



The Hidden Wilderness

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MANY of us have been saying the globe deception was intended to hide the Creator for some years now, but we were only partially correct. It wasn't simply designed to hide the greater realm either. That *also* is a legitimate answer. Still not the whole of it, though both answers complement each other exceptionally well. I might as well go ahead and state what so many of us have already been thinking. The ultimate purpose of the globe deception was to hide the very whereabouts of Yahusha Ha'Mashiach on *this* Earth.

The [Camp of Yah](#) you already know about. It's on the motionless plane. Some suspect Hyperborea as the hideout of the saints, and I expect to talk about that location several pages from now. Just know that I'm broadening my horizons to entire unknown continents. That's what I mean by the hidden wilderness. There is a great deal of land out there, so much so that the known continents of our own world [Asia, Europe,

Africa, and the America's] are probably dwarfed in comparison. Our Controllers know all about it. They're simply not letting us in on their secret. I have even found a passage in Scripture which makes mention of it.

²⁶ For behold, the time will come, when the signs which I have foretold to you will come to pass, **that the city which now is not seen shall appear, and the land which now is hidden shall be disclosed.**

2 Esdras 7:26 [RSV]

The city still to appear is New Yerushalayim. That doesn't happen until the very end of the timeline. Yerushalayim's arrival signals our Controllers end. Satans end. Sins end. It is the height of the eighth great day. After 7,000 years of His-Story, the earth is finally cleansed. And *look* what happens. The land which is now hidden shall be disclosed. The arrival of one is tied in with the revealing of another. What land and where? Don't ask me to show you on a map. It's not on a map. Certainly, none which has ever escaped the Vatican vault. No, not even Hyperborea is it. The land is totally concealed. Just because I can't give you roadside directions doesn't mean it doesn't exist. The far more likelier scenario is that we have no trustworthy maps.



Most people probably think the hidden wilderness resembles something like *this*. A primeval island buried in fog, where Claymation dinosaurs and the Kong take up mortal combat so as to decide the fate of a silent film actress. I couldn't tell you as I've never been there. Don't you find it interesting though that post mud flood literature is replete with tales of a

hidden wilderness? **Jules Verne** gave us 'Mysterious Island'. **Jonathan Swift** wrote 'Gulliver's Travels'. Not to overlook **Sir Arthur Conan Doyle**'s 'The Lost World.' I *checked*. They're all **Freemasons**. Defeating an idea is often as cold and calculating as trivializing it with fiction.

Speaking of Claymation dinosaurs, what if I told you that the hidden wilderness is painted with the familiar strokes of Kong's Skull Island when it is described elsewhere in Scripture? It's in Chanok too. You will have to read it for yourself to see what I mean.



⁵ And when the day, and the power, and the punishment, and the judgement come, which Yahuah of Spirits hath prepared for those who worship not the righteous law, and for those who deny the righteous judgement, and for those who take His name in vain—that day is prepared, for the elect a covenant, but for sinners an inquisition. ⁶ And on that day were two monsters parted, a female monster named Leviathan, to dwell in the abysses of the ocean over the fountains of the waters. ⁷ But the male is named **Behemoth**, who occupied with his breast a waste wilderness named **Dûidâin**, on the east of the garden where the elect and righteous dwell, where my grandfather was taken up, the seventh from Adam, the first man whom Yahuah of Spirits created. ⁸ And I besought the other angel that he should show me the might of those monsters, how they were parted on one day and cast, the one into the abysses of the sea, and the other unto the dry land of the wilderness. ⁹ And he said to me: 'Thou son of man, herein thou dost seek to know what is hidden.'

1 Enoch 60:5-9 [R.H. Charles]

Why am I not surprised to learn that a judgement occurred on all those sad souls who neglected to guard the Torah? A familiar theme. Those individuals undoubtedly denied that they would be judged righteously for doing away with it, but that's how the story of Paulianity goes. The splitting apart of Leviathan and Behemoth are equally important to what's going on. I am fully convinced that Leviathan is both a spiritual and literal representation of She'ol, which is precisely where the unrighteous go. Into the mouth of Leviathan, the abysses of the sea. But then, contrarily, the righteous end up with Behemoth. We are told it is a waste wilderness east of Eden. You have to keep reading further to learn that the two of them, both Leviathan and Behemoth, are hidden. I attempted to look further into the name Dûidâin but got no further than nobody else having the remotest clue. As you can see though, that's where the guardians of the Torah dwell. Take me. I want to be there.

What I aim to show over the *following* so many pages is that the hidden wilderness being spoken about *is* the land of the immortals where Yahusha Ha'Mashiach rules. It wasn't always so. During the Millennial Kingdom he ruled over all the earth. But then one day he didn't. What happened? I have been trying to show you how it went down repeatedly. There was a rebellion against Messiah. What's new about that? Many chose to do away with the Torah. Probably because of grace. And because they were sick and tired of spitting upon the cross, as they so often put it. I imagine the scene of Yahusha's departure resembled something as *follows*.

And all the country wept with a loud voice, and all the people passed over: **the king** also himself passed over the brook Qidron, and all the people passed over, **toward the way of אֵת eth-the wilderness**.

Shemu'el Sheny (2 Samuel) 15:23 [Cepher]

The context has **David** departing Yerushalayim after **Avshalom** usurped his throne. The Hebrew word אֵת (*eth* in English) means divine. Nearly all translators dump it from their Bibles, not really knowing what to do with it, but the Cepher leaves it in. David was leading his loyal subjects towards the divine wilderness. That's like saying they were passing into the ages, apparently. A very similar affair happened at the closure of the Kingdom.

It had to have. I am told all the time that such a prospect is impossible, as his kingdom is an eternal one. It is. But then recall how Revelation ends. Nearly everyone seems to forget that part. The entire world is deceived by HaSatan and surrounding the camp of Yah, hoping to take it by force. Talk about dark. An event like that doesn't happen without first shedding some tears.

David's plight from Avshalom is not unwarranted. I believe I've found the parallel Millennial Kingdom event. It's described for us in [The Odes of Solomon](#). Ode 42 specifically. I have already written commentary upon the importance of that book, as it was apparently penned by those identifying as the resurrected living upon the earth during Messiah's reign, having access to Paradise. Well, here it is.

¹ I extended my hands and approached my *Adonai*, for the expansion of my hands is His sign.

² And my extension is the upright cross, that was lifted up on the way of the Righteous One.

³ And I became useless to those who knew me not, because **I shall hide myself** from those who possessed me not.

⁴ **And I will be with those who love me.**

⁵ All my persecutors have died, and they sought me, they who declared against me, because I am living.

⁶ **Then I arose and am with them** and will speak by their mouths.

⁷ For they have rejected those who persecute them; and I threw over them the yoke of my love.

⁸ Like the arm of the bridegroom over the bride, so is my yoke over those who know me.

⁹ And as the bridal chamber is spread out by the bridal pair's home, so is my love by those who believe in me.

The Odes of Solomon: Ode 42:1-7

There is more to the Ode, but we will not get to it. It's why I linked the Odes of Solomon paper above. Just know that the words being spoken to us derive from Yahusha Ha'Mashiach. How do I know that? Well, you will have to read the Ode for yourself to see why I've come to that conclusion, but here is a clue. The writer of this Ode identifies himself as the very individual who entered She'ol and freed everyone. Those are the loved ones whom he speaks of here. The sons of Yashar'el who had already died and came running towards him, crying: "Son of Elohiym, have pity on us." Good times.

With what little I have shown you, what do we learn about the writer of this Ode? His persecutors sought him out and declared against him, *past tense*, because he *is* living. That tells us he has already been resurrected from the dead. Again, I know that to be the case because I've read the entire Ode. She'ol is specifically mentioned as being a past event. Death literally ejected him. He does speak in *future tense*, and it's to tell everyone he will hide himself from those who refused to possess him. Who are these obstinate people if all his enemies who had him killed are dead? Must be the mortals inhabiting his kingdom. The *goyim*. The lives of the immortal saints as well as their Torah simply don't do it for them. Don't let the phrase "I shall hide myself" escape you either. He's not talking about slipping through a hidden passageway behind the bookcase when Kepha or Yochanon aren't looking or ditching the paparazzi for several hours to go fishing. He's not giving up his crown or his kingdom neither. He's simply hiding himself from the *goyim*. They're already living their lives as if a thick darkness were obscuring them. So, why not deliver them over to their own desires, to the axiom of old, *ignorance is bliss*?

When *saying*, "And I will be with those who love me," we can easily conclude it's not simply Yahusha who hid from those who refused to possess him. Those who loved him were also tucked away. They all left. We are not told where they are hiding, but that's a given, or else it wouldn't make for a very good hiding spot. The location is simply described to us in the language of a bridal chamber. I am reminded of David's words when he wrote:

⁵ For in the day of evil he shall hide me in his *cukkah*: **in the secret of his Tabernacle shall he hide me**; he shall set me up upon a rock.

Tehilliyim (Psalms) 27:5 [Cepher]

Where is this cukkah, this *secret* Tabernacle, that David hides in so as not to be found in the day of evil? Another syrupy metaphor I'm sure, having little to do with anything, because many people as you know would have us thinking the Bible was written by the Hallmark company. If I had to guess, it's in the divine wilderness spoken about in 2 Samuel. That's not a one-off, you know. The divine wilderness if mentioned elsewhere.

¹⁴ Therefore, behold, I will allure her, and **bring her into the wilderness**, and speak comfortably unto her. ¹⁵ And I will give her **אָכּוֹר** (*eth*) her vineyards from thence, and **אָכּוֹר** (*eth*) the valley of Akor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Mitsrayim.

Husha (Hosea) 2:14 [Cepher]

You see, twice is the Hebrew word **אָכּוֹר** (*eth*) employed to describe the wilderness which Yahuah will allure the children of Yashar'el into. Akor is a reference to the valley where Yashar'el executed **Akan** and his household soon after the battle of Yeriycho. The word literally means 'trouble,' 'affliction,' or 'taboo,' and implies the most severe degree. The contrast has Yashar'el's arrival into this divine valley in the wilderness being amidst great turmoil and likened unto the days when she came up out of the land of Mitsrayim. I'm in. Won't somebody give me the walking directions? If only somebody, *anyone*, could point the way. No? *Bummer*. I guess we will have to wait for the final disclosure. Before turning to other clues found outside of Scripture, here is one more passage which I feel expresses Yashar'el as well as Yahusha's sentiments perfectly well.

¹² When the righteous triumph, there is great glory,
but when the wicked rise, people hide themselves.

Proverbs 28:12