the midst of a people polluted with sin: for mine eyes have seen the glory of the Shekinah of the King of the worlds, Yahuah T'seva'oth.

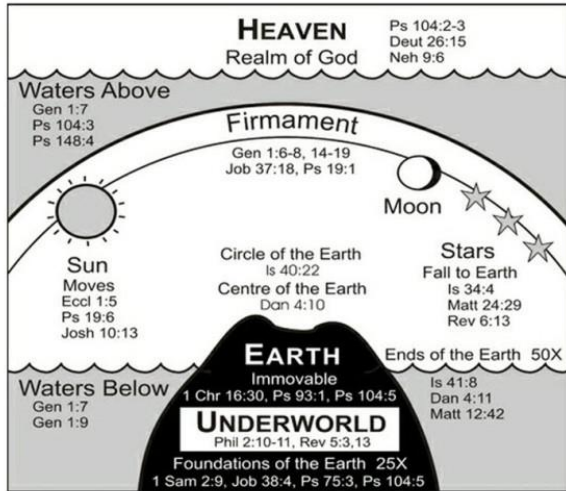
Isaiah 6:5 [Targum]

And *finally*, one more.

And in the time of the anger of Yahuah do not cease to pray before him, tremble before him, go and pray and seek mercy from him, because thou canst not stand in an evil matter; for Yahuah of all worlds, Yahuah, will do what he pleases.

Ecclesiastes 8:3 [Targum]

There are dozens of passages in the Aramaic Targum describing Yahuah in such terms. That he is Creator and King of all worlds beyond our own. As you can clearly see, I pulled two declarations from Torah and two more from the Prophets and Wisdom literature just to make that point. We may be the only earth wherein the souls of mortal men dwell. But we are not the only world.



## PART ONE:

### The Firmament, the Waters Above, and the *First* Heaven

AGAIN, my assumption is that you're already acquainted with Hebrew cosmology. If not, then you should be formally introduced to the provided picture. The one positioned directly above PART ONE: The *First* Heaven. That's what our realm looks like according to Scripture. Earth isn't even a planet. It's simply the land that appeared out of the water on day three. Even this illustration manages to get a thing or two wrong though. They all do. What I don't like about them is that they come across as though the sun and the stars are accessible and that the moon might be landed upon when in fact they cannot. But no time to nitpick. None of these illustrations bother to describe what is *beyond* the firmament, and we have much ground to cover. You are about to find out how truly spectacular the heavens are.

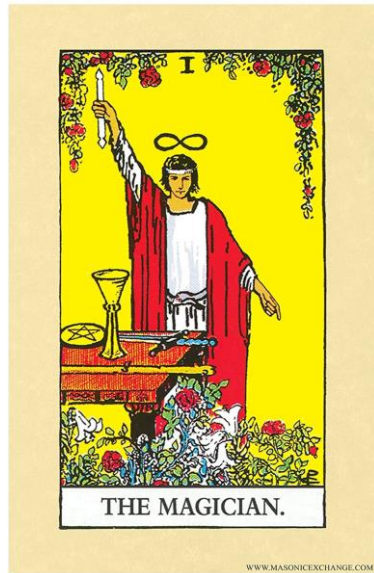
If you haven't noticed already, we are already making our ascent towards the windows of heaven. Our first stop, albeit a brief one, is in the aethereal realm. That's the *space* directly below the ceiling of our firmament. You've probably wondered what NASA is doing up there all the time if the final frontier is filmed in a Hollywood basement. I have too. And then one day I stumbled upon this passage in the Ascension of Yesha'yahu. I probably would have fallen out of my seat had I not been reading in bed, because in two brief sentences, the prophet explains everything.

<sup>9</sup> And we ascended to the firmament, I and he, and there I saw **Sammael and his hosts**, and there was great fighting therein and the angels of Satan were envying one another.

<sup>10</sup> **And as above so on the earth also**; for the likeness of that which is in the firmament is here on the earth.

#### The Ascension of Isaiah 7:9-10

We have been given a familiar axiom. Blink and you'll miss it. *As above, so below*. Yesha'yahu has just taken a *jab* at the secret societies running our flat motionless realm, and in doing so, revealed dirty little secrets. Simply put, there is chaos upon the earth because the neophyte conforms to the likeness of his master. That's all by design. *Order out of chaos* is the recipe. The elohiym and ruachs ruling from the Aether cannot accept Yahusha's *shalom*, and so must attempt to wrangle the order they desire out of rebellion, which is the same as saying they are bringing chaos to the Torah of Yahuah. It's why the human slaves of this world are forced to navigate through a daily gauntlet of Intel psyops, hoaxes, and other psychodramatic exercises. The performance witchcraft is intended to mold each willing participant





into the image of the beast. Somebody is *willing* simply by giving their consent to be lied to. The belief in their operation is where the magic does its work. I have devoted an entire writing career to expounding further upon this and fleshing these details out into practical examples, but some things deserve repeating.

Even after completing his round trip through the heavens, Yesha'yahu returned to the aethereal realm below the firmament and beheld the *same* activity unfolding.

<sup>29</sup> And again He descended into the firmament **where dwelleth the ruler of this world**, and He gave the password to those on the left, and His form was like theirs, and they did not praise Him there; but **they were envying one another and fighting; for here there is a power of evil and envying about trifles.**

The Ascension of Isaiah 10:29

Yesha'yahu had earlier identified the leader of the angelic hosts as Sammael. That's the same entity whom we all know as Satan, which is why, after spotting him twice, he calls Sammael the ruler of this world. The in-fighting among them is due to their envying the beauty, wealth of influence, and the dominion to be found in one another. Or as Yesha'yahu put it, a power of evil. They have taken chaos to the Law of heaven in hopes of bringing order, but only in a dog-eat-dog sort of scenario. A second witness can be found in Sha'ul. We read:

Wherein in time past ye walked according to the course of **this world, according to the prince of the power of the air**, the ruach that now worketh in the children of disobedience:

Ephesians 2:2

The *as above so below* connection is once again made for us when fingering the prince of the power of the air. Walking according to the course of this world is the *same thing* as saying we live on a spinning wobbling ball hurdling through a vacuum of space. The Intel community wants us to

believe we live on a planet because that would then imply, in Hebrew cosmological terms, that we're a wandering star. A star can only wander *if* it first breaks off from its natural course, as prescribed by the Law of Yahuah. He or she or they would then be workers of disobedience. Our Slave Masters want us to believe we inhabit a wandering star so that we might behave as one—accordingly. Learn from the best, I guess. The spirit of lawlessness is everywhere.

Not so in the first heaven. Evil does have a presence there, as we shall *soon* see, but not in any manner which has already been described. In the higher worlds, lawlessness only exists in so much that some crimes deserve imprisonment. Therefore, Yesha'yahu needn't explain the obvious. Yahuah scheduled an entire second day of creation, in which He exclusively built the firmament, because He desired to keep certain negative influences out of His kingdom.

Yesha'yahu doesn't spend much time in the Aether, and I don't blame him. NASA fan boys and science-fiction fans want to spend all their hours there, dreaming about the possibilities, but you and I know why *now*. The Copernicans have done a thorough job at plowing down Yahuah's real estate with cartoon imagery so that our inheritance might be hidden. Those of us who have set our hearts and minds upon things *above* will agree, much better things can be found ahead.

<sup>13</sup> And afterwards he caused me to ascend (to that which is) above the firmament: which is the (*first*) heaven.

<sup>14</sup> And there I saw a throne in the midst, and on his right and on his left were angels.

<sup>15</sup> And (the angels on the left were) not like unto the angels who stood on the right, but those who stood on the right had the greater glory, and they all praised with one voice, and there was a throne in the midst, and those who were on the left gave praise after them; but their voice was not such as the voice of those on the right, nor their praise like the praise of those.

<sup>16</sup> And I asked the angel who conducted me, and I said unto him: “To whom is this praise sent?”

<sup>17</sup> And he said unto me: “(it is sent) to the praise of (Him who sits in) the seventh heaven: to Him who rests in the holy world, and to His Beloved, whence I have been sent to thee. [Thither is it sent.]”

#### The Ascension of Isaiah 7:13-17

We have just been given our first and only qualifier for living as a freed *ruach* in the heavenly realms. And that is to direct our praise towards the Ruler of worlds in the seventh heaven. To our Father Yahuah, but *also* His Beloved, Son of the Most-High Elohiym. That’s not something which Sammael and his angels inhabiting the Aethereal realm are accustomed to. Humanity has therefore been placed into two camps, as the age-old axiom goes. How we live our lives will decide *who* our father is.

Another theme which will be repeated in each succeeding heaven has also been introduced. The angels to the left of the throne appear to be ambassadors for the world *below*, whereas the angels on the right seemingly define the glories of their *present* heaven. Though it doesn’t outright say so here, there is an angel or an elohiym seated upon the throne who represents the splendors of the *next* heaven above them. In this way, each heavenly world follows a chain of command while becoming more glorious than the last.

So far, we have only been following the descriptions laid out for us by Yesha’yahu, but there are others. Another prophet who made the climb was Baruk. His account of the *same* heaven goes as follows.

**2** And he took me and led me where the firmament has been set fast, and where there was a river which no one can cross, nor any strange breeze of all those which Elohiym created. And he took me and led me to the first heaven and showed me a door of great size. And he said to me, Let us enter <sup>3</sup> through it, and we entered as though *borne* on wings, a distance of about thirty days’ journey. **And he showed me within the heaven a plain; and**

there were men dwelling thereon, with the faces of<sup>4</sup> oxen, and the horns of stags and the feet of goats, and the haunches of lambs. And I Baruch asked the angel, Make known to me, I pray thee, what is the thickness of the heaven in which we journeyed,<sup>5</sup> or what is its extent, or what is the plain, in order that I may also tell the sons of men? And the angel whose name is Phamael said to me: This door which thou seest is the door of heaven, and **as great as is the distance from earth to heaven, so great also is its thickness**; and again as great as is *the distance* (from North to South, so great) is the length of the plain which thou didst see. And again, the angel of the powers said to me, Come, and I will show thee greater mysteries. But<sup>6-7</sup> I said, I pray thee show me what are these men. And he said to me, These are they who built the tower of strife against Elohiym, and Yahuah banished them.

### 3 Baruk 2:1-7

There are the prisoners I was earlier telling you about. Rather ironic, how some of the very souls who aided Nimrod in building a tower to heaven were imprisoned in the very realm they had hoped to take captive. Their transformation into animal creatures is at least keeping in line with the Yashar (Jasher) narrative which claims a third of Babel's builders became like apes and elephants.

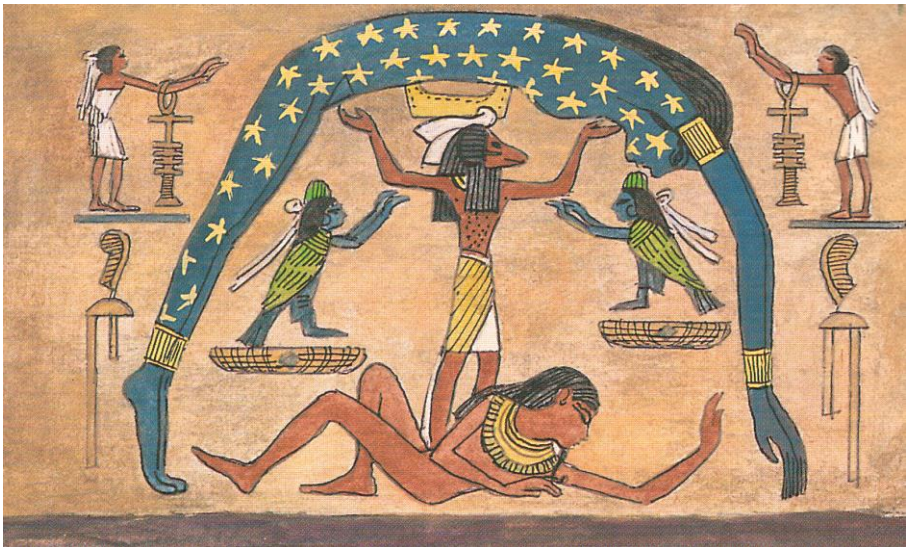
The river which no one is capable of crossing is the waters *above* the firmament. Its thickness, we are told, is a measurement comparable with the distance between the firmament and the earth and is only capable of being traveled through a doorway. We might just as capably call this a portal. From what I have so far found, the waters directly above the first firmament is the only ocean which separates any layer of heaven. Chanok goes so far as to classify the two oceans above and below us in sexes of male and female.

<sup>7</sup> In those days shall punishment go forth from Yahuah Tseva'oth; and the receptacles of water which are above the heavens shall be opened, and the fountains likewise,

which are under the heavens and under the earth. <sup>8</sup> All the waters, which are in the heavens and above them, shall be mixed together. <sup>9</sup> The water which is above heaven shall be the male; <sup>10</sup> And the water which is under the earth shall be the female: and all shall be destroyed who dwell upon earth, and who dwell under the extremities of heaven.

Chanok (Chanok) 54:7-10

What is first and foremost being described here is Noah's flood. That much is straightforward enough. Unless you're already acquainted with Hebrew cosmology, then you've probably never put the two and two together; that the windows in heaven which opened is not speaking of the clouds, but the firmament. Even if that's old news though, how many of us formerly understood that the male and female waters were separated with the creation of the firmament. Those two sexes would not come together again until Noah's flood. That's some seriously *sensual* house cleaning, right there. Am I right?



Oh, one more thing before exploring the first heaven any further. Would it surprise you to learn that the firmament is *ruach*? Yeah, well, *she* is. We live in a conscious creation, but that's a discussion for another time.

The firmament is simply a part of it. For greater context, you will have to read [The Earth Is a Womb](#). And so, if creation is conscious, it only makes sense that she would be too. It's all in keeping true to the Earth being a womb theme. It's true—all of it. Also, the Egyptians had it right, but only *partially* right.

The elohiym of Egypt withheld a thing or two from their neophytes, particularly their refusal to instruct Yahuah's Torah. Also, their mystery rites, by which eternal life might be acquired through mummification and other ceremonies, originate with the tree of knowledge of good and evil and not the Tree of Life. But anyways, in Egyptian mythology, the firmament is depicted as a divine *being* called Nut. I've included an illustration of Nut for your convenience. Pay careful attention to the fact that the naked goddess is blue-toned and covered in stars. That's because Nut's assignment is to divide the waters from below and above and keep us all from drowning. I'm also convinced that what we're looking at is far more geographically accurate than Science, and unfortunately, more anatomically correct than the illustration already shown with Hebrew Cosmology, as the luminaries may very well be *in* the water.

Well, I've been looking for a reference to the firmament having a *ruach*, and *here* it is.

O you that have made the earth, hear me that have fixed the *expanse* [firmament] by your Word, and have made firm the height of the heaven by the **Ruach**, that have called from the beginning of the world that which did not yet exist, and **they obey you**.

Baruk Sheniy (2 Baruk) 21:4 [Cepher]

Not impressed? Hang in there then, because if I'm guilty of anything, it's not overhyping this. The Cepher removes the word 'firmament' (*raqia* in Hebrew), in favor of the far less informative *expanse*. Point being the translators go out of their way to hide the flat earth. *Bummer*. Still not irredeemable as translations go. The same passage *also* capitalizes 'Ruach', as if to imply the Ruach HaQodesh made firm the height of heaven. Must be a family affair then, seeing as how the *expanse* has already been fixed

by Yahusha the Son, *aka* ‘your Word’. Not that I take issue with that. Perhaps the firmament really was a Mother and Son project. 2 Baruk simply isn’t making that claim though.

The problem to my theory (*on first glance*) is that the firmament looks as though it was never granted a lower-case *ruach*. But then read it again. It *says* the world which did not yet exist was called from the beginning, “and they obey you.” *Who* obeys? Is it simply saying the Word of Yahuah and the Ruach HaQodesh obeys Yahuah—are these two the ‘*they*’? I would argue that the lower-case *ruach* of the firmament is the one being obedient (among the other ruachs of creation, of course) and not the Ruach HaQodesh, as *she* was instructed to make firm the height of heaven so that the Word’s commands might be seen through. Just to be certain that I’m not an illiterate, I’ve found a *second* witness.

Upon the second day you made the **ruach of the firmament**, and **commanded it to part asunder**, and to make a division betwixt the waters, that the one part might go up, and the other remain beneath.

Ezra Reviy’iy (2 Esdras) 6:41 [Cepher]

*Ab*, that’s better. Now everything is suddenly clearer. It *says* the ruach of the firmament was commanded to part asunder. Who commanded *her* to part asunder? 2 Baruk 21:4 tells us. The Word of Yahuah. So, Yahusha was commanding the Ruach HaQodesh—his mother? I thought he was submissive to her. *He is*. That’s a problem then. Let’s read 2 Baruk 21:4 and 2 Esdras 6:41 again, side-by-side, just to untangle this mess we find ourselves in.

<p>O you that have made the earth, hear me that have fixed the <i>expanse</i> [firmament] by your Word, and have made firm the height of the heaven by the <b>Ruach</b>, that have called from the beginning of the world that which did not yet exist, and <b>they obey you</b>.</p>	<p>Upon the second day you made the <b>ruach of the firmament</b>, and <b>commanded it to part asunder</b>, and to make a division betwixt the waters, that the one part might go up, and the other remain beneath.</p>
---	---

Baruk Sheniy (2 Baruk) 21:4 [Cepher]	Ezra Reviy'iy (2 Esdras) 6:41 [Cepher]
---	---

Crisis resolved. You see, the Cepher doesn't capitalize *ruach* in 2 Esdras, as it would then appear as though the Ruach HaQodesh was created on the second day. Insinuating as much would be ridiculous, as we know the Ruach HaQodesh was hovering over the waters an entire day before the *ruach* of the firmament was created to separate the waters. Therefore, the better understanding is that *ruach* should indeed not be confused with the Father's Set-Apart Ruach. We can even deduce that the Word of Yahuah commanded it (the *ruach*, not his *Mother*) to make a division between the waters above and below.

The firmament *is* ruach.

Amazing how we have barely yet stepped foot into the first heaven and already we've learned so much. Moving forward, who knows what we will discover? Another text which speaks about the *first* heaven, just beyond the firmament, is 2 Chanok, and reads:

**3** It came to pass, when Chanok had told his sons, that the angels took him on to their wings and bore him up on to the **first** heaven and placed him on the clouds. And there I looked, and again I looked higher, and saw the ether, and they placed me on the **first** heaven and showed me a very great Sea, greater than the earthly sea.

2 Chanok 3

*Pause.* The narrative is already somewhat wonky. At first glance, it appears as though Chanok is saying the clouds above us constitute the boundaries of first heaven, which would be a problem to everything else we've so far read if the ground floor of heaven is the firmament. After being placed upon the clouds, he then looks higher, to the Aether, which tells us he is still below the firmament. *Hmmm.* But then notice how he's afterwards placed upon the first heaven and shown a great Sea, greater than the earthly sea. Hadn't he already been placed on the first heaven? That tells



us there are *two* first heavens being described. Clearly, the *second* first heaven cannot be the first, as he now finds himself standing over the waters *above*. The Sea in that first heaven is greater than the earthly sea. *Continuing.*

4 They brought before my face the elders and rulers of the stellar orders, and showed me two hundred angels, who rule the stars and their services to the heavens and fly with their wings and come round all those who sail.

5 And here I looked down and saw the treasure-houses of the snow, and the angels who keep their terrible storehouses, and the clouds whence they come out and into which they go.

6 They showed me the treasure-house of the dew, like oil of the olive, and the appearance of its form, as of all the flowers of the earth; further many angels guarding the treasure-houses of these things, and how they are made to shut and open.

## 2 Chanok 4-6

According to Chanok, the first heaven is a world which directly corresponds with the aethereal realm directly below the firmament. The *other* first heaven. It's why the 200 hundred angels who ruled the stars could be found there. Familiar number. How many Watchers were there again? *Oh*, that's right. 200. You figure they must have been replaced after being demoted. Perhaps we know now why the angels set him upon the clouds before venturing onwards. Because he was about to be given a tour of the treasure-houses of snow and the dew which came and went into those clouds. Makes sense. I mean, if you were an angel tasked with employment in the weather department, you'd probably want your housewares near to the construction site.

In *later* narratives, it would be Chanok who personally gave the nickel tour of heaven. Wouldn't happen though until he became the angel Metatron. One such telling can be found in 'Legend of the Yahudim.'

<sup>164</sup> Hereupon Elohiym commanded Metatron, the Angel of the Face, to conduct Moshe to the celestial regions amid the sound of music and song, and He commanded him furthermore to summon thirty thousand angels, to serve as his bodyguard, fifteen thousand to right of him and fifteen thousand to left of him. In abject terror Moshe asked Metatron, “Who art thou?” and the angel replied, “I am Chanok, the son of Yared, thy ancestor, and Elohiym has charged me to accompany thee to His throne.” But Moshe demurred, saying, “I am but flesh and blood, and I cannot look upon the countenance of an angel,” whereupon Metatron changed Moshe’s flesh into torches of fire, his eyes into Merkabah wheels, his strength into an angel’s, and his tongue into a flame, and he took him to heaven with a retinue of thirty thousand angels, one half moving to right of them and one half to left of them.

Legends of the Yahudim 2:4: 164

*Pause.* I take the passage before us with a skeptical dosage of salt. ‘Legends of the Yahudim’ is still worth reporting on though. You probably don’t believe the part where Moshe transforms from flesh and blood to that of an angel, and I don’t blame you, but I’m sticking to it. In a little while you’ll come to see that it’s otherwise impossible to travel throughout the seven heavens, as flesh and blood would never survive the trip. Just because Yesha’yahu, Chanok, and Barak haven’t mentioned it doesn’t mean they haven’t made a successful transition either. *Continuing.*

<sup>165</sup> In the first heaven Moshe saw streams upon streams of water, and he observed that the whole heaven consisted of windows, at each of which angels were stationed. Metatron named and pointed out all the windows of heaven to him: the window of prayer and the window of supplication; of weeping and of joy; plenitude and starvation; wealth and poverty; war and peace; conception and birth; showers and soft rains; sin and repentance; life and death; pestilence and healing; sickness and health; and many windows more.

Legends of the Yahudim 2:4: 165

The point of these windows isn't simply to decide *when* to hold the waters at bay or release them as judgement. It would only make sense that there would be windows for other things as well. Like prayer. Is it so difficult to believe that one person might open a window to let the breeze in, and that an angel might do the same for supplication? That same person who opens the window to let the cool spring breeze through will then board it shut whenever hurricane season manifests itself. Even flies manage to fill the kitchen on a hot summer day, and that isn't good. Can't let everything through. Best to close them shut at some hours of the day.

I mean, you *do* pray, don't you? How do you think that prayer makes the journey from here to there? A Copernican would likely tell me that heaven is some sort of spiritual dimension, and so our prayer simply *appears*, as if that explains away everything. Saying our prayers transfer from one dimension to another is still supernatural and well beyond the accepted circle of Academia. Wouldn't you think windows would be employed for dimensions too? Another way of describing these, once again, might be *portals*.



## PART TWO:

### *Second Heaven*

I GUESS you could say *Cosmology* is a lot like a skyscraper in that Sheol is the basement and the boiler room whereas Earth is the lobby floor. Each ascending story is another heaven, *obviously*, and you've probably deduced this already, but Yahuah owns the Penthouse. We just haven't taken the elevator up that far yet. Perhaps I should have gone with a Tartarian allegory. *Oh well*. Our observations for the *second* heaven keep the same players. Chanok. Moshe. Yesha'yahu. And Baruk. Let's start off by seeing what Yesha'yahu has observed.

<sup>18</sup> And again, he made me to ascend to the **second** heaven. **now the height of that heaven is the same** as from the haven to the earth [and to the firmament].

*Pause.* This is what I meant when stating earlier that Yahuah was King of many worlds. *Sure*, there might be doorways to other woodland realms like Narnia for all I know, but the prophets are never recorded as having visited those places. The first heaven was another world entirely from our own, by which we were only given scarce details. Chanok visiting the treasure-houses is probably not so dissimilar from somebody describing a mining operation and an electrical plant on earth and then coming across to the reader as though our entire realm were a place of industry. We know it isn't. Yesha'yahu describing the height of the second heaven as the same height as the firmament to earth should inform us that each ascending world is the same size as our own. It would take someone several lifetimes to explore our earthly realm, perhaps dozens. How long do you suspect each prophet was granted access in the heavens? *Continuing.*

<sup>19</sup> And I saw there, as in the first heaven, angels on the right and on the left, and a throne in the midst, and the praise of the angels in the second heaven; and **he who sat**

on the throne in the second heaven was more glorious than all (the rest).

<sup>20</sup> And there was great glory in the second heaven, and the praise also was not like the praise of those who were in the first heaven.

<sup>21</sup> And I fell on my face to worship him, but he angel who conducted me did not permit me but said unto me: “Worship neither throne nor angel which belongs to the six heavens, for this cause, I was sent to conduct thee until I tell thee in the seventh heaven.

<sup>22</sup> For above all the heavens and their angels have thy throne been placed, and thy garments and thy crown which thou shalt see.”

<sup>23</sup> And I rejoiced with great joy, that those who love the Most-High and His Beloved will afterwards ascend thither by the angel of the Ruach HaQodesh.

#### The Ascension of Isaiah 7:18-23

See what I mean? The elohiyim sitting upon the throne (or perhaps we should simply refer to him as a *divine being* for now), was more glorious than anyone else found in that heaven. And that is because he derived from the world *above* the one in which he ruled. Not surprising, even the praises there were far grander than the first. If you read my Millennial Kingdom + Mud Flood paper, [A Tale of Two Jerusalem's](#), then you'll recall that Yahusha reigns from a Yerushalayim on earth which is 14 square miles, whereas New Yerushalayim in the *third* heaven is 14000 square miles. Each heaven, while being a representative of those above and below, continually gets grander.

Apparently, Yesha'yahu's trip through the heavens involved the throne rooms and little to nothing else. Again though, this is where our first and only qualifier for living as a *ruach* in the heavenly realms is defined. Not even those selected to sit on thrones and rule over the

creatures of that world were to be praised or worshiped. Yahuah alone was to be worshiped, and His Beloved.

Our next visitation to the second heaven comes to us by way of Baruk. Let's see what he's been up to.

3 And the angel of Yahuah took me and led me to a **second** heaven. And he showed me there <sup>2</sup> also a door like the first and said, "Let us enter through it." And we entered, being borne on wings, <sup>3</sup> a distance of about sixty days' journey. And **he showed me there also a plain, and it was full of <sup>4</sup> men, whose appearance was like *that of dogs, and whose feet were like those of stags.*** And I asked <sup>5</sup> the angel: "I pray thee, Adonai, say to me who are these." And he said, "These are they who gave counsel to build the tower, for they whom thou sees drove forth multitudes of both men and women, to make bricks; among whom, a woman making bricks was not allowed to be released in the hour of childbirth, but brought forth while she was making bricks, and carried her child in her apron, and <sup>6</sup> continued to make bricks. And Yahuah appeared to them and confused their speech when they <sup>7</sup> had built the tower to *the height of* four hundred and sixty-three cubits. And they took a gimlet, and sought to pierce the heaven, saying, 'Let us see (whether) the heaven is made of clay, or of <sup>8</sup> brass, or of iron.' When Elohiym saw this, He did not permit them, but smote them with blindness and confusion of speech, and rendered them as thou see."

3 Baruk 3:1-8

*Wait*, didn't Baruk already observe prisoners from Babel in the first heaven? *He did*. Those on the first floor were described as having the faces of oxen and the horns of stags and the feet of goats, but with the haunches of lambs, whereas *here* he saw men whose appearance was that of dogs but with the feet of stags. Why the brick layers were banished to the *first* heaven while the taskmasters were imprisoned in the *second* is anybody's best guess. For whatever reason though, Yesha'yahu was taken to each

succeeding Capitol throne room. Contrarily, Baruk is being shown the penitentiary.

The unimaginative sort may be pressed to read his singular observation and imagine an entire world defined by dungeons. Closer inspection however will demonstrate that the prisoners which Baruk is describing live on a plain. There may have been entire continents, complete with mountain ranges and storybook villages to explore (not to mention Chanok's storehouses and Yesha'yahu's throne rooms) but Baruk was not given a tour of those. There are *many* plains in our realm. They are large, scattered, and diverse. The equivalent may be not so dissimilar from somebody peering in upon Alcatraz or San Quinten and then trying to explain their experience to the inhabitants of another realm.

Well, wouldn't you know it? Chanok was *also* shown a maximum-security prison in the second heaven, and it *reads*:

7 And those men took me and led me up on to the **second** heaven, and showed me darkness, greater than earthly darkness, and there I saw prisoners hanging, watched, awaiting the great and boundless judgment, and these angels were dark-looking, more than earthly darkness, and incessantly making weeping through all hours.

<sup>2</sup> And I said to the men who were with me: "Wherefore are these incessantly tortured?" They answered me: "These are the apostates of Elohiym, who obeyed not Elohim's commands, but took counsel with their own will, and turned away with their prince, who also is fastened on the fifth heaven."

<sup>3</sup> And I felt great pity for them, and they saluted me, and said to me: Man of Elohiym, pray for us to Yahuah; and I answered to them: Who am I, a mortal man, that I should pray for angels? Who knows whither I go, or what will befall me? Or who will pray for me?

2 Chanok 7:1-3



But didn't the Watchers get bound in the earth? *They did*. How is it that they ended up in heaven then? Azazel was their prince, and he was *also* bound in the earth. And yet, here we read that he was fastened three floors up. I have no answer for that, but I'll take a stab at it anyways. Everything that we're reading tells us there are direct relations to be had between each layer of heaven with Yahuah *above* and the earth *below*. That's all I've got. Perhaps, as angelic beings who'd passed through portals into the world of men, their fleshly bodies were buried in the earth while their spiritual selves were chained in heaven. It's a type of checkerboard dualism. Who really knows?

I'm starting to pick up a theme though. Not just with Chanok but with all *three* prophets. Hear me out on this. Chanok has just been shown the Watchers who transgressed the Law of Yahuah by taking on human wives and teaching the mysteries of heaven to humanity. Hadn't he personally spoken with them while they were going about their business and downcast upon earth? *He did*. Yahuah even had Chanok pronounce their judgement upon them. Therefore, what Chanok is being shown in the heavens directly relates to his life and ministry on the earth.

Well, the same thing can be said of Yesha'yahu and Baruk. Yesha'yahu was a prophet who regularly visited the throne room of Achaz, Yechizqiyahu, and Menasheh, kings of Yahudah. Yechizqiyahu was the 15<sup>th</sup> in line, starting from David, and a rare exception among them, as he instituted a strict worship of Yahuah under his rule. The *other* kings—forget about it. Menasheh was even embodied by Satan and eventually took a wooden saw out on Yesha'yahu. Therefore, we can say his journey through the heavens reflected his own earthly ministry.

Baruk was a Temple priest on Mount Tsiyon and lived to see Babylon destroy Yerushalayim. 1 and 2 Baruk was written afterwards, as was his 'Apocalypse'. If you read my paper, **The Altar of Yahuah**, then you'll know that the Mountain of Worship was a doorway or a portal to Paradise, and that Shem's school had access to *both*. Who was a contemporary of Shem but Nimrod? The Tower which he built was an attempt to replicate Melchizedek's city of *Shalom*. If you think about it, Nimrod could very well have become a student of Melchizedek and worshiped the Most-High under those terms, but he didn't want to. He desired to break into heaven in a manner which pleased him, and to lead

the rest of humanity into that rebellion. In this way, Baruk had watched Babylon trample the mountain of Yahuah underfoot. Its destruction was heavy upon his mind. It's probably *why* he was taken to their prisons and shown their end.

'Legends of the Yahudim' is once again the wild card, but we'll play it anyways. If you recall, these passages deal exclusively with Moshe. Before reading, you might want to hold onto something.

<sup>166</sup> In the second heaven Moshe saw the angel Nuriel, standing three hundred parasangs high, with his retinue of fifty myriads of angels, all fashioned out of water and fire, and all keeping their faces turned toward the Shekinah while they sang a song of praise to Elohiym. Metatron explained to Moshe, that these were the angels set over the clouds, the winds, and the rains, who return speedily, as soon as they have executed the will of their Creator, to their station in the second of the heavens, there to proclaim the praise of Elohiym.

Legends of the Yahudim 2:4:166

There—that wasn't so bad, was it? Elsewhere, Yesha'yahu never told us what the angels did, exactly. Aside from worshipping. Or what they looked like. And especially not how very large they were. They're *huge*. Moshe's *reported* observation agrees in two ways. *Firstly*, that their worship was directed towards the Shekinah in the highest heaven should now be a given. What I find interesting however, and this denotes a *second* agreement with Yesha'yahu, is that the angels whom Moshe saw were employed in the lower heaven. Tending to the storehouses of weather of course, as Chanok has already observed. These divine beings very well may be the angels to the *left* of the throne who appeared less in glory than those on the right.

Once again, we are dutifully reminded that every ascending world balances a duo relation between the happenings of earth and the highest heaven. It only makes sense that they would. That's the entire purpose of His-Story. The earth is a womb intended to harvest souls, but in an environment where each man *chooses* good or evil. The blessing or the

curse. The earth was created in such a way that a choice must be made. Will he live a life that might exhibit all the character traits of his father in the aethereal realm, *as above so below*, or pray that his heavenly Father's will might be done on the earth as it is in heaven? The world we inhabit is quite *literally* a harvest, and the angels are His harvesters.



## PART THREE:

### *Third Heaven*

THE THIRD heaven is the big one. It's the world you've been waiting your entire life for. If heaven were a series of vacation destinations, complete with a booth at the front gate and an elevator operator, they'd be selling tickets exclusively for the third floor. I know that's a terrible analogy, but I have good reason for it. Though it is true that Yahuah the Most-High Elohiym sits above every other elohiym in the seventh heaven, and that is very much worth getting excited over, it is in the third heaven

where we find Paradise and the city of New Yerushalayim. Not only that, but the lake of fire as well. There's more to discover here, and I don't want to give away any spoilers quite yet.

Another thing that can be found on third floor are Greek ideals *and* Hebrew ideals and a butting of heads between them. A few years ago, I would have flung up my arms and demanded that everything I'm about to talk about was all Greek, maybe even Babylonian, and therefore pagan. You should know that I've changed my views considerably. Still though, if Yesha'yahu or Baruk penned these texts, then they would have been originally in Hebrew. Not Greek or Latin or Coptic.

What my recent reading of the Hebrew New Testament books has taught me is that the simple swap of a word here or the smallest insertion of a phrase there, when translating a text from its mother language to the more common dialect, can alter or even capsize its meaning considerably. Sometimes even introduce *new* ideas. Our incoming experience may indeed have some of that. In fact, it's more likely than not. But like I've already insinuated, that's to be expected of any book. It is what it is. The common human experience is to shoot the messenger who has thought it worth his time and effort to at least present his findings. That's all I can do, really. Report upon the information that is passed my way. And so, here it is.

Checking back in with Yesha'yahu again, we read:

<sup>24</sup> And he raised me to the third heaven, and in like manner I saw those upon the right and upon the left, and there was a throne there in the midst; but the memorial of this world is there unheard of.

<sup>25</sup> And I said to the angel who was with me; **for the glory of my appearance was undergoing transformation as I ascended to each heaven in turn:** "Nothing of the vanity of that world is here named."

The Ascension of Yesha'yahu 7:24-25

*Pause.* You probably didn't believe me when Moshe was turned to the countenance of an angel and I stood by it, did you? Well, *now* even Yesha'yahu has owned up to that fact. I can only imagine it's impossible not to and yet survive the trek. With each ascending world, Yesha'yahu goes from displaying the glories of the angels on the left of the throne to the angels on the right. Rise and repeat in each world. The same thing can be said of A'dam and Havah, but in reverse. While in the Garden of Eden, they gleamed with the glory of angels. It says so right here.

<sup>5</sup> Then Elohiym said to A'dam, "**While thou were under My command and was a bright angel,** you knew not this water. <sup>6</sup> But after that thou has transgressed My commandments, thou canst not do without water, wherein to wash thy body and make it grow; for it is now like that of beasts and is in want of water.

First A'dam and Eve 10:5-6

*Also.*

2 Then Elohiym [*Adonai*] said unto A'dam, "**When thou was under subjection to Me, thou hadst a bright nature within thee,** and for that reason couldst thou see things afar off. But **after thy transgression thy bright nature was withdrawn from thee;** and it was not left to thee to see things afar off, but only near at hand; after the ability of the flesh; for it is brutish.

First A'dam and Eve 8:2

The angelic glory of A'dam and Havah is certainly pertinent to our present whereabouts. For the Garden of Eden *was* in the third heaven, you see. Paradise and the Garden are the same thing. I've gone over this before. The land of Eden was the same real estate as Mount Tsiyon. But the land of Eden isn't the same thing as the Garden of Eden. Rather, they were representatives of each other and working in a symbiotic relationship, just as the Temple on earth was supposed to be a reflection of the Temple in heaven. Though it is true that A'dam was created from the earth, he was

placed in Paradise. When that happened, he became gloried. Precisely as we've already seen with Yesha'yahu and Moshe.

*Continuing with Yesha'yahu.*

<sup>26</sup> And he answered me and said unto me: "Nothing is named on account of its weakness, and nothing is hidden there of what is done."

<sup>27</sup> And I wished to learn how it is known, and he answered me saying: "When I have raised thee to the seventh heaven whence I was sent, to that which is above these, then thou shalt know that there is nothing hidden from the thrones and from those who dwell in the heavens and from the angels. And the praise wherewith they praised and glory of him who sat on the throne was great, and the glory of the angels on the right hand and on the left was beyond that of the heaven which was below them.

The Ascension of Yesha'yahu 7:26-27

I just got done explaining how the third heaven is the big one, and yet Yesha'yahu keeps mum over the whole thing. His experience was one in which he simply arrived and then left without describing anything. By now, his entire focus was on the seventh heaven. Specifically, wanting to know if anything was hidden from the seventh heaven. The quick answer is *nothing* is ever hidden. What I should have mentioned earlier though is that Yesha'yahu's continual transformation was a consistent theme with the entire book. Yahusha descended from the seventh heaven on down through each floor to the ground level, diminishing his glory as he went, so as not to be recognized. Had he been identified at any leg of his journey, then his incarnation would have been jeopardized by some of the *shadier* angels, as not even Satan knew who he was.

And now, for Baruk's arrival.

4 And I Baruch said, "Behold, Adonai, thou didst show me great and wonderful things; and now <sup>2</sup> show me all

things for the sake of Yahuah.” And the angel said to me, “Come, let us proceed.”

And I proceeded with the angel from that place about one hundred and eighty-five days’<sup>3</sup> journey. And he showed me a plain and a serpent, which appeared to be two hundred plethra in length.<sup>4</sup> And he showed me Hades, and its appearance was dark and abominable. And I said,<sup>5</sup> “Who is this dragon, and who is this monster around him?” And the angel said, “The dragon is he<sup>6</sup> who eats the bodies of those who spend their life wickedly, and he is nourished by them. And this is Hades, which itself also closely resembles him, in that it also drinks about a cubit from<sup>7</sup> the sea, which does not sink at all.”

Baruch said, “And how does this happen?” And the angel said, “Hearken, Yahuah Elohiym made three hundred and sixty rivers, of which the chief of<sup>8</sup> all are Alphias, Abyrus, and the Gericus; and because of these the sea does not sink.”

3 Baruk 4:1-8

See what I mean? The strangeness of it all escalated quickly. I left the word *Hades* in there when in fact its Hebrew counterpart is *She'ol*. Perhaps it originally read Gehenna at one time, but it doesn't now. No, it reads Hades which, if you're familiar with cosmology, is supposed to be below the earth—not above. And then we see a dragon eating the bodies of the wicked. Is he acting as the clean up crew and disposing of them, once and for all, or pooping them out and then eating them eternally? See, it is passages like this which tempts me to throw it out. If what we just read is original to the text, then we are left with two possible outcomes. Either the author borrowed from pagan ideas, or the pagans learned the mysteries of heaven through the school of divine beings. I have come to conclude the latter. You'll see more of what I mean in a moment.



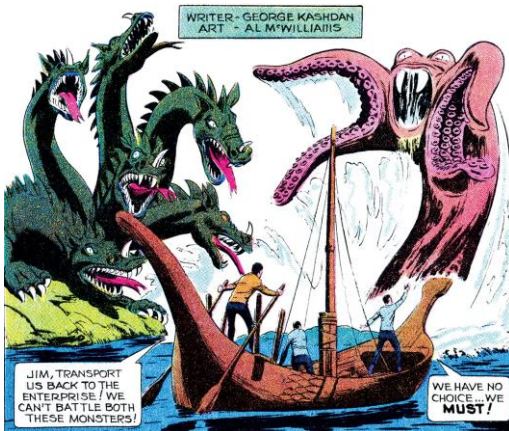


She'ol has a chief captain whom we have already met in books like 'The Gospel of Nicodemus', but here he is seen drinking from the sea. I'm not sure if the sea is exclusive to the third heaven, or if his actions there correspond to the earth below. We have already dealt with this dilemma when observing the imprisoned Watchers in the second heaven. How do the works in heaven correspond with our own realm? Specifically, can the ruach of a dead soul be imprisoned below the earth and still manage a presence in heaven above? Is that how the symbiotic relationship works? These are questions which I cannot answer at present. I will remind you again that I'm just the messenger. It's up to you to decide. Or better yet, help me problem solve rather than simply letting your flatulence be known and tossing aside what we do not know.

The divine being Hades is depicted as a type of dragon, which shouldn't surprise anyone, seeing as how the Seraphim are an entire race of reptilian beings. What interests me though is his drinking from the sea. In this way, he is indirectly compared with the Leviathan. More directly, with Charybdis, the sea-monster of Homer's mythology.

We then sailed on up the narrow strait with wailing. <sup>[235]</sup>  
For on one side lay Scylla and on the other divine  
**Charybdis** terribly sucked down the salt water of the sea.  
Verily whenever she belched it forth, like a cauldron on a  
great fire she would seethe and bubble in utter turmoil,  
and high overhead the spray would fall on the tops of both  
the cliffs. <sup>[240]</sup> But as often as she sucked down the salt  
water of the sea, within she could all be seen in utter  
turmoil, and round about the rock roared terribly, while  
beneath the earth appeared black with sand; and pale fear  
seized my men.

Homer, The Odyssey, Book 5, line 234



Charybdis was a sea-monster whose daily sucking and expulsion of water created the high and low tides of each passing day. She “was believed to live under a small rock on one side of a narrow channel. Opposite her was Scylla, another sea monster, that lived inside a much larger rock. The sides of the strait were within an arrow-shot of

each other, and sailors attempting to avoid one of them would come in reach of the other.” If you’re wondering why I put quotes on that, it’s because the information was pulled from Wikipedia.

Well, the same divine being is described in Jason and the Argonauts, in Virgil’s The Aeneid, and by Aesop. Are they the same creature? The defining difference with the monstrous Hades in 3 Baruk is that his is masculine, rather than feminine, and the three chief rivers, Alphias, Abyrus, and the Gericus flows into the ocean, thereby counterbalancing his consumption.

That leads us to the next artifact in pagan lore. I’m assuming that Alphias is referring to the river **Alpheus** of Greek mythology. Alpheus wasn’t

simply a body of water though. He was a river elohiym. Just so we're clear, it wouldn't be the first time that a Hebrew writer attributed another pagan elohiym to a *real* divine being. Certainly not the first instance of a divine being becoming manifested within nature. A river being granted the status of a ruach, however. So far as my readings go, that's a first.



I might as well get this out of the way *now*. The depictions of Gehenna (or is it Hades?) given to us in 2 Chanok is troubling, for certain. Not sure what to make of either account. I'm assuming what we are about to read is the same place described to us in 3 Baruk. In recap, Baruk saw a hungry man-eating dragon and his thirsty contemporary, Hades. The entire realm

of Hades is pictured as existing *within* those living beings. I should probably just let 2 Chanok speak for himself though. *Reading.*

**10** And those two men led me up on to the Northern side, and showed me there a very terrible place, and there were all manner of tortures in that place: cruel darkness and unilluminated gloom, and there is no light there, but murky fire constantly flaming aloft, and there is a fiery river coming forth, and that whole place is everywhere fire, and everywhere there is frost and ice, thirst and shivering, while the bonds are very cruel, and the angels fearful and merciless, bearing angry weapons, merciless torture, and I said:

<sup>2</sup> Woe, woe, how very terrible is this place.

<sup>3</sup> And those men said to me: This place, O Chanok, is prepared for those who dishonor Elohiym, who on earth practice sin against nature, which is child-corruption after the sodomitic fashion, magic-making, enchantments and devilish witchcrafts, and who boast of their wicked deeds, stealing, lies, calumnies, envy, rancor, fornication, murder, and who, accursed, steal the souls of men, who, seeing the poor take away their goods and themselves wax rich, injuring them for other men's goods; who being able to satisfy the empty, made the hungry to die; being able to clothe, stripped the naked; and who knew not their creator, and bowed to the soulless and lifeless elohiym, who cannot see nor hear, vain elohiym, who also built hewn images and bow down to unclean handiwork, for all these is prepared this place among these, for eternal inheritance.

2 Chanok 10

Indeed, this has the markings of Gehenna. Garbage heap and trash compactor. The place where the wicked end up. Anyone who does not gain entrance into Eden or is not permitted within New Yerushalayim ends up here. On the surface, there appears to be a conflict between the

ongoing torture of the wicked described in some texts and the eternal death prescribed for them in others. That is, once She'ol itself is thrown into the lake of fire and death is no more. But again, and at the risk of sounding like a broken record, I'm just the messenger.

*Continuing.*

And I said, "I pray thee show me which is the tree which led A'dam astray." And the angel said to me, "It is the vine, which the angel **Sammael planted**, whereat Yahuah Elohiym was angry, and He cursed him and his plant, while also on this account He did not permit A'dam to touch it, and therefore <sup>9</sup> the devil being envious deceived him through his vine."

3 Baruk 4:8-9

Upon arriving in the third heaven, Baruk's first request is to be shown the tree of knowledge of good and evil. The angel's response is packed with *juicy* information. The tree is firstly identified as a vine. If your immediate thought is to imagine the wine pressed from grapes, then you would be correct. And now we know *why* A'dam and Havah were forbidden to eat of it. It is Sammael who planted the vineyard. For this reason alone, Yahuah commanded that A'dam and Havah forsake its fruit. He knew it would be used to seduce them. The *same* passage in the Slavonic version of 3 Baruk gives details for added clarity, and reads:

And the angel said to me "When Elohiym made the garden and commanded Mikha'el to gather two hundred thousand and three angels so that they could plant the garden, Mikha'el planted the olive and Gabriel, the apple; Uriel, the nut; Raphael, the melon; and Satanael, the vine. For at first his name in former times was Satanael, and similarly all the angels planted the various trees." And again, I Baruch said to the angel, "Adonai, show me the tree through which the serpent deceived Havah and A'dam." And the angel said to me, "Listen, Baruch. In the first place, the tree was the vine, but secondly, **the tree is sinful desire** which Satanael spread over Havah and

A'dam, and because of this Elohiym has cursed the vine because Satanael had planted it, and by that he deceived the protoplast A'dam and Havah.”

Cross-referencing each angel and the tree they planted would likely reap a basketful of rewards. The short of it though is that Yahuah knew each of their hearts and that Satanael desired rebellion above all else. It's not that the grapes were evil. Rather, it's what he intended them for. Wine is an excellent motivator for sinful desire. In and of themselves, grapes are only so evil as the bite of an apple, which is to say, they aren't. Do you see what I did there? Turns out, Gabriel planted the apple, and he was framed. ‘The First Book of A'dam and Havah’ gives a similar account, and given the present context, makes a lot more sense.

<sup>16</sup> Then I commanded thee concerning the tree, that thou eat not thereof. Yet I knew that Satan, **who deceived himself**, would also deceive thee. <sup>17</sup> So I made known to thee by means of the tree, **not to come near him**. And I told thee not to eat of the fruit thereof, **nor to taste of it, nor yet to sit under it, nor to yield to it.** <sup>18</sup> Had I not been spoken to thee, O A'dam, concerning the tree, and had I left thee without a commandment, and thou hadst sinned—it would have been an offence on My part, for not having given thee any order; thou wouldst turn around and blame Me for it.

First Book of A'dam and Eve 13:16-18

You see, Yahuah may have allowed the tree to remain, but it's not like he planted it there to tempt them. He even says he let them know about its existence so that the offense wouldn't be his if they decided to partake. This all plays out like Yahusha's wheat and tares parable. The wheat are expected to exist alongside Satan's planting of tares and yet remain obedient. It's all a part of the test. Commanding them not to partake of the tree was the same thing as telling them not to approach HaSatan. It was his possession to begin with. Accordingly, they weren't even supposed to approach the tree, let alone sitting beneath. What do you suppose Yahuah meant by not yielding to it? The fruit led to *something else*. Sinful desire.

‘The Revelation of Moshe’ adds details to the temptation of A’dam and Havah, and in doing so, frames it in a slightly different light. We read:

Then Eve says to them: Listen, all my children, and my children’s children, and I shall relate to you how our enemy deceived us. It came to pass, while we were keeping paradise, that we kept each the portion allotted to him by Elohim. And I was keeping in my lot the south and west. And the devil went into the lot of A’dam where were the male wild beasts; since Elohim parted to us the wild beasts, and had given all the males to your father, and all the females He gave to me, and each of us watched his own. And the devil spoke to the serpent, saying, Arise, come to me, and I shall tell you a thing in which thou mayst be of service.

Then the serpent came to him, and the devil says to him, I hear that thou art more sagacious than all the wild beasts, and I have come to make thy acquaintance; (3) and I have found thee greater than all the wild beasts, and they associate with thee; notwithstanding, thou doest reverence to one far inferior. Why eatest thou of the tares of A’dam and his wife, and not of the fruit of paradise? Arise and come hither, and we shall make him be cast out of paradise through his wife, as we also were cast out through him. The serpent says to him, I am afraid lest Yahuah be angry with me.

The devil says to him, Be not afraid; only become my instrument, and I will speak through thy mouth a word by which thou shalt be able to deceive him. Then straightway he [HaSatan] hung by the walls of paradise about the hour when the angels of Elohim went up to worship. Then Satan came in the form of an angel, and praised Elohim as did the angels; and looking out from the wall, I [Havah] saw him like an angel. And says he to me, Art thou Eve? And I said to him, I am. And says he to me, What doest thou in paradise? And I said to him, Elohim has set us to

keep it, and to eat of it. The devil answered me through the mouth of the serpent, **Ye do well, but you do not eat of every plant.**

And I say to him, Yes, of every plant we eat, but one only which is in the midst of paradise, about which Elohiym has commanded us not to eat of it, since you will die the death. Then says the serpent to me, As Elohiym liveth, I am grieved for you, because you are like cattle. For I do not wish you to be ignorant of this; but rise, come hither, listen to me, and eat, and perceive the value of the tree, as He told us. But I said to him, I am afraid lest Elohiym be angry with me. And he says to me, Be not afraid; for as soon as thou eatest, thine eyes shall be opened, and ye shall be as Elohiym in knowing what is good and what is evil. And Elohiym, knowing this, that ye shall be like Him, has had a grudge against you, and said, Ye shall not eat of it.

But do thou observe the plant, and thou shalt see great glory about it. And I observed the plant, and saw great glory about it, And I said to him, It is beautiful to the eyes to perceive; and I was afraid to take of the fruit. And he says to me, Come, I will give to thee: follow me. And I opened to him, and he came inside into paradise, and went through it before me. And having walked a little, he turned, and says to me, I have changed my mind, and will not give thee to eat.

And this he said, wishing at last to entice and destroy me. And he says to me, Swear to me that thou wilt give also to thy husband. And I said to him. I know not by what oath I shall swear to thee; but what I know I say to thee, By the throne of Yahuah, and the cherubim, and the tree of life, I will give also to my husband to eat. And when he had taken the oath from me, then he went and ascended upon it.

The Revelation of Moshe



What I'm attempting to do is cast a light upon the story from every possible angle. I offered a long passage, but it was good, no? HaSatan had already ruled from Paradise before Havah's temptation. You can read about his dismissal for yourself in Ezekiel 28. That's another topic entirely though. The point is that he was no longer welcome in the Garden by the time that A'dam and Havah were brought in to replace his rule over the earth.

What is *also* clear is that Ezekiel 28 was absolutely correct in naming him a **Cherubim** angel. We often imagine HaSatan as a **seraph** because of his serpentine-like descriptions, but as you can plainly see, he only convinced the serpent to be his mouthpiece. That doesn't mean he *was* one. There are other passages which speak of the serpent as a separate being entirely. I have also read another passage that describes HaSatan as a Cherub, but again, let's not get sidetracked. When HaSatan motioned to Havah that she did not eat from every plant, it's likely because he was fishing for information. Perhaps he wanted to know if his creative work remained. But more than anything, *who* would be held liable for the transgression, A'dam and Havah *or* Elohiym. After her confession, that Elohiym had in fact commanded them not to eat of it, he led her there like he owned the place.

And then we read *this* in the Genesis Targum.

And the woman beheld **Sammael, the angel of death**, and was afraid; yet she knew that the tree was good to eat, and that it was medicine for the enlightenment of the eyes, and desirable tree by means of which to understand. And she took of its fruit and did eat; and she gave to her husband with her, and he did eat.

Genesis 3:6 [Targum]

If you're paying attention, that's a direct confirmation to 3 Baruk 4:8. The divine being who was successful in tempting Havah was none other than Sammael, the angel of death. And after reading 'The Revelation of Moshe,' we know now why Havah delivered the fruit to her husband. She had already bound herself in an oath. *Continuing* with the Slavonic.

And I Baruch said to the angel, “Adonai, if Elohiym has cursed the vine and its seed, then how can it be of use now?” And the angel said to me, “Rightly you ask me. When Elohiym made the Flood upon the earth, he drowned every firstling, and he destroyed **104 thousand giants**, and the water rose above the highest mountains 20 cubits above the mountains, and the water entered into the garden, (*and took all that was blooming*), **bringing out one shoot from the vine as Elohiym withdrew the waters**. And there was dry land, and Noah went out from the ark and found the vine lying on the ground and did not recognize it having only heard about it and its form.

*Slavonic* 3 Baruk 4:9-12

*Pause.* So much going on here. The number of 104,000 giants is fascinating. ‘The Lost Book of King Og’ tells of the Hundred-Thousand Giant War, which went down as the floodwater rose. Baruk’s additional account of 104,000 seems to confirm that number. According to the Genesis Targum, the remaining 4,000 were attempting to stop up the fountains of the deep.

In the six-hundredth year of the life of Noah, in the second month, which was the month of Marchesvan, for hitherto the months had been numbered from Tishri which was the beginning of the year at the completion of the world, in the seventeenth day of the month, in that day were all the fountains of the great deep broken up. **And the giants were gathered there together with their sons and perturbed them**, and afterwards the windows of heaven were opened.

Genesis 6:11 [Targum]

So, there’s that. Most giants were engaged in battle. Others attempted to perturb the floodwaters. None were a success, obviously. The more pressing matter however is the shoot of the vine which Noah discovered after the flood. According to 3 Baruk, the vineyard which Noah planted had a parent, and it was none other than the tree of knowledge of good

and evil. Too much? Well, the Genesis Targum once again confirms the vineyards origin. *Follow* along.

<sup>20</sup> And Noah began to be a man working in the earth. **And he found a vine which the river had brought away from the garden of Eden; and he planted it in a vineyard, and it flourished in a day;** and its grapes became ripe, and he pressed them out.

<sup>21</sup> And he drank of the wine and was drunken; and he made himself naked in the midst of his tent.

<sup>22</sup> And Cham, the father of Kenaan, beheld the nakedness of his father, and showed to his brethren without.

Genesis 9:20-22 [Targum]



Not to be overlooked is the fact that HaSatan had sexual relations with Havah after she ate of the fruit, thereby conceiving Qayin. Not going to explain that again here. I'd rather drop a link. [Father of Qayin](#). There you go. Well, the same thing happened with Noach. While Noach was drunk, Cham had sex with his father's woman. Need another link? [His Father's](#)

[Nakedness: The Sin of Ham Finally Explained.](#) *Boom.* Need anything else explained? I got plenty of links to go around.

You're probably wondering why Noah would plant such a vineyard, knowing it's origin. I had the same question. I'm sure Baruk did too. The angel didn't leave him hanging. *Back* to 3 Baruk then.

He thought to himself, saying, "This is truly the vine which Satanael planted in the middle of the garden, by which he deceived Havah and A'dam; because of this Elohiym cursed it and its seed. So, if I plant it, then will Elohiym not be angry with me?" And he knelt down on his knees and fasted 40 days. Praying and crying, he said, "Adonai, if I plant this, what will happen?" And Yahuah sent the angel Sarasael; he declared to him, "Rise, Noah, and plant the vine, and alter its name, and change it for the better."

*Slavonic* 3 Baruk 4:12-15

The shocking revelation here is that Noah willingly planted a vine from the tree of knowledge of good and evil. That also means all wine today is descended from that tree. Before you tell me that's proof that wine is evil, I will remind you that it is grapes which Noah grew. Grapes. You will have to back the trolley up and claim that grapes are evil rather than wine, which nobody is willing to do. I have yet to meet anyone who doesn't enjoy a good grape. So, I will rephrase this again. Apparently, all grapes in existence today originate from Paradise in the third heaven, and they were planted by Satanael.

Coming to knowledge about the vine from the angel Sarasael lines up with Yovheliym 10, wherein Noah was instructed by angels on the natural medicinal uses of plants. Quickly, we read:

<sup>10</sup> And one of us he commanded that we should teach Noah all their medicines; for he knew that they would not walk in uprightness, nor strive in righteousness. <sup>11</sup> And we did according to all his words: all the malignant evil ones we bound in the place of condemnation and a tenth

part of them we left that they might be subject before Satan on the earth. <sup>12</sup> And we explained to Noach all the medicines of their diseases, together with their seductions, how he might heal them with **herbs of the earth**. <sup>13</sup> And Noach wrote down all things in a cephher as we instructed him concerning every kind of medicine. Thus, the evil ruachoth were precluded from hurting the sons of Noach.

Yovheliym (Jubilees) 10:10-13 [Cepher]

The lesson to be learned here is that grapes are neither good nor evil. Grapes are neutral. Though I suppose they can be employed for the use of either, kind of like the knowledge of good and evil. Yahuah knew why Satanael planted them in Paradise. As a weapon for rebellion. Well, in the same manner by which A'dam was prophesied to sit upon the throne formally occupied by Satanael, the Greek version of 3 Baruk tells us what would happen to the grapes of his vineyard.

And I came and spoke to <sup>13</sup> him the things concerning it. And he said, 'Shall I plant it, or what *shall I do?* Since A'dam was destroyed because of it, let me not also meet with the anger of Elohiym because of it. And saying <sup>14</sup> these things he prayed that Elohiym would reveal to him what he should do concerning it.' And when he had completed the prayer *which lasted* forty days, and having besought many things and wept, <sup>15</sup> he said: 'Adonai, I entreat thee to reveal to me what I shall do concerning this plant.' But Elohiym sent his angel Sarasael, and said to him, 'Arise, Noach, and plant the shoot of the vine, for thus saith Yahuah: **Its bitterness shall be changed into sweetness, and its curse shall become a blessing, and that which is produced from it shall become the blood of Elohiym; and as through it the human race obtained condemnation, so again through Yahusha HaMashiach the Immanuel will they receive in Him the <sup>16</sup> upward calling, and the entry into paradise.**'

3 Baruk 4:12-16

*Wait*, the wine from Paradise would become the blood of Elohiym? That's what it appears to be saying. If I'm not mistaken, we've just been handed a reference to the blood of the renewed Covenant. The same wine which cast A'dam and Havah out of Paradise was later used symbolically, and by Yahusha of all people, as the righteous soul's return to Paradise. See what I mean? Wine is neither good nor evil. It's all in how it's used. It's not like HaSatan created wine. No, he simply planted seeds in the Garden. And anyways, you know *exactly* what I'm talking about. Yahusha's proclamation of a renewed Covenant. But let's give a read anyways.

<sup>27</sup> And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; <sup>28</sup> For this is my blood of the renewed Covenant, which is shed for many for the remission of sins. <sup>29</sup> But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it anew with you in my Father's kingdom.

Mattithyahu (Matthew) 26:27-29 [Cepher]

What are the chances that HaSatan would be in the room when Yahusha passed the juice around? Not a coincidence. Technically, Messiah dipped the bread in its sop and then handed it to Yahudah, who was possessed by HaSatan. The former Cherub probably looked at what he was offered and was like, *Awww, hell naw*. Talk about having the table turned.



UNLIKE Baruk's journey, the arrival of Chanok into the *third* heaven is immediately met with images of Paradise rather than Gehenna. He goes there too. It's just that the pathway of their tour is flipped in a reverse order. Though short and brief, try not to oversimplify what Chanok is describing. Let's get right to it.

8 And those men took me thence, and led me up on to the **third** heaven, and placed me there; and I looked downwards, and saw the produce of these places, such as has never been known for goodness.

<sup>2</sup> And I saw all the sweet-flowering trees and beheld their fruits, which were sweet-smelling, and all the foods borne by them bubbling with fragrant exhalation.

<sup>3</sup> And in the midst of the trees that of life, **in that place whereon Yahuah rests, when he goes up into paradise;** and this tree is of ineffable goodness and fragrance and adorned more than every existing thing; and on all sides it is in form gold-looking and vermilion and fire-like and covers all, and it has produce from all fruits.

2 Chanok 8:1-3

Visit enough castles or palaces and it should be made apparent that every king has a garden, and very likely a dungeon. So, it shouldn't surprise anyone to learn that a place was created within all the worlds where Yahuah, the Most-High Elohiym, might visit and rest. A place far more delightful than any other imagined. It's not a stretch of the imagination by

any means to figure Yahuah rested in Paradise on the seventh day of creation. Bere'shiyth describes him as walking through the Garden during the cool of the day, much as any king would. The Aramaic Targum specifies that it was the Word of Yahuah who made a daily jaunt. And then we read *this*.

And a garden from the Eden of the **just was planted by the Word of Yahuah Elohiym** before the creation of the world, and He made there to dwell the man when He had created him.

Genesis 2:8 [Targum]

The Garden was planted by Yahusha HaMashiach. And before the creation of the world too. Specifically, it was designed for people. A place where the Holy Family might rest with their adopted sons and daughters. Perhaps now you have a better understanding of why Gehenna would be placed in the third heaven too. It was out of necessity. Every king knows there will be those who rebel against him. Therefore, the dungeon was included in the blueprint.

<sup>4</sup> Its **root is in the garden at the earth's end.** <sup>5</sup> And paradise is between corruptibility and incorruptibility.

2 Chanok 8:4-5

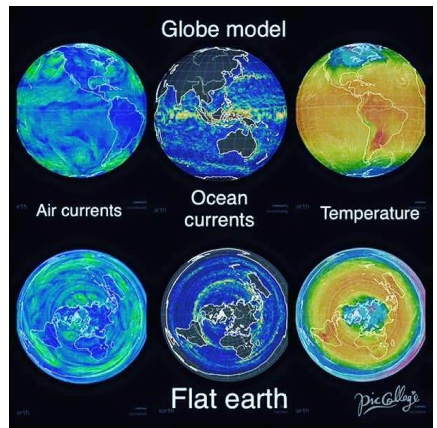
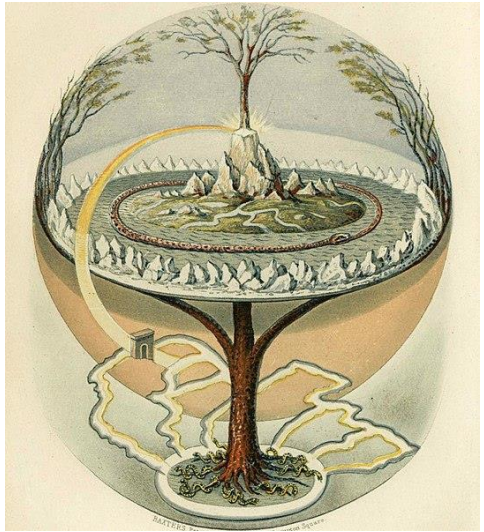
Another contrast between 3 Baruk and 2 Chanok is that Baruk's attention was directed towards the tree of knowledge of good and evil, whereas Chanok was immediately drawn to the Tree of Life. The way he describes it though. Its root goes out to the earth's very end. Big tree, no? Compare that with the Genesis Targum, which reads:

And Yahuah Elohiym made to grow from the ground every tree that was desirable to behold and good to eat, and the tree of life **in the midst** of the garden, **whose height was a journey of five hundred years**, and the tree of whose fruit they who ate would distinguish between good and evil.



Genesis 3:9 [Targum]

My understanding of “five-hundred years journey” is that it’s an idiom for the total height or breadth of the earth. I suppose that means there isn’t a place one can stand in the *third* heaven, even far beyond the walls of the Garden, without seeing its massive reach. Perhaps that’s why so many fruits can be harvested from one source. I can only suspect all tree roots are somehow blended with it, almost like one organism. Also notice another comparison with the tree of knowledge of good and evil. Or rather, contrast. Those who eat fruit from the Tree of Life will distinguish between what is good and evil, whereas HaSatan’s tree could be used as a weapon for persuasion. *Moving on.*



<sup>6</sup> And two springs come out which send forth honey and milk, and their springs send forth oil and wine, and they separate into four parts, and go round with quiet course,

and go down into the **PARADISE OF EDEN**, between corruptibility and incorruptibility.

<sup>7</sup> And thence they go forth along the earth and **have a revolution to their circle** even as other elements.

2 Chanok 8:6-7

Seems to me like Hyperborea has just been described. Or rather, Hyperborea is a symbiotic model, albeit a possible smaller model, of Paradise in the third heaven. It says the two springs separate into four parts and then go forth, performing a revolution around the circle of the earth, just like the other elements, and as you can clearly see, that's precisely how it works on a flat earth. Ocean currents are somewhat chaotic on a globe. Not so on an AE map. They rotate in a complete circle, precisely as 2 Chanok describes. *Continuing.*

<sup>8</sup> And here there is no unfruitful tree, and every place is blessed.

<sup>9</sup> And there are **three hundred angels** very bright, who keep the garden, and with incessant sweet singing and never-silent voices serve Yahuah throughout all days and hours.

<sup>10</sup> And I said: How very sweet is this place, and those men said to me:

**9** This place, O Chanok, is prepared for the righteous, who endure all manner of offence from those that exasperate their souls, who avert their eyes from iniquity, and make righteous judgment, and give bread to the hungry, and cover the naked with clothing, and raise up the fallen, and help injured orphans, and who walk without fault before the face of Yahuah, and serve him alone, and for them is prepared this place for eternal inheritance.

2 Chanok 8:8-9

If you recall, the three-hundred angels who tend to the garden corresponds nicely with ‘The Revelation of Moshe’, wherein we read: “Then straightway he hung by the walls of paradise about the hour when the angels of Elohiym went up to worship.” HaSatan was only able to sneak into the Garden (or rather, convince Havah to let him through the gate) once the angels left to worship Elohiym.

*Returning now to 3 Baruk.*



AFTER learning about the origins of wine, Baruk’s trip through the heavens becomes even stranger, as he then sees the sun being pulled by a man in a chariot. A fiery phoenix is also involved. Your probable first inclination is to turn towards images of Ra in Egypt or Apollo in Greece and denounce it all as pagan, and I wouldn’t blame you if you did. I even included a picture of Apollo taking a trip through the clouds, for dramatic effect. Who’s the woman in his arms? Quite the babe. Perhaps the sun and Luna have finally hooked up, after all these years. We all saw it coming. Why couldn’t they? Either 3 Baruk was copying pagan prototypes, *or* the Mysteries were given the secrets of heaven by the Watchers and the 70 shepherds without being ruled by Yahuah’s

instructions in righteous living. Again, you will have to decide on its pagan origins. I'm just the messenger. *Continuing.*

6 And he took me and led me where the sun goes forth; <sup>2</sup> and he showed me a chariot and four, under which burnt a fire, and in the chariot was sitting a man, wearing a crown of fire, (and) the chariot (was) drawn by forty angels. And behold a bird circling before the sun, about nine <sup>3</sup> cubits away. And I said to the angel, What is this bird? And he said to me, This is the <sup>45</sup> guardian of the earth. And I said, Adonai, how is he the guardian of the earth? Teach me. And the angel said to me, This bird flies alongside of the sun, and expanding his wings receives its fiery <sup>6</sup> rays. For if he were not receiving them, the human race would not be preserved, nor any other <sup>7</sup> living creature. But Elohiym appointed this bird *thereto*. And he expanded his wings, and I saw on his right wing very large letters, *as large* as the space of a threshing-floor, the size of about four <sup>8</sup> thousand modii; and the letters were of gold. And the angel said to me, Read them. And I read <sup>9</sup> and they ran thus: Neither earth nor heaven bring me forth, but wings of fire bring me forth. And I said, Adonai, what is this bird, and what is his name? And the angel said to me, His name is called <sup>11</sup> Phoenix. (And I said), And what does he eat? And he said to me, The manna of heaven and <sup>12</sup> the dew of earth. And I said, Does the bird excrete? And he said to me, He excretes a worm, and the excrement of the worm is cinnamon, which kings and princes' use. But wait and thou shalt <sup>13</sup> see the glory of Elohiym.

3 Baruk 6:1-13



*Amazing.* ‘Gods of Egypt’ is advertised to us as a 2016 fantasy film and yet I’m starting to get the idea that they’re showing it in our faces. That’s what Hollywood is good for, you know. Giving us the truth but selling it as fiction. Trivializing the supernatural into a watered-down product, even. *Simply amazing.* None of this will make any sense to the sort of person who inhabits the spinning, wobbling globe and fancies post-Newtonian thinking over the wisdom of the ancients. Claiming ‘Science explains everything’ while leaving no room for the spiritual realm. Divine beings are indeed the stewards of nature.

<sup>13</sup> And while he was conversing *with me*, there was as a thunderclap, and the place was shaken on which we were standing. And I asked the angel, My Adonai, what is this sound? And the angel said to me, **Even now the angels are opening the three hundred and sixty-five gates of heaven,** <sup>14</sup> and the light is being separated from the darkness. And a voice came which said, Light giver, <sup>15</sup> give to the world radiance. And when I heard the noise of the bird, I said, Adonai, what is this noise? <sup>16</sup> And he said, **This is the bird who awakens from slumber the cocks upon earth.** For as men do through the mouth, so also does the cock signify to those in the world, in his own speech. For the sun is made ready by the angels, and the cock crows.

3 Baruk 6:13-16



And *now* you know. Admit it, you've always wondered how roosters all over the world are capable of beating the clock, day after day. Science would say it has something to do with genetic programming or learned behavior. They may even play the evolution card. But whatever the case, I guarantee you they'll leave out the missing spiritual component. Fact of the matter is, we live in a *conscious* realm. Roosters function

as they do by heavenly edict. They cock-a-doodle-doo when the angels open the gates of heaven.

You will say that's impossible, as roosters wake up at all hours of the day, depending upon *where* they're perched on a fence in the world. This is true. There are however 365 gates leading into heaven. One for each day of the year, perhaps? No, it says they're all being opened whenever light is separated from the darkness. It takes 24 cyclical hours to separate the light from the darkness. If it took a day to open and close every gate, then we're looking at 15 gates per hour. My best guess is: the gates into heaven line up with the zodiac. I even found a cross-reference to the relationship between roosters and the gates of heaven in the *following* passage.

1 The first hour of the night is the praise of the demons; and at that hour they <sup>2</sup> do not injure or harm any human being. The second hour is the praise of the <sup>3</sup> doves. The third hour is the praise of the fish and of fire and of all the lower <sup>4</sup> depths. The fourth hour is the "holy, holy, holy" praise of the seraphim. And so, I used to hear, before I sinned, the sound of their wings in Paradise when the seraphim would beat them to the sound of their triple praise. But after I transgressed against the law, I no longer heard that sound. The fifth hour is the praise of the waters that are above heaven. And so, I, together with the angels, used to hear the sound of mighty waves, a sign which

would prompt them to lift a hymn of praise <sup>6</sup> to the Creator. The sixth hour is the construction of clouds and of the great fear <sup>7</sup> which comes in the middle of the night. The seventh hour is the viewing of their powers while the waters are asleep. And at that hour the waters (can be) taken up and the priest of Elohiym mixes them with consecrated oil and anoints those who are afflicted, and they rest. <sup>8</sup> The eighth hour is the sprouting up of the grass of the earth while the dew. <sup>10</sup> descends from heaven. The ninth hour is the praise of the cherubim. The **tenth hour** is the praise of human beings, and **the gate of heaven is opened** through which the prayers of all living things enter, and they worship and depart. And at that hour whatever a man will ask of Elohiym is given to him when the seraphim and <sup>11</sup> **the roosters beat their wings**. The eleventh hour there is joy in all the earth when <sup>12</sup> **the sun rises from Paradise and shines forth upon creation**. The twelfth hour is the waiting for incense, and silence is imposed on all the ranks of fire and wind until all the priests burn incense to his divinity. And at that time all the heavenly powers are dismissed. *The End of the Hours of the Night.*

#### The Testament of Our Father A'dam 1:1-12

I probably should have given some context. It is A'dam speaking in the *above* passage. He is disseminating knowledge to Sheth on the rotating hours of each day. I have only given the twelve hours of night, and as you can clearly see, the gates of heaven are opened while the roosters beat their wings, all of which is in sync with seraphim angels. Makes me wonder if the heavenly bird who awakens the roosters is somehow related to the seraphim. *Continuing* with 3 Baruk.

<sup>7</sup> And I said, And where does the sun begin its labors, after the cock crows? <sup>2</sup> And the angel said to me, Listen, Baruch: All things whatsoever I showed thee are in the first and second heaven, and in the **third heaven the sun passes through and gives light to the world**. But wait, and thou <sup>3</sup> shalt see the glory of Elohiym. And while I was

conversing with him, I saw the bird, and he appeared <sup>4</sup> in front, and grew less and less, and *at length* returned to his full size. And behind him I saw the shining sun, and the angels which draw it, and a crown upon its bead, the sight of which we were <sup>5</sup> not able to gaze Upon and behold. And as soon as the sun shone, the Phoenix also stretched out his wings. But I, when I beheld such great glory, was brought low with great fear, and I fled and <sup>6</sup> hid in the wings of the angel. And the angel said to me, Fear not, Baruch, but wait and thou shalt also see their setting.

### 3 Baruk 7:1-6

Baruk apparently has the same question as many to most of us. Where does the sun *begin* and *end* its labors? His enquiry seems to go unanswered. Unanswered for us, at any rate. In another moment Baruk is taken to the west. But where is the west? We are not directly told. What I want you to notice though is the suns circuit through the *third* heaven. I am of the opinion that the sun, at least from *our* perspective, is something like a portal of light which corresponds to the sun making the laps around Gehenna and Paradise. I'll show you why I believe that in the *following* passage.

<sup>5</sup> Then A'dam cried, in deep affliction, and beat his chest; and he got up and said to Havah, "Where are you?"

<sup>6</sup> And she said to him, "Look, I am standing in this darkness."

<sup>7</sup> He then said to her, "Remember the bright nature in which we lived, when we lived in the garden! <sup>8</sup> O Havah! Remember the glory that rested on us in the garden. O Havah! Remember the trees that overshadowed us in the garden while we moved among them.

<sup>9</sup> O Havah! Remember that while we were in the garden, we knew neither night nor day. Think of the Tree of Life, from below which flowed the water, and that shed



luster over us! Remember, O Havah, the garden land, and **the brightness thereof!** <sup>10</sup> Think, oh think of that garden in which was **no darkness**, while we lived in it.

First Adam and Eve 11:9-10

See what I mean? A'dam and Havah never experienced the darkness of night, so long as they inhabited the *third* heaven. The sun may have been pulled on its circuit by angels, and A'dam and Havah very well may have watched it pass outside the Garden walls, but darkness did not follow in its wake. Probably because everything in Paradise is glorified, gleaming with the very light which the sun advertises for us here on earth. *Further* evidence.

**16** After this, Adam and Havah continued to stand in the cave, praying and crying, until the morning dawned on them. <sup>2</sup> And when they saw the light returned to them, they retrained from fear, and strengthened their hearts.

<sup>3</sup> Then Adam began to come out of the cave. **And when he came to the mouth of it, and stood and turned his face towards the east, and saw the sunrise in glowing rays, and felt the heat thereof on his body, he was afraid of it, and thought in his heart that this flame came forth to plague him.**

<sup>4</sup> He then cried and beat his chest, then he fell on the ground on his face and made his request, saying: <sup>5</sup> "O Adonai, plague me not, neither consume me, nor yet take away my life from the earth."

<sup>6</sup> **For he thought the sun was Elohiym.**

First A'dam and Eve 16:1-6

The sun was an immediate terror for A'dam and Havah after they had fallen from their glorified state. Their bodies were no longer accustomed to nor retrofitted for the radiance which once surrounded them.

Continuing *further* with 3 Baruk.

8 And he took me and led me towards the west; and when the time of the setting came, I saw again the bird coming before *it*, and as soon as *lie* came I saw the angels, and they lifted the crown <sup>2-3</sup> from its head. But the bird stood exhausted and with wings contracted. And beholding these things, I said, Adonai, wherefore did they lift the crown from the head of the sun, and wherefore is <sup>4</sup> the bird so exhausted? And the angel said to me, The crown of the sun, when it has run through the day, four angels take it, and bear it up to heaven, and renew it, **because it and its rays have been defiled upon earth; moreover it is so renewed each day.** And I Baruch said, Adonai, and wherefore <sup>5</sup> are its beams defiled upon earth? And the angel said to me, Because it beholds the lawlessness and unrighteousness of men, namely fornications, adulteries, thefts, extortions, idolatries, drunkenness, murders, strife, jealousies, evil-speaking, murmurings, whisperings, divinations, and such like, which are not well-pleasing to Elohiym. On account of these things is it defiled, and therefore is it renewed. <sup>6</sup> But *thou askest* concerning the bird, how it is exhausted. Because by restraining the rays of the sun through the fire and burning heat of the whole day, it is exhausted thereby. For, as we said before, unless his wings were screening the rays of the sun, no living creature would be preserved.

### 3 Baruk 8

Here we see that the luminaries are directly affected by the transgressions of men. As logic has it, they *should* be. The worlds contained within the seven firmaments of heaven are undoubtedly obedient to Torah—the law of heaven. Or you might say, they're *set-apart*. But in their toils for humanity, they are endlessly defiled, having come in contact with the unholy and profane. You see, even the angels are exhausted in their service to Elohiym. They are therefore in need of constant renewal. Their level of tolerance for sin speaks as to their own nature, whether they have

stayed or drifted from their course. We are given an example of what this tolerance for the unholy and profane looks like as Baruk continues.



9 And they, having retired, the night also fell, and at the same time *came* the chariot of the moon, along with the stars. <sup>2</sup> And I Baruch said, Adonai, show me it also, I beseech of thee, how <sup>3</sup> it goes forth, where it departs, and in what form it moves along. And the angel said, Wait' and thou shalt see it also shortly. And on the morrow, I also saw it **in the form of a woman and sitting on a wheeled chariot**. And there were before it, oxen and lambs in the chariot, and a multitude of <sup>4</sup> angels in like manner. And I said, Adonai, what are the oxen and the lambs? And he said to me, <sup>5</sup> They also are angels.

3 Baruk 9:1-5

If the sun is driven by a man in a chariot, then it would only make sense that the moon would too. By a feminine ruach, that is. I should probably point out that **Luna** is the Roman goddess of the full moon, with **Selene** being her Greek counterpart. Baruk doesn't give us a name. He simply seems content with the notion that the ancients appreciated the consciousness of nature better than we do today.

And again, I asked, Why is it that it at one time increases, but at another <sup>6</sup> time decreases? And (he said to me), Listen, oh Baruch: **This which thou seest had been written <sup>7</sup> by Elohiym, beautiful as no other. And at the transgression of the *first* A'dam, it was near to Sammael when he took the serpent as a garment. **And it did not hide itself but increased, and Elohiym was <sup>8</sup> angry with it, and afflicted it, and shortened its days.** And I said, And how does it not also shine always, but only in the night? And the angel said, Listen: as in the presence of a king, the courtiers cannot speak freely, so the moon and the stars cannot shine in the presence of the sun; for the stars are always suspended, but they are screened by the sun, and the moon, although it is uninjured, is consumed by the heat of the sun.**

3 Baruk 9:5-8

This is the *third* passage in Scripture that I have yet to find which speaks of the moons' transgression. As a witness to Sammael possessing the serpent, she did not feel defiled, much less exhausted of strength. No, she puffed herself up, and Elohiym was angry with her for it. Afterwards, the beauty of the moon diminished, and her days were shortened into the cycle we observe today.

The Aramaic Targum essentially tells us the *same* thing.

And Yahuah made two great luminaries; and they were equal in glory twenty and one years, less six hundred and two and seventy parts of an hour. And afterwards **the moon recited against the sun a false report; and she was diminished, and the sun was appointed to be the**

greater light to rule the day; and the moon to be the inferior light to rule in the night, and the stars.

Genesis 1:16 [Targum]

Apparently, the moon thought to involve the sun in whatever went down on the day of A'dam and Havah's transgression. That leads me to think HaSatan entered Paradise during the tenth or eleventh hour of the night, while the Cherub were out giving praises, or the Seraphim were flapping their wings. The sun hadn't arrived yet. We are not told what this false report was, but it was likely a fib intended to save her own skin. Kepha denying Yahusha with the sound of the cock may be another mirror to this story. A'dam and Havah were denying Elohiym while down upon the earth the roosters were crowing.

*Further* clues can be found in 'The Gospel of Bartholomew'.

<sup>4</sup> Kepha saith again: O tabernacle that art spread abroad. <sup>5</sup> Mariyam saith: Thou art the image of A'dam: was not he first formed and then Havah? Look upon the sun, that according to the likeness of A'dam it is bright. and upon the moon, that **because of the transgression of Havah it is full of clay**. For Elohim did place A'dam in the east and Havah in the west and appointed the lights that the sun should shine on the earth unto A'dam in the east in his fiery chariots, and the moon in the west should give light unto Havah with a countenance like milk. **And she defiled the commandment of Adonai**. Therefore, was the moon stained with clay (Lat. 2, is *cloudy*) and her light is not bright. Thou, therefore, since thou art the likeness of A'dam, ought to ask him: but in me was he contained that I might recover the strength of the female.

The Gospel of Bartholomew 4:4

The moon didn't simply diminish in light because of her willing transgression. Even her beauty abated. You see, the moon was defiled and okay with it. What is particularly fascinating here is that the moon seemed to directly correspond with Havah. When Havah sinned, then so did the

moon. It's passages like this that makes me wonder if, as representative priest of humanity, A'dam and Havah only came together in the Garden when the sun and the moon united on their circuit. If so, then HaSatan's heist was cleverly timed. He needed to apprehend Havah at an hour when the angels were gone, and the moon was directly overhead, but also when the sun had nearly caught up.

With that thought, I am going to take a break from our *Tour De Paradise* and completely remove myself from this keyboard. If I feel slightly defeated in the delivery, it's because there is still so much information to accumulate and process. New Yerushalayim was snubbed for lack of time, and Gehenna was sparingly commented upon. We have barely even begun our investigation. His-Story is weird and fantastically strange, and I like it that way. We live in a *spiritual* realm which is completely incoherent and off par with the post-Newtonian rationale. Science and all of that. The Truth is offensive to any willing participant in the Qayin sponsored narrative, which just so happens to be nearly everyone inhabiting your local neighborhood of make-believe, as well as the *material* girl.

I had started out warning you that Scripture *has* been tampered with, especially in their translations from one language to another, and so we must dig through this mater with caution. An entire book would be needed to reference every Scriptural reference to the *third* heaven. I have chosen only a few, specifically targeting the books which very few have read. Yahuah, the Most-High Elohiym of Yashar'el, has offered us scrumptious tastes of reality, but only for those diligent enough to serve him and seek it. And for lack of better words—*me like*.

I hope you did too.