



# Elysian Fields: The Cosmological World of the Essenes

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SEEING as how today's topic of conversation derives from [The Hidden Wilderness](#) and I'm busily clapping away at a second edition, I think I probably spent the better part of the last hour attempting to decide where to place this chapter, nearer to the back or perhaps somewhere in the middle. I then tried the middle on for size before finally committing to the whereabouts of wherever we presently find ourselves. Yes, *here* is where I shall place it. And now look at where the diddly-dallying has gotten me, because the day is more than halfway done, and I haven't even gotten through the first paragraph. Really though, the embarrassing part in all of this is that Essene cosmology never ended up in the first edition

to begin with. I made the discovery within a day or two after mailing out the hardcopy to the list of our subscribers, oops. Thank Yah for redoes.

I had mentioned earlier the necessity of including a much larger realm within the confines of Hebrew Cosmology. What I hope to show *here* as well as throughout the binding, is that the Hidden Wilderness is indeed a Biblical worldview and in fact a missing component to the kingdom discussion. That is, unless you feel the Essenes were not Biblical, which would then place my current statement in doubt. Oh well, I can't please everyone, especially not the Sadducees, the Pharisees, the Baptists, the Pentecostals, and the Copernicans. Anywho, here is the cosmological world of the Essenes in a nutshell.

“For they [*the Essenes*] firmly believe that the bodies perish, and their substance is not enduring, but that the souls are immortal—continue forever and come out of the most subtle ether—are enveloped by their bodies, to which they are attracted through a natural inclination, as if by hedges—and that when freed from the bonds of the body, they, as if released from a long servitude, rejoice, and mount upwards.

In harmony with the opinion of the **Greeks**, they say that for the good souls **there is a life beyond the ocean, and a region which is never molested either with showers or snow or intense heat**—is always refreshed with the gentle gales of wind constantly breathing from the ocean; **whilst to the wicked souls they assign a dark and cold corner, full of never-ceasing punishments.**

Flavius Josephus: The Antiquities of the Jews

Mic drop, there it is. The idea that there was physical land within our own world that doubled as a manifestation of the spiritual realm was alive and well among first century Yahudans. Can't say I'm reading too much into the Bible now. Can't say I'm making this up now. The Essenes were all about the ruachoth of the righteous purchasing a one-way ticket across the ocean. Flavius Josephus, aka **Yosef ben Matityahu**, packs a lot in there—does he not? We read of a region beyond the ocean which is never molested by the weather report. He also states that the Greeks hold a harmonious opinion. Hmmm, not sure if the Essenes would agree or

shake their heads in disgust at that. We then read that the wicked souls are assigned another dark and cold corner of the world, where the punishments never cease. Hmmm, sounds **Greek**, indeed.

Supposing I claimed that Yahusha HaMashiach was an Essene so as to bolster my case, or that he had in the very least started out as an Essene, many of you would be uncomfortable. Good thing that I'm not here to win a five-star review from the comfort committee. But then, the other news is that I haven't the faintest clue whether or not Yahusha HaMashiach was an Essene. I'm not saying he was. I'm only saying the possibility is there, and I'm always on the lookout for clues. The wonderful thing about the Truth is that it's the Truth with a capital 'T' and not at all dependent upon my opinion or your own. It doesn't cease being the Truth simply because you or I refuse to believe it is so. That is what I love about the Truth. And of course, I have long been interested in getting to the Truth of Yahusha's relationship with the Essenes.

<sup>4</sup> **Yahusha early became a wandering carpenter and then joined the Natsarines.** There was excitement in the land because it was said that the prophecy of Daniy'el was to be fulfilled in these times. The conditions of the times fulfilled the predictions.

<sup>5</sup> Then **Yahusha** went into the wilderness beside the Yarden. **He joined the Society of Saints, which was beside the Sea of Heavy Salt.** When He came back to the Yarden He no longer retired within Himself but was a man of direct and forceful speech. He was decisive and commanding.

Book of the Illuminators: Book of Britain 3:4-5

I don't intend this to become a debate on whether or not Yahusha became an Essene or not, because then that would be a distraction. It's just that passages such as this one offers red flags for the bobbbers, and let me tell you, the Dead Sea is buoyant. Yahusha was a Natsariym but then what's going on with the Society of Saints? They are said to have been located beside the Sea of Heavy Salt. Isn't that in the whereabouts of the Qumran neighborhood? *It is.* Well, blow me over. Not that Qumran was necessarily

Essene associated, as denominations go. There are numerous theories regarding the Qumran community, and they don't all include Essenes. I guess the question of the hour is, who did the Society of Saints belong to? Let's just say I get the feeling that they weren't the materialistic Sadducees, nor were they the often naughty, always hypocritical Pharisees, and the Baptists need not apply. Oh dear, I've entered a debate, haven't I? I probably even managed to offend people. Well, I tried.



**[UPDATE 12/27/23: WELL,** whatever club Yahusha HaMashiach was a card-carrying member of, I'm of the impression that Yochanon the Baptizer either held to the same address or more than likely was a neighbor. You can thank texts such as what I'm about to read as to why I've come to this conclusion.

**22** When Herod saw that he had been tricked by the astrologers, he flew into a rage <sup>2</sup> and sent his executioners, telling them to destroy all the infants that were two years

old or younger. <sup>3</sup> And when Miryam heard that all the children were being destroyed, she was afraid and took the child and wrapped him up and put him in a stall of cows. <sup>5</sup> And **when Eliysheva heard that Yochanon was being sought, she took him and headed for the hills.**

And she looked around to find where she could hide him, but there was not any good place.

<sup>7</sup> Then, as Eliysheva sighed, she said with a loud voice, “Mountain of Alahayam, take me, a mother with her child.” For Eliysheva was too afraid to go up higher. <sup>8</sup> And at once, the mountain split open and received her. And there was light shining through the mountain to her. <sup>9</sup> For an angel of YAHUAHA was with them, guarding them.

Besorah Ya’aqov 22:1-9

Obvious repeat patterns of baby slayings in Mitsriym (Egypt) aside, **Herod the Edomite** attempted to reverse engineer the Barashayath 3:15 prophecy by having Yahusha as well as Yochanon put down, and as many other babies as was necessary. When soldiers entered Beyt Lechem (that would be Bethlehem), Yahusha was stashed safely in the last place a baby killer would look—the manger. That’s the best contextual explanation I’ve ever heard for why a newborn infant would be set down in dangerous close proximity to hungry ox lips. No, it was not because Miryam wanted Christmas carolers to know how humble her child was thousands of years into the future. Now you know. Yahusha was shushed into a manger as a desperate last resort and for the same reason that Moshe was placed in a basket and sent down a hippo and crocodile infested Nile. From this moment forward, I will refuse to set up a manger scene unless there are blood-thirsty baby killers with swords drawn.

Now that I’ve gotten that fun fact out of the way, look at what happened to Yochanon the Baptizer. While his father Zakaryahu was occupied being murdered at the Temple altar, his mother Eliysheva decided to ditch the donkey trough and set sail through the Arabian nights. There is more to the story involving Eliysheva praying that a mountain might open up and receive her, which it does. But then afterwards, they are received and raised by the people of the caves. It doesn’t say so here. You will have to



nab that information in another text, which I happen to have in my arsenal. Give me a second to pull it off the bookshelf. Here you go.

<sup>38</sup> Eliysheva was alone with the child. She was old and found life difficult to sustain in the wilderness, the manservant having departed with her goods. She discovered a cave where there was a seepage of water and lived there until Yochanon was eight years of age. Then she died, and the child did not understand; neither did he know what to do or how to bury her. But the ever-present Elohiym intervened in His manner, **and some people who lived apart from others were directed to him, and he was raised in their ways.** He remained with them until the day he went forth to herald the coming of the Deliverer [Gospel of James 22: 1-9; The Beheading of John the Baptist 3:1-3.

<sup>39</sup> **The people among whom Yochanon was raised did not marry, but adopted outcasts and orphans while they were young. They were righteous people in their own way but did not concern themselves with others.** Yochanon rebelled against their exclusiveness, desiring to carry tidings concerning the coming Instructor in Goodness to the common people. In those days, there was much confusion among men regarding One Who Would Come, and he was given many names and attributes. Therefore, none really knew what he would be like, and many sought only for enlightenment on this matter.

Book of the Illuminators 3:38-39

Difficult reading something like that and not detecting the twitching shadow of an **Essene** or two in my peripheral vision. The people who adopted Yochanon are described as living set-apart lives, even from the Yahudiym already inhabiting Yahudah, which is pretty set-apart if you ask me. They did not marry. They adopted outcasts and orphans and grafted them in—how Essene is that? Seriously, I'm asking. Not all Essenes were celibate, FYI. Some did marry. Others lived in cities, invoking many

different sects of Essenes. Was the Society of Saints one of them? Regarding marriage, you probably know my thoughts on the matter. Whether Yahusha was Essene or not, all indications point to the likelihood that he did marry. Let's not get distracted though. There is a cemetery at Qumran. In the central area only male skeletons were found, but the graves along the margins also held skeletons of women and children. I'm thinking Eliysheva was among them. They were a righteous people, though the underlining criticism is that they didn't concern themselves with others. There is more criticism to be had, though we will have to keep reading. Perhaps, in doing so, we will come up with other clues.



<sup>3</sup> Some came to Yochanon from the place of his upbringing, who said, “Withdraw from the people, for they are no concern of yours. In good time, preach purification of the ruach and suppression of passion; but meanwhile you are too inexperienced.”

<sup>4</sup> Yochanon said, “**Worthy teachers, you dress in white, proclaiming your purity, yet fear to put this to the test** [Revelation 19:8]. Is your flesh so weak that it must be kept continually under restraint? Is the imprisoned

malefactor good by his own desire, or by his circumstances? Is not the world a place of temptation so each may discover his own strength or weakness [1Peter 6-7]? Untested you can know neither and must always remain in a state of doubt.”

<sup>5</sup> “The fire hidden in wood gives warmth only when released. It also provides light and is useful. But while hidden away it is of little value. A tree left growing uncut falls and rots, serving no man. So too is it with knowledge and wisdom, for only when utilized can they have any value [2Chronicles 1:10]. Goodness is not assessed only by the things done, for the things left undone are not overlooked” [Matthew 23:23, Luke 11:42].

<sup>6</sup> Yochanon appeared strange in the eyes of those who saw him, for he was wild-haired and large, **clothed in a garment of hair as were the prophets of old and bound about with a leather girdle, like Elijah**. His food was locusts and bread dipped in wild honey, for he was of the Tzofim who watched for the Coming of the Kingdom [Matthew 3:4, Mark 1:6].

Book of the Illuminators 4:3-6

Those who raised Yochanon wore white so as to proclaim their purity. Correct me if I'm wrong, but a certain people group dressed like that, and you know which ones. The Essenes. But then, with the advent of Yochanon's ministry, he was clothed in garments of hair. Camel's hair. That tells us he was no longer numbered among their ranks. That fact is most evident when some of the people who raised Yochanon claimed he was too inexperienced to teach the people, and what's more, he needed to withdraw from them. Read between the lines, they hadn't offered their blessing. Yochanon left his white garment on the bed stand, making sure the door didn't bump his butt on the way out.

Nearly every time I invoke the name 'Essene', there is that one hot-tempered person in the room who attempts to shut down the conversation, employing the 'Cult' word. *Oh dear*. Well then, you can't say

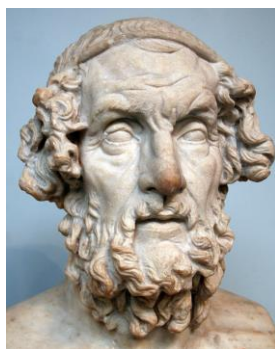


all cults are unrighteous anymore, can you? This Cult was more righteous than most. The number one criticism which Yochanon offers centers upon their refusal to give warmth to the rest of the world. A true statement, considering we know so little about them. I would also include marriage in his sentiments. There is nothing wrong with staying celibate, and perhaps Yochanon did. I shouldn't have to be the one to tell you that marriage was designed by ALAHAYAM for the purposes of creating the warmth spoken of through the unification of two sparks. To create a society which says otherwise may be righteous in their refusal to sin but it's still missing the mark. To quote Yochanon: "Goodness is not assessed only by the things done, for the things left undone are not overlooked."



Shifting the conversation, I've been wanting to get back to Yosef ben Matityahu's quip regarding the Essenes holding a cosmological worldview with the Greeks. That is, regarding a life beyond the ocean, and a region which is never molested either with showers or snow or intense heat. I'm not taking the time to type out his entire quote again. Don't wait upon me. I'm not your butler. Skim back through the pages and find it yourself if a refresher is needed. Josephus doesn't straight up say it, though had he done so, **Elysiun** would have been the title he was looking for. FYI, **Elysian Fields** in Hoboken, New Jersey, was the site of the **first organized baseball game**, *wink-wink*. I talked all about that in my [Baseball: A Masonic Ceremony](#) paper. Supposing you're confused as to

why I'm bringing baseball up now in relation with Elysium and the Hidden Wilderness, then it just goes to show that you haven't read it for yourself. Hop to it, man.



Elysian Fields would also pertain to a movie reference. The beginning of **Ridley Scott**'s 'Gladiator' sees **Russel Crow** (the name of his character is Maximus) waving his hand through a field of wheat. He is about to enter battle with a Germanic tribe. Poetic, since it is a vision of heaven which he receives. Need I remind you that Elysium isn't located in some other dimension. No, it is to be found within our realm. And of course, the vision comes around full circle when he too dies in the Gladiatorial arena, seconds before the closing credits, so as to join his wife and child in the afterlife. Oops, **SPOILER ALERT**. Too late? What else were you expecting from a Gladiator movie? Supposing you haven't seen the movie and like to be surprised, then don't sweat it, as nobody can prepare you for the heavenly voice of **Lisa Gerrard**, providing the background soundtrack to The Blessed Realm.

No telling how far back the concept of Elysium goes though, surprise-surprise, the location can be traced back to **Homer**. Then again, I've already shown in my [Land of Eden](#) paper that the Garden of Paradise was plopped own on the furthest extremities of the east. Beyond that one would find nothing but the Ocean. Though beyond the Ocean lay the very foundations of heaven, the Blessed Land. The Scholars and University Professors all love to compartmentalize these various beliefs, like those of Homer, so as to confuse the normies, when in fact even the Blind Bard from Ionia was pulling his information from *somewhere*. All ancient

religions ultimately derive from the same source, the lost continent of Eden.

So anyways, here is how Homer describes the Hidden Wilderness.

“As for your own end, Menelaus, you shall not die in Argos, but the gods will take you to the Elysian plain, which is at the ends of the world. There fair-haired Rhadamanthus reigns, and men lead an easier life than anywhere else in the world, for in Elysium there falls not rain, nor hail, nor snow, but Oceanus breathes ever with a West wind that sings softly from the sea, and gives fresh life to all men. This will happen to you because you have married Helen and are Iovis’ son-in-law.”

Homer, The Odyssey

So much is going on in this short quote that I don’t even know where to begin. Who is Rhadamanthus, exactly? For starters, the statement is directed towards Menelaus. Recall your high school reading curriculum. Menelaus married Helen of Troy, and Helen was Zeus’ daughter. It says here she was Iovis’ daughter, and who was Iovis (Jovis) but Iuppiter (Jupiter), and Iuppiter was just another name for Zeus. Why was the mortal man Menelaus being granted safe conduct to Elysium? Because he married the daughter of Zeus, *dub*. He was therefore adopted into the Divine family. Menelaus was a Son of Zeus. As if the Essenes believed anything different, albeit being Sons of ELOHIYM. Did Yahusha not say only the Sons of ELOHIYM would enter the kingdom? All others would be flung to the curb.

By now it should be made abundantly clear where Josephus was quoting from. When stating that the Essenes believed as the Greeks did regarding heaven’s placement upon the Earth, he was lifting nearly every word from Homer. Another important name drop is that of Oceanus, tying in once more with Eden’s location in the East, but then you’ll have to read all about Pa’al’s geographical placement of The Hidden Wilderness in relationship with New Yerushalayim, because he claims the exact same thing. Indeed, The Visions of Pa’al ties in with an Essene belief system.



The ruler of Elysium according to the Greeks was **Rhadamanthus**. I think you may find this interesting. Rhadamanthus was the son of **Zeus** and **Europa** and was therefore considered a demigod. The **rape of Europa** you'll recognize as a Watchers-Anunnaki tale. Barashayath 6 is an unrighteous corruption of what would later transpire with Yahusha HaMashiach, being born of a Virgin through the power of ALAHAYAM and

the Ruach HaQodesh. As the son of Zeus and king of Elysium, Rhadamanthus became a judge of the dead, deciding who was permitted to enter the Blessed Land. Alternatively, he had two brothers, **Minos** and **Aiakos**, both of whom held dominion over the dead. Aiakos, whose name literally means 'wailing' and 'lamentation,' was guardian of Hades.



Homer is the most obvious choice to work with, being an **8<sup>th</sup> century** bard and the oldest of Greek sources, though he is far from being the only one in the bunch. The 8<sup>th</sup> or **7<sup>th</sup> century** **Hesiod** is another go-to source. Here is what he says.

“Zeus the son of Kronos made yet another [race of men], the fourth, upon the fruitful earth, which was nobler and more righteous, a god-like race of hero-men who are called demi-gods (*hemitheoi*), the race before our own,

throughout the boundless earth. Grim war and dread battle destroyed a part of them, some in the land of Kadmos at seven-gated Thebe when they fought for the flocks of Oidipous, and some, when it had brought them in ships over the great sea gulf to Troy for rich-haired Helene's sake: there death's end enshrouded a part of them. But to the others father Zeus the son of Kronos **gave a living and an abode apart from men and made them dwell at the ends of earth. And they live untouched by sorrow in the Islands of the Blessed (*Nesoi Makarón*) along the shore of deep swirling Oceanus**, happy heroes for whom the grain-giving earth bears honey-sweet fruit flourishing thrice a year, far from the deathless gods, and Kronos rules over them; for the father of men and gods released him from his bonds. And these last equally have honor and glory."

Hesiod, Works and Days 156

Seems pretty straightforward by this point, no? Hesiod expounded upon an estate of the righteous dead, what he termed the Islands of the Blessed, which exists as the shores of Oceanus on the furthest margin of the world. I can't state this enough, all religions ultimately derive from the same source, the Land of Eden. A family quilt is being offered for us throughout these retellings, descending from its height in the heavenly pantheon directly to the storytellers among A'dam's sons. The question as its weight in gold, I suppose, ultimately comes down to the storyteller. Who is offering it to us, the sons of Sheth or the sons of Qayin? Well, when it comes to Elysium, it's what the Greeks believed. Meanwhile, according to Josephus, it's what the Essenes believed, and I'm of the mind to state it is what Yahusha HaMashiach and Yochanon the Baptizer believed as well—if only in Hebrew terms. And of course, you know about Pa'al.