



Preexistence

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[**EDIT** 12/2/22: STARTING out any paper with a revision may be a sign of weakness in some salivating circles but the reality here is that I like to revisit my recipes so as to enhance them with a splash of awesome sauce. I'm always on the lookout, you know. Listening in like a fly on the wall. Being considerate to any new information that comes along. And I discovered *this* little ditty in Yashar while reading to my family this morning.

³⁸ And Avram said to them, Do not bow down to me, but bow down to the Elohiym of the world who made you, and serve him, and go in his ways for it is he who delivered

me from out of this fire, and it is he who **created the souls and ruachoth of all men, and formed man in his mother's womb, and brought him forth into the world**, and it is he who will deliver those who trust in him from all pain.

Yashar (Jasher) 12:38

The context has Avraham standing before Nimrod after being thrown into the fire of Kasdiyim. The matter was over idolatry. Seeing as how he escaped the flames unsinged, the ultimate message for Nimrod is that nobody will escape the fire of judgement except for those whom the Creator of all life delivers. Notice the order of events. First and foremost, Yahuah created the souls and ruachoth of all men. Ruachoth is plural. It is only after creating the ruachoth of all men that he formed man, *singular*, in his mother's womb. The entire preexistence argument was already present and accounted for in Avraham's thinking. As I aim to show, the ruachoth of all men were created in the beginning but they were never intended to be born all at once. No, there is a very specific order and each individual ruach had to stand in line.]

IN recent weeks I have been turning out 60-to-70-page papers easily. And on their first publication as well. Usually, I just back the dump truck up and unload the information, knowing that the weather forecast calls for additional revisions on the horizon. I don't know what's to come of a discussion such as this one. If I have been starving the subject matter off over the last *so many* years, it's simply because I've been hoping to forage the familiar variety of research that typically accompanies a standard homework assignment. Not so this time. The present subject in case you've already forgotten is **preexistence**. Looks like all I can do is lay my cards on the table and let my readers consider the possibility or squirm as usual. I place my personal seal of guarantee on it however insomuch as you will be rewarded. Everything we have so far been talking about will come together.

I'll tell you *where* the preexistence subject first appeared on my radar as a tangible possibility. The book of Yovheliym (Jubilees). Here is what it says.

² For on the first day he created the heavens which are above and the earth and the waters and all the ruachoth which serve before him the angels of the presence, and the angels of sanctification, and the angels of the ruach of fire and the angels of the ruach of the winds, and the angels of the ruach of the clouds, and of darkness, and of snow and of hail and of hoar frost, and the angels of the voices and of the thunder and of the lightning, and the angels of the ruachoth of cold and of heat, and of winter and of spring and of autumn and of summer **and of all the ruachoth of his creatures which are in the heavens and on the earth.**

Yovheliym (Jubilees) 2:2

The beginning of the passage makes it out like only the angels who serve before Yahuah Elohiym are being created but then you have to keep reading through the full weather report to see that all the ruachoth of his creatures inhabiting the heavens and the earth are as well. And by *all* I take that to mean *whole*. The *complete* number. *Every* ruach who was ever born upon the earth from that day to our own was created at a precise hour in His-Story. So, we're not just talking people either. Animals have spirits. As you can see, even the seasons have spirits. Anything with a ruach is what's being put forward. And so, I suppose you could say babies and puppies as well as kittens exist in close proximity with Yah's throne.

Yovheliym is a tease, apparently. Passages such as that one confronts me with all sorts of exclamation marks and questions, but Yovheliym just presents the information like it were nothing and then continues discussing different matters entirely. I have shown this quip to numerous individuals and keep expecting them to claim I'm reading it wrong. They haven't. With a paper such as this one though, it is bound to happen. It's why, when moving forward, I am prepared to offer *several* witnesses.

The seventh heaven, on the other hand, contains naught

but what is good and beautiful: right, justice, and mercy, the storehouses of life, peace, and blessing, the souls of the pious, **the souls and spirits of unborn generations**, the dew with which Elohiym will revive the dead on the resurrection day, and, above all, the Divine Throne, surrounded by the seraphim, the ofanim, the holy Hayyot, and the ministering angels.

The Legends of the Jews: Volume I

I decided to throw ‘The Legends of Jews’ into the mix from the get-go because it pays off in the end. Perhaps you are one of those who eat the icing before the cake; the cherry before the milkshake; but I am the revolutionary of another sort, and so, you will have to wait awhile longer before the payoff, trying your very best to enjoy the several course-meal which I have prepared for you. At least new information has been provided. According to this particular source, the souls and spirits of unborn generations are pitted in the *seventh* heaven. That’s nearly the tippy top. The penthouse. Most angels never make it that high, and so, we’re talking first class treatment. Royalty even. Well, here is another passage that lines up nicely with both Yovheliym and LOTJ.

² And Pravuil told me: All the things that I have told you, we have written. Sit and write all the souls of mankind, however many of them are born, and the places prepared for them to eternity; **for all souls are prepared to eternity before the formation of the world.**

³ And all double thirty days and thirty nights, and I wrote out all things exactly, and wrote three hundred and sixty-six books.

2 Chanok 23:4-5

The context has Chanok ascending through all **ten firmaments** of heaven. Yes, there are ten of them. The *seventh* is the throne room. Levels eight through ten are Yahuah’s private quarters. After being given a private tour, Chanok is commissioned and then transformed into a heavenly scribe, by which **366** books are quickly written in the matter of

60 days. I'm wondering if that is our *true* canon number. What seems most apparent is that the books chronicle all [7,000 years of His-Story](#), though I would throw the 8th Great Day into the timeline. I dropped a link there because that's a topic which I have been covering extensively. Specific to Chanok's books, they detail every soul of man, even the unborn souls, matched with the places prepared for them in eternity. And as you can see, all souls were prepared before the formation of the world. *Next* passage.

The angel did as he was commanded, and he instructed Chanok thirty days and thirty nights, and his lips never ceased speaking, while Chanok was writing down all the things about heaven and earth, angels and men, and all that is suitable to be instructed in. **He also wrote down all about the souls of men, those of them which are not born,** and the places prepared for them forever. He copied all accurately, and **he wrote three hundred and sixty-six books.** After he had received all the instructions from the archangel, Elohiym revealed unto him great secrets, which even the angels do not know. He told him how, out of the lowest darkness, the visible and the invisible were created, how He formed heaven, light, water, and earth, and also the fall of Satan and the creation and sin of Adam He narrated to him, and further revealed to him that **the duration of the world will be seven thousand years,** and the eighth millennium will be a time when there is no computation, no end, neither years, nor months, nor weeks, nor days, nor hours.

The Legends of the Jews: Volume I

LOTJ gives the *same* account as 2 Chanok. If anything, it is sourcing the material. Don't even think this is the icing on the cake which I had earlier promised though. We're still a-ways off from the dessert. I simply wanted you to see that they fall in agreement regarding the preexistence of spirits as well as Chanok's 366 books and a great many other things.

Like I was saying earlier, there are 7000 years of His-Story followed by an eighth millennium leading us into eternity. Every ruachoth created on the

aboriginal day was appointed for one year or another on the timeline. Seeing as how my conclusions have 7000 years already passed, some of us are born much later into the game than the others. You figure we were standing around in an emptied corridor staring at some sort of timepiece resembling the [Prague astronomical clock](#) going: “We’re... *not*.... going... to make it!” Well, here we are, I am glad to announce. If you’re reading this sentence, then at least you can say you arrived with minutes to spare. Best to figure out the purpose to life in a hurry and then get your house in order, seeing as how all ruachoth are prepared for one eternal destination or another.

²⁵ And while he was yet speaking, the expanses opened, and there below me were the heavens, and I saw upon **the seventh firmament** upon which I stood a fire widely extended, and the light which is the treasury of life, **and the dew with which Elohiym will awaken the dead, and the spirits of the departed righteous, and the spirits of those souls who have yet to be born**, and judgment and righteousness, peace and blessing, and an innumerable company of angels, and the Living Ones, and the Power of the Invisible Glory that sat above the Living Ones.

The Apocalypse of Avraham 25

Here is yet another passage which agrees with the lot of them. Context may be in order, though it seems self-explanatory at this point. Avraham finds himself standing upon the seventh firmament of heaven. Even the dew, previously mentioned in LOTJ (and which was to awaken the dead after six-thousand years were completed), is accounted for. And what else do we see? Avraham catches sight of the ruachoth of those souls who have yet to be born. Another way of saying this is you and I were included in that scene. We were there at one time talking about the latest news, Avraham’s visit, without having remembered any of it. *Next*.

² And he answered and said unto me: Why therefore are you troubled about that which you know not, and why are you ill at ease about things in which you are ignorant? ³ For as you have not forgotten the people who now are and those who have passed away, **so remember those who**

are appointed to come. ⁴ Because **when A'dam sinned and death was decreed against those who should be born**, then **the multitude of those who should be born was numbered**, and for that number a place was prepared where the living might dwell, and the dead might be guarded. ⁵ Before, therefore, the number aforesaid is fulfilled, the creature will not live again for my Ruach is the Creator of life, and She'ol will receive the dead.

Baruk Sheniy (2 Baruk) 23:2-5

The quip in 2 Baruk may be a passing one, but it really hit the preexistence theme home for me. The transgression of A'dam and Havah in Paradise is often rehearsed but nobody thinks to mention the unborn souls who learn the news. Imagine having to learn that your High-Priest screwed up, was hurled down to earth, and now you're not only going to die, but you're also going to have to wait around in line for thousands of years for your birth number to come up, knowing that you'll forget it all and then be lied to about everything.

¹ Yahuah is a Elohim of knowledge. ² By his word was everything made which was made and he governs all things according to his infinite foreknowledge. ³ Even before he created the heavens and the earth, he counseled with the hosts of heaven and planned a plan wherein the spirit of every man should have his appointed role, **for the spirit of every man** appeared before the father of spirits in the beginning and received a place appointed in the family of heaven and earth.

⁴ When a man fills his appointed role, it is according to the glorious design of the father of spirits and each one functions according to the divine plan, the work of Elohiym is pushed toward its consummation.

The Book of the Order of Eliyahu the Prophet 8:1-4

Most people have never heard of this book. If they are especially well trained by the Boys down at Seminary, it will be discounted immediately,

never so much as making it past the doorbell. Such a shame. I don't simply present these passages for the purposes of discussing the current topic. No, my hope is that *somebody* will be enticed to pick up the book and read it for themselves. Eliyahu is Elijah you know. Well, look at what this passage says. The spirit of every man appeared before the Father of spirits in the beginning and received a place appointed in the family of heaven and earth. That agrees with Yovheliym, giving far more clarity though.

What it *also* means is you were not appointed to identify as a season or the thunder working in unison with lightning, not to mention a snowflake. Here at *The Unexpected Cosmology*, we only identify according to our actual biology. Somebody is bound to read this who identifies as an alien, or their pronoun falls in line with demon possession and they're a "them/they". If this is you, then just know you are a product of the Construct, engineered by the Intel community. They're pimping you out and using you as a means to depopulate the earth. You will be disposed of. The Elohiym-vernment will make certain of that.

Aside from the obvious, that we were created a *biological* man or woman, you should once again be asking yourself what a person's appointed role *is*, now that we are in the womb of the earth rather than the heavens. My intent is to answer that question in the closing argument. Regarding the current subject, the preexistence of souls, I've whetted your appetite, no? You want more. I know you do. Good thing I've scoured our known cosmology for Scriptural references. Time to bring out the Big Guns then, I guess. Yes, *guns*, plural. Scripturally speaking. I like to stockpile them. Here you go.

⁴¹ And I said, Behold, O Yahuah, yet are you nigh unto them that be reserved till the end: and what shall they do that have been before me, or we that be now, or they that shall come after us?

Ezra Reviy'iy (2 Esdras) 5:41

Pause. The conversation is pitted between Ezra and the angel Uriel. Ezra is the one wanting to know about the ruachoth who have already come, those who currently resided upon the earth, and those who were reserved until the end. FYI, once upon a time, 2 Esdras was included within the

King James Bible. Not that it's former inclusion in a Masonic furniture piece holds any weight to my own acceptance of what is and isn't Scripture. I just thought you should know. Scribes of King Jimmy considered it worthwhile. *Continuing.*

⁴² And he said unto me, I will liken my judgment unto a ring: like as there is no slackness of the last, even so there is no swiftness of the first. ⁴³ So I answered and said, Could you not make those that have been made, and be now, and that are for to come, at once; that you might show your judgment the sooner?

Ezra Reviy'iy (2 Esdras) 5:42-43

Uriel tells Ezra that His-Story is like a ring inasmuch as the distribution of ruachoth are as steady and well-crafted by the artisan in the beginning as in the end. Ezra doesn't like the answer. He is sick of evil and wants all of His-Story to come to a swift and sudden culmination within his lifetime. The only way to accomplish such a task is to have all preexistent spirits born at once. It can't be done though, and *here* is why.

⁴⁴ Then answered he me, and said, The creature may not haste above the Maker; neither may the world hold them at once that shall be created therein. ⁴⁵ And I said, As you have said unto your servant, that you, which give life to all, have given life at once to the creature that you have created, and the creature bore it: even so it might now also bear them that now be present at once. ⁴⁶ And he said unto me, Ask the **womb of a woman**, and say unto her, If you bring forth children, why do you it not together, but one after another? Pray her therefore to bring forth ten children at once. ⁴⁷ And I said, She cannot: but must do it by distance of time. ⁴⁸ Then said he unto me, Even so have I given **the womb of the earth** to those that be sown in it in their times. ⁴⁹ For like as a young child may not bring forth the things that belong to the aged, even so have I disposed the world which I created.

Ezra Reviy'iy (2 Esdras) 5:44-49

There, I said it. And *now* Ezra has said it. The Earth is a womb. *Boom*. Mic drop. Can't claim I'm making it up now, can you? Can't say I don't have Scripture leading this horse to the water rather than superimposing my own roadside directions. *So good*. Might as well ride off into the sunset. The vaulted dome *is* a literal belly. A gestation and a testing ground for ruachoth to see who will be *born again* into eternity and which among us will not make the cut. And precisely like a woman, the earth was designed to take so many headcounts at a time. You can't throw everyone into the room at once.

The testing is a process. Several thousand years-worth of thrusting ruachoth before the lies of our Controllers and seeing if they will choose the laws of heaven rather than doing away with them on the earth. The earth was perfectly designed for this precise purpose. Even the *seeming* imperfections. I have even found the ancient text which states as much.

¹⁹ The nature of man on Earth was formed after the nature of things in Heaven, and man had all things contained as potential within himself, except divine life. But he was as yet an untrained, undisciplined child, still nurtured simply upon the comforting bosom of Earth.

²⁰ Man grew in stature, but Earth was not indulgent, for she disciplined him firmly. She was ever strict and unyielding, chastening him often with blasts of displeasure. It was indeed the upbringing of one destined for greatness; he was made to suffer cold, that he might learn to clothe himself; sent into the barren places, that his limbs should be strengthened, and into forests, that his eye should become keen and his heart strong. He was perplexed with difficult problems and set the task of unravelling the illusions of Nature. He was tested with frustrations and tempted with allurements; never did Earth relax the vigilance of her supervision.

²¹ The child was raised sternly, for he needed the fortitude, courage and cunning of a man to fit him for the task ahead. He grew wily and wiry in the hunt; he became adaptable, able to cope with any untoward happening.

Overcoming the bewilderments of early days, he found explanations for the perplexities of his surrounds. Yet, the struggle for knowledge, the need for adaptation and the effort to survive were never relaxed. The Earthchild was well trained and disciplined; he was never unduly mollycoddled. He cried for bread and went hungry; he shivered and was cast out; he was sick and driven into the forest. Weary, he was lashed with storms; thirsty, he found the waters dried. When weak, his burden was increased, and in the midst of rejoicing, he was struck down with sorrow. In moments of weakness he cried, "Enough!" and doubted his destiny; but always something fortified and encouraged him; the Earthling never fortified his godlikeness.

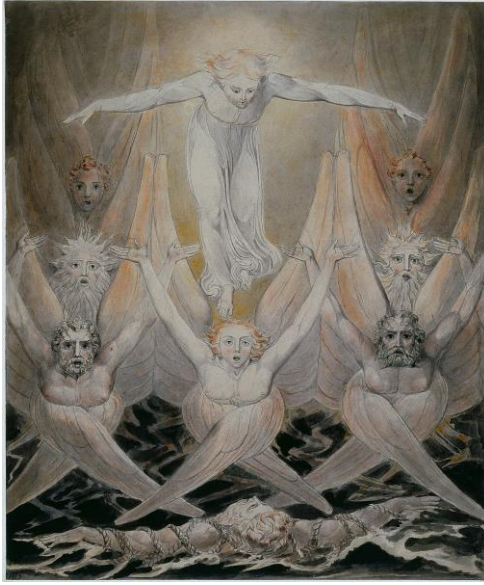
²² For man was man; he was not cowed, nor his Spirit broken; a wise God knew his limitations. As it is written in the wisdom of men, 'over chastisement is as bad as no chastisement at all'. But man was rarely chastised, he was tried, tested, and challenged; he was led, prodded, and urged; yet nothing was done unnecessarily. **The seeming imperfections of Earth, the hazards and inequalities of life, the cruelty, harshness, and apparent indifference to suffering and affliction are not what they seem; as it is, Earth is perfect for its purpose. It is ignorance of that purpose, which makes it appear imperfect.**

²³ Where is there a wiser father than the Spirit of Elohiym, or a better **mother than Earth**? What man is now he owes to these; may he learn to be duly grateful. Above all, let him never forget the lessons learned in his upbringing.

Kolbrin: Book of Creation: 2:19-23

A lengthy passage but epic all the same, no? Hopefully you didn't skip the first few paragraphs for the highlighted section. If so, then it's your loss. You can take shortcuts in the knowledge game but in the end, you're just cheating yourself. It's not too late to go back and read it again. Here is the

gist of the entire section. The earth *seemingly* has imperfections among all its cracks and crevices, but only to the ignorant who look around at the world and conclude that it is here for their entertainment rather than chastisement. Everything serves a purpose. Whether it is the sweltering heat or the bitter cold, both of which are spirit-cultivated mind you, our trials and challenges are intended to remind the nature of man that he was formed after the nature of things in Heaven above rather than here below. I'm thinking the difference between the wide and narrow road of existence was also explained under the trail of the highlighter. The Kingdom of heaven is the *intended* destination of every preexistent soul. Most however arrive here only to think of heaven as a bore, whereas the distraction of our Controllers is the far more pleasurable one to explore.



Preexistence *and* the Angel of the Night

THE world of research is a messy endeavor, loaded with back-alley excursions and cantina handshakes. Mostly just dusty bookshelves though if we're being honest. Some will claim the Talmud is off limits as if this were preschool, but I am interested in how all parties think on the subject, not just one denomination or sect. I discovered the following discourse on preexistence in LOTJ. All Louis Ginzberg its author manages is to quote from older sources, as I aim to do, and this time around it is the Talmud which has struck his gaze. You'd like to know, wouldn't you? What the Talmud, *er*, Legends of the Jews has to say on the subject. Well, here you go then.

With the soul of Adam, the souls of all the generations of men were created. They are stored up in a promptuary, in

the seventh of the heavens, whence they are drawn as they are needed for human body after human body.

The Legends of the Jews: Volume I

Pause. It says right there that the souls of all generations of men were created alongside the soul of A'dam. Tell me something I didn't know. And then we read what we've already come to learn with 2 Esdras. Those individuals are drawn as they are needed for each human body, one at a time in order. Can't say everything in the Talmud is untrue. *Continuing.*

The soul and body of man are united in this way: When a woman has conceived, **the Angel of the Night**, **Lailah**, carries the sperm before Elohiym, and Elohiym decrees what manner of human being shall become of it—whether it shall be male or female, strong or weak, rich or poor, beautiful or ugly, long or short, fat or thin, and what all its other qualities shall be. Piety and wickedness alone are left to the determination of man himself.

The Legends of the Jews: Volume I

Lailah is an angel exhibiting distinctly feminine characteristics and is not to be confused with Lilith. In fact, she is the complete opposite of Lilith in every conceivable regard. Whereas Lailah preserves seed in her ongoing mission to create life, Lilith is hellbent on wasting seed, and afterwards, corrupting the work of Lailah through her nonmaternal destruction of infants. Also, the part where Lailah is Talmudic in origin may not be wholly true, seeing as how “Lailah” is quite literally the Hebrew word for “night.”

Let the day perish on which I was born, and **the night** [*laylah*] said, ‘A man is conceived.’

Iyov (Job) 3:3

See what I mean? It is the night doing the speaking. A common theme in this present paper. Many modern Bibles will read otherwise, but that is likely because they are attempting to make the ink far less of a *curious* read

than the world which the writers of Scripture once inhabited. The earth speaks and the ocean speaks. We have already covered that part. Why shouldn't the night *speak*? Also, the night might as well take up arms from time to time if preserving life is what she's after.

And He divided his forces against them by **night** [*laylah*], he and his servants, and attacked them and pursued them as far as Hobah, which is north of Damascus.

Bere'shiyth (Genesis) 14:14

The earliest reference that I can find to *laylah* doubling as a ruach does come from the Talmud, even if it is Bere'shiyth which is being quoted. It derives from **Sanhedrin 96a**, whereas somebody named Rabbi Yochanan (many believe him to be **Yochanan ben Zakkai** from 30-90AD) interprets Avram's night attack to include the deity. *Continuing.*

Then Elohiym makes a sign to the angel appointed over the souls, saying, "Bring Me the soul so-and-so, which is hidden in Paradise, whose name is so-and-so, and whose form is so-and-so." The angel brings the designated soul, and she bows down when she appears in the presence of Elohiym and prostrates herself before Him. At that moment, Elohiym issues the command, "Enter this sperm." The soul opens her mouth and pleads: "O Lord of the world! I am well pleased with the world in which I have been living since the day on which Thou didst call me into being. Why dost Thou now desire to have me enter this impure sperm, I who am holy and pure, and a part of Thy glory?" Elohiym consoles her: "The world which I shall cause thee to enter is better than the world in which thou hast lived hitherto, and when I created thee, it was only for this purpose." The soul is then forced to enter the sperm against her will, and the angel carries her back to the womb of the mother.

The Legends of the Jews: Volume I

Pause. Jewish thought announces itself and is truly made known here. Not that it is wrong. I simply have conflicting thoughts on the matter. What I haven't come prepared to debate is the doctrine of original sin. The Jews fervently disagree with the notion, that sin is genetically inherent in every child from the moment of their conception and come to think of it seems to be something which **Saint Augustine** developed later on as part of the Christian Talmud. Probably to keep everyone enslaved to the laws of Rome. I for one believe everyone is given the choice to transgress Yahuah's commands just as A'dam and Havah were. Contrary to this passage however, I highly suspect preexistent souls are brought into this world *because* of a past transgression. Again, like A'dam and Havah. I can't outright prove that yet. It is at best an investigative hunch. But enough of my theories already. I am probably wrong about this one and am certainly willing to be.

[EDIT: Found it!

⁴³ Later, the disciples asked Yahusha why he had succeeded when they had failed. And he said, "These things are done through the power of the Ruach Ha'Qodesh, which is the Hand of Yahuah. Men have it according to their capacity to hold it. But before it can come in, evil must be driven out. I do not teach abstinence from evil for some purposeless end, but to bring to men the recognition of their heritage. **All men were once sons of Elohiym, but they became bastards of Elohim without heritage. I come to men so they may re-inherit and become true sons of Elohim.**

Books of the Natsarim 15:43

Straight from the mouth of Yahusha rather than my own. There was a past transgression and each of us made it. As you can see, everyone upon the earth had been at one time a son of Elohiym. It's *why* Yahusha Ha'Mashiach came, so that we might re-inherit our lost standing and once again become sons of Elohiym. He wasn't kidding about seeking out the lost sheep, was he? No wonder why Satan hates us so. The other debate this passage seems to address is in the sinful nature of man. If we are

prone to transgress it is because we had already done so in the heavens above. Thank Yah for sending us his Son then.]

Blaming A'dam for one's own death was a big issue amongst Jewish commentators. It seems the original sin doctrine was a persistent one. The idea undoubtedly carried with it the notion that transgressing the law wasn't nearly so consequential in our day-to-day lives if it was in our nature to rebel against it anyways. Elohiym wouldn't mind and if He does, then just blame A'dam. I considered sidestepping the current discussion on preexistence to showcase another scene from LOTJ wherein the person who dies faces A'dam. It would take A'dam to explain to the deceased soul that they were the putz who committed themselves to far more sins than he ever had. *Ob fine*. Why don't I just show it?

Though death was brought into the world through Adam, yet he cannot be held responsible for the death of men. Once on a time he said to Elohiym: "I am not concerned about the death of the wicked, but I should not like the pious to reproach me and lay the blame for their death upon me. I pray Thee, make no mention of my guilt." And Elohiym promised to fulfil his wish. Therefore, when a man is about to die, Elohiym appears to him, and bids him set down in writing all he has done during his life, for, He tells him, "Thou art dying by reason of thy evil deeds." The record finished; Elohiym orders him to seal it with his seal. This is the writing Elohiym will bring out on the judgment day, and to each will be made known his deeds. As soon as life is extinct in a man, he is presented to Adam, whom he accuses of having caused his death. But Adam repudiates the charge: "I committed but one trespass. Is there any among you, and be he the most pious, who has not been guilty of more than one?"

The Legends of the Jews: Volume I

Mind you, this is not the same passage we were *earlier* discussing in LOTJ regarding Lailah, the angel of the night. I felt an added layer of commentary to the other layer of commentary was needed though or else I wouldn't have done it. Though the idea that A'dam speaks with each

righteous person in the afterlife may be fiction for all I know, I will remind you that Yahusha has Avraham speaking with the rich man from one compartment in She'ol to the other in Luqas 16. The idea was not snubbed my Messiah. I tend to think it's more likely to be true than not. A'dam, that is. As the first born and aboriginal High Priest over humanity, you'd think the Patriarch would want to greet each of his righteous descendants upon their arrival. It's only natural.] Returning *again* to our present discussion in LOTJ.

Two angels are detailed to watch that she shall not leave it, nor drop out of it, and a light is set above her, whereby the soul can see from one end of the world to the other. In the morning, an angel carries her to Paradise, and shows her the righteous, who sit there in their glory, with crowns upon their heads. The angel then says to the soul, "Dost thou know who these are?" She replies in the negative, and the angel goes on: "These whom thou beholdest here were formed, like unto thee, in the womb of their mother. When they came into the world, they observed Elohiym's Torah and His commandments. Therefore, they became the partakers of this bliss which thou seest them enjoy. Know, also thou wilt one day depart from the world below, and if thou wilt observe Elohiym's Torah, then wilt thou be found worthy of sitting with these pious ones. But if not, thou wilt be doomed to the other place."

In the evening, the angel takes the soul to hell, and there points out the sinners whom the Angels of Destruction are smiting with fiery scourges, the sinners all the while crying out Woe! Woe! but no mercy is shown unto them. The angel then questions the soul as before, "Dost thou know who these are?" and as before the reply is negative. The angel continues: "These who are consumed with fire were created like unto thee. When they were put into the world, they did not observe Elohiym's Torah and His commandments. Therefore, have they come to this disgrace which thou seest them suffer. Know, thy destiny

is also to depart from the world. Be just, therefore, and not wicked, that thou mayest gain the future world.”

Between morning and evening the angel carries the soul around and shows her where she will live and where she will die, and the place where she will [be] buried, and he takes her through the whole world, and points out the just and the sinners and all things. In the evening, he replaces her in the womb of the mother, and there she remains for nine months.

The Legends of the Jews: Volume I

Do you recognize what is happening here? The preexistent child is being shown the blessing and the curse in the afterlife and then being told to choose one or the other in the flesh they have yet to live. It lines up with yet another account from 2 Esdras if only to act as a mirror image. I had considered just dropping the address in 2 Esdras onto this *very* page without quoting from it and then expect you to commit to your own study, but where is the fun in that? I wouldn't be doing it now if I thought it wasn't well worth your time.

⁷⁵ I answered and said, “If I have found favor in your sight, O Yahuah, show this also to your servant: whether after death, as soon as everyone of us yields up the soul, we shall be kept in rest until those times come when you will renew the creation, or whether we shall be tormented at once?”

⁷⁶ He answered me and said, “I will show you that also, but do not include yourself with those who have shown scorn, or number yourself among those who are tormented. ⁷⁷ For you have a treasure of works stored up with El Elyon, but it will not be shown to you until the last times.

⁷⁸ Now concerning death, the teaching is: When the decisive decree has gone out from El Elyon that a person shall die, as the ruach leaves the body to return again to

him who gave it, first of all it adores the glory of El Elyon.

⁷⁹ If it is one of those who have shown scorn and have not kept the way of El Elyon, who have despised his Torah and hated those who fear Elohiym—⁸⁰ such ruachoth shall not enter into habitations, but shall immediately wander about in torments, always grieving and sad, in seven ways.

⁸¹ The first way, because they have scorned the Torah of the El Elyon.

⁸² The second way, because they cannot now make a good repentance so that they may live.

⁸³ The third way, they shall see the reward laid up for those who have trusted the covenants of El Elyon.

⁸⁴ The fourth way, they shall consider the torment laid up for themselves in the last days.

⁸⁵ The fifth way, they shall see how the habitations of the others are guarded by angels in profound quiet.

⁸⁶ The sixth way, they shall see how some of them will cross over into torments.

⁸⁷ **The seventh way**, which is worse than all the ways that have been mentioned, because they shall utterly waste away in confusion and be consumed with shame, and shall **with wither with fear at seeing the glory of El Elyon in whose presence they sinned while they were alive**, and in whose presence they are to be judged in the last times.

⁸⁸ “Now this is the order of those who have kept the ways of El Elyon, when they shall be separated from their mortal body. ⁸⁹ During the time that they lived in it, they laboriously served El Elyon, and withstood danger every hour so that they might keep the Torah of the Torah giver perfectly.

⁹⁰ Therefore this is the teaching concerning them: ⁹¹ First of all, they shall see with great joy the glory of him who receives them, for they shall have rest in seven orders.

⁹² The first order, because they have striven with great effort to overcome the evil thought that was formed with them, so that it might not lead them astray from life into death.

⁹³ The second order, because they see the perplexity in which the souls of the ungodly wander and the punishment that awaits them.

⁹⁴ The third order, they see the witness that he who formed them bears concerning them, that throughout their life they kept the Torah with which they were entrusted.

⁹⁵ The fourth order, they understand the rest that they now enjoy, being gathered into their chambers and guarded by angels in profound quiet, and the glory waiting for them in the last days.

⁹⁶ The fifth order, they rejoice that they have now escaped what is corruptible and shall inherit what is to come; and besides they see the straits and toil from which they have been delivered, and the spacious liberty that they are to receive and enjoy in immortality.

⁹⁷ The sixth order, when it is shown them how their face is to shine like the sun, and how they are to be made like the light of the stars, being incorruptible from then on.

⁹⁸ **The seventh order**, which is greater than all that have been mentioned, because they shall rejoice with boldness, and shall be confident without confusion, and shall be glad without fear, **for they press forward to see the face of him whom they served in life and from whom they are to receive their reward when glorified.**

⁹⁹ This is the order of the souls of the righteous, as henceforth is announced; and the previously mentioned are the ways of torment that those who would not give heed shall suffer hereafter.” ¹⁰⁰ Then I answered and said, “Will time therefore be given to the souls, after they have been separated from the bodies, to see what you have described to me?”

¹⁰¹ He said to me, “They shall have freedom for seven days, so that during these seven days they may see the things of which you have been told, and afterwards they shall be gathered in their habitations.”

2 Esdras 7:75-101

Hopefully, you remembered everything that was read in LOTJ while advancing forwards. The same scene is here applied in so much that ruachoth are given a tour of the cosmos. I will remind you again that 2 Esdras pushes the preexisting narrative, telling us that a *once* canonical book agrees with the Talmud on this point. Yes, they agree. Perhaps now you can at least accept why I am willing to get my hands dirty in the investigation. In case you haven't noticed yet, you're already delving into the icing which I had earlier promised. Tastes scrumptious. Most probably didn't make it this far. One tip-off to the Talmud and they checked out.

I also understand that this is not a study on the seven firmaments of heaven. It is however *where* the preexistent souls are stored according to some of what we've read. And so, look at “the seventh way” and “the seventh order.” I highlighted them. Coincidence? The sad soul who manages to forget the warnings of the angel, *thank you* misdirection of the world, will “utterly waste away in confusion and be consumed with shame, and shall wither with fear at seeing the glory of El Elyon.” The seventh way lines up with the seventh firmament of heaven, as does the seventh order, by which the person who has passed the test will see the face of the very one whom they served in life. Both it seems return to the physical location of their creation on the first day, that is the seventh heaven, one to judgement and the other to eternal reward. *Continuing* once more with LOTJ. Without interruption this time.

When the time arrives for her to emerge from the womb into the open world, the same angel addresses the soul, “The time has come for thee to go abroad into the open world.” The soul demurs, “Why dost thou want to make me go forth into the open world?” The angel replies: “Know that as thou wert formed against thy will, so now thou wilt be born against thy will, and against thy will thou shalt die, and against thy will thou shalt give account of thyself before the King of kings, the Holy One, blessed be He.” But the soul is reluctant to leave her place. Then the angel fillips the babe on the nose, extinguishes the light at his head, and brings him forth into the world against his will. Immediately the child forgets all his soul has seen and learnt, and he comes into the world crying, for he loses a place of shelter and security and rest.

When the time arrives for man to quit this world, the same angel appears and asks him, “Dost thou recognize me?” And man replies, “Yes; but why dost thou come to me today, and thou didst come on no other day?” The angel says, “To take thee away from the world, for the time of thy departure has arrived.” Then man falls to weeping, and his voice penetrates to all ends of the world, yet no creature hears his voice, except the cock alone. Man remonstrates with the angel, “From two worlds thou didst take me, and into this world thou didst bring me.” But the angel reminds him: “Did I not tell thee that thou wert formed against thy will, and thou wouldst be born against thy will, and against thy will thou wouldst die? And against thy will thou wilt have to give account and reckoning of thyself before the Holy One, blessed be He.”

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Some might claim that the purpose of a revelation such as this one is to remember what we have been formerly shown by the angel in *this* lifetime, but I disagree. If we are to recall anything, then it couldn't possibly be burned into anything other than our subconscious. What it does serve to explain then is *why* morality is engrained within each individual. We are

intended to do good, but then did you notice how selfish the preexistent soul was according to LOTJ? They were apparently created with the personality defined by a joyous but carefree and self-centered baby who kicks and prods from within his or her mother's womb.

It's like I was saying earlier. I may have been wrong and there never was a former transgression on our part. I can own up to that if true. That may imply as the text reads, that we were simply created on the aboriginal day with the mind of an infant, pliable and easily teachable though immature in nearly every way conceivable. I obviously wouldn't know ~~as I wasn't there~~. Scratch that. I *was* there. I simply cannot remember any of it. All I can do is read these ancient texts on matters such as this one and others and then allow the Ruach HaQodesh to guide my Kingdom quest. What is certainly true is that the world was always intended to be our tutor. Such a shame then that the Controllers arrived to muddy the water with misinformation. As if getting to the bottom of our heavenly origins isn't already difficult enough already.



Serpent Seed and the Children of the Watchers: The Preexistence Problem

AND *then* it occurred to me that the offspring of the Watchers couldn't possibly be a preexistent soul. The Naphaliym were giants. But not only that, they were immortal souls who went on to become evil ruachoth after expiring in the flesh. That would be messed up beyond measure. Imagine having to break the news to Little Timmy in heaven. Sorry kid, I know you wanted a *human* mommy and daddy down on the Earth, but you're getting stuck as a cannibalistic hybrid giant with six toes rather than five, all cracked and smelling of moldy cheese, and afterwards, you'll wander the earth as a famished demon, possessing the bodies of perverts without ever attaining the warmth you desire, both on a conscious and a subconscious psychological level. Sucks to win that lottery.

As I was saying, it couldn't and wouldn't happen. No way no how. Preexistent souls were intended as people. You will once again want to refer to the passage we read earlier in 2 Baruk. I will repeat it again though to refresh your memory.

² And he answered and said unto me: Why therefore are you troubled about that which you know not, and why are you ill at ease about things in which you are ignorant? ³ For as you have not forgotten the people who now are and those who have passed away, so remember those who are appointed to come. ⁴ Because when A'dam sinned and death was decreed against those who should be born, then **the multitude of those who should be born was numbered, and for that number a place was prepared where the living might dwell, and the dead might be guarded.** ⁵ Before, therefore, the number aforesaid is fulfilled, the creature will not live again for my Ruach is the Creator of life, and She'ol will receive the dead.

Baruk Sheniy (2 Baruk) 23:2-5

The ruachoth of those created by the Father on the first day were given a dwelling place and then numbered so as to be born in the womb of the earth in a non-chaotic order. Specifically though, their relationship is tied up with A'dam, not the Watchers. There has to be something else going on. I've been doing my best thinking as of late while swimming laps. Nothing clears the mind so much as attempting to outswim the sharks. And so, while going that extra mile, I think I've discovered what it is. This will take a closer inspection of Chanok.

¹⁰ Then they [the Watchers] took women, each choosing for himself; whom they began to approach, and with whom they cohabited; teaching them sorcery, incantations, and the dividing of roots and trees. ¹¹ And the women conceiving brought forth Naphaliym, and they bore to them three races first, the great Naphaliym. The Naphaliym brought forth the Nephiliym, and the Nephiliym brought forth the Elioud. And they existed, increasing in power according to their greatness. ¹² Whose

stature was each three hundred cubits. These devoured all the labor of men until it became impossible to feed them; ¹³ When they turned themselves against men, in order to devour them; ¹⁴ And began to injure birds, beasts, reptiles, and fish, to eat one another's flesh and to drink their blood. ¹⁵ Then the earth reprov'd the unrighteous.

Chanok (Enoch) 7:10-15

In case you were thinking I'd explain to you the answer to the preexistence problem in the passage presented, then I am sorry to disappoint. I thought it best to cover all my bases and show the origins story for those who need caught up to speed. And what did we learn? The Watchers choose whatever women they desired and produced Naphaliym babies with them. In turn, those Naphaliym brought forth the Nephiliym, who in turn brought forth the Elioud, making three races of evil ruachoth in all. You have to jump ahead a few chapters to learn the fate of those giants.

⁸ Now the Naphaliym, who have been born of the ruach and of flesh, shall be called upon earth evil ruachoth, and on earth shall be their habitations. **Evil ruachoth shall proceed from their flesh because they were created from above; from the holy Watchers was their beginning and primary foundation.** Evil ruachoth shall they be upon earth, and the ruachoth of the wicked shall they be called. **The habitation of the ruachoth of heaven shall be in heaven; but upon earth shall be the habitation of terrestrial ruachoth, who are born on earth.** ⁹ The ruachoth of the Naphaliym are like clouds, which shall oppress, corrupt, fall, content, and bruise upon earth. ¹⁰ They shall cause lamentation. No food shall they eat; and they shall be thirsty; they shall be concealed, and shall rise up against the sons of men, and against women; for they come forth during the days of slaughter and destruction.

Chanok (Enoch) 15:8-10

Unlike the preexistent souls described for us in 2 Baruk, a habitation hadn't been prepared for the children of the Watchers in the aftermath of

A'dam's sin. It's why they were sentenced to wander the earth as evil ruachoth. Because there was nowhere else for them to go. It says the holy Watchers were their primary foundation. Some translations read *primal origin*. That's another way of saying that Yahuah Elohiym was not their Father in heaven. Grandfather maybe. But Father, no. If he is our Father in heaven, it's because we were specifically formed by Him and the Ruach HaQodesh on the first day of Creation. The Naphaliym wouldn't find their primal origin for another thousand years, making them younger than us now that I think about it. And look what else it *says*. Just so there's no confusion, we read how the habitation of the ruachoth of heaven shall be in heaven. That's referring to *us*. I know that to be the case because the Naphaliym are then described as being terrestrial ruachoth, born on earth. Makes total sense as to why the Watchers were then sentenced to be buried in the earth. What you reap is what you sow.



Now that the Naphaliym problem has been solved there is still the serpent seed equation. I despise math and have the habit of taking out the eraser when somebody asks me to make the numbers go away, which essentially is what happens here, believe it or not. You will once again have to envision Little Timmy in heaven, being told that his number is up and he's about to be born of the cursed race rather than through the lineage of A'dam. This time around it may or may not be happening. Both scenarios are an option. I can show you where in Scripture it even says as much on

both accounts. When it comes to *not* happening, I actually gave it away at the very beginning with the painting of A'dam and Chavah crying over the body of their slain son, H'avel, but then decided to show it again for those of you who weren't paying attention. The incident happens in Bere'shiyth, but before inspecting the murder scene we will once more turn to Chanok.

⁵ And I saw the ruachoth of the sons of men who were dead; and their voices reached to heaven, while they were accusing. ⁶ Then I inquired of Rapha'el, an angel who was with me, and said, Whose ruach is that; the voice of which reaches to heaven and accuses? ⁷ He answered, saying, **This is the ruach of H'avel, who was slain by Qayin his brother; and who will accuse that brother, until his seed be destroyed from the face of the earth; ⁸ Until his seed perish from the seed of mankind.**

Chanok (Enoch) 22:5-8

The scene is in She'ol. Chanok observes ruachoth *plural* whose voices reach to heaven. Chanok only inquires of one identity though. Who are the others? He is told that the one is none other than Qayin's slain brother H'avel, and that he will furthermore accuse his murderer until his seed is destroyed from off the face of the earth. Right there it seems evident that the seed of Qayin *usurped* the seed of H'avel, but on closer inspection, it's actually more complicated than that. Keep reading. The explanation given to us is that H'avel will accuse Qayin until his seed perishes from the seed of mankind. Those are two completely different implications, the face of the earth *versus* the seed of mankind. Which is it?

What seems to be the case is that Qayin's seed intermingled with man's seed and, quite unlike the Naphaliym, is in fact human. Meaning that the ruachoth of later generations, as it pertains to the lineage of Qayin, had their origins in heaven rather than earth. Qayin by all indications *was* a terrestrial ruachoth, implying that he walked among his children long after his death at the hands of his great grandson Lamech, but more on that later. It seems as though my conclusions are on par then, that the sons of Sheth theory is *also* correct. In Bere'shiyth chapter 6, Moshe was referring to the children of Sheth intermingling with the daughters of men when

speaking of the sons of Elohiym. It's not that the Watchers theory is invalid. They're *both* legitimate and play out as domino events. Just don't expect me to explain it again as I already went over the details. The point I wanted to make here is that the sons of Sheth would have been robbing the preexistent souls in heaven of their intended heritage when forsaking their duties and taking on wives among Qayin's children rather than their own. Sorry Little Timmy. Perhaps you ended up a child of Qayin after all.

⁹ And Yahuah said unto Qayin, Where is H'avel your brother? And he said, I know not: Am I to guard my brother? ¹⁰ And he said, What have you done? **The voice of your brother's blood cries unto me from the ground.**

Bere'shiyth (Genesis) 4:9-10

Had A'dam been Qayin's true father, then the apple fell very far from the tree. Quite contrary to A'dam, who hid from Yahuah Elohiym in shame and guilt, Qayin showed absolutely no remorse for murdering his brother. When confronted by Elohiym, he even spun his perjury with a clever pun, as if to spit in Yahuah's face, and sarcastically claim of the deceased: "Am I my brother's keeper?" Get it? H'avel was the keeper of the sheep. In several more verses Qayin spoke with an unrepentant passive verb: "From your face shall I be hidden," implying that more murders were anticipated.

But then something else being insinuated is the multiple generations which were anticipated of Havel, now eliminated. You may be wondering how I pulled that mental image from this passage. It's in the Hebrew. [דָּמַי] *də-mê* means bloods. *Plural*. Translators don't know what to do with that, nor do they consider the implications, and simply print blood *singular* onto the paper. And so, *this* is how it should read.

The **voice** of your brother's **bloods** *cries* unto me from the ground.

The voices of ruachoth crying out with the ruach H'avel are beginning to make more sense now. But if it still sounds confusing to you, then the sentence might be rearranged as *follows*.

The **voices** of your brother's **blood** *cry* unto me from the ground.

Qayin didn't simply murder his brother. No, he eliminated the intended lineup of countless generations intending to be born through his blood. It's why the birth of Sheth is so important to this narrative. He kickstarted everything and allowed the preexistent souls in heaven to continue their progression into the womb of the earth as planned, if only delayed by a hundred years or so.

To close this out, I had promised to give my reasons as to why Qayin was by all indications a terrestrial ruach. Meaning that after he died at the hands of his grandson Lamech he still wandered the earth as an evil spirit. Most people will test a book as to its Scriptural potential and if there's one passage which they don't like, they'll throw the entire thing out rather than wrestling with the implications or admitting that it is perhaps their doctrine which is wrong and not the book. This is like that with The Writings of Avraham. I have had several individuals now point to one specific passage, which I am about to show you, and claim it's proof enough that the entire book needs disposed of. Are you prepared for it? Ready or not, here it comes.

³ Moreover, Nimrod was instructed in all the secrets of the evil combination by his father Qayin, **for Qayin had not perished in the flood.**

The Writings of Avraham 18:3

How it was possible that Qayin instructed Nimrod in Masonic secrets is only possible if he were counted among the terrestrial ruachoth, which could only happen if he were the direct offspring of HaSatan rather than A'dam. And now I am curious. What sort of world leaders has Qayin possessed over the millennia?



The Preexistence of the Righteous

THE part about the preexistence of Yahusha Ha'Mashiach is an obvious one but I'm going to start out telling you about his longstanding before the Father of ruachoth anyways. After going on *and on* about the preexistence of literally everyone, including you and me, most people took it well, I think. Today however I have arrived with my cognitive dissonance detector kit, or CDD for short. It will be in introducing some of the familiar names that the usual stuff will hit the fan. I arrive with a bagful of peanuts and what do the monkeys do? They return my favor with poo. No, I am not calling *you* an ape. My readership is the best around. I'm simply commenting upon the social media environment; the *usual* weather forecast; political correctness; cancel culture; the Gestapo; Spanish Inquisition; the stretch rack; Seminary; that sort of thing. I have personally seen how quickly a crowd can turn. Take Yahusha for example.

⁵⁸ Yahusha said unto them, Amein, Amein, I say unto you, **Before Avraham was, I AM.** ⁵⁹ Then took they up stones to cast at him; but Yahusha hid himself, and went out of the Temple, going through the midst of them, and so passed by.

Yochanon (John) 8:58-59

He announced himself as having existed before Avraham and they picked up stones. Yes, it happens that quickly. Calling himself the I AM, or *Ahayah* in the ancient Paleo Hebrew, probably had something to do with it. But *there* you go, the preexistence of Yahusha Ha'Mashiach in a nutshell. There are other passages referring to his prior relationship with the Father in heaven and, if I had to guess, none of them are shocking. Because every believer already accepts the preexistence of the Messiah. We know all about those passages and have been conditioned to accept them as they are intended.

I will remind you then that there are *others*. Passages which directly speak of the preexistence of others. They drop names. Some we have read countless times not really knowing what to do with them. I intend to change that today, *er*, tonight. Or whatever hour of the day which you happen to read this. One thing at time though. Regarding Messiah, here is another you're probably familiar with.

I saw in the night visions, and behold, *one* like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him.

Daniy'el (Daniel) 7:13

The Son of A'dam as you well know by now is none other than Yahusha Ha'Mashiach. At the very least you should be able to see the contrast in terminology. There is quite a difference between calling one person the Son of A'dam and the *other* the Ancient of Days. Yahuah T'seva'oth is the Ancient of Days because He has no beginning whereas Yahusha does.

The Trinitarians will not be happy to hear that part. I will kindly remind you to shed the Catholic poundage whenever it is weighed, and if not, come at me, bro. Or as my German weightlifting instructor said while eyeballing the recruits on the first day of class: "Some of you arrived here today with your baby fat intact." Getting in shape burns the buns. The baby fat in this analogy is the years of indoctrination. Son is not simply relegated to an honorary title. Nor is the Son equal to the Father. Either Yahuah is our Father in heaven or we're simply being sentimental about their relationship, and he isn't.

46 THERE I beheld the Ancient of Days, whose head was like white wool, and with him another, whose countenance resembled that of man. His countenance was full of grace, like one of the holy angels. Then I inquired of one of the angels, who went with me, and who showed me every secret thing concerning this Son of A'dam; who he was; whence he was and why he accompanied the Ancient of Days. ² He answered and said to me, **This is the Son of A'dam, to whom righteousness belongs; with whom righteousness has dwelt;** and who will reveal all the treasures of that which is concealed: for Yahuah Tseva'oth has chosen him; and **his portion has surpassed all before Yahuah Tseva'oth in everlasting uprightness.** ³ This Son of A'dam, whom you behold, shall raise up kings and the mighty from their dwelling places, and the powerful from their thrones; shall loosen the bridles of the powerful, and break in pieces the teeth of sinners.

Chanok (Enoch) 46:1-6

Moving on to Chanok territory, you should easily see the similarities between his vision and that of Daniy'el's. In both instances, the Son of A'dam accompanies the Ancient of Days. It's a stunning passage, reading about how Yahusha interacted with our Father in heaven, even in Chanok's time. I mean, if that doesn't stoke your basement furnace on an icy morning, then I don't know what will. Yahusha's preexistence has already been settled though. Church doctrine insists as much. There are probably a few stragglers still holding out, which is why I try to cover all my bases.

What I wanted you to notice is that the Son of A'dam is surrounded by a crowd. Chanok appears to be speaking of an assembly of holy and righteous ones under the wings of Yahuah. It is the Elect in their midst however who draws Chanok's attention, but there are others. In saying that righteousness belongs to and has dwelt with the Son of A'dam, I think it is safe in the very least to assume that the righteous belong to and dwell with him. Indeed, there are others before Yahuah, as the very name

Tseva'oth implies. It says his portion has surpassed all before him. Let's keep poking around among the ancients just to be certain.

<p>In the beginning, two thousand years before the heaven and the earth, seven things were created: the Torah written with black fire on white fire, and lying in the lap of God; the Divine Throne, erected in the heaven which later was over the heads of the Hayyot; Paradise on the right side of God, Hell on the left side; the Celestial Sanctuary directly in front of God, having a jewel on its altar graven with the Name of the Messiah, and a Voice that cries aloud, "Return, ye children of men."</p> <p>The Legends of the Jews: Volume I</p>	<p>Seven things were created before the world was created, and they are: Torah, and repentance, the Garden of Eden, and Gehenna, the Throne of Glory, and the Temple, and the name of the Messiah ... The Garden of Eden was created before the world was created, as it is written: "And the Lord God planted a garden in Eden eastward [mikedem]"</p> <p>Talmud Nedarim 39b</p>
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I decided to line 'The Legends of the Jews' up with the Talmud to save time and paper, but also to demonstrate where Ginzberg was sourcing his information from. The Talmud. The point to this exercise is simply to show that the Jews of a more *modern* variety as well as the Yahudim of old agreed with Chanok's proclamation. That the Messiah was not only preexistent, but he also existed before the Father's throne, though hidden. And as you can see here, his Name was engraved upon an altar, as if that's not suspiciously familiar to the salvation narrative.

² But you, Beyt Lechem Ephrathah, though you be little among the thousands of Yahudah, yet out of you shall he come forth unto me that is to be ruler in Yashar'el; **whose goings have been from of old, from everlasting.** ³ Therefore, will he give them up, until the time that she which travails has brought forth then the remnant of his brethren shall return unto the children of Yashar'el.

Miykah (Micah) 5:2-3

Another familiar passage involves a preexistent Messiah entering into the lineage of Yahudah. I'm reading nothing here about the preexisting righteous in his midst. The passage is still exciting though, particularly since the *hidden* Messiah is claimed to have goings from everlasting times of old, inciting his direct involvement throughout Yashar'el's His-Story. Next passage.

²⁸ For my Son Yahusha **shall be revealed with those that be with him**, and they that remain shall rejoice within four hundred years. ²⁹ After these years shall my Son Mashiach die, and all men that have life.

Ezra Reviy'iy (2 Esdras) 7:28

Ab, there they are. The righteous I was seeking for. Ezra has the Son of Elohiym being revealed with a company of men and women. Most would probably claim Moshe and Eliyahu are the two men referred to, but I take it those are some of the righteous who surrounded him in the highest of heavens. To be honest though this is a hot water passage, seeing as how there are probably a dozen interpretations and very few will agree. It speaks for example of **400 years**. Are we talking about 400 years between Ezra's declaration and Yahusha's appearing or 400 years between his resurrection and the arrival of the kingdom? It can't be the later option because Yahusha dies *after* the 400 years, and as you well know, he only dies once for the sins of the world. Syriac versions use the sum of **30**, indicating the number of years he would live before being crucified. Which is the accurate and original version? I wouldn't know. Let's not get sidetracked though.

Every king has an entourage, and so, his retinue on earth would almost undoubtedly line up with his inner circle in heaven. If ruachoth are preexisting, that is. And all indicators say they are. It's not like the names of the **12 Apostles** aren't written on the foundations of New Yerushalayim.

¹⁰ And he carried me away in the Ruach to a great and high mountain, and showed me that great city, the holy

Yerushalayim, descending out of heaven from Elohiym. ¹¹ Having the glory of Elohiym: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; ¹² And had a wall great and high, and had **twelve gates**, and at the gates twelve angels, and names written thereon, which are the names of **the twelve tribes of the children of Yashar'el**. ¹³ On the east three gates; on the north three gates; on the south three gates; and on the west three gates. ¹⁴ And the wall of the city had **twelve foundations**, and in them **the names of the twelve apostles** of the Lamb.

Chizayon (Revelation) 21:14

The question you will have to ask yourself is whether their names were inscribed on the foundations before Yahusha's arrival or only afterwards—once he'd sorted his people out. These are the foundations, mind you. Tell me, how often have you observed masons inscribing names on a foundation stone only after the building is complete? The Yerushalayim being spoken about here is an ancient city. As old as the earth if not older. Seems to me the 12 were *always* known and loved. But then there is the other observation, an obvious one. The city only has 12 gates, and they are each named after one of the 12 tribes. At what point in His-Story do you figure Yahuah Elohiym got around to naming them? Early on is my best guess. Very early on. How early? you ask. Perhaps the *following* passage can be of assistance.

For He has created the world on behalf of His people. But He was not pleased to manifest this purpose of creation from the foundation of the world, in order that the Gentiles might thereby be convicted, yea to their own humiliation might by (their) arguments convict one another. **Accordingly, He designed and devised me, and He prepared me before the foundation of the world, that I should be the mediator of His covenant.**

Assumption of Moses

The world was only created on behalf of Yahuah's people, and the goyim aren't it. Christians tell me all the time they're a Gentile and needn't keep His Covenant. Their loss. I take this passage to mean he had each person's name in mind as he set about doing the creating for them. Yours and mine. It is Moshe doing the speaking here, and I spy the word *accordingly*. That's his way of connecting the dots between one thought and another. *Accordingly*, the Creator not only devised Moshe before the foundation of the world as the mediator of His covenant, *no*, he prepared him for the task as well. Seems to me that Moshe was in training long before the baby basket story.

³⁴ Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.

Mattithyahu (Matthew) 25:34

The words of Yahusha in Mattithyahu are phrased slightly different but ultimately conures with what is claimed in the Assumption of Moshe. The anti-preexistence people will undoubtedly agree that the kingdom was prepared for the righteous from the foundation of the world but then argue that the said individuals who inhabit that kingdom are still to be determined. That may be in *some* cases. Who am I to claim otherwise? Can't say that about Moshe though. And then look at how Yahusha speaks about his stepbrother.

The disciples said to Yahusha, "We know that you will depart from us. Who is to be our leader?"

Yahusha said to them, "Wherever you are, you are to go to Ya'aqov the righteous, for whose sake heaven and earth came into being."

The Gospel of Thomas: 12

I spy the two witnesses whom Yahuah had earlier talked about in Devariym. Heaven and earth. *Um*, wow. And if I'm not mistaken, Yahusha is literally claiming they came into being because of the standard which Ya'aqov had set an earlier time. It would be strange indeed for

heaven and earth to come into being for a ruach who hadn't done anything righteous yet. Unless he already *was* righteous. Then passages such as this one makes a lot more sense. Just saying.

⁵ **Before I formed you in the belly, I knew you; and before you came forth out of the womb I sanctified you, and I ordained you a prophet unto the nations.**

Yirmeyahu (Jeremiah) 1:5

Looks to me like Yirmeyahu was known by Yahuah Elohiym before he was formed in the womb, but maybe I'm simply reading too much into that. Let's find some other far more complicated examples that the deniers can use for their counter arguments. Pa'al is our best bet. Let's give him a whirl.

⁴ According as **he has chosen us in him before the foundation of the world**, that we should be holy and without blame before him in love: ⁵ **Having predetermined us unto the adoption of children** by Yahusha Ha'Mashiach to himself, according to the good pleasure of his will, ⁶ To the praise of the glory of his grace, wherein he has made us accepted in the beloved.

Cepher Eph'siyim (Epistle to the Ephesians) 1:4

As always, there are about thirty ways to read any one of Pa'al's statements, with another hundred or so denominations to finance it. Just know that there is no other family to be adopted into than Yashar'el. Pa'al is speaking of Yashar'el. He always is. If your denomination says otherwise, then they'd best take another trench run at the Bible again, because they totally missed their shot on the last go-around. Yahuah doesn't live multiple lives. He doesn't live with a wife and children on one city street according to the Torah and then other families in surrounding neighborhoods with various other conflicting laws of their choosing. That's not how any of this works. The adoption is always and ever only in Yashar'el.

Up until this moment, the Calvinists have remained silent, mostly bored. But now they and the Arminianism people are stepping up to the stage to make a statement and then drop a microphone. I didn't come prepared to go into that study right here and now. Maybe I should though. No, I must stop myself. This will take self-control. It seems to me that the best course of action is to read Pa'al's statement in light of preexistence which, come to think of it, probably helps the Calvinist paradigm more than anything. Was Moshe, Yitschaq, and Ya'aqov not only created but chosen for their tasks ahead before the foundation of the world? If the Calvinists can accept preexistence, then they are likely lighting a stogey in answer to that question.

²⁸ And we know that all things work together for good to them that love Elohiym, to them who are the called according to his purpose. ²⁹ **For whom he did foreknow, he also did predetermine to be conformed to the image of his Son, that he might be the firstborn among many brethren.** ³⁰ Moreover, whom he did predetermine, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Romaiym (Romans) 8:28-30

In review, there are many whom Yahuah Elohiym did foreknow. And so, just look at the cause and effect why don't you? He foreknew, which leads us to he predestined, and then concluding in we became conformed to the image of his Son. All because he foreknew us even before we knew ourselves. Again, there are so many ways to work around Pa'al's deduction. Human innovation knows no bounds. But it seems to me as though the most straightforward and obvious explanation is the right one, which brings up another point of discussion. Yahusha as the firstborn.

There are probably another 70 explanations as to what it entails—being the firstborn. I will ask you to go over Romans 8:29 again before reading the next passage then. It says, "firstborn among *many* brethren." *Many*. As in many brethren but not all of them. Why not some of the other brethren? Yahusha may be the firstborn over all creation in Colossians 1,

and that is most certainly true, but that is because he was born and then created the world alongside his Father and Mother. It was a family affair.

“I, Ya’aqov, who is speaking to you, am also Yashar’el, **an angel of Elohiym and a ruling ruach. Avraham and Yitschaq were created before any work.** But I, Ya’aqov, who men call Ya’aqov but whose name is Yashar’el am he who Elohiym called Yashar’el which means, a man seeing Elohiym, because **I am the firstborn of every living thing to whom Elohiym gives life.**”

Yoceph’s Prayer

People are flipping out right about now. Somewhere on this motionless plane a Baptist is sticking his wet index finger in the wind so as to know which direction to hock a loogy. This is what I was warning you about earlier. I toss peanuts and the pitchfork people fling poop in return. Jesus is the only firstborn of the Father, they claim. *Ob*, is he now? It was all fun and games until one of the Patriarchs was brought into the equation. And yet, Yoceph’s Prayer carries the preexistence narrative to its natural conclusion in my opinion.

It *also* says he was an angel rather than any ordinary ruachoth, thereby ensuring his prior consciousness in heaven. More on that in a moment. I will admit the claim made by Ya’aqov presents a tension which I have never before pondered, when compared with Yahusha being the firstborn, but again I will remind you that Yahusha is our creator. So what if he made Yashar’el first? Before you round up the bloodhound gang, I will remind you that Yoceph’s Prayer happens to be remarkably similar to Shemoth (Exodus) 4:22. Let’s read it together, shall we?

²² And you shall say unto Phar’oh, Thus says Yahuah, **Yashar’el is my son, even my firstborn.**

Shemoth (Exodus) 4:22

Many of my contemporaries have claimed Yashar’el is generically speaking of Yahuah’s chosen people. I too believe that to be the case, *mostly*. I will clarify that statement though to include the people’s

preexistence within its peripheral vision, as this study definitely seems to indicate. If they are a child of Yashar'el then it's further evidence that they were the firstborn among the ruachoth with its many implications. The world was created for the people of the covenant, by which some of our names are attached. Ezra says the same thing.

⁵³ Upon the sixth day you gave commandment unto the earth, that before you it should bring forth beasts, cattle, and creeping things: ⁵⁴ And after these, A'dam also, whom you made adoniy of all your creatures: of him come we all, and the people also whom you have chosen. ⁵⁵ All this have I spoken before you, O Yahuah, because you made the world for our sakes. ⁵⁶ As for the other nations, which also come of A'dam, you have said that they are nothing, but be like unto spittle: and have likened the abundance of them unto a drop that falls from a vessel. ⁵⁷ And now, O Yahuah, behold these heathens, which have been reputed as nothing, have begun to be adoniy over us, and to devour us. ⁵⁸ But we your people, **whom you have called your firstborn**, your *yachiyd* [Beloved son], and your fervent lover, are given into their hands. ⁵⁹ If the world now be made for our sakes, why do we not possess an inheritance with the world? How long shall this endure?

Ezra Reviy'iy (2 Esdras) 6:53-59

The discussion we had earlier regarding the earth being a womb continues to play out in the discourse between Ezra and Uriel. As you can see, the earth may be a womb, but it was only set up that way for the purposes of gestating the righteous. The world was quite literally made for the sake of those righteous beings and not our Controllers who currently possess it. And look at the language use. Yashar'el is not simply the firstborn of creation this time around; the righteous are also described as his *yachiyd*, which translates to Beloved son.

And lest we forget, Yashar'el [*the children*] was the firstborn of the firstborn, Yashar'el [*the person*]. According to the quip in Yoceph's Prayer, that is. Disagree if you'd like. All I'm doing is presenting the stones and then letting you turn each one of them over in your fingertips. Looking at

everything I've so far read on my library card though it makes total sense, Ya'aqov being the firstborn of Yashar'el, since the child cannot predate his father. Perhaps there was an order to the creation of ruachoth on the first day in heaven which lines up with our own birth order in His-Story.

And when I was coming up from Syrian Mesopotamia, Uriel, the angel of Elohiym, came forth and said that 'I [Ya'aqov-Yashar'el] had descended to earth and I had tabernacled among men and that I had been called by the name of Ya'aqov.' He envied me and fought with me and wrestled with me saying that his name and the name that is before every angel was to be above mine. I told him his name and what rank he held among the sons of Elohiym. 'Are you not Uriel, the eighth after me? and I, **Yashar'el, the archangel of the power of Yahuah and the chief captain among the sons of Elohiym?** Am I not Yashar'el, the first minister before the face of Elohiym?' And I called upon my Elohiym by the inextinguishable Name."

Yoceph's Prayer

There is Uriel again. Eighth in line, apparently. Yoceph's Prayer identifies him as the very angel who wrestled with Ya'aqov on the night of the ladder incident. And for once, context to their match is given. Uriel wanted to hit the mat with an angel who was a superior to him and with whom he had previously known in heaven. Yes, Ya'aqov was formerly an angel according to Yoceph's Prayer. I warned you that preexistence was all fun and games until somebody got their theology hurt. As always, I am not putting a gun to your head. On my end though I have scoured many texts and the conclusion seems completely practical if not entirely needed for the current debate. Every so often it happens. An angel enters the human race, tasked with a heavenly purpose.

Ya'aqov obviously remembered his ranking, but that may be a miracle due to his wrestling with Uriel. I can't possibly know all the details since we don't have the book at our disposal. The only snippets handed down to us, courtesy of Rome, derive from **Origen**, who was very fond of the book by the way. Some theorize that it was an intended pairing with 'Yoceph and Aseneth', which is sometimes called 'The Prayer of Aseneth'.

From what little remains there are comparisons to be made. If only the church hadn't scrubbed it from the shelves. Or was it the *Joss* this time around?

That's the problem with books with strong opinions such as this one. Receiving the hawk-like gaze of our Controllers rarely ends well. I'm willing to bet what I showed you wasn't the most scandalous part. But it also wasn't wholly unique to early doctrine either. The idea that there was a creation order according to rank can be found in other places, like *this* text right here.

In reply I said to her, This is magnificent and marvelous. But who are the six young men who are engaged in building? And she said, These are the **holy angels** of Elohiym, **who were first created**, and to whom Yahuah handed over His whole creation, that they might increase and build up and rule over the whole creation. By these will the building of the tower be finished. But who are the other persons who are engaged in carrying the stones? These also are **holy angels** of Yahuah, but **the former six are more excellent than these**. The building of the tower will be finished, and all will rejoice together around the tower, and they will glorify Elohiym, because the tower is finished.

The Shepherd of Hermas 4

It is in 'The Shepherd of Hermas' that we see a vision involving angels of Elohiym who toil on the tower project. The tower of course is the church, and if you've read my report on the [Wife of Messiah](#), then you'll recall that I already made connections between the woman speaking to Hermas and **Mary Magdalene**, but even the tower seems related to the **Daughter of Elohiym** narrative in 'Yoceph and Aseneth.' The question I have now is the identity of these toiling angels. Are they simply working behind the scenes (as our world is a spiritual realm, *clearly*) or are we dealing with preexisting ruachoth building the tower unto the end of the age?

From what I can tell, the idea that an angel can become incarnate in human body, live on earth in the likeness of men, all while being totally

unconscious of their origins story, is a doctrine which is unique in Hebrew thinking. I am not speaking of elohiym taking on bodily form. No, we're talking preexistence and the established rules applied to them, like forgetfulness. There may be other religions who have elaborated upon this mystery, but if so, I haven't discovered them yet. You will have to read my section on Noach to see that he too was a preexistent angel tasked with resetting the stage. At the time I wrote that, it was simply to report my findings. I really didn't know what to make of it, but now it is all coming together.

Conclusion: The Eternal Works of Torah

THE AIM of every soul is to be *born again*. Well, perhaps not *every* soul. We're all aware of The God-vernment agenda to babysit humanity. Currently, an entire generation would rather binge-watch reality television while enlarging their belly button with Cheetos. Every mystery religion on earth however advertises knowledge of the divine *within* as the solution for escape which, as my serial reader should have memorized by now, is a ridiculous proposition, since it is only brought to our attention through the slithering tongue of the serpent. I'm not saying we *aren't* divine. I guess it's all in the approach of our decisions, which brings up my next point.

Even Christianity, for the most part, advertises a counterfeit Tree of Life. They will direct you to the tree of knowledge of good and evil when telling you an existence deprived of Torah is a life well spent, as Yahuah's instructions in righteousness have apparently been done away with. *Sigh*. The lies don't stop, do they? Just say *no*. Only obedience to the Torah of Yahuah, as well as the testimony of Yahusha (who *is* the Torah made flesh), will assure our *second* birth in the Garden. It's the story of the Bible, people.

¹⁴ I saw all the deeds of people which were done in this world under the sun and behold all is vanity and breaking of the ruach. ¹⁵ A man whose ways are rebellious in this world and who dies in them without repenting is not permitted to be straightened out after his death. **And a man who is lacking in Torah and the commandments during his life, after his death is not permitted to be counted among the righteous in the Garden of Eden.**

Ecclesiastes 1:14-15 [Targum]

Another promise given to us through the writings of Solomon is that we can only carry one thing with us into the grave. And that is Torah.

A man who is rich in wisdom has the wisdom of the Torah of Yahuah. Just as he occupied himself with it in this world and struggled with instruction, so it will rest with him in his tomb and not leave him alone, as a wife does not let her husband sleep alone.

Ecclesiastes 5:11 [Targum]

Living a set-apart life on the earth and before the throne is *why* you were formed in the womb.