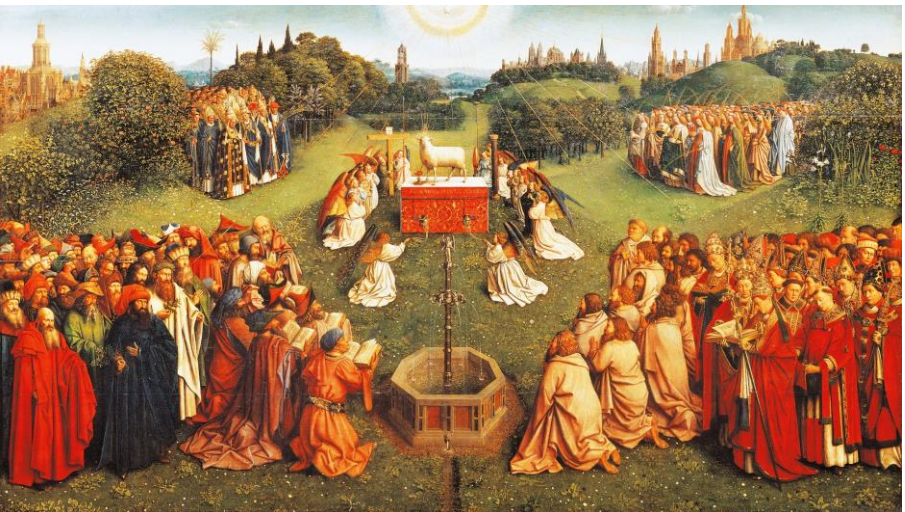




Wastelands of the Seraphiym

by Noel Joshua Hadley

9/9/2021



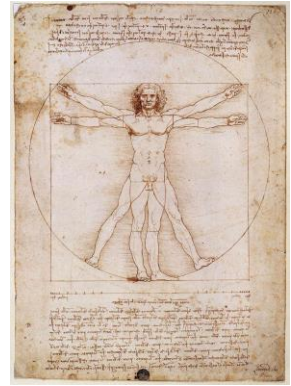


LOOK at the difference between Medieval art and that of the Renaissance, why don't you? I have just delivered something like two pages of *surviving* masterpieces for your consideration, all of which derive from the lost world of the Middle Ages. When I finally get around to the Renaissance, you will see that they are clearly at odds with their predecessors. Medieval art was intended to teach morality lessons using Scripture as its peripheral vision, all of which directed the soul towards a heavenly pilgrimage, whereas the Renaissance gloried in the individual. This is Art 101 stuff,



by the way, and there's even a word for it. **Humanism** can be defined as an outlook or system of thought attaching prime importance to the human individual rather than the divine or supernatural. That's just a nice way of saying the Renaissance Controllers sought to usurp Elohiym by igniting the divine spark within, and they used art to do it.

Another word deriving from the Renaissance is **individualism** which, as you can probably already deduce, stresses the philosophical role of each person within the hieroglyph. The very word Renaissance means *rebirth*. It was a movement which is said to have originated in Italy but then swept like a wildfire across Europe, devouring nearly all facets of life, not only in art but in the political arena as well. Propagandists like **Francesco Petrarch**, **Leonardo Da Vinci**, and **Dante** had a heavy hand in classifying the medieval period as slow and dark. Get it? The Dark Ages. Simply adorable. For them it was a stagnant period without growth, education, or innovation, an unwelcomed interruption from the pre-Christian world. To sum this up, mortals of the Middle-Ages studied ancient literature to learn about the Creator of heaven and earth whereas the patron saints of humanism exhumed the ruins of Greece and Rome, the beasts of old, so as to glory in themselves.



Eventually every man has a decision to make, and I chose to go with only one page of Renaissance art rather than two. I don't know, perhaps I will add to the collection in second draft. It just seems to me that the point has already been made. *Rebirth* art had a curious renewed interest in the pantheon of paganism, and taking one's clothes off was suddenly all the rage. We're talking naked dudes and boobs assaulting every passing patron from the canvas. And I haven't even gotten into Baroque art yet. Without even breaking down the esotericism as well as the eroticism, it's not difficult to see the blatant rebellion against the Most High Elohiym that is taking place. What the occult managed to do though, and rather brilliantly, is come right out into the open while repackaging it as Christianity.



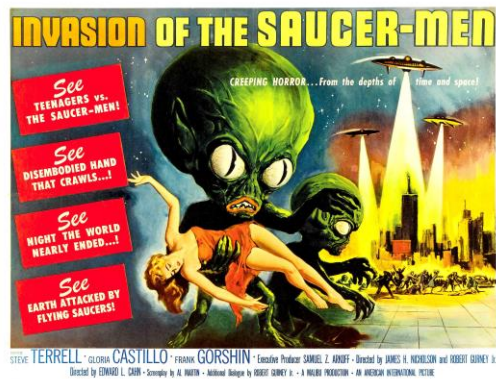
But then something else changed between the centuries as well. Take a closer look at the collage on the left in errant contrast with Baroque artist **Luca Giordano**'s depiction of fallen angels on the right. Evil angels as well as unclean ruachoth were often depicted as serpentine dragons or gargoyle-like devils during the Middle Ages. That all went away afterwards. Renaissance artists gave them buns of steel and chabongas. Check out their chiseled thighs. Where is **Miyka'el** the archangel sending them to, the U.S. of Abs? Only chubby Cherubs are choosing to stay behind with the milk cart. For whatever reason, the artmakers decided that fallen angels no longer looked like dragons. Is it any coincidence then that the general public ceased believing in dragons? Why the switch of perception? And among nearly all the artists too. I think I know.

There has ever only been two dominate transmitter devices for the spread of paranormal perception on this side of the spiritual curtain: words and

images working together. FYI, I have just described the human brain. The left side of our brain handles reading, writing, and calculations in our day to day, and is referred to as ‘the brains of the operation,’ where logic is concerned. The right side is visual, dealing more often than not in the images behind our artistic endeavors. Though it is also home to emotion, intuition, and the ‘Spidey Sense’ which pries at our impulses. Cross those train tracks from the left side of town and you’ve entered the neighborhood of make-believe. And that’s just the thing about our brain. The left and the right hemispheres work in synchronicity with the other, or in the very least are expected to. Though the left may be doing all the talking, the right turns to a storybook of images so as to inform its logical counterpart, thereby informing our very perception of Truth.

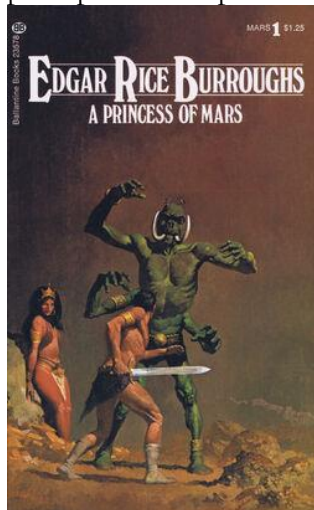
How the spiritual realm materializes itself within our mind’s eye is based largely on art, and the occult know is. It’s why they need pop culture. They need paintings and cathedral ceilings, though in today’s terms they need toys, comic books, and movies as well as the News reporters’ desk and the Media teleprompter. The question you should be asking yourself is what an angel actually looks like, and who is to say they don’t have baby fat thigh-rolls? I am inclined to believe the Medievalists had it right. They were dragons, at least many of them, and I aim to show you.

Many of you were hoping I’d say they look like little green men. I hate to be the bearer of bad news, but the little green men never made an appearance at any time during the Middle Ages. Not even the Renaissance afterwards. The little green men are a product of 1950’s space age propaganda, by which Soviet



fear mongering probably had something to do with it. The earliest reference that I can find derives from **Washington Irving**. Yeah, the Legend of Sleepy Hollow and Rip Van Winkle guy. There were other authors imagining extra-terrestrial beings through the centuries, but Irving appears to be the very first to describe the men from the moon as pea green. If you are capable of finding earlier references, then don’t hold back. I want to know. To Irving’s credit, mention was made in **1809**, which

just so happens to fall in the whereabouts of the mud flood, though perhaps more importantly, the release of the Watchers.



The next notable mention doesn't happen for another century. **Edgar Rice Burroughs**, the creator and writer of the Tarzan books, referred to the green men as well as the green Martian women when writing his first science fiction novel, 'A Princess of Mars' in **1912**. Except that the green people were described as 10 or 12 feet tall on this go-around. Edgar got the skin color right but they're hardly little. Come on, get with the program, Burroughs. I'm willing to accept that Irving and Burroughs were *in the know*, and they most certainly were, but not in the way that you're probably thinking. Something else is going on.

Folklore researcher Chris Aubeck has used electronic searches of old newspapers and found a number of instances dating from around the turn of the **20th century** referring to green aliens. Aubeck found one story from 1899 in the *Atlanta Constitution*, about a little green-skinned alien, in a tale called *Green Boy From Hurrah*, "Hurrah" being another planet,

Folklore researcher **Chris Aubeck** found that the little green men began cropping up in the Media starting at the turn of the 20th century. One notable mention derives from the *Atlanta Constitution* in **1899**, whereas green-skinned aliens inhabited a planet called Hurrah. In the following decades Hollywood and the comic book industry basically went ape crazy over the secondary color, making a craze out of it, and what do you think came of that? People reportedly began seeing the little green men from a not-so distant planet.

Just so you are aware, I am not questioning the alien-angel connection. I too have seen an alien gray and stand by my close encounter. The experience will not be easily forgotten. What I do question however is my own ability to accurately translate a higher dimensional being, having pierced through the spiritual curtain which divides us and then broken down for somebody like me, incapable of recognizing shapes and forms beyond the third dimension. There are probably several theories on who the grays and the greens are and their existence in places like DUMB

tunnels. Perhaps they are the children of a recent incursion. I wouldn't be the slightest surprised if that turns out to be the case. Try not to let what I'm stating enter through one ear and then right back out the other without swishing it around for a few. Sometimes these things need to marinate. Pop culture in league with the Media created the alien phenomenon. Only then did they begin to materialize within the public consciousness.



Even the abduction idea was only recently incorporated into the alien experience. It all began with **Barney** and **Betty Hill**. On the night of **September 19, 1961**, the Hill's became the first alien abductees in recorded history after having been followed home by a bright light on a rural highway. Their story, which they told first to a psychiatrist, then to the book and TV movie rights people, unleashed the floodgates of abduction stories to follow. For the longest time the abduction experience appears to have been an American phenomenon. Do yourself a favor and don't come to the land of the free and the brave unless you want your ass prodded in the middle of the night, that sort of thing. I read one number that claimed a whopping 2.5% of Americans have had a close encounter with the Mother Ship, *huh?* That's 3 out of 100 Midwesterners. With numbers like that I should be able to call for a raise of hands at the next county fair and, on a good day, nab at least 100 farmers who've been taken up. Though I've yet to meet one. Where are all these people?



Pop culture icon **Jack Kirby** created his fair share of quote-unquote “real world” manifestations, the most popular of which is the face on mars. His landed in a **1958** comic book. It would take everybody’s favorite liars at **NASA** to manifest Kirby’s doodle with their **1976** Viking compositing. Kirby was born a **Kurtzberg**, by the way. In NYC of all places. His mother was a **Bernstein**. *I checked*. They were **Joos** of the Austrian variety. A few of you may be wondering what I mean by that. The Kurtzberg’s may have originated from Spain, though Bernstein is a German name, telling us we have another puzzle piece to the **Ashkenazi** equation.



Jack Kirby isn’t exactly a one-time offender. His uncanny ability to manifest a supposed reality from the comic book page is so recognized by the fanboys that I have seen it referred to as the Kirby Effect. In his OMAC: One Man Army series, Kirby depicted an evil dictator named Kafka who was arrested in an underground bunker and then put on trial

for a series of crimes, conveniently replicating those of the Iraqi leader **Saddam Hussein**.

Look, I totally get the difference between predictive programming on the part of the Intel department and the greater reality of our spiritual Controllers pulling the strings from the rafters. Though they are also in bed with the other. What I am trying to do here is show you that the higher dimensions employ the ever-evolving mediums of pop culture, backed no less by the occult, in order to manifest themselves into our own reality. There are enough modern examples to fill a book when it is the shift from Medieval to Renaissance thinking that requires my present concern.

The physicality of the principalities, if I am phrasing that right, as well as the part they play in bringing the Millennial kingdom to its conclusion is what I'm mainly after in this particular exercise. I imagine the angelic world comes in a great variety of creatures, though when it comes to the class of **Seraphiym**, I have already given you the answer. They're **dragons**. The medieval artists got it right and that *says* something about their spiritual insight. They were attempting to line the words up with the images. In the following pages I will show you why I've come to that conclusion.



The other thing you should know is that I had originally written a paper before tackling this one discussing a prophecy regarding the phoenix rising out of the ashes in a post Millennial Kingdom society. I purposely neglected to comment upon the seraphiym dragons who escorted Chanok up to heaven. They make an appearance in the rather short text, 'Account of Chanok'. I don't expect you to have read it anyways. So, here's the CliffsNotes. The eyeballs of everyone who attempted to stop Chanok on his ascent to heaven melted off, like something from 'Raiders of the Lost Ark'. There's another pop cultural reference for you, though the book

most definitely predates it this time around. Some may have interpreted my oversight as neglect. Malpractice even. But I was only thinking ahead. This is a progressive conversation, and I knew where it was headed. I'm referring to this passage right *here*.

⁴ After he [Chanok] said this, the multitude took up arms to kill him. Suddenly, a whirlwind came from heaven, as a storm of fire. Within the whirlwind of fire were **seraphiym, dragons of the power of Elohim**. All who saw this became blind in that moment for their eyes were burned from their sockets.

The Account of Enoch 1:4

Epic. So much better than the Spielberg movie. Dragons in a whirlwind of fire really shouldn't be too surprising, and is certainly not foreign to Scripture, as that's precisely what an angel is. A dragon. Only some angels are dragons though. Specifically, Seraphiym angels. The meaning of the Hebrew word *saraph*, when applied as a verb, means: "to burn completely." The noun *saraph* would then mean: "the burning-fiery one." The fact that their eyes were burned, and that they became blinded by the sight of them, is immediately associated with the very framing of the word, *saraph*. Come to think about it, descriptions such as these give even more authenticity to 'Account of Chanok' as having originally been written in Hebrew, rather than simply Greek or Latin.



What does any of this have to do with dragons? I was just getting to that. You see, several passages in Scripture identify seraphiym with serpents.

Remember that time when Yahuah sent venomous snakes among the children of Yashar'el because of their rebellion? The event went down in Bemidbar (Numbers) chapter 21. The snakes had a burning bite and nearly killed everyone. They were seraphiym. Flaming serpents. The people were saved by staring up at a bronze *seraph* hung from a pole. And I know what you're probably thinking. 'There's nothing more to see here. It was only an army of well-trained snakes, and certainly *not* a band of destroying angels.'

Well, before you make up your mind on that, *do* consider that the prophet Yesha'yahu applied *seraphiym* to heavenly beings. You're likely already familiar with the account, but we'll rehearse it anyways. There's more to the wilderness story too. After all, *seraphiym* dragons in the wilderness, among other supernatural beings, *is* the focus of this paper. Particularly as they pertain to the Millennial Kingdom of Yahusha HaMashiach. Understand that the case for Yahusha's kingdom, as something which has already physically happened upon the earth, will not be made here. It will only be presumed. It's a big topic and I certainly can't cover everything, *as usual*, nor do I intend to. Hopefully though, the canvas will be painted with enough veracity, as well as the added strokes of speculation, to enable *you* to continue the research on your own. The thing is, before we delve into the wilderness narrative, a case needs to be made as to *why* the dragons spoken about on earth correspond with the dragons in heaven, or else you probably won't believe anything I say. It certainly wouldn't be the first time. Let's get to it then.

There's probably some fortune cookie out there that reads: "It's not what you look at that matters, it's what you see." But even if there isn't, it's what I'm saying because, when it comes to the Numbers 21 event, I'm seeing seraphiym angels, not just snakes. Look at what the Aramaic Targum states.

And the people thought (wickedly) in their heart, and talked against the Word of Yahuah, and contended with Mosheh, saying: Why didst thou bring us up from Mizraim to die in the wilderness; for there is neither bread nor water, and our soul is weary of manna, this light food?

And the **Bath-Kol** fell from the high heaven, and thus spake: Come, all men, and see all the benefits which I have done to the people whom I brought up free out of Mizraim. I made manna come down for them from

heaven, yet now turn they and murmur against Me. Yet, behold, **the serpent**, whom, in the days of the beginning of the world, I doomed to **have dust for his food**, hath not murmured against me: but My people are murmuring about their food. **Now shall the serpents** who have not complained of their food come and bite the people who **complain**. Therefore, did the Word of Yahuah send the basilisk serpents, and they bit the people, and a great multitude of the people of Yashar'el died.

Numbers 21:6 [Targum]

And *there* you have it. The serpents were angels. *Fallen* angels. Why else would the Bath-Kol think to bring up the serpent from the Garden when speaking about the serpents who were on their way to teach the children of Yashar'el a lesson on appreciation? By the way, the Bath-Kol is always ever known as the “heavenly voice,” but just as importantly, the “*daughter* of voice.” It is used to separate the speech otherwise deriving from the Word of Yahuah. We are being treated to a voice from heaven and it’s *feminine*, telling us that it is the Ruach HaQodesh who is doing the speaking. Amazingly, the Bath-Kol is often symbolized by a dove. Sound familiar? It is also no surprise that she acts as a Mother here. Like any mother really. A mother who prepares food for her children come breakfast, lunch, and dinner, only to hear them whine and complain about it. Sounds like she feeds the angels too. The defining difference being that not even the serpents murmured as the children of Yashar'el had.



I found this passage in the Targum as well.

¹¹ When **Seraphiym [snakes]** are stirred up to bite and to cause harm in the world, it is on account of the sins of **Yashar'el who do not engage in the words of Torah quietly**, and also there is no advantage for a slanderer who speaks with a third tongue for he will be burned in the fire of Gehenna.

Ecclesiastes 10:11 [Targum]

Believe it or not, I've just summed up the entire paper. The *intent* was to show a passage which might collaborate with the Numbers 21 affair—and it does. But then it goes on to explain why these snakes are released into the world. It is on account of the sins of Yashar'el, having not engaged in the words of the Torah. So, you could say something like what has just been described happened towards the closure of the Millennial Kingdom. You will have to act surprised when we get back around to it again at the end. Since I'm on a roll however, here is one more cooperating passage.

And I will put enmity between thee and the woman, and between the seed of thy son, and the seed of her sons; and it shall be **when the sons of the woman keep the commandments of the law, they will be prepared to smite thee upon thy head; but when they forsake the commandments of the law, thou wilt be ready to wound them in their heel**. Nevertheless, for them there shall be a medicine, but for thee there will be no medicine; and they shall make a remedy for the heel in the days of the King Meshiha.

Genesis 3:15 [Targum]

Take a mental note of the fact that the serpent has a son. I won't be visiting that theme here, though the serpent seed narrative *is* undoubtedly important to the rising and falling tide of Messiah's kingdom on earth. The immediate takeaway is that the seraphiym serpents cannot hurt the sons of A'dam and daughters of Havah who guard the commandments of the Torah. The same cannot be said of those who forsake the commandments. Therefore, it is safe to say that HaSatan and the Watchers were released upon the earth because the condition of men's hearts ultimately wished it to be so. Sad but true.

Here is how Yesha'yahu describes the Seraphiym angels.

6 In the year that king Uzziyahu died I saw also Yahuah sitting upon a throne, high and lifted up, and his train filled the Temple. ² Above it stood the **Seraphiym**: each one had six wings; with two he covered his face, and with two he covered his feet, and with two he did fly. ³ And one cried unto another, and said, Holy, holy, holy, is Yahuah Tseva'oth: the whole earth is full of his glory. ⁴ And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Yesha'yahu 6:1-4

Still not dragons though—you tell me. They're *just* angels. *Oh*, are they, now? Just because Yesha'yahu neglected to describe them as serpentine creatures doesn't mean that they're not. I decline telling you things all the time. Every Hebrew word has intended meaning, and I have yet to see anything else attributed to *seraph* than a fiery-burning serpent. You have just peered in upon dragons in heaven.

Anyhow, back to *further* descriptions of seraph on earth. I kind of just skimmed over the Bemidbar 20 event. Yesha'yahu does too. Knowing what he has already detailed as factual in heaven, notice how he then describes the road from Canaan to Egypt.

<p>The burden of the beasts of the Negev: into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them.</p> <p>Yesha'yahu (Isaiah) 30:6</p>	<p>They carry upon their beasts of burden on the way southward, into a land of oppression and distress, a place of the lion, and the whelps of the lionesses, and serpents, and of the flying basilisks—they carry upon the shoulders of their young cattle their treasures, and they bring upon the bunches of camels whatever is in their treasuries unto a people, that shall not profit them.</p> <p>Targum Isaiah 30:6</p>
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Both the Hebrew Masoretic *and* Aramaic Targum make a distinction between your typical creepy-crawly serpent and flying serpent. The

Hebrew even tells us the non-flying serpent is a poisonous one—*hence*, viper. Therefore, you cannot claim that the *burning* serpent is simply a viper. There is more than meets the eye here. The Aramaic Targum takes this a step further and calls the flying serpent a basilisk. What I believe Yesha'yahu is telling us is that *spiritual* as well as physical serpents live in the wilderness, troubling the road to Egypt.



A comparable account can be related to Yahusha's own infancy. When Yoceph, Mariyam, and the family made their escape to Egypt, we read the *following* account:

And having come to a certain cave, and wishing to rest in it, the blessed Mariyam dismounted from her beast, and sat down with the child Yahusha in her bosom. And there were with Yoceph three boys, and with Mary a girl, going on the journey along with them. And, lo, suddenly **there came forth from the cave many dragons**; and when the children saw them, they cried out in great terror. Then Yahusha went down from the bosom of his mother and stood on his feet before the **dragons**; and they adored Yahusha, and thereafter retired.

The *Infancy* Gospel of Matthew 18

Okay, fine. Maybe these are only physical dragons and not spiritual ones. It's difficult to tell. My point still stands. Spiritual entities, unclean *ruach* if you will, reside in the wild places of the earth. Yahusha even tells us so.

Now, when **the satan** goes out of a man he walks by **difficult places**, seeking rest, and he does not find it.

The Hebrew Gospel of Matthew 12:43

Translations taken from the Greek will stress ‘desert places,’ but ‘difficult places’ seems just as deserted to me.

Getting back to the *seraphiym* dragons again. There’s a conspiracy you may have heard of regarding our reptilian overlords. Try not to roll your eyes too heavily, as they may get stuck like that one of these times, and that would be unhealthy. In the *following* text we are given a description of one such reptilian.

[I saw **Watchers**] in my vision, a dream vision... *vacat*... And behold, two (of them) argued about me and said.... And they were engaged in a great quarrel concerning me. I asked them: ‘You, what are you... thus.... [about me?]

They answered and said to me: ‘We have been made masters and rule over all the sons of men.’ And they said to me: ‘Which of us do you choose....?’

I raised my eyes and saw one of them. **His looks were frightening like those of a viper, and his garments were multi-colored, and he was extremely dark** ...

And afterwards I looked and behold ... by his appearance and **his face was like that of an adder**, and he was covered with ... together, and over his eyes ...

this **Watcher**: Who is he?’ He said to me: ‘This **Watcher** ... and his three names are **Belial, Prince of Darkness and Melkiresha**’... *vacat*... And I said: ‘My Lord, what rule ... [And he said to me] ... and all his paths are darkness, and all his work is darkness, and he is... in darkness ... you see. And he rules over all darkness... and I rule over all light and all...’

The Vision of Amram

I probably should have told you it was about a Watcher or two in advance. Also, given some context to the passage before asking you to read it. Amram, you see, was the grandson of Levi and the father of Moshe. The book of Yashar gives us some details surrounding his *present*

circumstances. The sons and grandsons of the twelve patriarchs began burying them in Canaan as they died, each in turn. Only Yoceph was kept in Egypt under lock and key, as a prophecy was made by Pharoah's magicians that the entire land would go dark on the day of his removal. It was while Amram was on one such burial mission that war broke out between both countries, Egypt and Canaan. The border was closed, and Amram remained there, separated from his wife and family for something like forty-one years.

It is there in Canaan where he had his vision of the two Watchers. The first Watcher is presented to Amram as **Belial**, Prince of Darkness. Recognize the name? *I do*. He's none other than HaSatan. The other figure is somebody named **Melchizedek**. You might have heard of him. He's the Prince of Light and King of Righteousness, but *also* a **Watcher**. Bet you never thought of Melchizedek as a Watcher before. And *no*, Melchizedek isn't a reptilian, as it has already been explained in a past paper who the *first* Melchizedek is. He was Noach's nephew. At any rate, Amram describes Belial as having the *literal* looks of a viper and the face of an adder. *Not poetry*. HaSatan, or rather Belial, is a Watcher but *also* a reptilian. But again, that shouldn't surprise anyone, as he's already described to us as a dragon in Revelation.



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. ¹⁷ And

the **dragon** was wroth with the woman and went to make war with the remnant of her seed, which keep the commandments of Elohiym, and have the testimony of Yahusha Ha'Mashiach.

Chizayon (Revelation) 12:15-17

I chose *this* passage for a very specific purpose, as it seems kind of like a mud-flood event to me. Perhaps just a coincidence. Or perhaps not. The earth swallows up the waters before the entire world can be flooded. That is precisely what we are observing on every single continent, as entire cities (and *really*, pick any city older than 200 years) are buried under 12 to 20 feet of mud and sediment. It's also what HaSatan is perfectly capable of. Remember the time when Yitschaq volunteered to fill in for sacrificial lamb on Mount Tsiyon? On his journey there with Avraham, Satan became that very thing. A current of floodwater.

³⁴ And Avraham still rebuked Satan, and Satan went from them, and seeing he could not prevail over them he hid himself from them, and he went and passed before them in the road; and **he transformed himself to a large brook of water in the road**, and Avraham and Yitschaq and his two young men reached that place, and they saw a brook large and powerful as the mighty waters. ³⁵ And they entered the brook and passed through it, and the waters at first reached their legs. ³⁶ And they went deeper in the brook and the waters reached up to their necks, and they were terrified on account of the water; and while they were going over the brook Avraham recognized that place and he knew that there was no water there before. ³⁷ And Avraham said to his son Yitschaq, **I know this place in which there was no brook nor water, now therefore it is this Satan who does all this to us**, to draw us aside this day from the commands of Elohiym. ³⁸ And Avraham rebuked him and said unto him Yahuah rebuke you, O Satan, begone from us for we go by the commands of Elohiym. ³⁹ And **Satan was terrified at the voice of Avraham, and he went away from them, and the place again became dry land as it was at first.**

Yashar (Jasher) 23:34-39

Satan and his angels can appear to us as many things, it seems. Dragon. Running brook of water. Perhaps even a mud flood. During the Millennial Kingdom of Messiah however, Satan was bound in prison. You probably knew that already. The Watchers were in prison as well, *obviously*. The remainder of the devils and the demons were relegated to the wastelands of Babylon though. That's what Scripture tells us. The wilderness places became a haunt for dragons. It says so right *here*.

18 AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. ² And he cried mightily with a strong voice, saying, Babel the great is fallen, is fallen, and **is become the habitation of devils, and the hold of every foul ruach**, and a cage of every unclean and hateful bird. ³ For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

⁴ And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

Chizayon (Revelation) 18:1-4

We will undoubtedly search Scripture for further confirmation, but really, that's everything you need to know, right there. With the commencement of the Millennium, Babylon is destroyed. While the remainder of the world shares in the joys of Yahusha's kingdom, the ruin of Babel then becomes "a habitation of devils, and the hold of every foul ruach." Also, I want you to take a special note of the concluding phrase, "and a cage of every unclean and hateful bird." Ask yourself, what sort of unclean bird is a hateful bird? Vultures, I suppose. Not exactly the happy go-lucky sort. But what if it's *also* speaking of another species of bird? A non-physical bird, perhaps. *Hold* that thought.

There is one other phrase which needs appraisal. A voice from heaven says, "Come out of her my people, that ye be not partakers of her sins." Yerushalayim has already fallen. How could anyone *still* partake in her sins? It probably has something to do with the fact that Yerushalayim-Babylon has become the habitation of devils and unclean *ruach*. A

stunning contrast, indeed. We should then probably ask ourselves, what would happen if some people chose *not* to come out of her? We *just* read the answer. They would receive her plagues. Before this is over, you shall see why Yahusha allowed these unclean ruach to live on in the desolate places, rather than simply destroying them, once and for all.



[**UPDATE** 3/28/22: ANOTHER discovery made since turning out this first draft is that Satan was bound in prison in Revelation 20, but it wasn't his first rodeo. He'd been bound before. Multiple times. Did you know that no satan could be found within Pharaoh's kingdom during Yoceph's tenor in Egypt? I didn't either until last week. But that's what it says right *here*.

⁹ And the land of Mitsrayim was at peace before Phar'oh because of Yoceph, for Yahuah was with him, and gave him favor and mercy for all his

generations before all those who knew him and those who heard concerning him, and Phar'oh's kingdom was well ordered, and there was **no Satan and no evil person therein**.

Yovheliym (Jubilees) 40:9

Second confirmation.

² And **there was no Satan nor any evil** all the days of the **life of Yoceph** which he lived after his father Ya'aqov, for all the Mitsriym honored the children of Yashar'el all the days of the life of Yoceph.

Yovheliym (Jubilees) 46:2

Yoceph is an obvious Messianic prototype, and so, it only makes sense that no satan would be allowed within Yahusha's kingdom of shalom as well. And just as it was with Yoceph, satans were only granted permission to enter again afterwards. It happens *again* in Yovheliym, you know. Only this time to Moshe. A couple of chapters over we read:

¹⁵ And on the fourteenth day and on the fifteenth and on the sixteenth and on the seventeenth and on the eighteenth the prince **Mastema was bound and imprisoned** behind the children of Yashar'el that he might not accuse them. ¹⁶ And on the nineteenth, **we let them loose that they might help the Mitsriym and pursue the children of Yashar'el.** ¹⁷ And he hardened their hearts and made them stubborn, and the device was devised by Yahuah Elohaynu that he might smite the Mitsriym and cast them into the sea.

Yovheliym (Jubilees) 48:15-16

Did you follow the line of logic? Profound, no? Mastema was bound and imprisoned at Passover. That was to allow the children of Yashar'el a passage of escape. He was then released with his confederacy of angels in order that the heart of Egypt might be hardened. And we all know what happened. Pharaoh drove his army into the Red Sea. If Yoceph paints a picture of the Millennial Kingdom, then the slavery of Yashar'el incites the short season by which HaSatan is permitted to go about deceiving the world. Hardening hearts. But unlike the Sea of Reeds, it is HaSatan who is meeting his end when he turns upon the camp of Yah.]



Contrarily, unclean spirits dominate the desolate places during the kingdom of Messiah, which includes Babel.

⁴² The sea is come up upon **Babel**: she is covered with the multitude of the waves thereof. ⁴³ Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwells, neither does any son of A'dam pass thereby.

Yirmeyahu (Jeremiah) 51:42-43

Not exactly a second witness, as Yirmeyahu speaks nothing of *unclean* ruach. Still though, we can at least establish that the former kingdoms of HaSatan have become a desolation and a wilderness, by which no son of A'dam dwells therein. *Reading on.*

This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me: how is she become a desolation, a place for **beasts** to lie down in! Everyone that passes by her shall hiss and wag his hand.

Tsephanyahu (Zephaniah) 2:15

Beasts. Hmmm, another added detail. Tsephanyahu tells us of Yirmeyahu's desolated cities, only *now* beasts find rest in them. Also, it says that people *do* pass by. Or rather, *somebody* passes by—whoever “everyone” is. The point being, everyone who passes hisses and shakes their hands at the ruinous capitols of those who once compared themselves with the I Am.

Next witness.

³⁰ Take a good heart, O Yerushalayim: for he that gave you that name will comfort you. ³¹ Miserable are they that afflicted you and rejoiced at your fall. ³² Miserable are the cities which your children served: miserable is she that received your sons. ³³ For as she rejoiced at your ruin, and was glad of your fall: so, shall she be grieved for her own desolation. ³⁴ For I will take away the rejoicing of her great multitude, and her pride shall be turned into mourning. For fire shall come upon her from the Everlasting, long to endure, and she shall be **inhabited of devils** for a great time.

Baruk 4:32-35

A dutiful inquiry will ask to see evidence of this so-called fire which came down and destroyed those cities. *Oh*, believe me, entire cities *were* melted.

The evidence is there. You just have to look for it. Following those breadcrumbs however would be a distraction from the topic at hand, as Baruk has escalated the severity of the situation. Ruinous Babylon has just been upgraded from being a desolation *without* people, or a desolation with beasts and any number of hissing passerbys, to one which is inhabited of devils. Still not seeing anything about dragons though. Let's keep combing Scripture.

And they shall be ashamed: for it is a land of **graven images**; and in the islands, where they boasted. Therefore, shall idols dwell in the islands, and the **young of monsters** shall dwell in it. It shall not be inhabited anymore forever. As Elohim overthrew Sodom and Gomorrah, and the cities bordering upon them, said Yahuah: no man shall dwell there, and no son of man shall sojourn there.

Yirmeyahu (Jeremiah) 27:22 [LXX]

The destruction of Mystery Babylon is compared with the overthrow of Sodom and Gomorrah. We should probably expect to see lots of melted buildings then. And we do. But again, let's not get distracted. Here we see the "young of monsters" dwelling within. Is that the same thing as saying the *offspring* of monsters? I don't know. You tell me. It shouldn't be too difficult to imagine that monsters *do* have babies. I mean, why wouldn't they? Even monsters have reproductive organs. That being said, I *think* I know what the LXX is hinting at here, but at present, it's just conjecture. I'm not quite ready to give it away quite yet. You'll have to read what I think a little further ahead.

And Chatsor shall be a **dwelling for dragons**, and a desolation forever: there shall no man abide there, nor any son of A'dam dwell in it.

Yirmeyahu (Jeremiah) 49:33

Ab, there it is! We're back in Yirmeyahu again. The prophet certainly didn't let us down this time. He *says* it. Dragons. I'll let you look up the location of Chatsor, or *rather* Hazor, for yourself. When you do, remind yourself that it was a dwelling for dragons. Before you tell me it's *not yet* a dwelling for dragons, pay attention to the fact that every place being described to us is not only ruinous, but they were also dug up out of the

sand in the 1800's or sometime thereafter. That tells us something. The prophecy being referred to *was* fulfilled.



Another from Yirmeyahu reads:

And **Babel** shall become heaps, **a dwelling place for dragons**, an astonishment, and a hissing, without an inhabitant.

Yirmeyahu (Jeremiah) 51:37

It says Babel *shall* become heaps. Now ask yourself, did Babel become heaps? *Check*. Babylon is in heaps. That means it has *already* become a dwelling place for dragons. I have included the picture of a dragon as represented on ancient Babylon's Ishtar gate. Notice the bird-like talons for hind legs. *A clue*. Somebody on the Intel-net will surely demand evidence that such a dragon ever physically existed. If so, then you might as well demand scientific evidence for the presence of angels. *Same thing*. Because, while I *do* believe in the historical relevance of dragon *animals*, the subject of this paper is *seraphiyim* dragons. If you're paying attention, the haunt which I'm suggesting is dragons of the *fallen* nature. During the Millennial Kingdom, only HaSatan and the 200 Watchers who descended upon Mount Hermon are described to us as imprisoned. But as we have already seen, there were others.

The wild beasts of the desert shall also meet with the wild beasts of	And there shall meet one another, martens and wild cats,
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<p>the island, and the satyr shall cry to his fellow: the screech owl also shall rest there and find for herself a place of rest.</p> <p>Yesha'yahu 34:14</p>	<p>and demons, each shall sport with its companion: verily dryads shall dwell there, and they shall find rest for themselves.</p> <p>Isaiah 34:14 [Targum]</p>
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The Cephher *says* screech owl. Most translations do. Must be an unclean bird then. How did Revelation describe them birds? They were *hateful*. Owls don't exactly come across to me as hateful, but maybe my wires are crossed. The thing is though, the Hebrew word being used for "screech owl" is לילית. Or *Lilith*, if you're Hebrew illiterate, and I am. That's pronounced liylyth. Strong's Concordance 3917, for all-you fact checkers out there. It's a feminine word. No other ancient source, be it Assyrian, Babylonian, Akkadian, or the other surrounding languages, refers to this *word* as anything but a night hag or night demon. A bird perhaps, but not a screech owl. Somebody's screeching in the night, alright, and her name is Lilith.

The ASV says 'night-monster.' The BBE says 'night-spirit.' Many translations however leave it as it is and says 'Lilith.' The Aramaic Targum however drops another clue and tells us this Lilith character is a dryad. Just so we're clear, a dryad is a nymph or nature ruach who lives in trees. By now my serial reader knows the earth is a spiritual realm, a womb really, and that ruach are in everything, including lightning. I have long been seeking a Scriptural reference to the inhabitation of ruach in trees, and I have just now found one.



Wait, what's this? 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. Owls flank her on either side. Rather interesting because, as we have already seen, the word *Lilith* is sometimes translated as 'screeching owl', even in the 'Epic of Gilgamesh.' The Mesopotamian terracotta plaque is known to us today as the **Burney Relief**, though its far more appropriate title is 'The Queen of the Night.' It's *okay*, you can say it. Something's screeching in the night, alright, and her name is Lilith.

From what I've so far been able to gather, Lilith makes yet another appearance in the Aramaic Targum. Let's see if it delivers any further clues.

¹³ On the day at the beginning of the week, while his sons and his daughters were eating and drinking wine in the house of their eldest brother, ¹⁴ a messenger came to Job and said: "The cows were ploughing and the she'asses were grazing at their side, ¹⁵ when **Lilith, the Queen of Sheba and of Margod**, fell upon them suddenly and led them away, and they killed the young men, crowds of them, at the edge of the sword; I alone have escaped to tell you.

The Targum of Job 1:13-15

No, I don't believe the Targum of Job is saying Solomon's Queen of Sheba and Lilith are the same. Calling Lilith 'the Queen of Sheba' may in fact be little different than describing the Prince of Persia who held the archangel Miyka'el back for twenty-one days. We are simply being told about the spiritual entities who take an active part in the physical realm. *Thus*, given everything we've just experienced, Yesha'yahu might literally read:

And desert beasts shall meet with the island beasts, and a **goat-demon [satyr]** shall call to his neighbor; surely there **Lilith** shall repose, and she shall find a resting place for herself.

Yesha'yahu 34:14

Something I forgot to comment upon in Yesha'yahu 34:14 is the mention of a goat-demon. Most translations prefer relegating it simply to a demon,

so as not to have people poking their noses where it doesn't belong, but the Cepher translates it accurately here. The goat-demon is a satyr. Half man, half goat. You might know him as the kind Mr. Tumnus, but the ancient world knew him as **Pan**. Why are Pan and Lilith hanging out together. Probably up to no good.



What do we have here? It's a painting. A Baroque painting. More importantly though, we see a ruinous landscape inhabited by a **nymph** and a **satyr**. To erase any doubts, its title even *says* as much. 'Landscape with Nymph and Satyr Dancing.' The Intel-net tells me its artist is somebody named **Claude Lorraine**, and is described to us as a French painter, draughtsman, and etcher of the Baroque era. My serial reader undoubtedly knows the satyr as the child-rapist Pan. Is the nymph Lilith then? We are not told. Truth in plain sight, perhaps, as we're pressed to ask ourselves if we're gazing in upon a literal scene from the book of Yesha'yahu. A satyr and a tree-ruach, identities unknown, have found rest among the haunts of civilization. Sounds literal to me. They are now enacting rites of the Mystery religion. And if I'm not mistaken, they're making a neophyte out of someone. *I knew it*. Up to no good.

Lilith's place in this story serves its purpose. The story of her origin can be found in 'The Legend of the Jews', but most assuredly can be traced elsewhere. I've already hinted at that fact, but presently, you'll have to do that digging for yourself. I remind you that 'Legend of the Jews' is based upon tradition—*officially* speaking. I'm not saying Lilith *was* the first wife of A'dam. Rather, I'm simply laying out the possibility. She may very well have been. I don't really know. Either she was or she wasn't. Which is the lie—who knows? I've never lost any sleep over it. All I can do is report on this stuff. What we are doing here, you see, is *researching*. After another day of backbreaking work in the mine, I present to you the shiny stuff and you decide whether its gold or fools' gold. I will probably be flogged for providing the *same* account side-by-side with 'The Aleph Bet of ben Sira', given the source material, but I simply don't care anymore. 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.

The Divine resolution to bestow a companion on Adam met the 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,

“The angels who are in charge of healing are Sanoy, Sansenoy and 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:

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.

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

'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 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."

What *really* stuck to me here is that Lilith is described as the mother of demons. Rather than filling the role of the Matriarch of humanity, by which the ruachs created before Yah's throne might ultimately be conceived and born in their allotted hour, Lilith wanted to create ruach 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. It's all conjecture—obviously. Again, you are free to roll your eyes. I'm *only* the reporter. Her *stated* role as matriarch though should call your attention to the fact that we have already read how the wastelands would become the haunts of little monsters and devils. During the Millennial Kingdom, it *might* be said that the Queen of Sheba was ruling over her children.

The other half of the equation in Yesha'yahu 34:14 is the satyr. You already know that Pan was a satyr. *Well*, what if I told you that the satyr was **Ham**? *Same* Ham. The one and only. Noah's son. Pan and Ham are the same. The *following* text is once again questionable. In other chapters, red flags may be planted on the Roman propaganda. 'The Travels of Noah into Europe' makes historical *claims* however which are indeed stunning. Continuing with the sons of Cain tradition [*hint*, serpent seed], the sons of Ham became the toppler of thrones and kingdoms on every continent.



19 Having thus touched the death of this good Patriarch Noe, it shall not be now impertinent something to remember and speak of the wicked and abominable life of his son Cham, which although of itself it be worthless of any recapitulation or recital, yet to descend to the line all genealogy of the Lybian, Hercules the Great, it cannot be well omitted: from which Hercules, Dardanus the first founder and erector of Troy, descended and came.

20 It hath been already specified, how Noe dividing the universal earth unto his children, and how Cham abounding in all vices and detestable courses, notwithstanding was not deprived of his portion, but had his right of inheritance justly allotted unto him, which was the third part of the world, and particularly Africa to the hither part of Egypt; for which countries he was commanded by his father to depart, with his wife Noegla, and five and thirty rulers (which is as much to say, as the chiefs of family of his blood and house) as also with all their children and issue: which was accordingly performed, and presently he established himself as king and **Saturn** of Egypt, where he erected and build a city called Chem-Myn: and among them also, he himself was called **Pan**, and **Silvanus**, which people likewise (so engendered and issued of that family) to honor and worship him the more, and to show their love unto him, lived in all impious and ungracious manner, perpetrating most odious and soul-damming villainies, affirming publicly. That men ought lawfully to have the company of their own mothers, sisters, and daughters, in all lusts and concupiscence of the flesh; and other many most inhuman and shameful acts, not to be recited. And to show that they gloried and boasted in the wickedness of such their king and ruler, they entermed him by the name Cham Esenuus, which signified their infamous god Pan. And thus he ruled in Egypt long time, even unto the six and fiftieth year of the reign of Iupiter Belus, the second king of Babylon: in which year he began to travel, and came into Italy (which was then called Kytim) to his brother Comerus Gallus, the first king of that country; after whose death Cham presently usurped and undertook that mighty government who instead of virtuous instructions and gold laws, in which all other princes round about him, his kinsmen (commanding Germany, Spain, and France) had instructed and taught their people, clean contrary infected the youth of Italy with all manner of impieties, incivility, and corruptible vices: persuading them (being of themselves well addicted) to usury, robbery, murder,

poisonings, and the study of the Magic art, who by reason of his own great skill therein, was surnamed **Zoroastes**, and was the first inventor and practicer of that of that vile and diabolical learning, of the use of which he composed and writ many books, and he was called generally throughout the world, Cam Esennus, id est Cam infamis, & impudicus, propagator Some have thought, That the Turk for those such like causes, is called in his letters patents, le grand Cam de **Tartaria**.

The Travels of Noah into Europe 19-20



That's the other thing about 'The Travels of Noah into Europe.' We are given several *quips* about **Tartaria**. I wish I could pause and comment upon that more, but we've got other matters to attend to. The hope is to conclude our discourse over the next few pages. But before doing so, there's an interesting passage from the book of Yovheliym (Jubilees) that deserves tending to, as I expect it will help fill in the missing details of the overall narrative.

8 IN the twenty ninth jubilee, in the first week, in the beginning thereof Arpakshad took to himself a woman and her name was Rasu'eya, the daughter of Shushan, the daughter of Eylam, and she bore him a son in the third year in this week, and he called his name Qeynan. ² And the son grew, and his father taught him writing, and he went to seek for himself a place where he might seize for himself a city. ³ And **he found a writing which former generations had carved on the rock**, and he read what

was thereon, and he transcribed it and sinned owing to it; for it contained the **teaching of the Watchers** in accordance with which they used to observe the omens of the sun and moon and stars in all the signs of heaven.⁴ And he wrote it down and said nothing regarding it for he was afraid to speak to Noach about it lest he should be angry with him on account of it.

Yovheliym (Jubilees) 8:1-4

We have already established that the Watchers were reptilian, which is to say, the *same* as *seraphiym*. And where did this Qeynan fellow find their writings again? In the waste places. With Qeynan, the religion of the Watchers carried on.

There is a point to this exercise. Imagine Yahusha HaMashiach physically ruling over the face of the earth. The beast has been thrown into the lake of fire. Mystery Babylon has been overturned and left to ruin. The devils and dragons have been relegated to those wastelands however for a purpose. Elsewhere, mankind is *still* sinful by nature. Torah however is the supreme law of the land. *In* that Law we are instructed not to invoke the names of any other elohim but Yahuah, the Most-High Elohiym.

And in all things that I have said unto you be circumspect: and make no mention of the name of other Elohiym, neither let it be heard out of thy mouth.

Exodus 23:13

The idea is, if the land were purged of all other elohim, including unclean *ruach*, then children and future generations of children would grow up knowing nothing about them—*naturally*. It would be very difficult indeed to invite them into a clean space if the inhabitants of the land knew nothing about unclean living. Being set apart would be the standard, just as it is in heaven. In those regards, we can see Torah in action with the *following* passage.

And it shall come to pass in that day, says Yahuah Tseva'oth, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also, I will cause the prophets and the **unclean ruach** to pass out of the land.

Zakaryahu (Zechariah) 13:2

There it is. During the Millennial Kingdom, unclean ruachoth were not welcome in the land. It says there were also no prophets. I take that to mean there were no *false* prophets in the land; only speakers of Truth; as the kingdom had taken the broom to everything of deceit. That is not to say that false prophets could not be found anywhere in creation. It simply means they could not be learned from within the land, as all surviving false prophets would have made the move with the unclean ruach into the outer rim of the kingdom. On a side note, it never says the sons of Cain could not be found in the wastelands.



Well, what would happen if you told humanity, or rather, the sons of Adam, not to go into the whereabouts of the wasteland? In *say*, the ruins of ancient Egypt and Babylon. People would be tempted to go—*naturally*. They would want to explore the windswept ruins for themselves, just to see *what* it was exactly that the King had forbidden. There they would meet the monsters and the devils. The nymph and the satyr. Dragons of old. Fallen angels. Lilith. Pan. Watchers. *Seraphiym*. Like Qeynan after the flood of Noach, they would *then* be instructed by them. Also, like Qeynan with Noach, they might return to society and neglect telling anyone. They would then have hidden knowledge.

But what if those individuals with so-called enlightenment began instructing others in ancient occult practices? Torah tells *precisely* what to do. Follow along.

13 IF there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, ² And the sign or the wonder come to pass, whereof he spoke unto you,

saying, 'Let us go after other elohiym, which thou hast not known, and let us serve them;' ³ You shalt not hearken unto the words of that prophet, or that dreamer of dreams: for Yahuah Elohaykem proves you, to know whether ye love Yahuah Elohaykem with all your heart and with all your soul. ⁴ Ye shall walk after Yahuah Elohaykem, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

⁵ And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the Yahuah Elohaykem, which brought you out of the land of Mitsrayim, and redeemed you out of the house of bondage, to thrust you out of the way which Yahuah Elohaykem commanded you to walk in. So shall you put the evil away from the midst of you.

Devariym (Deuteronomy) 13:1-5

The answer *is*: the person who teaches others to follow any other elohiym, but Yahuah should be put to death. Then again, what if the emissaries of Yahusha's Kingdom became lack in judgement? A transgression *here*, transgression *there*. Last decades tolerance becomes next decades norm. Turn a blind eye to justice and the little white lies that pervert it. And what if that said individual who had learned firsthand knowledge from the dragons and the devils of the wasteland were, *say*, an artist? Or how about a musician? An architect or a Master Mason even. Scribe? What would *then* happen to Yahusha's Kingdom? If judgement were not enacted and the worship of the serpent not nipped in the butt, Truth itself would be marred. Holy would be mixed with the profane. Mankind would once again be pressed with the age-old decision: to choose that day whom they would serve. You probably know where this is going, as history has a habit of repeating itself. Mankind has a penchant for rebellion.

You will ask me *why* Yahusha HaMashiach would allow the teachings of other elohiym to enter his kingdom. It says right there in Devariym 13 that Yahuah does it in order to prove you, "to know whether ye love Yahuah Elohaykem with all your heart and with all your soul."

And if you've been following the mud flood narrative, then you know precisely what happens next. Those who chose the curse rather than the

blessing were either destroyed or tossed out of Yah's camp when HaSatan and the Watchers were released from prison. The great reset. We've all seen the photos. They were left to blindly wander the vacant cities and the magnificent buildings that their forefathers had built in the light of a universal government, assigned now to an inferior technology and a past narrative which deceptively speaks of a darkened age. Those of us *just now* waking up to the Truth of Yahuah's Law are the descendants of rebels. They did not heed to Yahuah's warning when he said:

⁸ You shall not make you any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth. ⁹ You shall not bow down yourself unto them, nor serve them: for I Yahuah Elohayka am a jealous El, visiting the iniquity of the fathers upon the children unto the **third and fourth generation** of them that hate me, ¹⁰ And showing mercy unto thousands of them that love me and guard my commandments.

Devariym (Deuteronomy) 5: 8-10



[UPDATE 4/29/24: ‘WASTELANDS of the Seraphiym’ may not be the first investigative paper that I’ve written on the subject of Stolen His-Story, though it was the first with the Millennial Kingdom of Yahusha Ha’Mashiach secured soundly in mind. Initially, there were many questions and hurdles which needed overcome, and I dare say, this one has been answered. It has since become one of my all-time favorites and pains me to realize that the last update was well over a year ago. Especially

considering I've had additional chapter and verse quotes describing the connection between spiritual entities and dragons. They come from 'Acts of Andrew' and 'Acts of Thomas', second century texts, and were just sitting there in a stack of closed notebooks, waiting to get polished up and published, but no longer.

Much like the 'Acts of Peter', 'Acts of John', and 'Acts of Paul', Andrew and Thomas are all uniquely similar in style and are now believed by the 'Scholars' to have been composed in Koine Greek during the second half of the 2nd century, perhaps by a single author. The later dating was not always so. **Photios I (810/820–893)** identified this author of all five Acts as **Leucius Charinus**. The thing about Leucius is that **Epiphanius (310/320–403)** had earlier identified him as a companion of **Yochanon** (John) the Apostle. Nowadays, the current consensus is that the five works are interrelated, but were written by five separate authors, none of whom include Leucius. I on the other hand am thinking there is some Truth to Photios' claim, especially since I have read all available documents and have noted a thing or two, but that is information on a need-to-know basis, best saved for another outing, or else we will risk getting distracted from the subject at hand.



Also of note is that all five Acts are believed to have been favored by the **Manicheans**, and that they furthermore collected them into a single corpus before the end of the **4th century**. For a time, the Manicheans are said to have been the main competitor to Christianity. They were founded in the **3rd century** by the Parthian prophet **Mani (216–274)**, and in the **Sasanian** Empire of all places. By the **5th century** they had nearly all but disappeared in the west, and by the **6th century** they were extinct in the east as well. Not sure what happened but we may want to chock the mile marker of their departure up to the Millennial Kingdom of Mashiach, as per my [Seven Thousand Year Timeline Deception](#) hypothesis.

Why any of this is important is a question you might be asking yourself. You shall see why I'm going the extra mile in a moment. Thanks for your patience. Manichaeism taught an elaborate checkerboard cosmology

involving the ongoing struggle between the spiritual world of light and material world of darkness. The idea is that human history would witness the light gradually being removed from the world of matter, where it was trapped, and returned to the upper world of its origin. The Acts were not necessarily authored by a Manichean, but a thorough reading should immediately reveal why they were favored by them. I will ask you to take what you've just read, the outline of Manicheanism 101, and apply that to the appearance of serpents in the following instances.



19 After this a youth who followed the apostle sent for his mother to meet Andrai. She came, and after being instructed, begged him to come to their house, which was devastated by a great serpent. As Andrai approached, it hissed loudly and with raised head came to meet him; it was fifty cubits long: everyone fell down in fear.

Andrai said: “Hide thy head, foul one, which thou did raise in the beginning for the hurt of mankind, and obey the servants of Elohiym, and die.”

The serpent roared and coiled about a great oak nearby and vomited poison and blood and died.

Andrai went to the woman's farm, where a child killed by the serpent lay dead. He said to the parents: “Our Elohiym who would have you saved hath sent me here that you may believe on him. Go and see the slayer slain.”

They said: “We care not so much for the child’s death, if we be avenged.” They went, and Andrai said to the proconsul’s wife.

“Go and raise the boy.”

She went, nothing doubting, and said: “In the name of my Elohiym Yahusha HaMashiach, rise up whole.”

The parents returned and found their child alive and fell at Andrai’s feet.

Acts of Andrai 19

Astonishingly, the serpent in Acts of Andrai is identified as the same Serpent from the Garden, or in the very least of the same sort, and measured **fifty cubits**. FYI, the distance between your thumb and outstretched finger to the elbow is a cubit. It was employed by the Romans as well as the Greeks and is sometimes referred to as a “natural cubit”, running more or less **1.5 feet**. Do the math on that. We’re looking at a Serpent which is **75 feet** long, and it killed a child. Can’t say they’re simply figments of the imagination anymore. Seems to me that a spiritual entity, a seraphiym angel if you will, can materialize, such is the case of the Serpent in Andrai.



We are now moving on to our next example. I will warn you, it’s a bit of a doozy. I don’t often tell you to put your seatbelt on, though now is as good a time as any. Buckle up.

31 And when he had so said, a great **black serpent** came out of a hole, beating with his head and shaking his tail

upon the ground, and with a loud voice said unto the apostle: I will tell before thee the cause wherefore I slew this man, since you are come hither for that end, to reprove my works.

And the apostle said: Yea, say on.

And the serpent: There is a certain beautiful woman in this village over against us; and as she passed by me I saw her and was enamored of her, and I followed her and kept watch upon her; and I found this youth kissing her, and he had intercourse with her and did other shameful acts with her: and for me it was easy to declare them before thee, for I know that you are the twin brother of Mashiah and always abolish our nature: but because I would not affright her, I slew him not at that time, but waited for him till he passed by in the evening and smote and slew him, and especially because he adventured to do this upon Adonai's day.

And the apostle inquired of him, saying: Tell me of what seed and of what race you art.

32 And he said unto him: **I am a reptile of the reptile nature and noxious son of the noxious father:** of him that hurt and smote the four brethren which stood upright (Syr.: the elements or four cardinal points may be meant) **I am son to him that sits on a throne over all the earth that receives back his own from them that borrow: I am son to him that girds about the sphere: and I am kin to him that is outside the ocean, whose tail is set in his own mouth: I am he that entered through the barrier into paradise and spoke with Cha'uaha the things which my father bade me speak unto her: I am he that kindled and inflamed Qayin to kill his own brother, and on mine account did thorns and thistles grow up in the earth: I am he that cast down the angels from above and bound them in lusts after women, that children born of earth might come of them and I might work my will in them:** I am he that hardened Pharaoh's heart that he should slay the children of Yashar'el and enslave them with the yoke of cruelty: I

am he that caused the multitude to err in the wilderness when they made the calf: I am he that inflamed Herod and enkindled Caiaphas unto false accusation of a lie before Pilate; for this was fitting to me: I am he that stirred up Yahudah and bribed him to deliver up HaMashiach: **I am he that inhabits and holds the deep of Tartarus**, but the Son of Elohiym has wronged me, against my will, and taken them that were his own from me: I am kin to him that is to come from the east, unto whom also power is given to do what he will upon the earth.

33 And when that serpent had spoken these things in the hearing of all the people, the apostle lifted up his voice on high and said: Cease you henceforth, O most shameless one, and be put to confusion and die wholly, for the end of thy destruction is come, and dare not to tell of what you have done by them that have become subject unto thee. And I charge thee in the name of that Yahusha who until now contends with you for the men that are his own, that you suck out thy venom which you have put into this man and draw it forth and take it from him. But the serpent said: Not yet has the end of our time come as you have said. Wherefore compels you me to take back that which I have put into this man, and to die before my time? for mine own father, when he shall draw forth and suck out that which he has cast into the creation, then shall his end come. And the apostle said unto him: Show, then, now the nature of thy father. And the serpent came near and set his mouth upon the wound of the young man and sucked forth the gall out of it. And by little and little the color of the young man, which was as purple, became white, but the serpent swelled up. And when the serpent had drawn up all the gall into himself, the young man leapt up and stood, and ran and fell at the apostle's feet: but the serpent being swelled up, burst, and died, and his venom and gall were shed forth; and in the place where his venom was shed there came a great gulf, and that serpent was swallowed up therein. And the apostle said unto the king and his brother: Take workmen and fill up that place, and

lay foundations and build houses upon them, that it may be a dwelling-place for strangers.

Acts of Ta'om 31-33

I know, right? That was an Oz bound cyclone if ever I've seen one. Don't forget to breathe rhythmically as I take you through the details. If I'm understanding the scenario correctly, the Serpent has fallen in love with a beautiful woman and has decided to kill the woman's lover, reminding us of another incident in apocryphal literature. Sarah had seven lovers in Tobit, all of whom were slain by the wicked ruach **Asmodeus**. Not the same entity though. This one identifies himself with the Serpent who entered the Garden to seduce Cha'uaha. He also enticed Qayin to kill his own brother, but of course, we know Qayin was the son of the Serpent all along. [Serpent Seed](#). His bragging rights, that he was the cause of thorns and thistles, should be read as the seeding of children in light of everything going on, not forgetting Yahusha's wheat and tare parable.

As if that's not enough, he then invokes the story of the Watchers in Chanok. The way he describes himself in Revelation terms, as casting down the angels so that they might take human women, he might as well give us his name, **Aza'zel**. He then calls the offspring of the Watchers the children of earth rather than the children of heaven. Brilliant, that's spot on with my own [Preexistence](#) research. The Serpent wanted children who wouldn't be taken to She'ol after their mortal death. Whereas every other ruach is born from the Father in heaven and return to him, they would continue wandering about the earth as unclean ruachoth. A son of the Serpent is even encountered some ten chapters later.

43 And it fell out one day that as I came out from the bath there met me a man troubled and disturbed, and his voice and speech seemed to me exceeding faint and dim; and he stood before me and said: I and you will be in one love and we will have intercourse together as a man with his wife; And I answered and said to him: I never had to do with my betrothed, for I refused to marry, and how shall I yield myself to thee that would have intercourse with me in adulterous wise? And having said so, I passed on, and I said to my handmaid that was with me: **Saw you that youth and his shamelessness**, how boldly he spoke with me, and had no shame? but she said to me: **I saw an old man speaking to thee**. And when I was in my house and had

dined my nephesh suggested unto me some suspicion and especially because he was seen of me in two forms; and having this in my mind I fell asleep. **He came, therefore, that night and was joined unto me in his foul intercourse.** And when it was day, I saw him and fled from him, and on the night following that he came and abused me; and now as you see me, I have spent five years being troubled by him, and he has not departed from me. But I know and am persuaded that both devils and ruachs and destroyers are subject unto thee and are filled with trembling at thy prayers: pray you therefore for me and drive away from me the devil that ever troubles me, that I also may be set free and be gathered unto the nature that is mine from the beginning and receive the grace that has been given unto my kindred.

44 And the apostle said: O evil that cannot be restrained! O shamelessness of the enemy! O envious one that art never at rest! O hideous one that subdues the comely! O you of many forms! As he will he appears, but his essence cannot be changed. O the crafty and faithless one! O the bitter tree whose fruits are like unto him! O the devil that overcomes them that are alien to him! O the deceit that uses impudence! **O the wickedness that creeps like a serpent, and that is of his kindred!** And when the apostle said this, **the malicious one came and stood before him, no man seeing him save the woman and the apostle.**

The Acts of Ta'om 43-44

The short of it is that an unclean ruach was capable of manifesting before the woman he desired as a youth, though her handmaiden beheld him as an old man, weird. Is that an example of Docetism? Well, the part where he arrived during the dead of night and helped himself to her while she laid there, motionless and incapable of doing anything about it, would be a definite example of sleep paralysis, visitation rights from an Incubus. Notice that he is described by Ta'om as being a kindred of the Serpent.

And now, getting back to the black Serpent in Acts of Ta'om 31-33, did you get the part where the Serpent said the serpent surrounding the ocean with the tail in his own mouth is kin? An Ouroboros sighting, obviously.

It is also a likely reference to [Leviathan](#), which means I have another paper for your reading pleasure. In that one, I had already stated that Leviathan and She'ol were interrelated, and that furthermore, the coiled Serpent of the Ocean appears to have been the alahayam of the lost continent of Mu. Don't you just love it when all the research comes together?

Oh, and one last thing. **Tartarus** has been invoked. The Serpent claims to inhabit it. Not our first Tartar reference in this paper, either. We encountered Tartaria a little earlier on when sourcing the Travel of Noah Into Europe 19-20. Zoroaster was said to derive from Tartaria, and of course, Zoroaster was Cham the son of Noach through Naamah, the seed of Qayin. Some of you will claim I am mixing up my Tartarus and Tartar references, but I am not so sure about that anymore. I am of the opinion that Tartarus and Tartaria are indeed interrelated, and that the Wastelands of the Seraphiym have something to do with it. I'm simply not ready to take you there or tell you what I think it may be quite yet.]

