



Leviathan

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The Seven-headed Serpent and the Abyss

SO, there I was, running down the happy bunny trail, investigating the **Eden-Lemuria** connection and loving every minute of it. You can read about my latest adventures down the rabbit hole *here*, [The Land of Eden](#), you're welcome. Be sure to enjoy yourself and have a good time. Well, somewhere along the way I was able to track down and crack open a copy of **James Churchward**'s 'The Lost Continent of Mu.' What I had failed to mention in that report is that Churchward claimed to have gained his knowledge of Mu some fifty years earlier while assisting with relief work in an Indian temple. The initiated all have their stories regarding how their '*in the know*' was dropped into our lap and this is undoubtedly one of them. FYI, Churchward was pipped

out by the **Lodge Brothers**, playing the part of the town choir, proclaiming their origins story, and one need only read between the *wink-winks* to know **Qayin** was his boy.

It was there in India that he met and befriended an Indian priest who taught him to read an ancient dead language, spoken only by himself and two other priests in the land. During their budding friendship, the priest disclosed the existence of several ancient tablets, whom Churchward claimed to have been written by the Naacals. Who were the **Naacals**? They are described as a priestly brotherhood sent from the motherland to the colonies to teach the sacred religion and sciences. And *here* is what they wrote down, apparently.

‘Originally, the universe was only a soul or spirit. Everything was without life—calm, silent, soundless. Void and dark was the immensity of space. Only the Supreme Spirit, the great Self-existing Power, the Creator, the **Seven-headed Serpent**, moved within the abyss of darkness.

The Naacal Tablets

Um, yeah. Twisted. That right there is the creation story according to the Freemasons, via the missionaries of Mu. Straight out of Qayin’s canonical Bible, no doubt. The Seven-headed Serpent, I have heard about before, including the abyss which contained him. It’s all too familiar a tale, how about for you? And just so we’re clear, no, the Seven-headed Serpent is a completely different entity from the **serpent** in the Garden story. Try not to confuse the two. Had this been an episode of Scooby-Doo, I would have undoubtedly lifted the monster mask off our culprit, revealing the **Leviathan**. That is who is being described here, not his chief captain, HaSatan. I’ll be sure to take you through those details. But to do so, I’m thinking a repeat visit to Ms. Pamela’s translation of the Paleo-Hebrew is in order.

¹ In the house,
The summit,
The chief and first
Former state,
As a sign
Son and Heir,
Creator
ALAHAYAM—
Power that leads by the hand
From chaos,
Chosen Power,
Separate Power,
Cleansed
Filled with choice things
(Behold! A Sign!)
The heavens
The place of the names
The space between the waters,

And—as a firmly fixed sign—Behold!
The head of the tail,
The place of running,
The fractured lands.

² And behold the place,
the firmly fixed land,
that first, chief place of running
Existed
Shapeless
Laid waste
Swept clean
Vain
Empty

And **darkness—chosck—**
Rose up

From the **deep waters**,
The underground prison,
Moved to the surface
And the Ruach ALAHAYAM
As a wall of protection
Moved tremendously
Behold!
Upon the surface
Of the waters.

Barashayath [Paleo-Hebrew] 1:1-2

How many times I've been over this passage now is anybody's best guess. It's epic beyond description and deserves repeating, a thousand times if necessary. The Seven-headed serpent which the Naacal Tablets accredit creation to is the darkness being spoken of here. In both cases, they derive from the Abyss. The Abyss is an underground prison, though as to its location, the deep waters would be a better description. The story of Barashayath verses 1 and 2 revolves around the Earth's rebuilding project after a cosmic destruction event. *Chosek* is a darkness which can be felt, a spiritual entity, and for whatever reason, having probably something to do with the Earth's destruction, ALAHAYAM judged that it should be imprisoned there.

The opening proclamation derives from the House of ALAHAYAM. His Son, the Heir of Creation, has been declared. Immediately, the Creature from the Black Lagoon makes his escape from the Abyss. It takes a violent intervention from the Ruach HaQodesh, as a protective Mother, moving over the face of the water to hold him back. The Ruach HaQodesh as you probably know by now is Wisdom, or Sophia in Greek, though in Hebrew her name would be **Chokhmah**. I often state that the Ruach HaQodesh is feminine, and so, it should also be of interest to note that Leviathan shares the same pronouns. The Serpentine elohiyim of Qayin and his children was a **feminine** one.

Chokmah was getting up in her face to keep Chosek away from her Son as well as her Man. Don't mess with Mamma Bear.

On a side note, **Lilith** derives from the Hebrew word for night, *lyll*. It runs in the family, I guess. Well, as I was saying, the Chosek creature in the watery Abyss and Leviathan may very well be the same entity, and they appear to be. I have plenty more to say on the matter, so let's keep the conversational choo-choo moving. Churchward claims the alahayam of Eden was a Seven-headed Serpent and he was spot on about that, because that's precisely how many heads Leviathan had. You will tell me the Bible never once says Leviathan has seven or eight heads. This is true. Not directly. He does have more than one though. See for yourself.

You broke **the heads** of **Leviathan** in pieces,
And gave as food to the people inhabiting the wilderness.

Psalm 74:14

It says *heads*, plural. Can't say it's a case of the singular now. Therefore, every illustration we've ever seen of Leviathan sporting one head is wrong. She had a multitude of them. Why is **seven** the correct number? I will tell you. There are various examples, though the Canaanite drama, 'The Ba'al Cycle' seems like as good a place as any to start.

<p>When you killed Lotan, the Fleeing serpent, annihilated the Twisty Serpent, the Potentate with Seven Heads, the heavens grew hot, they withered.</p>	<p>Have you forgotten, Ba'al, that I can surely transfix you, for all that you smote Leviathan the slippery serpent, and made an end of the wriggling serpent, the tyrant with seven heads? The heavens will burn up and droop</p>
<p>The Ba'al Cycle</p>	

	helpless, for I myself will crush you in pieces, I will eat you...
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The Ba'al Cycle

The name Lotan can be translated as Lotan, Litan, or Litanu, though in every instance it means 'coiled.' And as I've just shown, the same 'coiled' entity is Leviathan. In both references, he has **seven heads**. According to the same source material, Lotan-Leviathan was a servant of the **sea elohiyim Yam**, reminding us once again of **Poseidon** in the Atlantis narrative. Well, Yam was an enemy of the storm elohiyim **Hadad-Ba'al**, as allegiances go. Their struggle revolved around attaining the rank of king among the pantheon, a theme which has already been revealed in Barashayath 1:1-2, with Chosek rising forth from the Abyss to challenge Alahayam's heir. And though The Ba'al Cycle portrays Yam as the candidate favored by the senior elohiyim, **El**, it is ultimately Ba'al who emerges victorious.

Ba'al slays Yam, as well as the Leviathan. But then **Mot**, elohiyim of death and the underworld, kills Ba'al Hadad. In retaliation, the feminine elohiyim **Anat**, in allegiance with **Asherah**, brutally kills Mot, grinding him up and scattering his ashes. Ba'al Hadad returns but then Mot does as well. Yet another challenge between the two reveals Ba'al with the winning hand. What is particularly of interest to the narrative is that Ba'al Hadad returns to the Mount known as **Ba'al Tsephon**. Recognize the name? It's found in the Torah.

14 And YAHUAHA spoke unto Mosheh, saying: ²
Speak unto the children of Yashar'el, that they turn and encamp before Piy Ha'Chiyroth, between Migdol and the sea, over against **Ba'al Tsephon**; before it shall ye encamp by the sea.

Shemoth (Exodus) 14:1-2

Ba'al Zaphon just so happens to be the mountain that YAHUAHA commanded Moshe and Yashar'el to camp across from, so as to appear trapped and entice Pharaoh to pursue them. In parting the waters, YAHUAHA revealed himself to be the true heir and king of the heavenly Pantheon. Though it is true that Hadad-Ba'al claimed to have wrestled dominion from the sea elohiyim Yam (and perhaps he did, I wasn't there and wouldn't really know), YAHUAHA used a sea ruach, perhaps even the Yam entity, to bring judgement upon Ba'al.

Even more stunning is the fact that Yashar'el passed through the water without so much as a leg cramp, whereas the Egyptians did not. Commentators have long connected the Red Sea's baptism undertones without going so far as to highlight its potential as an immortalization rite. I'll take a stab at it then. Hear me out on this one. I contrasted Nimrod's worship of fire, and the passing of children through the flames, with YAHUAHA's saving of Avraham from Nimrod's furnace in my [Many Lives of Nimrod](#) paper knowing that I'd eventually get around to the subject again, seeing as how Leviathan has been in my to-do stack for a great many years.



Divrei Hayamiym Sheniy (2 Chronicles) 28:3 is one such reference to the children being passed through the flames. You may recall it happened in the valley of Hinnom just outside of Yerushalayim, though the valley goes by another name. **Gehenna**. They were attempting to immortalize the children, and potentially others, if not themselves, thereby sparing the neophyte from what is destined to come. Total annihilation by fire in the Lake of Fire which, believe it or not, also has something to do with Leviathan, I'm simply not ready to tell you what it is yet. By handing them over to the fire in this world the hope is that Ba'al would save them in the world to come. It's why Avraham

surviving the furnace without having his hair singed is so important to the tale. YAHUAHA was pointing out to Nimrod and company the righteous lifestyle which would save their ass, but holiness wasn't something they were after.

The other important component of fire worship is knowing how the Deluge served as a mile-marker between one type of judgement event and the next, water and fire, but also, that Nimrod was the first to make the elemental swap. Read my Nimrod paper, as I'm not going over those details again. Supposing you have, then recall what they passed the children through before fire was an option on the table. Can't recall? It's okay, that's why I'm here, to give you those details.

¹⁸ And **Lamech** and Uvall the Giant then sacrificed to [...] **Leviathan** and taught the sons of Qayin and Sheth how to **pass their children through the waters** to [...] **Leviathan**.

The Book of Lamech of Qayin: and Leviathan 4:18

Lamech was the fifth removed from Qayin and the father of both Na'amah and Tubal-Qayin. Obviously, the context has Lamech inhabiting the **land of Eden**, and what do we see happening? Lamech, in partnership with Uvall, a **Rephaim giant**, is teaching the sons of Qayin how to pass their children through the waters to Leviathan. They are also attempting to corrupt the sons of Sheth with the same practice. There is your elohiyim of Lemuria-Mu and your immortalization rites. They knew the Deluge was coming. Kind of like how Nimrod later knew the Fire judgement event was coming. Did they want to live a set-apart life like righteous Chanok, no. They put all their cards on the table in hopes that Leviathan, the creature from the watery Abyss, would save them from the impending disaster.

With that in mind, let's give The Ba'al Cycle another quick look, as there is something else which I want you to see.

Have you forgotten, **Ba'al**, that I can surely transfix you, **for all that you smote Leviathan** the slippery serpent, **and made an end of the wriggling serpent**, the tyrant with **seven heads**? **The heavens will burn up and droop helpless**, for I myself will crush you in pieces, I will eat you...

The Ba'al Cycle

Ba'al taking credit for the slaying of Leviathan has already been observed. Wartime propaganda is nothing new. I guess the question that should be asked is if HaSatan *is* the angel of death, which I believe him to be. And so, what sort of participation did he have in the final plague of Mitsriym, see what I mean? Perhaps that's a better discussion for another time. But now you should at least notice the exchange of hands between water and fire. Ba'al may have escaped the water unscathed, but he won't fare so well when the heavens burn up. I know this isn't Scripture, though what sort of religious worldview do you suppose Nimrod and his elk were working off of?

Still, I am not through pointing stuff out quite yet. There is one other observation worth noting. The complete irreverence towards Leviathan lends a hand towards the plausibility that the Seven-headed Serpent was indeed the elohiym of the Land of Eden and that he had let them down, miserably. It is often commented that Atlantis's destruction is not rehearsed by any of the ancients, aside from Plato, but I'm not so convinced that's true, as the story appears to be unraveling before our very eyes.

Apologies, I'm kind of jumping all over the place today. Be sure to take a steady breath because I'm about to do it again. A couple of moments ago I shared a passage from 'The Book of Lamech of Qayin: and Leviathan'. It's a text reported to derive from **Jesuit** priest **Father Martin**, courtesy of the **Vatican** vaults, and somebody named **Demmon**, which may or may not be a not so clever cryptonym or

double entendre for **Demon**. A very good friend of mine, we'll just call him 'Pauly', has attempted to contact either of them without success. Either he is being ghosted or the brain of the operation is wise to his skepticism. And so, at present, Pauly is not convinced that Father Martin and Demmon even exist, LOL. I quote from passages like that one for the same reason that I share the so-called Naacal Tablets from Masonic Loverboy James Churchward, because they all freakishly connect. Who said dumpster diving was a clean affair?



And besides, the story of Lamech is one in which he became **Master Mason**. But also, his story is quite literally one in which the hidden secrets started to become known among the normies.

13 WHILE Na'amah was yet a child, great consternation fell upon the seed of Qayin, for Irad the Son of Chanok, the son of Qayin, had become a member of the secret combination and was privy to all its secrets until one night when YAHUAHA appeared to him in a dream saying, Irad, thou hast done evil instead of good and hast followed after Satan rather

than Elohiym; wherefore, I shall destroy thee and thine house when I send in the floods upon the earth.

² **But Irad was pricked in his heart and pled with YAHUAHA to show mercy and preserve his seed through the great flood.** ³ Seeing that his penitence was true, YAHUAHA said to him, Irad, if thou will repent and reveal the evils of the secret combination unto the sons of Sheth, I will have mercy upon thee and I will join thy seed unto the seed of Sheth that it may be preserved through the great flood. ⁴ Wherefore, **Irad went forth and began to reveal the secrets of the sons of Qayin unto the sons of Sheth.**

⁵ **Lamech, being Master Mahan at that time,** found Irad sitting in his garden with Yoram, the young son of Irad, and slew him. ⁶ Thus Lamech slew Irad for the sake of the oath of the secret combination and he slew Irad's son with him.

The Writings of Avraham 13:1-6

Fact of the matter is these things have a habit of getting out. All secrets are eventually revealed, as YAHUAHA wills it. In Edenic society, the sons of Sheth began to learn the secrets Qayin through his grandson, Irad, who had been a longtime participant of the wink-wink club. In turn, Lamech had him killed. Ironic, since it is only Irad's repentance and turning towards the elohiym of A'dam and Sheth that the lineage of Qayin was given passage on the Ark. It actually says he slew him without giving the specifics. Well, if we turn to Yashar, we are given a rather odd clue as to his method.

²⁶ And Lamech was old and advanced in years, and his eyes were dim that he could not see, and Tubal Qayin, his son, was leading him and it was one day that

Lamech went into the field and Tubal Qayin his son was with him, and whilst they were walking in the field, Qayin the son of Adam advanced towards them; for Lamech was very old and could not see much, and Tubal Qayin his son was very young.²⁷ And Tubal Qayin told his father to draw his bow, and with the arrows he smote Qayin, who was yet far off, and he slew him, for he appeared to them to be an animal.²⁸ And the arrows entered Qayin's body although he was distant from them, and he fell to the ground and died.

²⁹ And YAHUAHA requited Qayin's evil according to his wickedness, which he had done to his brother Abel, according to the word of YAHUAHA which he had spoken.³⁰ And it came to pass when Qayin had died, that Lamech and Tubal went to see the animal which they had slain, and they saw, and behold Qayin their grandfather was fallen dead upon the earth.

³¹ And Lamech was very much grieved at having done this, and **in clapping his hands together he struck his son and caused his death.**

Yashar 2:26-28

It says he clapped his hands, causing his sons death, say what? I'm thinking that was the method by which he was able to strike or slay others, clapping his hands. Don't take your disbelief out on me, I'm just reading this stuff on my own and then playing the part of the messenger. You should also know then that clapping his hands is only the half of it.

²⁴ And **Lamech**, in his happiness, **clapped his hands**, and the [female] **Leviathan** **then did kill Tubal-Qayin where he stood.**

The Book of Lamech of Qayin: and Leviathan 10:4

Leviathan was the one doing the killing, it seems. Some of the textual criticism associated with ‘Lamech of Qayin: and Leviathan’ has to do with a massive Seven-headed serpent creature following Lamech around like Fred Flintstone with Dino. In response to those critics, I say they are not thinking esoteric enough. I’ll say it again, the story of Lamech is one in which he became **Master Mason**. Just because he had attained the discipline necessary to interact with the spiritual realm does not mean others could as well. As Master Mason over the entire land of Eden, Lamech had aligned himself with the Seven-headed Serpent from the Abyss. Not only that, but as I hope to show, Lamech’s mastery was one which purported to be over death itself—if only for a time.



The Sign of Yonah and Leviathan

12/21/23

YONAH died. The atheists and the agnostics and the skeptics as well as the pastors and just about everyone likes to leave out that part. Depending upon who you bump into on the street, they will either tell you Yonah hanging out in the digestive system of a fish for three consecutive days and then living to tell the whale of a tale was impossible and therefore fictitious or that they are wrestling to comprehend it all, scientifically speaking, of course. Well then, what do these people think the sign of Yonah was, exactly?

³⁸ Then certain of the scribes and of the Parashiyim answered, saying: Rabbi, we would see a sign from you.

³⁹ But he answered and said unto them: An evil and

adulterous nation seeks after a sign; and there shall no sign be given to it, but the sign of the prophet Yonah: For as Yonah was **three days and three nights in the fish's belly**; so shall the son of A'dam be **three days and three nights in the heart of the earth**.

Besorah Mattithyahu 12:38-40

That was Mashiach doing the talking, by the way. The sign of Yonah was one in which Yahusha promised to enter the heart of the earth, *whatever that means*, and then resurrect from the dead. Just kidding, the heart of the earth is totally a reference to She'ol, obviously. Thought you had me there for a moment, didn't you? Maybe next time. Comparing his three days and nights in the tomb with Yonah's Airbnb situation only works if Yonah died as well. And of course, in the case of Yonah's resurrection, Ninevah repented. The same cannot be said for Yerushalayim, unfortunately. Not that Yonah didn't end up in the belly of the earth, either. Read it for yourself.

¹⁷ Now YAHUAHA had prepared a **great fish** to swallow up Yonah. **And Yonah was in the belly of the fish three days and three nights**.

2 Then Yonah prayed unto El-YAHUAHA Alahayu out of the fish's belly, ² And said: I cried by reason of my affliction unto El-YAHUAHA, and he heard me; **out of the belly of She'ol cried I**, and you heard my voice. ³ **For you had cast me into the deep, in the midst of the seas**; and the floods compassed me about: all your billows and your waves passed over me.

⁴ Then I said: I am cast out of your sight; yet I will look again towards your holy Temple. ⁵ The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my

head. ⁶ **I went down to the bottoms of the mountains; the earth with her bars was about me forever: yet have you brought up my life from corruption,** O YAHUAHA Alahai. ⁷ When my soul fainted within me, I remembered YAHUAHA: and my prayer came in unto you, into your holy Temple.

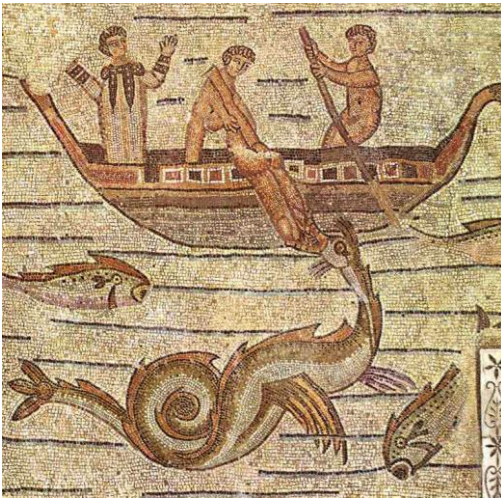
Yonah 1:17-2:7

One hardly needs to read between the lines in Yonah's prayer to make the death and resurrection connection. He straight up says he cried out from the belly of **She'ol** rather than the belly of a fish. Last I heard, living people don't go to She'ol—what are Yonah's critics smoking? He then claims he was cast into The Deep, which I take to be a reference to the Abyss. He also claims the seaweed wrapped around him and that the waters compassed his very soul, a soul which furthermore fainted, indicating his life had been taken. Yonah drowned.

So then, at what point did the fish swallow Yonah, chronologically speaking? It does say YAHUAHA prepared a great fish but then in his prayer, which recounts the events of his fading consciousness, the fish is never mentioned. Look, just because you've heard something stated a hundred-thousand times from the loudspeakers, informing you of the supposed reality beyond the chain-linked fence of the FEMA Camp, doesn't make the voices right. If I'm reading this correctly, the fish only swallowed him after his death. After succumbing to The Deep, he then finds himself among the roots of the mountains rather than the sea, which again, is simply another way of describing She'ol.

There's a point to all of this, you know. The great fish wasn't any ordinary fish swimming along the ocean floor, blub—blub—blub. No, the great fish appears to be a literal embodiment of She'ol. It's the Leviathan we've been hearing so much about as of late.





I spent my morning tracking down an entire page of artwork, all of which share a common theme. Yonah is being swallowed by a fish resembling a sea serpent, you're welcome. The ancients knew what was going on, apparently. The fish was as supernatural as Yonah's death and rebirth incident. The thing about my collection is that I was holding back from you. There are other far older depictions.



The earliest visual examples that I can find all seem to attest to a Leviathan-like creature rather than a tuna fish or a whale. Here is one such fresco from the underground Catacombs of Marcellinus and Kiepha in Rome, dated by the calendar makers to the **4th century**. Yup, that is Yonah, all right, being cast into the jaws of a sea-serpent.



But then check this one out, why don't you? The **Jonah Sarcophagus** is dated to **300 AD** and is said to be a surviving remnant of Old St. Peter's Basilica in Rome, which was "demolished" in **1505** under orders of **Pope Julius II**, hmmm. Another end of the Millennial Kingdom event, I shouldn't wonder. You know I so badly want to ride off on that hound hunt, but then we'd wander way off course from our present reconnaissance mission. Best to stay on course. There are

actually various scenes on the Jonah Sarcophagus, one of which includes Mashiach resurrecting Eliezer (Lazarus) from the earth, sounds like a clue. It is Yonah's death and resurrection scene however which takes the starring role in all of this. I'm no art major, so correct me if I'm wrong, but I'm seeing Yonah get swallowed by a sea serpent. After vomiting him out, we then see him rise up from underneath the earth. There is more to the sarcophagus, but you get the point. Seems to me that the man buried within had high hopes to be resurrected and I'd certainly like to think that he made it.

Speaking of which, my favorite part in Yonah's prayer regards his claim that YAHUAHA brought up his life from corruption. That's a reference to Psalm 16:10.

¹⁰ **For you will not leave my soul in She'ol; neither will you suffer your Holy One to see corruption.**

Tehilliym (Psalms) 16:10

I have often heard it stated by the Sunday School crew that Yonah would have arrived in Ninevah with a blotchy lack of pigment called melanin in the skin, seeing as how he had been bathing for three days in gastric acid, among other defects. They keep missing the most amazing plot point of this story. Yonah was resurrected. Like Mashiach, his body did not see decay. But even that is not the full of it. The Great Fish, as I've already stated, was most likely Leviathan, and Leviathan derived from the Abyss, making him a physical embodiment of She'ol. You will see what I mean when I continue this discussion.



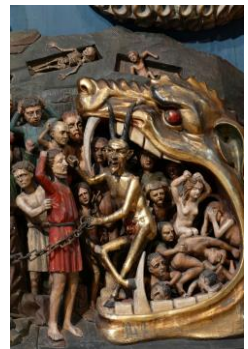
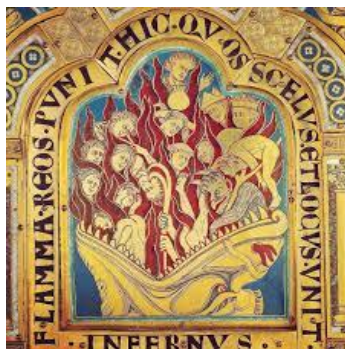
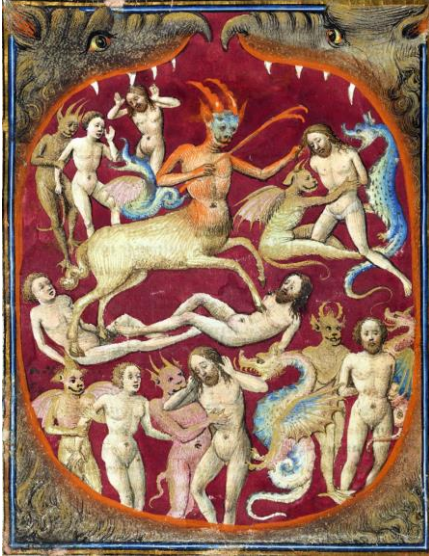
Hellmouth: The Leviathan *and* She'ol Connection

12/25/23

MAKING the Leviathan and sea serpent comparison is a doctoral thesis which still needs to happen. That's not a scheduled topic on today's clipboard of fun though. No, the purpose of this discussion is to talk about the **Hellmouth** creature. I mean, seeing as how the Great Fish which swallowed Yonah was suspiciously in the neighborhood of She'ol and all. I mention the sea serpent simply because he's bound to come up. He almost always does, given the Scriptural passages I have prepared for y'all. Supposing I were one of the lucky ones to spot a sea serpent coasting around Norwegian waters in the warm and breezeless summer months of the early nineteenth century, I guess I wouldn't

necessarily be wrong in saying: “Look, a leviathan!” So long as I wasn’t giving the ‘l’ in leviathan the capitalization treatment. Because there are entities like Seraphiym angels or the Leviathan, and then there are animals in the material realm which reflect their spiritual counterpart, Kapeesh? My aim for this discussion is to inspire one of my readers to sit around at the coffee shop with the normies, asking them the hard-hitting interview questions: Are Leviathan and Hellmouth related; do they get together at family reunions; and more importantly, why are they never in the same room at the same time?









And there you have it. Hellmouth. I have shown you numerous pieces from my own personal collection, and as you can see, it was a favorite topic of **Medieval** artwork. It's almost like they knew something which we don't, *hmmm*. Well, I'll try my best to make sense of the situation. The only shocking part about any of this is that we have yet to hear of a heavy metal band by the same name.

[EDIT: *Oh dear*. I was wrong about that last part. *I checked*. There is one such band. Hellmouth is an American hardcore punk band from Detroit, Michigan, founded by the singer from Suicide Machines.] You should also be made aware that I came into contact with the Hellmouth through an avenue other than artwork. The Hellmouth just so happens to make an appearance in Scripture.



³ And he showed me a plain and a serpent, which appeared to be two hundred plethra in length. ⁴ And he showed me Hades, and its appearance was dark and abominable. And I said, ⁵ **Who is this dragon, and who is this monster around him?** ⁶ And the angel said, **The dragon is he who eats the bodies of those who**

spend their life wickedly, and he is nourished by them. ⁷ And this is Hades, which itself also closely resembles him, in that it also drinks about a cubit from the sea, which does not sink at all.

3 Baruch 4:3-7

I just realized something. I dropped this passage into your lap without giving the context, oops. Baruch claims he was weeping over the destruction of Yerushalayim by Nevukadne'ttsar of Babylon when an angel of Adonai appeared to him. He then took him on a tour of the seven heavens, happy now? The scene which I have just read to you happens to take place in the third heaven, which would also pit it within the neighborhood of Paradise, and what do we observe? Baruch spies a dragon and a monster in close proximity of each other. The dragon, he is told, eats the bodies of those who spend their life wickedly. Boom, there's your Hellmouth in the flesh. Can't say I'm basing my theology on Medieval artwork anymore.

But then what about the other one? He goes by the name of Hades in the Greek, which would be the same destination as the Hebrew She'ol. I will give you a moment to let that sink in. The entire abode of the unrighteous dead exists within the belly of a serpent. Had enough time? I am under the impression that you set this down and paced the floor of your house between this sentence and the last one, and then returned to this discussion. All that prep work leading up to this moment, Yonah and the Great Fish inhabiting She'ol's GPS coordinates as well as the Chosek creature rising out of the Abyss in Barashayath, should finally make sense, if it hasn't already.

Another thing about the Hades creature is that it drinks from the sea, telling us of its established relationship within the oceanic ecosystem. How am I not supposed to read The Abyss into that statement? I am furthermore reminded of the Charybdis dragon of the Greeks, but I will also ask you to hold your horses, as that will have to wait for

another hour. Meanwhile, did you notice the part where Hellmouth is nourished through the swallowing of wicked souls but that it is Hades which constitutes the actual realm of the dead? Both creatures make up a superorganism of sorts—mouth and stomach. The Great Fish swallowed Yonah *and then* he entered She’ol, see how that works?



Which reminds me, I have been saving the Iyov (Job) passage for a special occasion, and I'm thinking this is it. Leviathan, as you've probably long known, receives an entire chapter in the Bible. He has a fanbase which loves to quote from it and probably thinks I've been snubbing his starring role this entire time, but that's not true. Had I done so from the beginning, y'all would have told me he was a sea serpent, end of story. Or perhaps something resembling a Cretaceous-era Kronosaurus. Yeah, I've seen Jurassic World too. Need I remind you of what I'm *not* saying: that leviathan with a lower-case 'l' wasn't a sea serpent. Because quite contrarily, the evidence points to that likelihood. The reason I saved Iyov chapter 41 until now is so that you might see beyond the veil. With everything we've been through, give it a read with a fresh pair of eyes. The physical entity evokes the spiritual.

41 Canst you draw out leviathan with a hook? or his
tongue with a cord which you let down?

²Canst you put a hook into his nose? or bore his jaw
through with a thorn?

- ³ Will he make many supplications unto thee? will he speak soft words unto thee?
- ⁴ Will he make a covenant with thee? will you take him for a servant forever?
- ⁵ Will you play with him as with a bird? or will you bind him for thy maidens?
- ⁶ Shall the companions make a banquet of him? shall they part him among the merchants?
- ⁷ Can you fill his skin with barbed irons? or his head with fish spears?
- ⁸ Lay your hand upon him, remember the battle, do no more.
- ⁹ Behold, the hope of him is in vain: shall not one be cast down even at the sight of him?
- ¹⁰ None is so fierce that dare stir him up: who then is able to stand before me?
- ¹¹ Who has prevented me, that I should repay him? whatsoever is under the whole heaven is mine.
- ¹² I will not conceal his parts, nor his power, nor his comely proportion.
- ¹³ Who can discover the face of his garment? or who can come to him with his double bridle?
- ¹⁴ Who can open the doors of his face? his teeth are terrible round about.
- ¹⁵ His scales are his pride, shut up together as with a close seal.
- ¹⁶ One is so near to another, that no air can come between them.

- ¹⁷ They are joined one to another, they stick together,
that they cannot be sundered.
- ¹⁸ By his sneezing a light does shine, and his eyes are
like the eyelids of the morning.
- ¹⁹ Out of his mouth go burning lamps, and sparks of
fire leap out.
- ²⁰ Out of his nostrils goeth smoke, as out of a seething
pot or caldron.
- ²¹ His breath kindles coals, and a flame goeth out of
his mouth.
- ²² In his neck remains strength, and sorrow is turned
into joy before him.
- ²³ The flakes of his flesh are joined together: they are
firm in themselves; they cannot be moved.
- ²⁴ His heart is as firm as a stone, yea, as hard as a piece
of the nether millstone.
- ²⁵ When he raises himself up, the mighty are afraid: by
reason of breakings they purify themselves.
- ²⁶ The sword of him that lays at him cannot hold: the
spear, the dart, nor the habergeon.
- ²⁷ He esteems iron as straw, and brass as rotten wood.
- ²⁸ The arrow cannot make him flee: slingstones are
turned with him into stubble.
- ²⁹ Darts are counted as stubble: he laughs at the
shaking of a spear.
- ³⁰ Sharp stones are under him: he spreads sharp
pointed things upon the mire.
- ³¹ He maketh the deep to boil like a pot: he maketh the
sea like a pot of ointment.

³² He maketh a path to shine after him; one would think the deep to be hoary.

³³ Upon earth there is not his like, who is made without fear.

³⁴ He beholds all high things: he is a king over all the children of pride.

Iyov (Job) 41

The underlining theme of Iyov is death. Iyov's miseries were such that he wished to die. He stated so repeatedly. He claimed as early as the third chapter that he wished his mother's breasts had never been offered and in fact that he'd arrived at her knees a still birth. I could go on. It all adds up to the likely reason as to why YAHUAHA evoked the spiritual entity from The Abyss. Could Iyov make a covenant with death? Would death be taken as his eternal servant? The answer to both of these questions is no. None can stir death and yet stand in its presence.

The line that particularly stands out to me is verse 14, when YAHUAHA asks: 'Who can open the doors of his face?' There's your Hellmouth. Nobody enters or exits unless Leviathan permits it. And what leaps out from its throat but fire? Every weapon fashioned against it becomes stubble. If I'm reading this right, Iyov was hoping for a restful vacation away from the living, whereas YAHUAHA gave him a new perspective. However horrid Iyov thought he had it, the wicked were in for something far worse. Look at the last line again.

He [*Leviathan*] beholds all high things: he is a king over all the children of pride.

Whereas YAHUAHA is the king over the sons of ALAHAYAM, the Leviathan is king over all the children of pride, wait, what? Really? Am I to believe that a sea serpent (or an extinct dinosaur, if the young earth

creationists have their way) is king over the souls of the unrighteous? Ridiculous. Only a spiritual entity could hold that sort of title. The elohiyim of Lemuria-Mu as well as the sons of Qayin has just been evoked.



And then a funny thing happened on my way to showcase my Medieval art collection. In thumbing through the images, I started noticing that Hellmouth had a visitor. Well, technically, Hellmouth has had many visitors come knocking, none of which I immediately recognize. This

one however bares a striking resemblance to Yahusha HaMashiach. Could it be? I'm no art professor, but I'm thinking he would be our top contender in a police line-up. And what do we see him doing? He is opening the jaws of Hellmouth so as to free all the people. FYI, the moment it happened is even documented in Scripture.

16 AND while Satan and the prince of She'ol were discoursing thus to each other, on a sudden there was a voice as of thunder and the rushing of winds, saying, Lift up your gates, O ye princes; and be ye lifted up, O everlasting gates, and the King of Glory shall come in.

² When the prince of She'ol heard this, he said to Satan, Depart from me, and begone out of my habitations; if thou art a powerful warrior, fight with the King of Glory. But what hast thou to do with him?

³ And he cast him forth from his habitations.

⁴ And the prince said to his impious officers, Shut the brass gates of cruelty, and make them fast with iron bars, and fight courageously, lest we be taken captives.

⁵ But when all the company of the saints heard this, they spoke with a loud voice of anger to the prince of She'ol:

⁶ Open thy gates that the King of Glory may come in.

⁷ And the divine prophet David, cried out saying, Did not I when on earth truly prophesy and say, O that men would praise YAHUAHA for his goodness, and for his wonderful works to the children of men.

⁸ For he hath broken the gates of brass and cut the bars of iron in sunder. He hath taken them because of their

iniquity, and because of their unrighteousness they are afflicted.

⁹ After this another prophet, namely, holy Yesha'yahu, spoke in like manner to all the saints, did not I rightly prophesy to you when I was alive on earth?

¹⁰ The dead men shall live, and they shall rise again who are in their graves, and they shall rejoice who are in earth; for the dew which is from YAHUAHA shall bring deliverance to them.

¹¹ And I said in another place, O death, where is thy victory? O death, where is thy sting?

¹² When all the saints heard these things spoken by Isaiah, they said to the prince of She'ol, Open now thy gates, and take away thine iron bars; for thou wilt now be bound and have no power.

¹³ Then there was a great voice, as of the sound of thunder saying, Lift up your gates, O princes; and be ye lifted up, ye gates of She'ol, and the King of Glory will enter in.

¹⁴ The prince of She'ol perceiving the same voice repeated, cried out as though he had been ignorant, Who is that King of Glory?

¹⁵ David replied to the prince of She'ol, and said, I understand the words of that voice, because I spoke them by his ruach. And now, as I have above said, I say unto thee, YAHUAHA strong and powerful, YAHUAHA mighty in battle: he is the King of Glory, and he is YAHUAHA in heaven and in earth;

¹⁶ He hath looked down to hear the groans of the prisoners, and to set loose those that are appointed to death.

¹⁷ And now, thou filthy and stinking prince of She'ol, open thy gates, that the King of Glory may enter in; for he is YAHUAHA of heaven and earth.

¹⁸ While David was saying this, **El Elyon appeared in the form of a man, and enlightened those places which had ever before been in darkness,**

¹⁹ **And broke asunder the fetters which before could not be broken; and with his invincible power visited those who sat in the deep darkness by iniquity, and the shadow of death by sin.**

Besorah Niqodiymon 16

I take it you got all of that. Those of you reading from my paper rather than listening on YouTube will have to imagine what my voice sounds like. Incredible stuff, no? I tried to find a verse or two which might describe YAHUAHA arriving at She'ol in the person of Yahusha, but the entire chapter was far too spectacular to pass up.

The part that really gave me chills are the concluding two verses, which have been highlighted for your convenience. You know how Yahusha stands at the front porch knocking on the door, hoping that we will open it for him? The set-apart, of which I would expect to find Iyov in their rank, were demanding that the prince of She'ol crank Hellmouth open to let Mashiach in. HaSatan and the prince decided to turn the lights off as if nobody was at home, hoping that he'd go away. Well, it didn't happen like that.

The clue as to Leviathan's identity in the Iyov narrative isn't simply relegated to his obsession with death. Mashiach, as it turns out, was also on his mind.

²⁵ As for me, I know that my Redeemer lives,

And at the last He will take His stand on the earth.

²⁶ Even after my skin is destroyed,

Yet from my flesh I shall see Alahayam

²⁷ Whom I myself shall behold,

And whom my eyes will see and not another.

My heart faints within me!

Iyov 19:25-27

The question lobbied at Iyov regarding the fiery jaws of Leviathan was somewhat of a rhetorical one. Iyov could not open the doors of Leviathan's face, but YAHUAHA could.