



The Earth *Is* a Womb

By Noel Joshua Hadley

6/4/2021



The Matrix: Born of Water *and* of Ruach

THERE. I *said* it. I confessed to everything before the inquisition could even begin. Already confused? It's in the title. The Earth is a womb. From here on out, you'll have to slap me silly just to shut me up. Despite that testimony you gave in the Baptist church, probably a hundred times and to everyone you knew, you are in fact not *born again*. Not yet, at any rate. The same sentiment can most certainly be applied to charismatics. *What*, don't like that fact? Go ahead, come at me, bro. The Earth is a womb. You're about to find out *why*. In the sentences to follow, you will read about such matters as the *conscious* cosmology, but *also* pre-existence. Now there are *mostly* no surprises.

This will make a lot more sense if you can visualize *two* wombs which the everyday sort needs to inhabit at one time or another. The *first* was your mother. And *here* you are. You're *out*. Congratulations. But there is yet another. And you're still in it. The word *matrix* apparently originates from the late 14th century or whatever. Its definition reads: "an environment or material in which something develops; a surrounding medium or structure," such as the womb or uterus. You should already easily see how we can apply the same word, the *matrix*, to the very world we currently live in, but we shall forthwith see it applied in the King James Bible.

And it came to pass, when Pharaoh would hardly let us go, that Yahuah slew all the firstborn in the land of Mitsriyam, both the firstborn of man, and the firstborn of beast: therefore, I sacrifice to Yahuah **all that openeth the matrix**, being males; but all the firstborn of my children I redeem.

Shemoth (Exodus) 13:15

Settled? The womb of our mother was a matrix. I'm satisfied. Chuah *of course* was the first mother of all human spirits, as her name implies, though sometimes I call her Havah, but from here on out we will be dealing almost exclusively with the *second* matrix. You will have to try your hardest to not confuse Yahuah's cosmology with the human Construct, as depicted in the movie *The Matrix*, and which is based upon a thousand lies too many. Our Slave Masters have completely inverted reality. Are you ready? Hopefully, ready as you'll ever be.

While in utero, developing babies need oxygen to breath, but they won't take their first *ruach* until after leaving the womb. What this means is, babies don't truly breathe in the matrix of their mother. It is the umbilical cord which provides the unborn baby with oxygen, just not their own. This is due to the fact that unborn babies **live in water**. When my second twin born was son, he left the matrix of his mother looking rather purple. Not good. I caught him between her knees and then immediately proceeded to breath the *ruach* into his mouth. Several years later, he's doing good. Still breathing, thanks for asking. Now consider the words of Yahusha when he spoke with Naqdimon in the night. This is a popular

passage, one which you are likely intimately aware of. Let's take what we just learned and apply it with fresh eyes.

³ Yeshua answered and said to him, "Truth I say to you, no man will reach to see the kingdom of heavens, except he become born anew."

⁴ Naqdimon answered him, "How is a man able to be born when he is old? Is a man able to return to his mother's belly, and come into the world again?"

⁵ Yeshua answered, "Truth I say to you: no man will enter into the kingdom of heavens, except he who becomes born again – of water and of Ruach Ha-Qodesh. ⁶ That which is born from the flesh, is flesh; but that which is born from Ruach, is ruach. ⁷ Do not be astonished because I say it is necessary that you become born anew. ⁸ The ruach blows to the place where it wants; and you hear the sound, but you do not know where it comes or goes. And so is the man who is born from Ruach."

The *Hebrew* Gospel of John (3:3-8)

From *this* passage we can all agree, contextually speaking, that a *second* birth is strictly accomplished through the Ruach Ha-Qodesh. The first *of course* is water, which has already been explained. Babies are born from water. And wouldn't you know it, even the Earth was born out of water. The Ruach again. In the opening pages of Scripture, we see the Ruach Ha-Qodesh brewing the waters of the darkened cosmology before the light had flickered on, fertilizing the womb of the earth. So many souls were expected. The *feminine* descriptions of the Ruach will be saved for another time. I say that only to whet your appetite. But again, contextually, a beautiful picture is formed. The Ruach Ha-Qodesh prepares the womb, whereas the actual cosmology is created by the Word of Yahuah, the only *begotten* Son. The Father then rules over what had been made (until he hands that kingdom over to his son). Father. *Mother*. Son. Cosmology is a family affair.

The Targum states:

And the earth was vacancy and desolation, solitary of the sons of men, and void of every animal; and darkness was upon the face of the abyss, and the *Spirit* of mercies from before Yahuah breathed upon the face of the waters.

Genesis 1:2 [Targum]

We witness the Ruach committing the same deed after the flood of Noach. Actually, all three family members can be found here, enacting their respective roles, including the Son as an advocate. Once *again*, the Earth is solitary of the sons of men. The ruach of life has perished in every man and beast, save for those within the ark, and the Ruach Ha-Qodesh is found hovering over the waters.

And Yahuah in His Word remembered Noach, and all the animals and the cattle which were with him in the ark; and Yahuah caused the *wind* of mercies to pass over the earth, and the waters were dried.

Genesis 8:1 [Targum]

The *Conscious* Cosmology

THE CREATION account in Jubilees *begins* that way.

² For on the first day he created the heavens which are above 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 [Cepher]

That *last* sentence is important. It's why I brought the red marker out. We just haven't progressed that far in the conversation yet. So, take a mental note of the fact that "all the ruachoth of his creatures which are in the heavens and on the earth" were created on the first day. That's right. The earth is a womb, and the Ruach HaQodesh is the mother of all. But again, I'm getting ahead of myself, because on the first day of the week the *ruach* of nature in its various forms were created.

Chanok likewise confirms the fact that the moon is a spirit, along with the stars, and then steps up his game by claiming that the wind [*ruach*] is a spirit [*ruach*].

60 THEN another angel, who proceeded with me, spoke to me;² And showed me the first and last secrets in heaven above, and in the depths of the earth:³ In the extremities

of heaven, and in the foundations of it, and in the receptacle of the winds. ⁴ He showed me how their **ruachoth** were divided; how they were balanced; and how both the springs and the winds were numbered according to **the force of their ruach**.

⁵ He showed me the power of the moon's light, that its power is a just one; as well as the divisions of the stars, according to their respective names; ⁶ Every division is divided; that the lightning flashes; ⁷ That its troops immediately obey; and that a cessation takes place during thunder in continuance of its sound. Nor are the thunder and the lightning separated; neither do both of them move with one **ruach**; yet they are not separated. ⁸ For when the lightning lightens, the thunder sounds, and the **ruach** at a proper period pauses, making an equal division between them; for the receptacle, upon which their periods depend, is as sand. Each of them at a proper season is restrained with a bridle; and turned by the power of the **ruach**, which thus propels according to the spacious extent of the earth.

⁹ The **ruach likewise of the sea** is potent and strong, and as a strong power causes it to ebb, so is it driven forwards, and scattered against the mountains of the earth. The **ruach of the frost has its angel**; in the **ruach of hail there is a good angel**; the **ruach of snow** ceases in its strength, and a solitary **ruach** is in it, which ascends from it like vapor, and is called refrigeration. ¹⁰ The **ruach also of mist** dwells with them in their receptacle; but it has a receptacle to itself; for its progress is in splendor. ¹¹ In light, and in darkness, in winter and in summer. Its receptacle is bright, and it is an **angel**.

¹² The abode of the **ruach of dew** is in the extremities of heaven, in connection with the receptacle of rain; and its progress is in winter and in summer. The cloud produced by it, and the cloud of the mist, become united; one gives to the other, and when the ruach of rain is in motion from

its receptacle, **angels come**, and opening its receptacle, bring it forth. ¹³ When likewise, it is sprinkled over all the earth, it forms a union with every kind of water on the ground; for the waters remain on the ground, as nourishment to the earth from El Elyon, who is in heaven. ¹⁴ Upon this account therefore there is a regulation in the quantity of rain, which the **angels receive**. ¹⁵ These things I saw, all of them, even paradise.

Chanok (Chanok) 60:1-14 [Cepher]

What have we just read? *Much*. Lightning and thunder are two separate spirits working together (60:6-8). Likewise, the sea is a ruach, while the frost, hail, and snow are all ruach, each accredited with a good angel (59:9). So too is dew a ruach. The angels work with the clouds in order to bring forth rain (59:12). And *so on* and so on. Intense stuff. Does it still perplex you as to why countless generations of the ancients worshiped trees? If you're prepared to tell me the ancients were not nearly so in touch with reality as our modern contemporaries, then I will remind you of The Government agenda to enlarge the pronouncement of everyone's belly buttons while eating pork and binge watching "Science." It seems to be working.

Getting back to Adam and Havah. Adam was born from the womb of the earth as a shining creature, clothed in light. Afterwards, the ground was cursed, not because of Adam, *per se*, but because it did not report his deed. Cause and effect. Like the moon, so too did the light of Adam diminish. Regarding the earth, we read:

But to Adam he said, Because thou hast hearkened to the word of thy wife, and hast eaten of the fruit of the tree, of which I commanded thee, saying, Thou shalt not eat of it, **accursed is the ground, in that it did not *show* thee thy guilt;** in labor shalt thou eat of it all the days of thy life.

Genesis 3:17 [Targum]

The earth *speaks*. You will likely tell me that the earth has never spoken to you. Would it comfort you to know that the earth has never spoken to me

either? I have spoken to the trees to no avail. I have *also* only had one-way conversations with dogs, as the confusion of tongues first affected the animals after Adam and Havah's transgression. They once spoke in Hebrew, you know.

And on that day was closed the mouth of all beasts, and of cattle, and of birds, and of whatsoever walks, and of whatsoever moves, so that they could no longer speak: for they had all spoken one with another with one lip and with one tongue.

Jubilees 3:29

[**EDIT**: A couple of weeks ago I got into a conversation with a raccoon. He was hunting for snakes or what-have-you and I talked to him about Yahuah Tseva'oth, using as many Hebrew words as I could. The raccoon listened with interest. He then followed me home and slept in the Grand Oak tree outside our upstairs bedroom window for the *following* week. All I'm saying is there's probably a cause and effect to be had here.] And wouldn't you know it, there was a time when the earth swallowed people up too.

The *Hungry* Earth

MY WIFE deserves that credit on that one. I was just sitting there one day, watching her lips silently mumble as she read her own copy of the Targum, waiting for something to happen. She is the mother of our twins; in case you were wondering. And then *it* occurred to her. She exclaimed: “I think the earth used to swallow up the dead!” Not that the earth would swallow everyne up, mind you. Why only some while refusing others is anybody’s guess. But she has a point. According to numerous passages in Scripture, the earth does swallow. *Gulp*. The most obvious example comes to us by way of Korah’s rebellion, wherein we read:

...and the earth opened her mouth and swallowed them up, and the men of their houses, and all the men who adhered to Korach, and all their substance. And they went down with all that they had alive into Sheol; and the earth closed upon them, and they perished from the midst of the congregation.

Numbers 16:31-32 [Targum]

You will tell me that was a onetime affair and intended as a sign that Yahuah’s instructions in righteousness, as given through the Word of Yahuah, are not to be tampered with. If so, then you are correct, but only *partially*. Moshe did say the death of Korah and his confederacy of rebels would die “a death which hath not been created since the days of the world,” insomuch as “a mouth for the earth, which hath not been made from the beginning, be created now, and the earth open her mouth and swallow them and all they have, and they go down alive into Sheol,” in order that everyone remaining understand that they had provoked Yahuah to anger in denying his Word. You see, the *sign* was that the mouth had not formerly been created, as this sort of wrath had not been planned for. Normally, the earth swallows the dead. But here, and only this one time, they were swallowed *alive*.

A careful reader of Genesis will note that Kain is never mentioned as having buried his brother Habel. You would *think* he would. But it never says he did. It is the earth which swallowed him. And unlike Adam's transgression, a report was offered.

And He [Yahuah] said, "What hast thou done? **The voice of the blood** of the murder of thy brother **which are swallowed up in the sod**, *crieth* before Me from the earth."

Genesis 4:10 [Targum]

Correction. Only the blood of Habel was swallowed up in the sod. You see, even I struggle at reading a text properly. The blood did cry out though. According to the First Book of Adam and Eve, the earth thrice vomited Habel.

¹¹ Then Qayin began at once to dig the earth wherein to lay his brother; for he was trembling from the fear that came upon him, when **he saw the earth tremble** on his account. ¹² He then cast his brother into the pit he made, and covered him with dust. **But the earth would not receive him; but it threw him up at once.** ¹³ Again did Qayin dig the earth and hid his brother in it; **but again, did the earth throw him up on itself; until three times did the earth thus throw up on itself the body of Abel.** ¹⁴ The muddy earth threw him up the first time, because he was not the first creation; and it threw him up the second time and would not receive him, because he was righteous and good, and was killed without a cause; and the earth threw him up the third time and would not receive him, that there might remain before his brother a witness against him. ¹⁵ **And so did the earth mock Qayin**, until the Word of Elohim came to him concerning his brother.

1 Book of Adam and Eve 79:11-15

Exactly. The earth sounds conscious to me. Kind of hard to tremble on somebody else's behalf or then turn around and mock that person if

they're not even aware of their own existence, wouldn't you think? It's certainly what I think. Elsewhere, we are given an insider's glimpse into an actual conversation that takes place between the earth and the sea. We have already encountered the ruach of the sea in Chanok 60:9. The context *here* is that Pharaoh's army has perused Yashar'el into the Red Sea. It doesn't go well for them.

The sea spake to the earth, Receive thy children: but the earth spake to the sea, Receive thy murderers. And the sea was not willing to overwhelm them, and the earth was not willing to swallow them up. The earth was afraid to receive them, lest they should be required **from her** in the day of the great judgment in the world to come, even as the blood of Habel will be required of her: whereupon Thou, O Yahuah, didst stretch forth Thy right hand in swearing to the earth that in the world to come they should not be required of her. And the earth opened her mouth and consumed them.

Exodus 15:12 [Targum]

Notice how the earth here is spoken about in the feminine? Lest you forget, we are dealing with *two* wombs. *Two* births. Water and spirit. Both feminine? Most definitely. Havah was the mother of every living human soul born of the fleshly Matrix, *via* water. The *other* womb is, as you well know by now, the earth, by which the righteous soul is intended to await his second birth, *via* the Ruach Ha-Qodesh. We will define the qualifications of righteousness hereafter and as part of my conclusion.

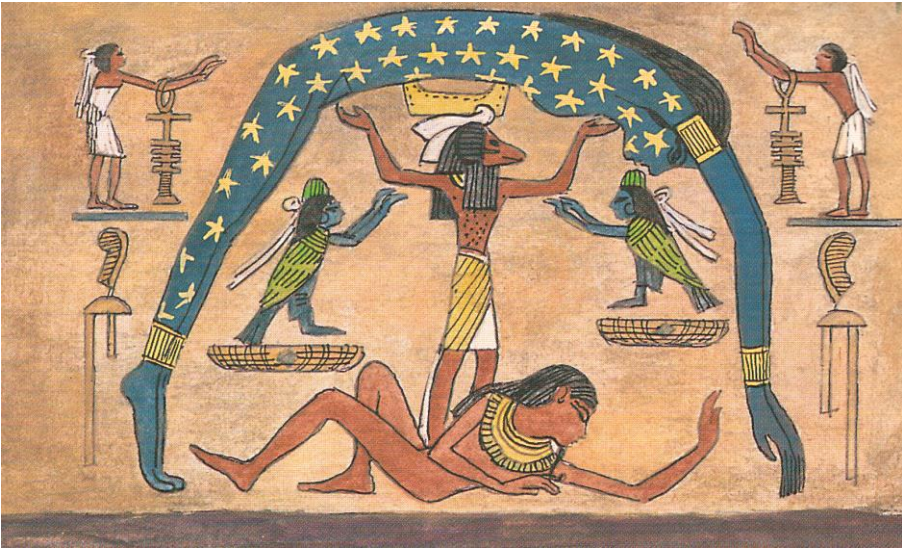
Every ruach was created for one purpose. To serve Yahuah. But *also*, to serve man. No, not cook him up and deliver him on a platter, as that episode of *The Twilight Zone* suggests. The sun and the moon serve us, just as the snow and the rain serve us. They are also employed for judgement, but that is another matter. The serpent was created to serve us, but he was like, to *hell* with that. I've probably stated this a hundred times already, but Satan's desire is to transform humanity into his own image, rather than Yahusha's. And who opposes his goals? Those who wish to conform to Yahuah's image by keeping the Father's commands and the testimony of Yahusha. **Revelation 14:12**. There it is. *Righteousness*. Which brings up our

next example. Strokes of a *second* and far more epic exodus are painted in Revelation when we see the serpent attempting to devour Yahuah's elect, rather ironically, by way of water.

¹⁵ And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. ¹⁶ And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

Revelation 12:15-16

There is nothing peculiar here, as we have already established how divine spirits make up the elements of the world around us. Even Satan can take on the appearance of water. A similar scene is described when Satan hoped to *stop* Avraham on his journey of obedience, sacrificing Yitschaq, by transforming himself into a river (Jasher 23:34-38; Avraham 141). I can't help but notice the water seemed stubborn, perhaps initially even non-compliant, when it came to pharaoh's army, but more than willing to devour the set-apart ones. In a stunning intervention, the earth opens her mouth and swallows up the floodwater. Before Revelation comes to an end, we shall see the earth and the sea offer back everything that it's swallowed once and for all.



The Firmament *Obeys*

FOUND IT...!!! I placed two *extra* exclamation marks in there, just to emphasize my excitement. I hope you're feeling it. Because I am. I'm not bragging or anything either. It's just—I've spent several years mulling over the issue at hand, and it's finally settled. Even the firmament is a *ruach*. That means she's a part of the conscious creation. If the earth is conscious, then it only makes sense that she would be too, in keeping true to our womb theme. It's true—all of it. Also, the Egyptians had it right, but only *partially* right.

The elohim of Egypt lied to their neophytes in a great many ways, particularly in their refusal to instruct Yahuah's Torah. Also, their mystery rites, by which eternal life might be acquired through mummification, originate with the tree of knowledge of good and evil. That's another discussion for another time though, because in Egyptian mythology, the firmament is depicted as a divine *being* called Nut. I've included an illustration of Nut for your convenience. Pay careful attention to the fact

that the naked goddess is blue-toned and covered in stars. That's because Nut's assignment is to divide the waters from below and above and keep us all from drowning. I'm also convinced that what we're looking at is far more geographically accurate than Science, as the luminaries may very well be *in* the water.

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

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

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

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

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

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

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

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

| | |
|--|---|
| <p>O you that have made the earth, hear me that have fixed the <i>expanse</i> [firmament] by your Word, and have made firm the height of the heaven by the Ruach, that have called from the beginning of the world that which did not yet exist, and they obey you.</p> <p>Baruk Sheny (2 Baruk) 21:4 [Cepher]</p> | <p>Upon the second day you made the ruach of the firmament, and commanded it to part asunder, and to make a division betwixt the waters, that the one part might go up, and the other remain beneath.</p> <p>Ezra Reviy'iy (2 Esdras) 6:41 [Cepher]</p> |
|--|---|

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



The Sun and His Chariot

WHILE on one trip to heaven or another, it was Baruk who witnessed the sun being pulled by a man in a chariot. A fiery phoenix is also involved. Your probable first inclination is to turn towards images of Ra in Egypt or Apollo in Greece and denounce it all as pagan, and I wouldn't blame you if you did. I even included a picture of Apollo taking a trip through the clouds for dramatic effect. Who's the woman in his arms? Quite the babe. Perhaps the sun and Luna have finally hooked up after all these years. We all saw it coming. Why couldn't they? Either 3 Baruk was copying pagan prototypes, *or* the Mysteries were given the secrets of heaven by the Watchers and the 70 shepherds without being ruled by Yahuah's instructions in righteous living. Again, you will have to decide on its pagan origins, but you should know by now that I take the later view. The earth is indeed a spiritual realm and the 70 taught many Mysteries while completely snubbing the Torah of Elohiym. Well, here is the Baruk passage.

**6 And he took me and led me where the sun goes forth; ²
and he showed me a chariot and four, under which burnt**

a fire, and **in the chariot was sitting a man, wearing a crown of fire**, (and) the chariot (was) drawn by **forty angels**.

3 Baruk 6:1-2



Amazing. ‘Gods of Egypt’ is advertised to us as a 2016 fantasy film and yet I’m starting to get the idea that they’re shoving it in our faces. That’s what Hollywood is good for, you know. Giving us the truth but selling it as fiction. Trivializing the supernatural into a watered-down product even. *Simply amazing.* They still get the part wrong about the sun being a ball though. It’s not a ball but a disc—like the moon. None of this will make any sense to the sort of person who inhabits the spinning, wobbling globe and fancies post-Newtonian thinking over the wisdom of the ancients. Claiming ‘Science explains everything’ while leaving no room for the spiritual realm. Divine beings are indeed the stewards of nature.

The Sun runs his course like a bridegroom. **He sits upon a throne with a garland on his head.** **Ninety-six angels** accompany him on his daily journey, in relays of eight every hour, two to the left of him, and two to the right, **two before Him, and two behind.** Strong as he is, he could complete his course from south to north in a single instant, but three hundred and sixty-five angels restrain him by means of as many grappling-irons. Every day one looses his hold, and the sun must thus spend three hundred and sixty-five days on his course. The progress of the sun in his circuit is an uninterrupted song of praise to Elohiym. And this song alone makes his motion possible. Therefore, when Yahushua a wanted to bid the

sun stand still, he had to command him to be silent. His song of praise hushed; the sun stood still.

The Legends of the Jews: Volume I

The account given to us in LOTJ differs from 3 Baruk in that the sun rides upon a throne, which may or may not be a chariot, and there are 96 angels accompanying him on his daily circuit rather than 40. The 96 though are in relays of 8 per hour. They're in rotational shifts and coming across very much as a king or dignitary might being carried through the town upon a platform. And so, 3 Baruk, when compared with the source material for LOTJ, agree on the topic of the sun except for when they don't. Which is correct and are any of them correct is up for you to decide. My best guess has me thinking there is text corruption, with far too many centuries and incompetent scribes to fill them.

Unmistakable however is the spiritual reality behind a physical cosmology. Just because the ancients couldn't agree on the specifics doesn't mean it's not true. What I find particularly fascinating about the description given to us in LOTJ is the incompetency in the spiritual world on the basis of free will. A consistent theme. We can see how a song of praise causes the sun to move. But then time and again the cultivators of our realm are given decisions, with causes and effects to follow. There are checks and balances everywhere. It takes the angels restraining the sun so that he will remain on a 365-day course rather than completing his north to south circuit in a single instant.

I have *more* I want to say on the sun, and most definitely the moon. It all relates to light and the separation of light as well as the gates of heaven and free will and transgression and all that. This is a process though. Before doing so, we should look at another unseen spiritual component of our realm, and that is the rooster.



The Inner-Dimensional Rooster

SOMETIMES I have to jump ahead of the discussion and this is one of those occasions. To be honest though, I am writing this paper out of order. The reason being that I can only disseminate the information as it comes to me. Well, I was covering the preexistence topic when stumbling upon the *following* passage, and it got me thinking.

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.**

The Legends of the Jews: Volume I

The part I wanted you to see is the quip about the rooster. The context has the soul of a mortal man expiring. His weeping is capable of

penetrating the ends of the earth, yet no creature is capable of hearing his voice except the cock. What does that tell you? The rooster may be grounded on the physical plane, but it also simultaneously dips into the spiritual realm. Why would the writer of LOTJ make such a connection? I have looked for his source material on this matter without reward. If I do find it, then you will be the first to know. I am happy to report however that there are other books which talk about the rooster's awareness of a greater spiritual paradigm. The first comes from the *usual* suspect. 3 Baruk.

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

3 Baruk 6:13-16

And *now* you know. Admit it, you've always wondered how roosters all over the world are capable of beating the clock, day after day. Science would say it has something to do with genetic programming or learned behavior. They may even play the evolution card. But whatever the case, I guarantee you they'll leave out the missing spiritual component. Fact of the matter is, we live in a *conscious* realm. Roosters function as they do by heavenly edict. They cock-a-doodle-doo when the angels open the gates of heaven. By the way, LOTJ has something to say to that effect.

Great among singers of praise are the birds, and **greatest among them is the cock.** When Elohiym at midnight goes to the pious in Paradise, all the trees therein break out into adoration, and their songs **awaken the cock,** who begins in turn to praise Elohiym.

The Legends of the Jews: Volume I

You will say that's impossible, staying on Elohiym's heavenly timetable, as roosters wake up at all hours of the day. Depending of course upon *where* they're perched on a fence in the world. This is true. There are however 365 gates leading into heaven, according to 3 Baruk. One for each day of the year, perhaps? No, it says they're all being opened whenever light is separated from the darkness. It takes 24 cyclical hours to separate the light from the darkness. If it took a day to open and close every gate, then we're looking at 15 gates per hour. My best guess is the gates into heaven line up with the zodiac. I even found a cross-reference to the relationship between roosters and the gates of heaven in the *following* passage.

1 The first hour of the night is the praise of the demons; and at that hour they ² do not injure or harm any human being. The second hour is the praise of the ³ doves. The third hour is the praise of the fish and of fire and of all the lower ⁴ depths. The fourth hour is the "holy, holy, holy" praise of the seraphim. And so, I used to hear, before I sinned, the sound of their wings in Paradise when the seraphim would beat them to the sound of their triple praise. But after I transgressed against the law, I no longer heard that sound. The fifth hour is the praise of the waters that are above heaven. And so, I, together with the angels, used to hear the sound of mighty waves, a sign which would prompt them to lift a hymn of praise ⁶ to the Creator. The sixth hour is the construction of clouds and of the great fear ⁷ which comes in the middle of the night. The seventh hour is the viewing of their powers while the waters are asleep. And at that hour the waters (can be) taken up and the priest of Elohiym mixes them with consecrated oil and anoints those who are afflicted, and they rest. ⁸ The eighth hour is the sprouting up of the grass of the earth while the dew. ¹⁰ descends from heaven. The ninth hour is the praise of the cherubim. The **tenth hour** is the praise of human beings, and **the gate of heaven is opened** through which the prayers of all living things enter, and they worship and depart. And at that hour

whatever a man will ask of Elohiym is given to him when the seraphim and ¹¹ **the roosters beat their wings**. The eleventh hour there is joy in all the earth when ¹² the sun rises from Paradise and shines forth upon creation. The twelfth hour is the waiting for incense, and silence is imposed on all the ranks of fire and wind until all the priests burn incense to his divinity. And at that time all the heavenly powers are dismissed. *The End of the Hours of the Night.*

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

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

7 And I said, And where does the sun begin its labors, after the cock crows? ² And the angel said to me, Listen, Baruch: All things whatsoever I showed thee are in the first and second heaven, and in the **third heaven the sun passes through** and gives light to the world. But wait, and thou ³ shalt see the glory of Elohiym. And while I was conversing with him, I saw the bird, and he appeared ⁴ in front, and grew less and less, and *at length* returned to his full size. And behind him I saw the shining sun, and the angels which draw it, and a crown upon its bead, the sight of which we were ⁵ not able to gaze upon and behold. And as soon as the sun shone, the Phoenix also stretched out his wings. But I, when I beheld such great glory, was brought low with great fear, and I fled and ⁶ hid in the wings of the angel. And the angel said to me, Fear not, Baruch, but wait and thou shalt also see their setting.

3 Baruk 7:1-6

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

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

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

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

⁹ O Havah! Remember that while we were in the garden, **we knew neither night nor day**. Think of the Tree of Life, from below which flowed the water, and that shed luster over us! Remember, O Havah, the garden land, and **the brightness thereof!** ¹⁰ Think, oh think of that garden in which was **no darkness**, while we lived in it.

First Adam and Eve 11:9-10

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

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

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

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

⁶ **For he thought the sun was Elohiym.**

First A'dam and Eve 16:1-6

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

Continuing *further* with 3 Baruk.

8 And he took me and led me towards the west; and when the time of the setting came, I saw again the bird coming before *it*, and as soon as lie came I saw the angels, and they lifted the crown ²⁻³ from its head. But the bird stood exhausted and with wings contracted. And beholding these things, I said, Adonai, wherefore did they lift the crown from the head of the sun, and wherefore is ⁴ the bird so exhausted? And the angel said to me, The crown of the sun, when it has run through the day, four angels take it, and bear it up to heaven, and renew it, **because it and its rays have been defiled upon earth;** moreover, it is so renewed each day. And I Baruch said, Adonai, and

wherefore ⁵ are its beams defiled upon earth? And the angel said to me, Because it beholds the lawlessness and unrighteousness of men, namely fornications, adulteries, thefts, extortions, idolatries, drunkenness, murders, strife, jealousies, evil-speaking, murmurings, whisperings, divinations, and such like, which are not well-pleasing to Elohiym. On account of these things is it defiled, and therefore is it renewed. ⁶ But *thou askest* concerning the bird, how it is exhausted. Because by restraining the rays of the sun through the fire and burning heat of the whole day, it is exhausted thereby. For, as we said before, unless his wings were screening the rays of the sun, no living creature would be preserved.

3 Baruk 8

Here we see that the luminaries are directly affected by the transgressions of men. As logic has it, they *should* be. The worlds contained within the seven firmaments of heaven are undoubtedly obedient to Torah—the law of heaven. Or you might say, they're *set-apart*. But in their toils for humanity, they are endlessly defiled, having come in contact with the unholy and profane. You see, even the angels are exhausted in their service to Elohiym. They are therefore in need of constant renewal. Their level of tolerance for sin speaks as to their own nature, whether they have stayed or drifted from their course. We are given an example of what this tolerance for the unholy and profane looks like as Baruk continues, but you will have to read about it in the *next* section.



The Moon Recited a *False Report*

IMMEDIATELY following Adam and Chuah's transgression, the earth was *cursed*. If you happened to read my paper on [serpent seed](#), then you will recall that there were causes and effects to each of Yahuah's pronouncements. Havah felt pain in childbirth because conception was a part of her rebellion *with* the serpent. Seems logical, no? And yet, they were not the only created beings to fail at their intended purposes. Already, the light of the moon had been diminished, so that the sun was appointed to be the greater light to rule the day, because "the moon recited against the sun a false report." I'll leave you to read that for yourself in the Targum, specifically Genesis 1:16. *Ob*, fine. How about I just show you?

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

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

Genesis 1:16 [Targum]

It's okay, give yourself some breathing room. I flipped out the first time I read that too. What is this false report? We are not told. The immediate takeaway though is that, along with *direct* consequences to action, creation itself is repeatedly documented as a series of conscious spirits, all of which are imbued with free will. Reading passages such as that one really got me thinking. It got me searching too. I poured through numerous passages of Scripture seeking out other references to the moon as a ruach. You already read the one in Chanok, but *here* are some others.

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

The Gospel of Bartholomew 4:4

The moon didn't simply diminish in light because of her willing transgression. Even her beauty abated. You see, the moon was defiled and *okay* with it. What is particularly fascinating here is that the moon seemed to directly correspond with Chavah. When Chavah sinned, then so did the moon. It's passages like this that makes me wonder if, as representative priest of humanity, A'dam and Chavah only came together in the Garden when the sun and the moon united on their circuit. That may seem odd

to you at first. There are reasons for thinking so. I have even arrived willing to back it up.

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

The Revelation of Moshe

Chavah was given the south-west portions of Paradise to tend to, as well as the female animals; A'dam the north-east and the male animals. You figure the males and the females met in the middle once in a while. I am thinking there is a direct correspondence with the male sun and the female moon, seeing as how the sun cyclically laps the moon twelve times in a year. They meet together only once a month. When the moon is diminished of all light. Today, we call that a new moon, but according to the narrative before us, it wasn't always so. The sun and the moon were of an equal light until the moment they weren't. *Hold* that thought.

Should the meeting of A'dam and Chavah happen in monthly cycles, then HaSatan's heist was cleverly timed. He needed to apprehend Chavah at an hour when the angels were gone, and the moon was directly overhead, but also when the sun had nearly caught up. It would have been an early morning hour. **The tenth hour** is my best guess.

9 And they, having retired, the night also fell, and at the same time *came* the chariot of the moon, along with the stars. ² And I Baruch said, Adonai, show me it also, I beseech of thee, how ³ it goes forth, where it departs, and in what form it moves along. And the angel said, Wait' and

thou shalt see it also shortly. And on the morrow, I also saw it **in the form of a woman** and sitting on a wheeled chariot. And there were before it, oxen and lambs in the chariot, and a multitude of ⁴ angels in like manner. And I said, Adonai, what are the oxen and the lambs? And he said to me, ⁵ They also are angels.

3 Baruk 9:1-5

If the sun is driven by a man in a chariot, then it would only make sense that the moon would too. By a feminine ruach, that is. I should probably point out that **Luna** is the Roman goddess of the full moon, with **Selene** being her Greek counterpart. Baruk doesn't give us a name. We are rarely given names of nature's cultivators among Hebrew writers for fear that they will be worshiped. He simply seems content with the notion that the ancients appreciated the consciousness of nature better than we do today. There is more to this scene though. *Continuing.*

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

3 Baruk 9:5-8

This is the *third* passage in Scripture that I have yet to find which speaks of the moons' transgression. As a witness to Sammael possessing the serpent, she did not feel defiled, much less exhausted of strength. No, she

puffed herself up, and Elohiym was angry with her for it. Afterwards, the beauty of the moon diminished, and her days were shortened into the cycle we observe today. Notice how Baruk speaks nothing about inciting a false report against the sun.

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



Preexistence

[**EDIT:** 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 [Cepher]

The context has Avraham standing before Nimrod after being thrown into the fire of Kasdiym. 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 [Cepher]

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 Sheny (2 Baruk) 23:2-5 [Cepher]

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 themself. 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 [Cepher]

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 [Cepher]

Uriel tells Ezra that His-Story is like a ring insomuch 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 [Cepher]

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 boson 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.

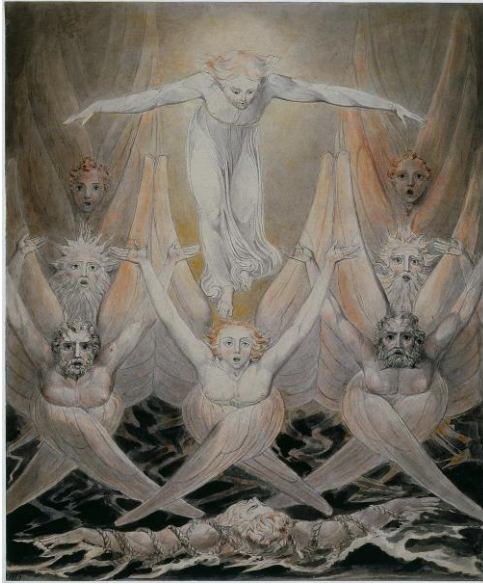
²² For man was man; he was not cowed, nor his Spirit broken; a wise God knew his limitations. As it is written in the wisdom of men, 'over chastisement is as bad as no chastisement at all'. But man was rarely chastised, he was tried, tested, and challenged; he was led, prodded, and urged; yet nothing 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. *Oh 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 **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."

The Legends of the Jews: Volume I

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 [Cepher]

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 reproveth the unrighteous.

Chanok (Enoch) 7:10-15 [Cepher]

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 [Cepher]

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 [Cepher]

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 [Cepher]

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 [Cepher]

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 a 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 [Cepher]

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 [Cepher]

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> |
|---|--|

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 [Cepher]

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 [Cepher]

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 [Cepher]

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 [Cepher]

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 [Cepher]

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'siym (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 [Cepher]

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. *Oh*, 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 [Cepher]

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 adoniyim 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 [Cepher]

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.