



Serpent Seed and Noah's Vineyard: The Tree of Knowledge of Good and Evil Connection

By Noel Joshua Hadley

02/14/2022

PERTINANT to the [Serpent Seed](#) discussion are the grapes. Up to this point, I regret to tell you I have neglected that part, mostly. My oversight came to me when making the **Cham** and **Pan** connection in [Cham's Mystery Children](#) and also that of **Bacchus**. They all three bring us back around to wine. **Noah's** wine. But also, the wine which A'dam and Cha'uaha partook of in Paradise. They're the same. How do I know the tree of knowledge of good and evil produced grapes? I'll show you. It wasn't simply a one-time vineyard which they partook of. The bigger elephant in the room is that those were the *same* grapes of the vine which Noah later planted. You may need to reach for an inhaler, and if so, I don't blame you. Especially since all wine is descended from the vineyard which Noah planted, which in turn originates from *you know where*. Let's get to it then. I'll take you down the happy bunny trail once again and reveal the puzzle pieces of my discovery.

²⁰ And Noah began to be a man working in the earth.
And he found a vine which the river had brought away

from the garden of Eden; and he planted it in a vineyard, and it flourished in a day; and its grapes became ripe, and he pressed them out.

²¹ And he drank of the wine and was drunken; and he made himself naked in the midst of his tent.

²² And Cham, the father of Kena'an, beheld the nakedness of his father, and showed to his brethren without.

Genesis 9:20-22 [Targum]

That's where it began. My *first* discovery. The Aramaic Targum claims the vineyard which Noah planted originated from a vine which had been carried away from the garden of Eden by way of floodwater. It speaks nothing of the tree of knowledge of good and evil. The only specific quality given is that they flourished in a day and Noah was immediately capable of pressing them out. An odd passage for sure. Sometimes setting them on the shelf and letting them collect dusts is all we can do until a second witness comes along, hopefully giving more clarity. Well, here is another puzzle piece, as found in 3 Baruk.



And I said, “I pray thee show me which is the tree which led A'dam astray.” And the angel said to me, “**It is the vine, which the angel Sammael planted,** whereat Yahuah Elohiym was angry, and He cursed him and his plant, while also on this account He did not permit A'dam to touch it, and therefore ⁹ the devil being envious deceived him through his vine.”

3 Baruk 4:8-9

Upon arriving in the third heaven, Baruk's first request is to be shown the tree of knowledge of good and evil. The angel's response is packed with juicy information. The tree is firstly identified as a vine. But then we also

know why A'dam and Cha'uaha his woman was forbidden to eat of it. It is Sammael who planted the vineyard. For this reason alone, Yahuah commanded them to forsake the delectables. He already knew in his foreknowledge what they would be used for, and it teetered along seduction. The *same* passage in the Slavonic version of 3 Baruk gives details for added clarity, and reads:

And the angel said to me “When Elohiym made the garden and commanded Mikha’el to gather two hundred thousand and three angels so that they could plant the garden, Mikha’el planted the olive and Gavriy’el, the apple; Uriel, the nut; Raphael, the melon; and Satanael, the vine. For at first his name in former times was Satanael, and similarly all the angels planted the various trees.” And again, I Baruch said to the angel, “Adonai, show me the tree through which the serpent deceived Cha’uaha and A’dam.” And the angel said to me, “Listen, Baruch. In the first place, the tree was the vine, but secondly, **the tree is sinful desire** which Satanael spread over Cha’uaha and A’dam, and because of this Elohiym has cursed the vine because Satanael had planted it, and by that he deceived the protoplast A’dam and Cha’uaha.”

Supposing we were to cross-reference each angel with the tree they planted, I suspect a basketful of rewards would come our way. Perhaps another time. The short of it is that Yahuah knew the whispers of their hearts and that Satanael desired rebellion above all else. It’s not that the grapes were evil. Rather, it’s the use he intended them for, persuasion. Wine is an excellent motivator for sinful desire. In and of themselves, grapes are only so evil as the bite of an apple, which is to say, they aren’t. Do you see what I did there? Turns out, Gavriy’el planted the apple, and he was framed. ‘The First Book of A’dam and Eve’ presents a similar account, and given the present context, makes a lot more sense.

¹⁶ Then I commanded thee concerning the tree, that thou eat not thereof. **Yet I knew that Satan, who deceived himself,** would also deceive thee. ¹⁷ So I made known to thee by means of the tree, **not to come near him.** And I told thee not to eat of the fruit thereof, **nor to taste of it, nor yet to sit under it, nor to yield to it.** ¹⁸ Had I not been spoken to thee, O A’dam, concerning the tree, and had I

left thee without a commandment, and thou hadst sinned—it would have been an offence on My part, for not having given thee any order; thou wouldst turn around and blame Me for it.

First Book of A'dam and Eve 13:16-18

You see, Yahuah may have allowed the tree to remain, but it's not like he planted it there to tempt them. He even says he let them know about its existence so that the offense wouldn't be his if they decided to partake. This all plays out like Yahusha's wheat and tares parable. The wheat is expected to exist alongside Satan's planting of tares and yet remain obedient. It's all a part of the great contest. Commanding them not to partake of the tree was the same thing as telling them not to approach HaSatan. It was his possession to begin with. Accordingly, they weren't even supposed to approach the tree, let alone sit beneath and bask in its shade. What do you suppose Yahuah meant by not yielding to it? The fruit led to *something else*. Sinful desire.

'The Revelation of Moshe' adds details to the temptation of A'dam and Cha'uaha, and in doing so, frames it in a slightly different light. We read:

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

Then the serpent came to him, and the devil says to him, I hear that thou art more sagacious than all the wild beasts, and I have come to make thy acquaintance; and I have found thee greater than all the wild beasts, and they associate with thee; notwithstanding, thou do reverence to one far inferior. Why eat thou of the tares of A'dam and his wife, and not of the fruit of paradise? Arise and come

hither, and we shall make him be cast out of paradise through his wife, as we also were cast out through him. The serpent says to him, I am afraid lest Yahuah be angry with me.

The devil says to him, Be not afraid; only become my instrument, and I will speak through thy mouth a word by which thou shalt be able to deceive him. **Then straightway he [HaSatan] hung by the walls of paradise about the hour when the angels of Elohim went up to worship.** Then Satan came in the form of an angel, and praised Elohim as did the angels; and looking out from the wall, I [Cha'uaha] saw him like an angel. And says he to me, Art thou Eve? And I said to him, I am. And says he to me, What doest thou in paradise? And I said to him, Elohim has set us to keep it, and to eat of it. The devil answered me through the mouth of the serpent, **Ye do well, but you do not eat of every plant.**

And I say to him, Yes, of every plant we eat, but one only which is in the midst of paradise, about which Elohiym has commanded us not to eat of it, since you will die the death. Then says the serpent to me, As Elohiym liveth, I am grieved for you, because you are like cattle. For I do not wish you to be ignorant of this; but rise, come hither, listen to me, and eat, and perceive the value of the tree, as He told us. But I said to him, I am afraid lest Elohiym be angry with me. And he says to me, Be not afraid; for as soon as thou eatest, thine eyes shall be opened, and ye shall be as Elohiym in knowing what is good and what is evil. And Elohiym, knowing this, that ye shall be like Him, has had a grudge against you, and said, Ye shall not eat of it.

But do thou observe the plant, and thou shalt see great glory about it. And I observed the plant, and saw great glory about it, And I said to him, It is beautiful to the eyes to perceive; and I was afraid to take of the fruit. And he says to me, Come, I will give to thee: follow me. And I opened to him, and he came inside into paradise, and went through it before me. And having walked a little, he

turned, and says to me, I have changed my mind, and will not give thee to eat.

And this he said, wishing at last to entice and destroy me. And he says to me, Swear to me that thou wilt give also to thy husband. And I said to him. I know not by what oath I shall swear to thee; but what I know I say to thee, By the throne of Yahuah, and the cherubim, and the tree of life, I will give also to my husband to eat. And when he had taken the oath from me, then he went and ascended upon it.

The Revelation of Moshe

What I'm attempting to do is cast a flashlight upon the story from every possible angle. I offered a long passage, but it was a good one, no? HaSatan was fishing for information. If I had to guess, he wanted to know if his creative work remained. But more than anything, *who* would be held liable for the transgression, A'dam and Cha'uaha *or* the Most High Elohiym, maybe even the Son of Elohiym. And then look what happens after her confession, that Elohiym had in fact commanded them not to eat of it. He led her there like he owned the place. Here is what we read of the same incident Genesis Targum.

And the woman beheld **Sammael, the angel of death**, and was afraid; yet she knew that the tree was good to eat, and that it was medicine for the enlightenment of the eyes, and desirable tree by means of which to understand. And she took of its fruit and did eat; and she gave to her husband with her, and he did eat.

Genesis 3:6 [Targum]

We have already been over that passage in another discussion. I just wanted to see if you were paying attention. Calling him Sammael is a direct confirmation with 3 Baruk 4:8. The divine being who was successful in tempting Cha'uaha was none other than Sammael, the angel of death. And after reading 'The Revelation of Moshe,' we know now why Cha'uaha delivered the fruit to her husband. She had already bound herself in an oath. *Continuing* with the Slavonic.

And I Baruch said to the angel, "Adonai, if Elohiym has cursed the vine and its seed, then how can it be of use

now?” And the angel said to me, “Rightly you ask me. When Elohiym made the Flood upon the earth, he drowned every firstling, and he destroyed **104 thousand giants**, and the water rose above the highest mountains 20 cubits above the mountains, and the water entered into the garden, (*and took all that was blooming*), **bringing out one shoot from the vine as Elohiym withdrew the waters**. And there was dry land, and Noach went out from the ark and found the vine lying on the ground and did not recognize it having only heard about it and its form.

Slavonic 3 Baruk 4:9-12

Pause. So much going on here. There is the fascinating number of giants, a head count of 104,000, and I'm uncertain where its pulling that information. "The Lost Book of King Og" tells of the **100,000** Giant War which went down as the floodwater rose. That's **4,000** giants short from Baruk's account, which more than anything accounts for the reliability. According once again to the Genesis Targum, the remaining 4,000 were attempting to stop up the fountains of the deep.

In the six-hundredth year of the life of Noach, in the second month, which was the month of Marchesvan, for hitherto the months had been numbered from Tishri which was the beginning of the year at the completion of the world, in the seventeenth day of the month, in that day were all the fountains of the great deep broken up. **And the giants were gathered there together with their sons and perturbed them**, and afterwards the windows of heaven were opened.

Genesis 6:11 [Targum]

So, there's that. Most giants were engaged in battle. Others attempted to perturb the floodwaters. None were a success, obviously. We are getting distracted, but it was terribly difficult letting that giants quip pass. The more pressing matter however is the shoot of the vine which Noach discovered after the flood. According to 3 Baruk, the vineyard which Noach planted had a parent, and it was none other than the tree of knowledge of good and evil. Too much? It was for me at first as well. I have since grown into the idea and will help you along if you'll let me.



[12/23/2022 **EDIT**: There is a legend regarding **Mount Lebanon** worth mentioning in all of this. **Qurnat as Sawdā'** is the highest point in Lebanon and an Arabic word translated to mean 'the black peak,' probably due to its permanent snowless bald spot. Even in the winter the snow does not fall there. Odd. Well, *here* is its origins story.

The story goes that Adam (fearing the end of his life) sent his son, Seth, to the Garden of Eden (from whence he had been expelled) to ask the attending Angel for the Oil of Mercy which had been promised by God. Seth found his way there, but the Angel refused him the oil. Instead, it gave Seth **three seeds from the Tree of Life (aka Tree of Knowledge)** and Seth returned home with these safely tucked away. Despite the fact that the Angel had not shown him mercy, Adam was ecstatic to see the seeds and expired days later, and his family buried him—as instructed by the Angel—with **all three holy seeds under his tongue**. A sapling sprouted from his corpse and grew (fed by 'the blood of Adam') into a three-trunked tree. Later, Noah dug up this tree by its roots (including Adam's skeleton) and carried it on the long Ark journey, extracted Adam's skull from the roots and buried them atop Mt Calvary before finally **re-planting the tree on the summit of Mt Lebanon**.

The Golden Legend

The author of The Golden Legend is **Jacobus de Voragine** and I am awfully confused as to why the Tree of Life is given the additional

description of *aka* “Tree of Knowledge.” Which is it? Three seeds from the Tree of Life would be indeed fascinating, indicating a massive living organism. I am more inclined to conclude the Tree of Knowledge is what is being referred to here. I actually didn’t realize that some of the ancients speculated or believed even that the Trees of Life and Knowledge were the same living organism. After careful consideration, I actually don’t have a problem with them being one. The Tree of Life is described for us as having roots spreading out to the ends of the earth and also many varieties of fruit. Seems to me like many other living organisms would potential become intertwined and maybe even grow from it, including the various trees which the angels planted.

And at any rate, the Jacobus tale still lines up with everything we’ve so far read regarding Noah planting a vineyard originating from Paradise. Three seeds sprouting from A’dam would create a vineyard, which would assign additional commentary to the fact that he was only in that predicament because he had eaten from it. If the *said* story holds any truth to it, then Noah got drunk on Mount Lebanon. I had surmised that Cham’s incident in Noah’s tent might have been happened on the mountain of worship in Yerushalayim, but Mount Lebanon will do.]

A good question to start with is why Noah would plant such a vineyard, knowing its origin. I had the same question. I’m sure Baruk did too. It is a shocking revelation, though the angel didn’t leave him hanging. *Back* to 3 Baruk then.

He thought to himself, saying, “This is truly the vine which Satanael planted in the middle of the garden, by which he deceived Cha’uaha and A’dam; because of this Elohiym cursed it and its seed. So, if I plant it, then will Elohiym not be angry with me?” And he knelt down on his knees and fasted **40 days**. Praying and crying, he said, “Adonai, if I plant this, what will happen?” And Yahuah sent the angel Sarasael; he declared to him, “**Rise, Noah, and plant the vine, and alter its name, and change it for the better.**”

Slavonic 3 Baruk 4:12-15

The planting of the very fruit which led to Cha’uaha’s procreation with the Serpent has obvious implications to it. Uncomfortable ones for many. It means that all wine *today* is descended from that tree. Before you tell me

that's proof that wine is evil, I will remind you that it is grapes which Noah grew. Grapes. You will have to back the trolley up and claim that grapes are evil rather than wine, which nobody is willing to do. I have yet to meet anyone who doesn't enjoy a good grape on occasion. Always in responsible portions, of course. So, I will rephrase this again. Apparently, all grapes in existence today originate from Paradise in the third heaven, and they were planted by Satanael. I am not really surprised by any of this, now that I've had time to search the matter out further, because I am of the opinion that all trees, grass, shrubs, fruits, veggies, and flowering plants derived from Paradise. *Still though.*

Coming to knowledge about the vine from the angel Sarasael lines up with Yovheliym 10, wherein Noah was instructed by angels on the natural medicinal uses of plants. Quickly, we read:

¹⁰ And one of us he commanded that **we should teach Noah all their medicines**; for he knew that they would not walk in uprightness, nor strive in righteousness. ¹¹ And we did according to all his words: all the malignant evil ones we bound in the place of condemnation and a tenth part of them we left that they might be subject before Satan on the earth. ¹² **And we explained to Noah all the medicines of their diseases, together with their seductions, how he might heal them with herbs of the earth.** ¹³ And Noah wrote down all things in a cephher as we instructed him concerning every kind of medicine. Thus, the evil ruachoth were precluded from hurting the sons of Noah.

Yovheliym (Jubilees) 10:10-13 [Cepher]

The lesson to be learned here is that grapes are neither good nor evil. Grapes are neutral. Though I suppose they can be employed for the use of either, kind of like the knowledge of good and evil. Yahuah knew why Satanael planted them in Paradise. As a weapon for rebellion. Well, in the same manner by which A'dam was prophesied to sit upon the throne formally occupied by Satanael, the Greek version of 3 Baruk tells us what would happen to the grapes of his vineyard.

And I came and spoke to ¹³ him the things concerning it. And he said, 'Shall I plant it, or what *shall I do?* Since A'dam was destroyed because of it, let me not also meet with the anger of Elohiym because of it. And saying

¹⁴ these things he prayed that Elohiym would reveal to him what he should do concerning it.’ And when he had completed the prayer *which lasted* forty days, and having besought many things and wept, ¹⁵ he said: ‘Adonai, I entreat thee to reveal to me what I shall do concerning this plant.’ But Elohiym sent his angel Sarasaël, and said to him, ‘Arise, Noah, and plant the shoot of the vine, for thus saith Yahuah: **Its bitterness shall be changed into sweetness, and its curse shall become a blessing, and that which is produced from it shall become the blood of Elohiym; and as through it the human race obtained condemnation, so again through Yahusha HaMashiach the Immanuel will they receive in Him the ¹⁶ upward calling, and the entry into paradise.**’

3 Baruk 4:12-16

Wait, the wine from Paradise would become the blood of Elohiym? That’s what it appears to be saying. If I’m not mistaken, we’ve just been handed a reference to the blood of the renewed Covenant. The same wine which cast A’dam and Cha’uaha out of Paradise was later used symbolically, and by Yahusha of all people, as the righteous soul’s return to Paradise. See what I mean? Wine is neither good nor evil. It’s all in how it’s used. Drink responsibly. It’s not like HaSatan created wine. No, he simply planted seeds in the Garden. And anyways, you know *exactly* what I’m talking about. Yahusha’s proclamation of a renewed Covenant. But let’s give it a read anyways.

²⁷ **And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;** ²⁸ **For this is my blood of the renewed Covenant, which is shed for many for the remission of sins.** ²⁹ But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it anew with you in my Father’s kingdom.

Mattithyahu (Matthew) 26:27-29 [Cepher]

What are the chances that HaSatan would be in the room when Yahusha passed the juice around? Read the story for yourself if you don’t believe me. He was there. Not a coincidence, either. Technically, Messiah dipped the bread in its sop and then handed it to Yahudah, who was possessed

by HaSatan. The Serpent probably looked at what he was offered and was like, *Ammm, hell naw. This is wack, y'all.* Talk about having the table turned.