



## The Hidden Wilderness

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10/18/2022

MANY of us have been saying the globe deception was intended to hide the Creator for some years now, but we were only partially correct. It wasn't simply designed to hide the greater realm either. That *also* is a legitimate answer. Still not the whole of it, though both answers complement each other exceptionally well. I might as well go ahead and state what so many of us have already been thinking. The ultimate purpose of the globe deception was to hide the very whereabouts of Yahusha Ha'Mashiach on *this* Earth.

The [Camp of Yah](#) you already know about. It's on the motionless plane. Some suspect Hyperborea as the hideout of the saints, and I expect to talk about that location dozens if not hundreds of pages from now. Just know that I'm broadening my horizons to entire unknown continents. That's what I mean by the hidden wilderness. There is a great deal of land out there, so much so that the known continents of our own world [Asia, Europe, Africa, and the America's] are probably dwarfed in comparison. Our Controllers know all about it, of course. They're simply not letting us

in on their secret. I have even found a passage in Scripture which makes mention of it.

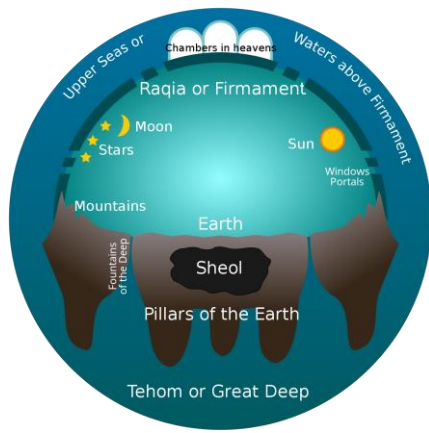
<sup>26</sup> For behold, the time will come, when the signs which I have foretold to you will come to pass, that the city which now is not seen shall appear, and the land which now is hidden shall be disclosed.

2 Esdras 7:26 [RSV]

The city being spoken about is New Yerushalayim and *look* at what happens. The land is classified until the moment when it is disclosed. The arrival of New Yerushalayim is tied in with the revealing of the earth associated with it. What land are we talking about? But then ‘*where*’ and ‘*when*’ as well as ‘*the why*’ are all equally good questions to be had. Tracking down those details in ancient documents has prompted the writing of this book. Should you happen to read it cover to cover and yet still conclude that we have no trustworthy maps, then that is another half Truth at best. Before this is over, I hope to give you enough clarity to even have the roadside directions.



Most people probably think the hidden wilderness resembles something like *this*. A primeval island buried in fog, where Claymation dinosaurs and the Kong take up mortal combat so as to decide the fate of a silent film actress. I couldn't tell you as I've never been there. Don't you find it interesting though that post mud flood literature is replete with tales of a hidden wilderness? **Jules Verne** gave us 'Mysterious Island'. **Jonathan Swift** wrote 'Gulliver's Travels'. Not to overlook **Sir Arthur Conan Doyle's** 'The Lost World.' I *checked*. They're all **Freemasons**. Say it with me, class: "**Controlled Opposition**." Defeating an idea is often as cold and calculating as trivializing it with fiction.



Many of us have been studying **Hebrew Cosmology** for a great many years now. Good times. Supposing you have chosen not to be a part of the conversation, then you have a lot of catching up to do. The quick tutorial is that we inhabit a flat, motionless realm under a solid firmament. Heaven is physically above us whereas She'ol is below, and there is water, so much water. The Hebrew writers of the Bible certainly believed that to be the case, as did the surrounding nations, and more importantly, YAHUAHA testified to it. That being said, I don't know how many times I read the opening chapter to 'First A'dam and Cha'uaha' without seeing it. Blink and you'll miss the reference to the Hidden Wilderness.

1 On the third day, Alahayam planted the garden in the east of the earth, **on the border of the world eastward**, beyond which, towards the sun-rising, one finds nothing but water, that encompasses the whole world, and **reaches to the borders of heaven**.

First A'dam and Cha'uaha

Cha'uaha is the Paleo name for Eve in case you were wondering. I bring that up now so that you are mentally prepared for the name restorations in the pages ahead, but I digress—*there* it is. The Garden was planted in the east of the earth. The Scholars are looking to Mesopotamia but then they aren't looking eastward enough. Others have suggested the whereabouts of India, but still, I'm thinking a place like that is far too westward to be the place we're looking for. It says Eden was planted on the border of the world. Any further east and one might find water. Water, and then more water, after which, we come upon the very **borders of heaven**, *say what?* In a past decade, I would have told you that was a

reference to the firmament. Well, it is but it isn't. Our realm is far larger than what even Antarctica will allow for. It's describing the Blessed Realm, and I have other ancient witnesses to prove it.

<sup>5</sup> When the Earth was young and the race of man still as children, there were fertile, green pastures in the lands where all is now sand and barren wasteland. In the midst of it was a Gardenland, which lay against the edge of the Earth, eastward towards the sunrising, and it was called Meruah, meaning The Place of The Garden on the Plain. It lay at the foot of a mountain, which was cleft at its rising, and out of it flowed the river of Tardana, which watered the plain. From the mountain, on the other side, ran the river Kal, which watered the plain through the land of Kaledan. The river Nara flowed westward and then turned back to flow around the Gardenland.

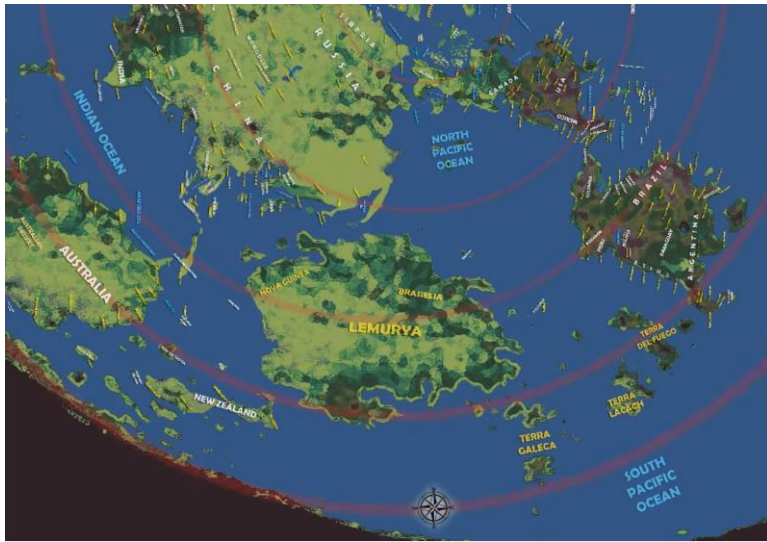
Book of Creation 5:5

Book of Creation is an ancient Egyptian text, perhaps as old as the Hebrew Exodus, and included as the first of many books in the Kolbrin. It's not exactly rocket science to conclude that Gardenland is the same as Eden, with a description that reads almost exactly as what we've already discovered in A'dam and Cha'uaha. Eden, or rather Gardenland, lay against the edge of the Earth, eastward towards the sunrising. But then the writer also claims the land is now a barren wasteland. Hmmm, Mesopotamia, is it? Perhaps. I wasn't there and am certainly not opposed to the idea. It's just that we are tossed a savory breadcrumb. Gardenland went by yet another title, Meruah. Recognize the name? The writer is directing our attention to the famed Meru.



Before you are two locations named after the mystical mountain, neither of which likely holds the correct coordinates. The first can be found in

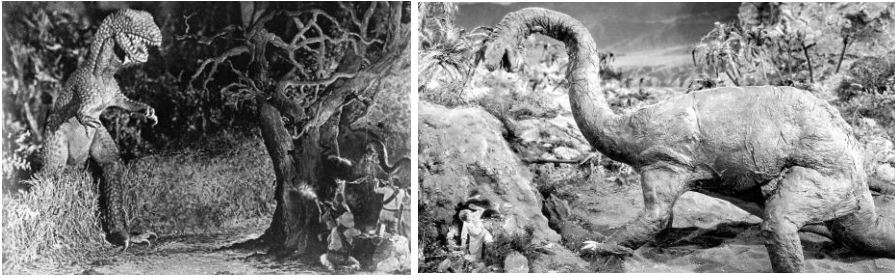
India, the second Tanzania. I am only showing you the second because there is always that one person in the room who demands Africa was the cradle of the world and that Meru was it. Then again, the original name for Africa was **Alkebulan**, meaning either ‘Mother of mankind’ or ‘Garden of Eden,’ so there you go. Mother of mankind, it may prove to be. My main concern with Africa, or rather Alkebulan, being the location of the Garden is that it is by no indication the land furthest to the east.



No, I'm thinking Meru was located upon the lost continent of **Lemuria**, which has now sunk into the ocean. It's a perfect match because many have already concluded that the **Philippines** was the location of Eden, based upon references in Yovheliym (Jubilees), and as you can see with the provided map, the same islands are the remnants of the said continent. Now some of you are really confused. You're wondering where I nabbed the map from and who invented it. The easiest answer is that nobody did. The map of our greater realm can be found on the moon. I'm afraid I've already gotten ahead of myself. I won't give a formal introduction to the moon map until much later on in this book. And so, consider what you've just experienced a preview of what is to come.

My purpose at present is to expand your thinking regarding the breadth of our greater realm. We have been far too limiting in our understanding of Biblical Cosmology, as even the borders of heaven can be found upon it. Oh, and speaking of Claymation dinosaurs, what if I told you that the

hidden wilderness is painted with the familiar strokes of Kong's Skull Island when it is described in Scripture? Well, it is. See for yourself.



<sup>5</sup> And when the day, and the power, and the punishment, and the judgement come, which YAHUAHA of Spirits hath prepared for those who worship not **the righteous Torah**, and for those who deny the righteous judgement, and for those who take His name in vain—that day is prepared, for the elect a covenant, but for sinners an inquisition. <sup>6</sup> And on that day were two monsters parted, a female monster named Leviathan, to dwell in the abysses of the ocean over the fountains of the waters. <sup>7</sup> But the male is named **Behemoth**, who occupied with his breast **a waste wilderness** named **Dūidān**, **on the east of the garden where the elect and righteous dwell**, where my grandfather was taken up, the seventh from Adam, the first man whom YAHUAHA of Spirits created. <sup>8</sup> And I besought the other angel that he should show me the might of those monsters, how they were parted on one day and cast, the one into the abysses of the sea, and the other unto the dry land of the wilderness. <sup>9</sup> And he said to me: **Thou son of man, herein thou dost seek to know what is hidden.**<sup>7</sup>

Chanok (1 Enoch) 60:5-9

Why am I not surprised to learn that a judgement occurred on all those sad souls who neglected to guard the Torah? A familiar theme. Those individuals undoubtedly denied that they would be judged righteously for doing away with it, but that's how the story of Christianity goes. The splitting apart of Leviathan and Behemoth are equally important to what's going on. I am fully convinced that Leviathan is both a spiritual and literal representation of She'ol, which is precisely where the unrighteous go. Into the mouth of Leviathan, the abysses of the sea. But then, contrarily, the righteous end up with a subsection of Behemoth.

Just when you were certain I was off my rocker and that nothing could be found further east than Eden, we are told there is indeed a waste wilderness east of the rising sun, and that the elect and righteous dwell there. You have to keep reading further to learn that the two of them, both Leviathan and Behemoth, are hidden. I attempted to look further into the name Dûidâin but got no further than everybody else, not having the remotest clue. As you can see though, that's where the guardians of the Torah dwell. Take me. I want to be there.

[**EDIT** 5/6/24: I never really know what I'll wake up to on any given morning. Case in point, I climbed out of bed and flipped on the computer to discover a message from my longtime friend and author **Pauly Hart**. It appears as though he decided to throw me a bone with the following passage:

This is the land which came forth for Yapheth and his sons as the portion of his inheritance which he should possess for himself and his sons, for their generations forever; **five great islands, and a great land in the north.**

Yovheliym (Jubilees) 8:29

Not sure how I missed the reference in my initial investigation, but that's Scripture for you. Read it a thousand times and a thousand new discoveries pop out at you. I *checked*, there are **seven** official continents on Globe Earth, not **five**. They are Asia, Africa, North America, South America, Antarctica, Europe, and Australia, hmmm. Merging Asia and Europe together into one Eurasia continent is the easy part. That leaves us with **six** continents. North and South America are most definitely two continents. Well then, I've got our solution. The problem with Antarctica being a continent is that it isn't one. It is actually a series of islands, none of which were intended for the sons of Noach. You'll see what I mean when covering the Moon Map. That leaves us with five continents and something which Yovheliym describes as a "great land in the north." Again, the context is land inheritance, and the Hidden Wilderness is just that.]

What I aim to show over the *following* so many pages is that the Hidden Wilderness being spoken about *is* the land of the immortals where Yahusha Ha'Mashiach rules. It wasn't always so. During the Millennial Kingdom he ruled over all the earth. But then one day he didn't. What

happened? I have been trying to show you how it went down repeatedly. There was a rebellion against Messiah. What's new about that? Many chose to do away with the Torah. Probably because of grace. And because they were sick and tired of spitting upon the cross, as they so often put it. I imagine the scene of Yahusha's departure resembled something as *follows*.

And all the country wept with a loud voice, and all the people passed over: **the king** also himself passed over the brook Qidron, and all the people passed over, **toward the way of אֵת eth-the wilderness**.

Shemu'el Sheniy (2 Samuel) 15:23 [Cepher]

The context has **David** departing Yerushalayim after **Avshalom** usurped his throne. The Hebrew word אֵת (*eth* in English) means divine. Nearly all translators dump it from their Bibles, not really knowing what to do with it, but the Cepher leaves it in. David was leading his loyal subjects towards the divine wilderness. That's like saying they were passing into the ages, apparently. A very similar affair happened at the closure of the Kingdom. It had to have. I am told all the time that such a prospect is impossible, as his kingdom is an eternal one. It is. But then recall how Revelation ends. Nearly everyone seems to forget that part. The entire world is deceived by HaSatan and surrounding the camp of Yah, hoping to take it by force. Talk about dark. An event like that doesn't happen without first shedding some tears.

David's plight from Avshalom is not unwarranted. I believe I've found the parallel Millennial Kingdom event. It's described for us in [The Odes of Solomon](#). Ode 42 specifically. I have already written commentary upon the importance of that book, as it was apparently penned by those identifying as the resurrected living upon the earth during Messiah's reign, having access to Paradise. Well, here it is.

<sup>1</sup> I extended my hands and approached my *Adonai*, for the expansion of my hands is His sign.

<sup>2</sup> And my extension is the upright cross, that was lifted up on the way of the Righteous One.

<sup>3</sup> **And I became useless to those who knew me not, because I shall hide myself from those who possessed me not.**



**4 And I will be with those who love me.**

**5 All my persecutors have died, and they sought me, they who declared against me, because I am living.**

**6 Then I arose and am with them** and will speak by their mouths.

7 For they have rejected those who persecute them; and I threw over them the yoke of my love.

8 Like the arm of the bridegroom over the bride, so is my yoke over those who know me.

9 And as the bridal chamber is spread out by the bridal pair's home, so is my love by those who believe in me.

The Odes of Solomon: Ode 42:1-7

There is more to the Ode, but we will not get to it. It's why I linked the Odes of Solomon paper above. Just know that the words being spoken to us derive from Yahusha Ha'Mashiach. How do I know that? Well, you will have to read the Ode for yourself to see why I've come to that conclusion, but here is a clue. The writer of this Ode identifies himself as the very individual who entered She'ol and freed everyone. Those are the loved ones whom he speaks of here. The sons of Yashar'el who had already died and came running towards him, crying: "Son of Elohiym, have pity on us." Good times.

With what little I have shown you, what do we learn about the writer of this Ode? His persecutors sought him out and declared against him, *past tense*, because he *is* living. That tells us he has already been resurrected from the dead. Again, I know that to be the case because I've read the entire Ode. She'ol is specifically mentioned as being a past event. Death literally ejected him. He does speak in *future tense*, and it's to tell everyone he will hide himself from those who refused to possess him. Who are these obstinate people if all his enemies who had him killed are dead? Must be the mortals inhabiting his kingdom. The *goyim*. The lives of the immortal saints as well as their Torah simply don't do it for them. Don't let the phrase "I shall hide myself" escape you either. He's not talking about slipping through a hidden passageway behind the bookcase when Kepha or Yochanon aren't looking or ditching the paparazzi for several hours to go fishing. He's not giving up his crown or his kingdom neither. He's simply hiding himself from the *goyim*. They're already living their

lives as if a thick darkness were obscuring them. So, why not deliver them over to their own desires, to the axiom of old, *ignorance is bliss*?

When *saying*, “And I will be with those who love me,” we can easily conclude it’s not simply Yahusha who hid from those who refused to possess him. Those who loved him were also tucked away. They all left. We are not told where they are hiding, but that’s a given, or else it wouldn’t make for a very good hiding spot. The location is simply described to us in the language of a bridal chamber. I am reminded of David’s words when he wrote:

<sup>5</sup> For in the day of evil he shall hide me in his *cukkah*: **in the secret of his Tabernacle shall he hide me**; he shall set me up upon a rock.

Tehilliyim (Psalms) 27:5 [Cepher]

Where is this *cukkah*, this *secret* Tabernacle, that David hides in so as not to be found in the day of evil? Another syrupy metaphor I’m sure, having little to do with anything, because many people as you know would have us thinking the Bible was written by the Hallmark company. If I had to guess, it’s in the divine wilderness spoken about in 2 Samuel. That’s not a one-off, you know. The divine wilderness is mentioned elsewhere.

<sup>14</sup> Therefore, behold, I will allure her, and **bring her into the wilderness**, and speak comfortably unto her. <sup>15</sup> And I will give her **אֶרֶץ** (*eth*) her vineyards from thence, and **אֶרֶץ** (*eth*) the valley of Akor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Mitsrayim.

Husha (Hosea) 2:14 [Cepher]

You see, twice is the Hebrew word **אֶרֶץ** (*eth*) employed to describe the wilderness which Yahuah will allure the children of Yashar’el into. Akor is a reference to the valley where Yashar’el executed **Akan** and his household soon after the battle of Yeriycho. The word literally means ‘trouble,’ ‘affliction,’ or ‘taboo,’ and implies the most severe degree. The contrast has Yashar’el’s arrival into this divine valley in the wilderness being amidst great turmoil and likened unto the days when she came up out of the land of Mitsrayim. I’m in. Won’t somebody give me the walking directions? If only somebody, *anyone*, could point the way. No? *Bummer*. I guess we will have to wait for the final disclosure. Before turning to other

clues found outside of Scripture, here is one more passage which I feel expresses Yashar'el as well as Yahusha's sentiments perfectly well.

<sup>12</sup> When the righteous triumph, there is great glory,  
but when the wicked rise, people hide themselves.

Proverbs 28:12

[**EDIT** 5/6/24: THE Hidden Wilderness investigation has grown to such great lengths that it has become a book. And then that book was turned into a second edition. By the look of things, I'm heading towards a rinse and repeat scenario. It has become all too much to maintain in one single document, which is why I've decided to break up the series into a series of separate topical papers. Here are links to some of them. Happy reading.]

[The Hidden Wilderness: Admiral Byrd and the Pool People](#)

[The Hidden Wilderness: Elysian Fields: The Cosmological World of the Essenes](#)

[The Hidden Wilderness and Hyperborea](#)

[The Hidden Wilderness and the Moon Map](#)

[The Hidden Wilderness and the Mountain of YAHUAHA](#)

[The Hidden Wilderness and the Outer Darkness](#)

[The Hidden Wilderness and Paul](#)

[The Hidden Wilderness and Satan](#)

[The Hidden Wilderness: The Undying Lands and Middle Earth](#)