



## Miryam of Migdal: Her Name Was Lilith

By Noel Joshua Hadley

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JUST the other night I was finishing up a LIVE presentation in my TUC Discord group, I've already forgotten the topic, and somebody asked the question: 'Is Lilith Satan?' You should know that I hold a great many subjects in my researcher's arsenal. [Mary Magdalene: Wife of Messiah](#) doesn't come anywhere near to the top of that list though I wish she did. Ah, I remember now. The recording was about another topic entirely, '[Nero Redivivus: The Legend of Antichrist](#)' as it happens to be. And I'm somewhat certain that he didn't have a clue regarding my position on Miryam of Migdal. Being—you know, the wife of Mashiach.

My response was a simple and straightforward 'No' for the most part. **Lilith** may be *a* satan, as a satan is an 'adversary' in Hebrew. There may be hundreds or thousands or millions of satans for all I know but she is not to be confused with *thee* HaSatan that we hear so much about. There are actually five chief Satans in Chanoch but that is a different discussion entirely. Also, I'm pretty sure I know where his curiosity originated from.

A very possessed Miryam of Migdal started out with the name Lilith in ‘The Chosen’ series.

Mind you, I had never seen the series before. That is, until last night. Yes, I caught a screening, and no, I haven’t sold out. Numerous readers have been dropping me the Intel for months on end, insisting that I should give the latest Biblical drama a chance. Because Miryam of Migdal was named Lilith in case you haven’t heard that little detail. And also, because they were quite certain I’d be hooked. Is that so? Sounds like a challenge if you ask me. And so, only some of you will be happy to note that I managed to review the Lilith footage without becoming enamored by the sweeping production value. It was a get-in get-out operation for the most part. I arrived, I saw, I left, and can confirm firsthand that Miryam of Migdal was indeed named after the creature Lilith, **A’dam’s first wife**.



Well anyways, there I was watching season one episode one of ‘The Chosen’ because I was told it was the Lilith episode. Lilith was featured alright but never once did the Jesus actor appear to cast Adam’s first wife from out of her. The same went for the second episode. Never once were we told the obvious, that the Lilith character was in reality Miryam of Migdal, as if we didn’t see it coming. Seeing as how I aim to be a respectable researcher, I was given very little choice but to sit there on the couch through the third episode, in which Jesus finally arrives to do his thing, but not even that moment arrives until the closing credits, are you kidding me?



Okay, fine, I'll admit it, the buildup pried on my emotions. Somebody may have even been cutting an onion in the kitchen if it's a cause and effect you're after. That is my side of the story and I'm sticking to it. Mostly because of the way Miryam kept an amulet with her in hopes of warding off the demons. The amulet was inscribed with a passage from Scripture, Yesha'yahu 43:1. She would read it to herself often but to no avail. Lilith could have cared less if she quoted from Scripture. That is, until Jesus hunted her down in a back alley like the Terminator, *'Come with me if you want to live,'* and paraphrased the same passage.

“Thus says the LORD who created you, O Jacob, and he who formed you, O Israel, Fear not, for I have redeemed you; I have called you by name, you are mine.”

The Jesus character speaks nothing of Jacob and Israel, though I prefer calling them Ya'aqov and Yashar'el. They were both cut from the quote, which is why I said it was only paraphrased. I have my thoughts on why the writers may have excluded the man and the nation named after him but let's not get distracted. Yahusha HaMashiach cast Lilith out of Miryam of Migdal, according to 'The Chosen', and I am having a difficult time concluding that it was simply a creative decision on part of the writers and producers. Was this some sort of vast ocean of unconsciousness as Carl Jung might say, more like a Freudian slip-up, or did Lilith show up in the writer's room?

As I have already mentioned, Lilith was the name of A'dam's first wife according to Jewish lore. And so, her inclusion here plays a very important part to the Miryam of Migdal narrative. I could tell you what it is that I see in the situation, but then I'd lose all the fun of taking you through the process of discovery. And also, if I didn't reveal the breadcrumb trail in the shrubbery, then half of you would immediately discount my claim anyways. Oh fine, how about you just skip ahead? My thoughts will be concluded in [Mary Magdalene: Second Eve](#).

<p>The wild beasts of the desert shall also meet with the wild beasts of the island, and the <b>satyr</b> shall cry to his fellow: the <b>screech owl</b> also shall rest there and find for herself a place of rest.</p> <p>Yesha'yahu 34:14</p>	<p>And there shall meet one another, martens and wild cats, and <b>demons, each shall sport with its companion:</b> verily <b>dryads shall dwell there,</b> and they shall find rest for themselves.</p> <p>Isaiah 34:14 [Targum]</p>
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Lilith actually manages to make an appearance in Scripture, you know. She happens to land some nine or ten chapters earlier than the passage scribbled down on Miryam's amulet of all places. Most translations claim 'screech owl', which is of course an unclean bird in and of itself. I believe they are connected anyhow. The Hebrew word being used for 'screech owl' is לילית. That would be 'Lilith' if you're Hebrew illiterate. It's pronounced *lylyth*. Strong's Concordance 3917, for the fact checkers out there. It's a feminine word. But then labeling it exclusively Hebrew would not be using our peripheral vision, as the Assyrian, Babylonian, Akkadian, and other surrounding languages employs the same word to describe a night hag or night demon but I'm sure that's all a coincidence.

Looking up other translations, the ASV says '**night-monster.**' The BBE says '**night-spirit.**' Many translations, however, leave it as it is, as if throwing up their hands, and says '**Lilith**' so as to let the reader make up their own mind.

Those of you who insist the Yesha'yahu passage is exclusively dealing with a screeching night owl has some splainin' to do in light of the **Burney Relief**, though its far more appropriate title is '**The Queen of the Night.**' It is a carved stone depicting a woman with angel wings. Is that a snake for a crown? Hard to tell. She's naked for certain though. Looks to be a fertility goddess. There are your screeching owls flanking her on either side. Try not to overlook her bird-like talons for feet either. It's *okay*, you can say it. Something's screeching in the night, alright, and her name is Lilith.





Not sure if you noticed, but the Isaiah Targum drops another clue and tells us this Lilith character is a **dryad**. Well, that's fascinating. Just so we're clear, a dryad is a nymph or nature ruach who inhabits trees. By now my serial reader knows the earth is a spiritual realm, a womb really, [The Earth Is a Womb](#), and that ruachoth are in everything, including lightning. I have long been seeking a Scriptural reference to the inhabitation of ruach in trees, and with the Targum, I have finally been given one. This is your lucky day because here is another.

In the first days, in the very first days,  
In the first nights, in the very first nights,  
In the first years, in the very first years,  
In the first days when everything needed was brought into  
being,  
In the first days when everything needed was properly  
nourished,  
When bread was baked in the shrines of the land,  
And bread was tasted in the homes of the land,  
When heaven had moved away from earth,  
And the earth had separated from heaven,  
And the name of man was fixed;

When the Sky god, An, had carried off the heavens,  
And the Air god, Enlil, had carried off the earth,  
When the Queen of the Great Below, Ereshkigal, was  
given the underworld for her domain,  
He set sail; the Father set sail,  
Enki, the god of Wisdom, set sail for the underworld.

Small wind stones were tossed up against him;  
Large hailstones were hurled up against him;  
Like onrushing turtles,  
They charged the keel of Enki's boat.  
The waters of the sea devoured the bow of his boat like  
wolves;  
The waters of the sea struck the stern of his boat like lions.  
At that time, a tree, a single tree, a huluppu-tree  
Was planted by the banks of the Euphrates.  
The tree was nurtured by the waters of the Euphrates.  
The whirling South Wind arose, pulling at its roots  
And ripping at its branches  
Until the waters of the Euphrates carried it away.

A woman who walked in fear of the word of the Sky god,  
An,  
Who walked in fear of the Air god, Enlil,  
**Plucked the tree from the river** and spoke:

“I shall bring this tree to Uruk.  
**I shall plant this tree in my holy garden.**”  
**Inanna** cared for the tree with her hand.  
She settled the earth around the tree with her foot.  
She wondered:  
“How long will it be until I have a shining throne to sit  
upon?  
How long will it be until I have a shining bed to lie upon?”  
The years passed; five years, and then ten years.  
The tree grew thick,  
But its bark did not split.  
Then the **serpent who could not be charmed**  
**Made its nest in the roots of the huluppu-tree.**  
The Anzu-bird set its young in the branches of the tree.  
And **the dark maid Lilith built her home in the trunk.**  
The young woman who loved to laugh wept.  
How Inanna wept!

The Epic of Gilgamesh, Tablet 12

The main character in this portion of the story is **Inanna**, the ancient Sumerian goddess of love, sensuality, fertility, procreation, and also of



war. To the Akkadians and the Assyrians, she was the goddess **Ishtar**, though the Phoenicians knew her as **Astarte**, and the Greeks **Aphrodite**. And what is Inanna doing? She is pulling up a tree from the river and planting it in her holy garden with the hope of using its wood for her throne and perhaps even a bed. But then what happened? The Serpent made his nest in the roots of the tree. Where have we heard that before? Sounds rather Edenic if you want my immediate thought on the situation, which brings up the next observation. The feminine ruach Lilith made her home in the tree. She was a dryad. I would say this may be another loose retelling of the tree of knowledge of good and evil, and of course, I am

also of the opinion that Aphrodite is a corruption of the Ruach Ha'Qodesh, except that the timeline in this particular account is off, way off. Inanna is also Shemiramis, thereby bringing an entirely different meaning to this holy tree of hers, though we haven't gotten to that part yet. I'll need more time.

The story of Lilith's origin can probably be found in numerous sources. According to Rabbi **Isaac ben Jacob Alfasi ha-Cohen** in 'The Treatise on the Left Emanation', a medieval Spanish text from the 13<sup>th</sup>-century, Lilith left A'dam after refusing to let him straddle her in the missionary position, deciding to run off with **Samael** instead. Well, that sucks. Eve, his second wife, or **Cha'uaha** in Paleo-Hebrew, as I prefer calling her, did [something similar](#). A'dam couldn't catch a break.

'The Legend of the Jews' is another one that delves into Lilith's origins. I will remind you that LOTJ is based upon tradition, Jewish tradition. I'm not saying Lilith *was* the first wife of A'dam. Rather, I'm simply laying out the possibility that there is something to it. She may have even been a dryad in the Tree of Knowledge of Good and Evil for all I know. I wasn't there and couldn't tell you either way. All I can do is report on this stuff. What we are doing here, you see, is *researching*. In a post mud flood society, you can't dig for the Truth unless you're willing to get your hands dirty. I therefore present to you the story of Adam and Lilith, according to LOTJ.

The Divine resolution to bestow a companion on Adam met the	"The angels who are in charge of healing are Sanoy, Sansenoy and
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wishes of man, who had been overcome by a feeling of isolation when the animals came to him in pairs to be named. To banish his loneliness, **Lilith was first given to Adam as wife.** Like him she had been created out of the dust of the ground. But she remained with him only a short time, because she insisted upon enjoying full equality with her husband. She derived her rights from their identical origin. With the help of the Ineffable Name, which she pronounced, Lilith flew away from Adam, and vanished in the air. Adam complained before God that the wife He had given him had deserted him, and God sent forth three angels to capture her. **They found her in the Red Sea,** and they sought to make her go back with the threat that, unless she went, **she would lose a hundred of her demon children daily by death.** But Lilith preferred this punishment to living with Adam. She takes her revenge by injuring babes—baby boys during the first night of their life, while baby girls are exposed to her wicked designs until they are twenty days old. The only way to ward off the evil is to attach an amulet bearing the names of her three angel captors to the children, for such had been the agreement between them.

Semangel. While God created Adam, who was alone, He said, 'It is not good for man to be alone' (Genesis 2:18). He also created a woman, from the earth, as He had created Adam himself, and called her Lilith. Adam and Lilith immediately began to fight. She said, 'I will not lie below,' and he said, 'I will not lie beneath you, but only on top. For you are fit only to be in the bottom position, while I am to be the superior one.' Lilith responded, 'We are equal to each other inasmuch as we were both created from the earth.' But they would not listen to one another. When Lilith saw this, she pronounced the Ineffable Name and flew away into the air. Adam stood in prayer before his Creator: 'Sovereign of the universe!' he said, 'the woman you gave me has run away.' At once, the Holy One, blessed be He, sent these three angels to bring her back." Said the Holy One to Adam, 'If she agrees to come back, what is made is good. If not, **she must permit one hundred of her children to die every day.**' The angels left God and pursued Lilith, whom they overtook in the midst of the sea, in the mighty waters wherein the Egyptians were destined to drown. They told her God's word, but she did not wish to return. The angels said, 'We shall drown you in the sea.' "'Leave me!' she said. 'I



The woman destined to become the true companion of man was taken from Adam's body, for "only when like is joined unto like the union is indissoluble." The creation of woman from man was possible because Adam originally had two faces, which were separated at the birth of Eve.

The Legend of the Jews 1:2:42-43

was created only to cause sickness to infants. If the infant is male, I have dominion over him for eight days after his birth, and if female, for twenty days.' "When the angels heard Lilith's words, they insisted she go back. But she swore to them by the name of the living and eternal God: 'Whenever I see you or your names or your forms in an amulet, I will have no power over that infant.' She also agreed to have one hundred of her children die every day. Accordingly, every day one hundred demons perish, and for the same reason, we write the angels names on the amulets of young children. When Lilith sees their names, she remembers her oath, and the child recovers."

Otzar Midrashim: The Aleph Bet of ben Sira

What *really* stuck out to me is that Lilith is described as the mother of demons. Rather than filling the role of the Matriarch of humanity, by which the ruachoth created before Yah's throne might ultimately be conceived and born in their allotted hour, Lilith wanted to create ruachoth of her own. *Demons*. In return, the Most-High promised to handicap their daily population growth, perhaps to compensate for the number of Adam's sons on earth. She attacks the infant sons and the infant daughters of A'dam, in which case amulets are used to ward her off. That's what it says in 'Otzar Midrashim: The Aleph Bet of ben Sira.' Miryam of Migdal employed an amulet in 'The Chosen'. Why didn't the amulet work until Yahusha HaMashiach quoted from the passage and, far more importantly, why was Lilith making a victim of her? Those are two questions which I aim to answer.



But then what of all these demons whom Lilith is said to daily deliver? I know that's what some of you were thinking. You were turning the very notion over in your head, perchance even mocking it, until you turned to the three examples just shown and were like, 'Oh, hell nam', knowing immediately where I'm going with this. The post Newtonian has a terrible time making sense of this stuff, though I expect more

from my serial reader. Have you ever seen **deep sea worms** under an Electron Microscope? That's not Claymation you're looking at. Those are real creatures captured in real equipment zoomed in at 525 times, which makes them larger than an atom but still one of the smallest living *things* in the known realm. Interesting, since worms of this variety are largely found near hydrothermal vents in the deep recesses of the ocean, leading some to jest they originate from hell. A joke is funny of course because it's true. Though in these parts we call it by its proper names, She'ol, the Abyss, Gey Hinnom, or Tartarus.



Here is yet another one. The **tardigrade** has eight legs and a gaping mouth with gnashing teeth. I am furthermore told it's nearly indestructible, and I [quote](#): "After being dried out, it can survive extreme heat or cold, and even live in the vacuum of space. But, once rehydrated, it can bounce back

to life.” You mean to tell me you can’t kill these things? He sounds like he’s a video game boss straight out of the fifth dimension. How many variations of these hydrothermal creatures do you suppose exist? Makes you do a double take on the famous passage in Marqus, don’t it?

<sup>43</sup> And if your hand offends you, cut it off: it is better for you to enter into life maimed, than having two hands to go into Gey Hinnom, into the fire that never shall be quenched: <sup>44</sup> **Where their worm dies not**, and the fire is not quenched.

Marqus 9:43-44

Imagine having to be eaten by those microscopic monsters, digested, and then regurgitated through the pie hole repeatedly. I could show you dozens of other books describing the tormenting ruachoth in the underworld who enjoy the dead nephesh there, but why spend the time on it? That deserves another paper. The red letters of Mashiach are enough for this present exercise. It is once again my opinion that the undying worms as Yahusha HaMashiach called them were not created either by the Father or the Son. They were created and continue to be created by Lilith, the mother of demons. Hers are the children tasked with tormenting the children of A’dam and Chuah.



Parasites just may be our other contender for Lilith’s ongoing soap opera, ‘All My Children.’ I could show you up close and personal mugshots of these wormlike monsters which infiltrate both animals and humans alike but why give you nightmares? Okay, here is one of them. Apparently, they come in a rainbow variety. Sleep comfortably.

Can a parasite cause bipolar disorder?

gondii exposure in individuals with a psychiatric illness. For example, increased exposure rates have been identified in [4-6]: Bipolar disorder – people with *T. gondii* exposure have a 2 to 4 times greater prevalence of bipolar disorder.

Feb 10, 2023

You know how we're constantly told schizophrenia and bipolar disorders have nothing to do with demon possession according to the Science people? Out of pure curiosity, I decided to ask Dr. Google if there is any connection between bipolar disorder and parasites and it's true—all of it. People with **T. gondii exposure** are 2 to 4 times more likely to exhibit any number of psychiatric illnesses. The "T" is for *Toxoplasma*, as in *Toxoplasma gondii*, which is a parasitic protozoan that causes toxoplasmosis. We are told that people often get the infection from eating undercooked meat, though there are other methods. And as you can see, they specifically mention bipolar disorders, but schizophrenia comes into it.

There is one other person worth mentioning in connection with Lilith and Miryam of Migdal and that would be **Shemiramis**. I'm not budgeting the time to take you through her story all over again. I already highlighted many of those details in my [Many Lives of Nimrod](#) paper. In review, she was the lover of Nimrod, the *original* Nimrod, by which she delivered a short succession of baby Nimrod's. There were three Nimrod's in total according to my estimation, maybe four, and in probably every instance, she became their lover as well even though she was the repeated mother. Everyone thinks the father-son avatar cult was started with one Nimrod, but the historians as I have shown thought differently and I for one agree with them. If you have read the report, then you will probably recall the passage from "The Book of the Two Pearls" where Shem confronts Nimrod. That's the context and I don't care to repeat it all. Well, here is what I want you to see.



<sup>8</sup> It came to pass that Shem marched with an army to Babel and overtook Nimrod in battle. The sword of Shem rent Nimrod asunder. Afterward, **his whore found one part of his body and set up obelisks in honor of that foul thing she found. She kept it by her and even did unspeakable acts with it.**

<sup>9</sup> Seven years passed and she was torn apart by wild pigs in the desert. To this day, we have the saying, In the desert, the night bitch is there trying to find her resting place. **She became known as Lilith.**

The Book of the Two Pearls 2:8-9

She *became* Lilith is the key to all of this. Became—as in, she wasn't but then she was. In my Nimrod report, the question I had proposed was whether or not it was humanly possible for Shemiramis to marry four consecutive lovers, father to son to son to son, and over a thousand-year timeline, leading all the way through Avraham to Esau. I'd say *not* if this were purely biological. But then look at what the text states again. She became known as **Lilith**. Most people would read that and presume she became the legend of Lilith, but that may not be the case. And as further review, here is why.

<sup>3</sup> 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

Qayin, the son of Chuah and HaSatan, instructed Nimrod after the flood of Noach in all the secrets of the you know what, but how can that be? Just know then that Qayin surviving the flood isn't speaking of his physical self. No, the son of HaSatan was a terrestrial ruach rather than a heavenly born one. If more explanation is needed, then you are in luck. Here is my [Serpent Seed](#) paper. Another option is to read my [Preexistence](#) thesis because the serpent seed question is explained in light of the preexistence of the righteous. It will go into much greater detail than what I intend to offer here.

The gist of it is that there is a divide between the seed of HaSatan and YAHUAHA. Heavenly ruachoth return to the Father of Ruachoth upon their death, whereas terrestrial ruachoth become demons. The terrestrial

ruachoth, which included the children of the Watchers, may have died during the flood but they became the living dead afterwards in the form of wandering ruachoth. Demons. As the **first Master Mason**, Qayin was one of them. He was the one instructing Nimrod in the ways of his father. How any of this was possible can only be attributed to Qayin being the direct offspring of HaSatan.

It is time for me to close up shop and perhaps you will see what I'm getting at. The very mention of Lilith in the passage about Shemiramis implies far more than meets the eye. She lived on. Shemiramis may have *become* Lilith, but then again, according to 'The Chosen', so did Miryam of Migdal. She became Lilith. Until she wasn't Lilith anymore. And what do you suppose that all means? Now that I have established the very real reality of Lilith in the ancient as well as the modern realm we inhabit (whom do you suppose she might possess today?), I will tell you. But for that, then here is one more opportunity to brave my [Serpent Seed](#) paper, or skip it for all I care. No discourse on Lilith could be complete without the Serpent Seed narrative, as they are both interlinked. I take it you stopped everything an hour or two ago to give it a read? *Good*. Because I'm moving on now to the next domino fall of our discussion. My interest lies with Miryam's role as the second wife of A'dam. Everyone knows about Second A'dam, but when was the last time that your church held the [Second Eve](#) discussion?

**[UPDATE 4/25/24:** I've been meaning to get back to my Lilith research for quite some time now, from the very moment that I pushed the publish button, in fact. And then, a couple of weeks ago, while presenting another Torah Portions on YouTube, I found myself going down the Lilith breadcrumb trail. Why am I still ranting on about this? Because Miryam of Migdal was possessed by Lilith in 'The Chosen' and I don't find that to be a simple or convenient creative decision on the part of the producers, writers, actors guild, and make-up department. She in fact fits the prototype of a Second Lilith, or you might say, Lilith Redeemed. Regarding that happy bunny trail, here is where I gathered my initial thought process from.

<sup>41</sup> The men of Nineveh will rise up in the judgment with this generation and condemn it, because they repented at the preaching of Yonah; and indeed, a greater than Yonah *is* here. <sup>42</sup> **The Queen of the South will rise up in the judgment with this generation and condemn it,**

for she came from the ends of the earth to hear the wisdom of Shalomah; and indeed, a greater than Shalomah *is* here.

Besorah Mattithyahu 12:41-42

Initially, presenting this passage was one among many aimed at showing how the Torah keeping ‘uncircumcised’ had circumcised hearts and were in fact promised to judge those who claimed to keep the Torah and had circumcised peckers to show for it, but their fruit is rotten, they lack gnosis while checking off the boxes, and their hearts remain uncircumcised. That’s an entirely different discussion altogether. What happened is, I stumbled upon this passage wherein Yahusha invokes the Queen of the South, and we all know who that’s a reference to. **The Queen of Sheba.** Well, what if I told you the Queen of Sheba was also Lilith, according to some sources? I think this deserves further investigation.



Did she keep the Torah? Or how about this one: Does she keep the Torah *now*? I haven’t the faintest clue, thanks for asking. Though if I had to guess, I would say *not*, but really, what do I know? A simple contextual contrast has the Queen of Sheba traveling from the ends of the earth to hear the Wisdom of Shalomah whereas you couldn’t even lift the Scribes off their lazy derriere to travel a day’s journey with the Magi to investigate the baby whom they declared Mashiach. It’s not like the rumors hadn’t already been spreading, that the Ruach Ha’Qodesh, Wisdom Incarnate, descended from heaven in the form of a dove at the moment of his baptism to declare: “This is my Son.” I cover that in my [Wisdom: The Feminine Holy Spirit](#) thesis paper. And the Parashiyim couldn’t even lift a finger if it meant a positive reply. Yes, I would say that’s malpractice right there.

Anywho, in regard to the Queen of Sheba and Lilith, I thought performing a background check with the Rabbinical community might offer its rewards on this particular occasion and wasn't disappointed. The breadcrumbs shouldn't be too difficult to follow.

Solomon, it must be remembered, bore rule not only over men, but also over the beasts of the field, the birds of the air, demons, spirits, and the specters of the night. He knew the language of all of them and they understood his language.

When Solomon was of good cheer by reason of wine, he summoned the beasts of the field, the birds of the air, the creeping reptiles, the shades, the specters, and the ghosts, to perform their dances before the kings, his neighbors, whom he invited to witness his power and greatness. The king's scribes called the animals and the spirits by name, one by one, and they all assembled of their own accord, without fetters or bonds, with no human hand to guide them.

On one occasion the hoopoe was missing from among the birds. He could not be found anywhere. The king, full of wrath, ordered him to be produced and chastised for his tardiness. The hoopoe appeared and said: "O lord, king of the world, incline thine ear and hearken to my words. Three months have gone by since I began to take counsel with myself and resolve upon a course of action. I have eaten no food and drunk no water, in order to fly about in the whole world and see whether there is a domain anywhere which is not subject to my lord the king, and I found a city, the city of Kitor, in the East. Dust is more valuable than gold there, and silver is like the mud of the streets. **Its trees are from the beginning of all time, and they suck up water that flows from the Garden of Eden.** The city is crowded with men. On their heads they wear garlands wreathed in Paradise. They know not how to fight, nor how to shoot with bow and arrow. **Their ruler is a woman, she is called the Queen of Sheba.** If now, it please thee, O lord and king, I shall gird my loins like a hero, and journey to the city of Kitor in the land of Sheba. Its kings I shall fetter with chains and its rulers with iron bands and bring them all before my lord the king."

The hoopoe's speech pleased the king. The clerks of his land were summoned, and they wrote a letter and bound it to the



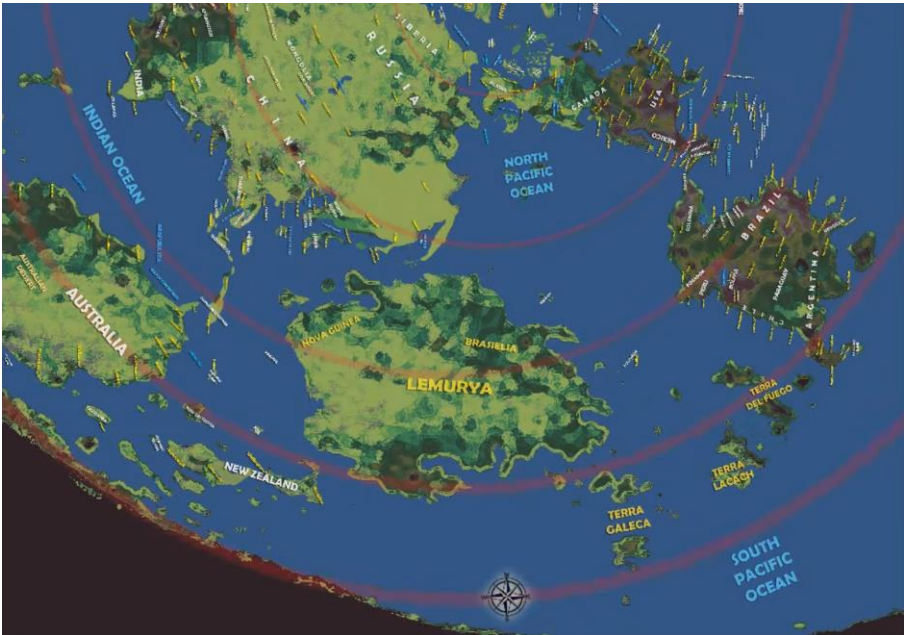
hoopoe's wing. The bird rose skyward, uttered his cry, and flew away, followed by all the other birds.

And they came to Kitor in the land of Sheba. It was morning, and the queen had gone forth to pay worship to the sun. Suddenly the birds darkened his light. The queen raised her hand, and rent her garment, and was sore astonished. Then the hoopoe alighted near her. Seeing that a letter was tied to his wing, she loosed it and read it. And what was written in the letter? "From me, King Solomon! Peace be with thee, peace with the nobles of thy realm! Know that ALAHAYAM has appointed me king over the beasts of the field, the birds of the air, the demons, the spirits, and the specters. All the kings of the East and the West come to bring me greetings. If thou wilt come and salute me, I shall show thee great honor, more than to any of the kings that attend me. But if thou wilt not pay homage to me, I shall send out kings, legions, and riders against thee. Thou ask, who are these kings, legions, and riders of King Solomon? The beasts of the field are my kings, the birds my riders, the demons, spirit, and shades of the night my legions. The demons will throttle you in your beds at night, while the beasts will slay you in the field, and the birds will consume your flesh."

When the Queen of Sheba had read the contents of the letter, she again rent her garment, and sent word to her elders and her princes: "Know you not what Solomon has written to me?" They answered: "We know nothing of King Solomon, and his dominion we regard as naught." But their words did not reassure the queen. She assembled all the ships of the sea, and loaded them with the finest kinds of wood, and with pearls and precious stones. Together with these she sent Solomon six thousand youths and maidens, born in the same year, in the same month, on the same day, in the same hour—all of equal stature and size, all clothed in purple garments. They bore a letter to King Solomon as follows: "From the city of Kitor to the land of Yasha'el is a journey of seven years. As it is thy wish and behest that I visit thee, **I shall hasten and be in Yerushalayim at the end of three years.**"

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Some of you may be interested to know that I sat here for several minutes attempting to make the decision on whether or not I should include the entire section from LOTJ or just snippets. It was a difficult decision. In the end, I think the entire passage was worth your time, especially since you may pick up a detail or two which I overlooked. Recall what I had said to you a few pages ago, that the Parashiyim and Scribes couldn't bother taking the morning commute to Bethlehem to investigate the baby king, though the Magi navigated the stars over great distances, and yet the Queen of Sheba committed to a **three-year** journey, one way. Assuming she remained with him for six months, as tradition holds, that's a nearly **seven-year** roundtrip.



And look at what she left behind in order to seek out Shalomah's Wisdom, why don't you? LOTJ describes her kingdom as one where silver is like mud and dust is more valuable than gold. The part where I almost fell out of my chair is when locating her close proximity with Paradise. Its trees are said to suck up the water that flows from the Garden, but more specifically, the trees themselves date back to the beginning of time. That's some very important information, right there. The kingdom of Sheba wasn't destroyed in the flood, just as the Garden wasn't destroyed in the flood. Though as I showed in my [Land of Eden](#) research paper, the specific intent of Noah's flood was to destroy the Land of Eden. It's just

one of the reasons as to why I concluded that the first six chapters of Barashayath (Genesis) takes place on the lost continent often referred to as Lemuria or Mu, as shown on the moon map. I may need to rethink the whole thing, LOL.

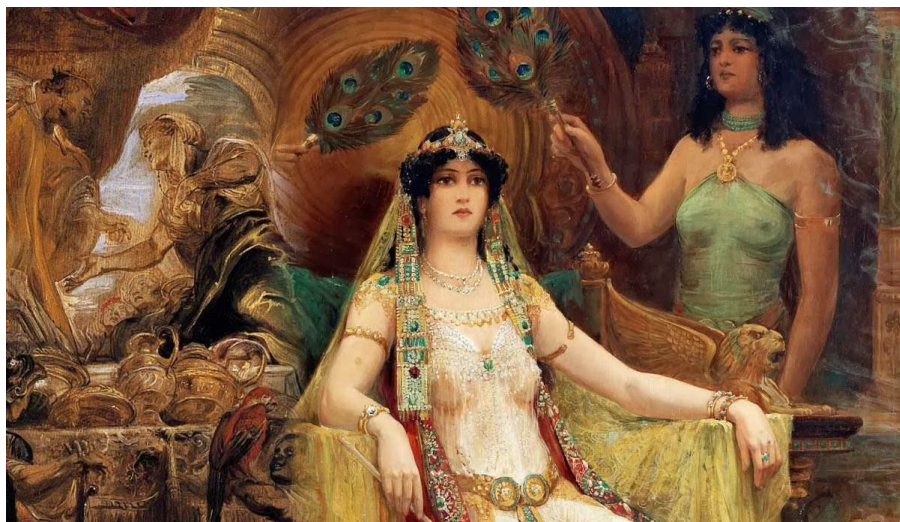
The other mystical location which I sought passage to in the same report is the lost city of **Tarshiysh**. At the time, I suggested the possibility that Tarshiysh was a diaspora of Atlantean society. OMG, did anybody else notice that Yahusha Ha'Mashiach brought up Yonah and the Queen of Sheba in the same passage? I just now picked up on that. Yonah sought passage to Tarshiysh, and the Queen of Sheba may according to the provided evidence derive from there as well. Keep reading and you'll see what I mean.

<p><sup>21</sup> And all the drinking vessels of King Shalomah were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: none were of silver; it was not anything accounted of in the days of Shalomah. <sup>22</sup> For the king's ships went to <b>Tarshiysh</b> with the servants of Churam: <b>every three years once came the ships of Tarshiysh</b> bringing gold, and silver, ivory, and <b>apes, and peacocks</b>. <sup>23</sup> And King Shalomah passed all the kings of the earth in riches and wisdom.</p> <p>Melekiym Ri'shon (1 Kings) 10:21-23</p>	<p><sup>20</sup> And all the drinking vessels of King Shalomah were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: none were of silver; it was not anything accounted of in the days of Shalomah. <sup>21</sup> For the king's ships went to <b>Tarshiysh</b> with the servants of Churam: <b>every three years once came the ships of Tarshiysh</b> bringing gold, and silver, ivory, and <b>apes, and peacocks</b>. <sup>22</sup> And King Shalomah passed all the kings of the earth in riches and wisdom.</p> <p>Divrei Hayamiym Sheniyy (2 Chronicles) 9:20-22</p>
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Passage to or from Tarshiysh was three years, each way, as it only exists as a destination in the greater realm. Oh, I'm definitely going back in to rework the paper now. Here's something else that I overlooked. Where did Shalomah get the gold for the building of his Temple from? I'm asking. According to Melekiym Ri'shon (1 Kings) 9:26-28, it would be **Ophir**. Ophir, however, goes by another name. The other name is given to us in Divrei Hayamiym Sheniyy (2 Chronicles).

<p><sup>6</sup>He adorned the temple with precious stones. <b>And the gold he used was gold of Parvaim.</b></p> <p>Divrei Hayamiym Sheniy (2 Chronicles) 9:20-22</p>	<p>Methushelach went to Chanok to find the truth. <b>And he went to Parvaim, where Chanok lived.</b></p> <p>He said to Chanok: O my father and Adonai, to whom I... I tell you! Do not be angry because I came here to you.</p> <p>Barashayath Apocryphon</p>
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Ophir is where Shalomah collected his gold from and everyone's saying it's the same place as Parvaim, a sentiment which I happen to agree with. And according to 'Barashayath Apocryphon' it's the location of Chanok's abode. Some researchers will claim Parvaim and the Philippines are kissing cousins, others North America, but then I've just given you the problem. Chanok had already been taken away by this point on the timeline. Parvaim is in the whereabouts of Paradise. Like the Garden, it ascended to some sort of spiritual plateau which could not be destroyed in the flood, though it could be accessed in the greater realm, obviously. It's why LOTJ could claim the trees there were planted at the beginning of time. By all appearances, not only are Tarshiysh and Parvaim the same location, but the Queen of Sheba happens to rule from there.



Here is another passage which I happened to stumble upon in LOTJ which may be of interest.

After Solomon with the help of the demons had completed the Temple, the rulers, among them the **Queen of Sheba, who was a sorceress**, came from far and near to admire the magnificence and art of the building.

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Shalomah built the Temple with the help of demons. I wasn't prepared to talk about that today, but fine, *okay*, whatever. Here's hoping they'll find different Masons for the building of the supposed Third Temple, though I won't be holding my breath. It's what is spoken in a singular sentence that I wanted you to quickly unpack. The writer of LOTJ escalates from describing demon Temple builders to the arrival of the Queen, like a succession of falling dominoes or something. Did the Mother arrive to visit the work of her demon children, I wonder. Who even knows anymore. The writer further describes her as a sorceress, and what a sorceress! because look at how else she is described in the same series of books.

Equipped with unlimited power, Satan endeavored to deprive Job of all he owned. He burnt part of his cattle, and the other part was carried off by enemies. What pained Job more than this was that recipients of his bounty turned against him and took of his belongings.

**Among the adversaries that assailed him was Lilith, the queen of Sheba. She lived at a great distance from his residence, it took her and her army three years to travel from her home to his.** She fell upon his oxen and his asses, and took possession of them, after slaying the men to whose care Job had entrusted them. One man escaped alone. Wounded and bruised, he had only enough life in him to tell Job the tale of his losses, and then he fell down dead. The sheep, which had been left unmolested by the queen of Sheba, were taken away by the Chaldeans. Job's first intention was to go to war against these marauders, but when he was told that some of his property had been consumed by fire from heaven, he desisted, and said, "If the heavens turn against me, I can do nothing."

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Yes, that just happened. We've come around full circle. We went from the Yahusha's quip about the Queen of Sheba to Parvaim and Tarshiysh, in fact the very outer rim of the Greater Realm, before finally making the Lilith connection. The Queen of Sheba is Lilith, and she had it out for Iyov's sheep. Thank you for your patience. As a reminder, we have been dealing with the Jewish side of the Lilith equation as of late, and so, I present another piece of courtroom evidence for the jury.

Rabbi Shmuel bar Nahmani says that Rabbi Yonatan says: Anyone who says that the queen of Sheba [malkat Sheva] who came to visit King Solomon (see I Kings, chapter 10) was a woman is nothing other than mistaken. What is the meaning of malkat Sheba? The kingdom [malkhuta] of Sheba, as is mentioned in Job: "And Sheba fell on them and took them away" (Job 1:15).

Bava Batra 15b:11

The 'Bava Batra' reference derives from the Talmud, and it doesn't say '*Lilith*' but who are we kidding? Lilith isn't mortal and neither is the Queen of Sheba. Closing out for the day on this thought, Yahusha Ha'Mashiach said to his critics, "a greater than Shalomah is here." He was referring obviously to himself and the Kingdom which he ruled over. Could it be said that one greater than the Queen of Sheba and Lilith was present and accounted for as well?