



The Hidden Wilderness and Satan

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PRAYER is important but be specific about it. Yahushua asked the sun to stand still in the sky in Yahushua 10:13 and it did. Globbies claim it was the spin of the earth rather than the sun which came to a standstill but that is not what Yahushua prayed for and certainly not what the text says. Though we might as well throw physics out the window either way. YAHUAHA gives Wisdom to those who ask. It goes without saying that the request must be desired as well as demonstrated in how we live our lives. Those who seek Truth, desiring Truth at all costs, will surely find it. Very few will though. There are too many distractions and in the case of the hidden wilderness the globbies have convinced themselves they're winning the argument.

Speaking of prayers, somebody named **Zosimus** wanted to see the hidden wilderness with his own eyes. For forty years he ate no bread, drank no wine, and removed himself from the face of men, petitioning his request all the while. YAHUAHA answered him. What does your prayer life

look like? ‘The Narrative of Zosimus’ is another rare gem of a book which I’ve recently discovered. Seriously, I had absolutely no clue what it was about when I dug it up out of obscurity and decided to give it a try. What I have come to learn of its backstory is that it was immensely popular during the Middle Ages, being translated into Syriac, Arabic, Ge’ez, Armenian, Georgian and Slavonic. The book is dated to the whereabouts of the 5th century, though it has sometimes been classified as Old Testament pseudepigrapha, and The Scholars apparently cannot decide whether it is Jewish or Christian in origin.

Zosimus immediately parted ways with the other hidden wilderness narratives in that he is never once tasked with a mariner’s voyage. An angel of YAHUAHA simply appears before him claiming that Elohiym has heard his petition and that he has arrived to carry him there. Within moments Zosimus is whisked away and set before the unpassable river, which we have already explored with Saint Brendan. This is *also* where Zosimus parted ways with the others. He *is* given passage where nobody else could. The way this happens is Zosimus is able to perceive a wall of cloud stretching forth from the waters to the heaven. It is a mist. A thick and impenetrable one. Perhaps not so dissimilar from the cloud that kept Phar’oh out of Yashar’el’s camp when they stood with their backs to the Red Sea. Others could not see the barrier, but Zosimus could, and what does this remind you of?



The lost world movies. I’ll speak for myself I suppose but that is what I am reminded of. The mist or the cloud or the storm wall is a repeated theme in these modern lost world narratives. The Narrative of Zosimus isn’t a modern one though. I am giving you the cliff notes and really you should read it for yourself. It is in the cloud that a voice speaks to him, and *this* is what it says.

“Zosimus, man of Elohiym, through me no bird passes out of this world, nor breath of wind, **nor the sun itself, nor can the tempter in this world pass through me.**”

The Narrative of Zosimus: 2

The sun we already know does not reach the hidden wilderness on its present circuit. It is the other tidbit which I was not aware of. HaSatan is incapable of penetrating the wall. Once again, what does that remind you of?



The modern lost world narratives are intent on building fences to keep the monster *in* when in fact the total opposite is true. The fence is built to keep the monster *out*. I will go more into this in the pages ahead and when I do you will finally understand why the hidden wilderness was disclosed from the world. One might argue whether or not Satan was incapable of

conquering the blessed land or if his kingdom of darkness only inherited the area within the suns circuit to begin with. What is evident is that the wilderness had to remain concealed so long as Satan was on the loose. That means the same plot of land was disclosed, its shroud lifted, and its gates opened to the public once Satan was locked in the abyss. By that very logic, the same swath of land would be concealed again upon his release. The point of the barrier was always to keep another Paradise temptation from happening again.



As I was saying, the Zosimus narrative parts ways with the others in that two trees grow up out of the ground and bend over so as to form a bridge, thereby allowing him passage while *also* showing his worth. Other explorers have claimed to commune with an inhabitant of the land from one side of the river to the other while being forbidden to cross. Not so with Zosimus. I'm sure there are many who have already shrugged the idea of a cave dweller being deemed worthy after praying and fasting for forty years, and if so, then is that how you see yourself—as worthy? How is repentance treating you? I will remind my reader of the number 40. It's totally Biblical. Yashar'el sent 12 spies into Canaan for 40 days, who in turn gave an evil report regarding the giants, thereby resulting in 40 years of wilderness wanderings. Yashar'el was tormented by the giant Goliath for 40 days and only David stepped up to the challenge, thereby granting him 40 years as Yashar'el's king. Yahusha was tempted for 40 days in the wilderness and overcame that challenge as well. I'm thinking

YAHUAHA only granted Zosimus passage because he had passed the test and knew he would not arrive to tempt anyone towards transgression.

Immediately after crossing over the seemingly impenetrable river Zosimus *does* meet someone and immediately thinks the man to be void of clothing. He isn't naked though. You might say it's a bit of a blunder on his part because the local inhabitant is able to identify him as an outsider by his remark.

5 And having ended this discourse the man spoke again, Hast thou come hither out of the vanity of the world? I said to him, Wherefore art thou naked. He said, **How knows thou that I am naked? Thou wear skins of the cattle of the earth, that decay together with thy body, but look up to the height of heaven and behold of what nature my clothing is. And looking up into heaven I saw his face as the face of an angel, and his clothing as lightning, which passes from the east to the west, and I was greatly afraid, thinking that it was the son of Elohiym,** and trembled, falling upon the ground.

The Narrative of Zosimus: 5

Realizing how the local wasn't naked as he had once perceived, Zosimus then confused him as being *the* son of Elohiym, which is to say, HaMashiach. He certainly wasn't but the confusion is understood. And what does his clothing attire remind you of? I will speak for myself again when saying A'dam and his woman Cha'uaha. They weren't naked in the Garden despite the insistence of children's church and the erotica illustrations which our teachers indoctrinated us with. You know what I'm talking about. Turns out they *were* clothed. A'dam and Cha'uaha. Just not in animal skins. That change of wardrobe happened after their transgression because the glory had been removed from them. It says so right here.

7 And the eyes of both were enlightened, and they knew that they were **naked, divested of the purple robe in which they had been created.** And they saw the sight of their shame, and sewed to themselves the leaves of figs, and made to them cinctures.

Genesis 3:7 [Targum]

You should be asking yourself *why* A'dam and Cha'uaha suddenly woke up to the fact that they were inhabiting an Italian nudie painting. Nobody has a reasonable answer to this one. Were they too stupid *prior* to feel the breeze on their bum or notice the strong emphasis on skin tones? How is it possible that the sight of their nakedness was a point of praise one moment and disgrace the next? Being set apart is not the same thing as being morally ambiguous. The simplest answer is most often correct. Because they had previously worn clothes until the moment when they *didn't*. The Serpent had entered the Garden and convinced them to do something naughty, which is why he wasn't allowed into the hidden wilderness. You will tell me that Genesis 2:25 in the Hebrew Masoretic frames a picture in which "they were naked and *unashamed*," but that is only to contrast when, a little later on, they were naked and *ashamed*. It is why the verse prior states:

<p>²³ And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.</p> <p>²⁴ Therefore shall a man leave his father and his mother and shall cleave unto his woman: and they shall be one flesh. ²⁵ And they were both naked, the man and his woman, and were not ashamed.</p> <p>Bere'shiyth (Genesis) 2:23-25</p>	<p>²³ And A'dam said, This time, and not again, is woman created from man. Thus, because she is created from me, (she is) bone of my bone, and flesh of my flesh. This it is fit to call Woman, because from man she was taken. ²³ Therefore a man shall leave and be separate from the house of the bed of his father and of his mother, and shall consociate with his wife, and both of them shall be one flesh. ²⁵ And both of them were wise, A'dam and his wife; but they were not faithful (or truthful) in their glory.</p> <p>Genesis 2:23-25 [Targum]</p>
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It says in the Hebrew Masoretic that the man and the woman were naked and unashamed together but only after telling us a man would leave his father and mother and cleave onto a woman, so as to become one flesh. That first quip is *always* taken as sexual, the part about becoming one flesh, but then we are immediately prodded to think about their nakedness together in the Garden and not be ashamed. Because nakedness

apparently had nothing to do with sex until it did. Are you following that line of logic? I'm not. The typical Christian answer seems to suggest the notion that humanity was somehow intended as a nudist colony and that everyone was wanted to walk around showing off their private business until they realized the lifestyle was evil rather than good, *via* forbidden fruit, which is the most ridiculous explanation ever when you stop to think about it.

Are we expected to believe snug fitting underwear is the result of sin and that A'dam preferred the chaotic sway of a pendulum? Context is everything. Tell me, were the father and mother whom the young man left expected to be naked as well? All three of them together? And what about when the father and mother visit the son and his wife, would they all still chat it up in the nude? And then there is the matter of the eventual population growth. Was a man expected to find his naked wife alluring but none of the other thousand naked women, many of whom weren't even married yet? Is that how sexuality works? Help me understand this. How far was this open parade naked charade supposed to last before somebody lusted after another man's naked wife?

The command has been purposely confused when it couldn't be any more obvious. A man and his woman feel no shame when they take their clothes off together, becoming one flesh. That is, make a child. The child is the one flesh being spoken of and a result of their unashamed nakedness. If we follow through with what they were instructed to, then we will become imitators of the Creator without shame. A'dam and Cha'uaha felt shame though. When was the last time that you ate fruit naked in public and then felt shame afterwards but only after eating the fruit?

Nakedness within the shared bed of a man and woman is not a shame. However, when viewed by others, nakedness *is* a sin. It says so right here.

⁸ The nakedness of your father's woman shall you not uncover: it is your father's nakedness.

Vayiqra (Leviticus) 18:8

Even assuming A'dam and Cha'uaha inhabited the world alone, you figure the subject of clothing would eventually come up once the children came along and desired wives of their own. How about Qayin or Havel's mother-in-law? Were they permitted to look upon her nakedness as well? Read Bere'shiyth 2:24 again. The instruction to become one flesh predates

A'dam and Cha'uaha's rebellion. Draperies were always hung from the cloth rack. Specifically, purple robes. That is because they were intended to be *vested* high priests over humanity and all of creation. It's passages such as this one where you can see why the inhabitant of the hidden wilderness was so insulted. Zosimus was ignorant and thought he saw the man's funny business on the mere basis that he wasn't wearing the clothes of a mortal. You see, he made the same mistake as so many Sunday school teachers and Seminary students. *Continuing.*

And giving me his hand, he raised me up, saying, Arise, I also am one of the blessed. Come with me, that I may lead thee to the elders. And laying hold of my hand he walked about with me and led me toward a certain crowd, **and there were in that crowd elders like sons of Elohiym,** and young men were standing beside the elders. And as I came near to them, they said, This man has come hither out of the vanity of the world; come, let us beseech YAHUAHA and he will reveal to us this mystery. Surely the end is not at hand, that the man of vanity is come hither. Then they arose and besought YAHUAHA with one accord and behold two angels came down from heaven and said, Fear not the man, for Elohiym has sent him, that he may remain seven days and learn your ways of life, and then he shall go forth and depart to his own place. The angels of Elohiym having said this ascended into heaven before our eyes.

The Narrative of Zosimus: 5

Zosimus was partially correct in identifying the first inhabitant of the land with *the* son of Elohiym. They were all sons of Elohiym. And what does that remind you of? Some of you will claim the Watchers in Genesis 6 are being referred to but I'm not. Had you said the sons of Elohiym then I would be in agreement. The Watchers incursion as told to us in Chanok in errant contrast with the sons of Elohiym in Genesis 6 are two separate though admittedly interlocked events. Try not to confuse them. I won't repeat myself in every last detail here. I have shown elsewhere, and to my own satisfaction, that the Watchers had already committed their wicked deeds by the time Moshe wrote about the sons of Elohiym coming down to take the daughters of men. I can understand the mix-up but then look at how it's written for us in the Aramaic Targum.

6 And it was when the sons of men began to multiply upon the face of the earth, and fair daughters were born to them, ² and the **sons of the Great** saw that the daughters of men were beautiful, and **painted, and curled**, walking with **revelation of the flesh**, and with imaginations of wickedness; that they took them wives of all who pleased them.

³ And YAHUAHA said by His Word, All the generations of the wicked which are to arise shall not be purged after the order of the judgments of the generation of the deluge, which shall be destroyed and exterminated from the midst of the world. Have I not imparted My Ruach HaQodesh to them, (or placed My Ruach HaQodesh in them,) that they may work good works? And behold, their works are wicked. Behold, I will give them a prolongment of a hundred and twenty years, that they may work repentance, and not perish.

⁴ **Schamachazai and Uzziel**, who fell from heaven, were on the earth in those days; and also, after the sons of the Great had gone in with the daughters of men, they bare to them: and these are they who are called men who are of the world, men of names.

Bere'shiyth (Genesis) 6:1-4 [Targum]

Blink and you'll miss it. Shemiy'aza and Uzziel had already fallen from heaven and were on the earth in those days. That event is told to us through the Watchers account in Chanok, but it had already happened when these sons of the Great saw the daughters of men in Genesis 6. Also, their faces had already been painted. Without going into the entire His-Story of this event, we know the Watchers introduced make-up to the ladies. That's your second clue. Oh fine, how about I show you?

8 MOREOVER Aza'zel taught men to make swords, knives, shields, breastplates, the fabrication of mirrors, and the workmanship of **bracelets and ornaments, the use of paint**, the **beautifying of the eyebrows**, stones of every valuable and select kind, and all sorts of dyes, so that the world became altered. ² Impiety increased; fornication

multiplies; and they transgressed and corrupted all their ways.

Chanok (Enoch) 8:1-2

Aza'zel who *is* HaSatan, the serpent from the Garden, taught the use of paint and the beautifying of eyebrows during the Watchers incursion. That tells us it was *before* the sons of Elohiym chanced to look down from their abode and find attraction in them. You could say the sons of Elohiym followed in the footsteps of the Watchers, but they are not the same. Understanding all of this, not only the order of events but the geographical landmark being spoken about, is important to the hidden wilderness narrative. What do they teach now in schools? The sons of Elohiym were the sons of **Sheth** in this situation and look at how they're described for us.

⁴ But because of their own purity, they were named “**Children of Elohiym,**” and they were with Elohim, instead of the host of angels who fell; for they continued in praises to Elohim, and in singing psalms unto Him, in their cave—the **Cave of Treasures**.

2 A'dam and Cha'uaha 11:4

They were named the children of Elohiym because of their purity. We haven't gotten there quite yet but the same could be said for the children inhabiting the hidden wilderness when Zosimus visited. I probably should have explained this earlier. The Thousand-Year Reign of Messiah hadn't happened yet. Supposing there were resurrected saints to be found, Zosimus never encountered them. Those whom he did interact with were mortals just like him. You'll see what I mean in a little while. It needs to be understood that the residents only became the children of Elohiym because of their virtuous lifestyle—on both occasions. So, you can imagine why being on guard would be absolutely necessary. The sons of Elohiym were capable of falling from grace like everyone else.

The hidden wilderness *is* another retelling of the mountain of worship. A modern one. I wish you could take my word on this but some of you may not even know what the mountain of worship is, and so, I realize these details need ironed out. The mountain of worship was the geographical landscape where A'dam and Cha'uaha as well as their children resided after their fall from Paradise. Consider the *following* passages.

And YAHUAHA Elohim took the man from the **mountain of worship**, where he had been created, and made him dwell in the garden of Eden, to do service in Torah, and to keep its commandments.

Bere'shiyth (Genesis) 2:15 [Targum]

And YAHUAHA Elohim removed him from the garden of Eden; and he went and dwelt on **Mount Moriah**, to cultivate the ground from which he had been created.

Bere'shiyth (Genesis) 3:23 [Targum]

Mount Moriah and the Mountain of Worship *are* the same location. The bread crumb trail is easily followed. I have already shown you where to look in Genesis 2:15 and 3:23. A'dam was created there only to be placed in the Garden but then returned to the acreage of his origin after the disastrous Serpent episode. Confused? I thought not.



And as you well know, Moriah is an obvious reference to Tsiyon, location of the Temple Mount. I have put a lot of thought into this and am convinced that the Mountain of Worship was much larger than the walled city of Yerushalayim. A mountain range would be more likely. From this 3D map you can see how the land of their habitation would not only cover

the hills surrounding Yerushalayim but also Bethlehem and as far south as Hebron. I'm thinking that's ample space for the handful of individuals who wanted to serve YAHUAHA, living off the wild fruit of the land.

The sons of Qayin were not welcome there. By the way, this is all review from my covering the topic in other areas. I am repeating the information because it is important in understanding the Zosimus side of things. The sons of Qayin were probably building coastal cities and residing all along the Yarden valley, encamping up to the very skirt of the mountain. In fact the sons of Qayin did everything in their power to provoke the sons of Sheth to come down to them. The event is well documented in 2 A'dam and Cha'uaha and I am about to show you.

¹⁰ Then sin increased among them [the sons of Qayin] greatly; until a man married his own sister, or daughter, or mother, and others; or the daughter of his father's sister, so that there was no more distinction of relationship, and they no longer knew what is iniquity; but did wickedly, and the earth was defiled with sin, and they angered Elohiym the Judge, who had created them.

¹¹ But Genun gathered together companies upon companies, that played on horns and on all the other instruments we have already mentioned, at the foot of the Holy Mountain; and they did so in order that the children of Sheth who were on the Holy Mountain should hear it.

¹² But when the children of Sheth heard the noise, they wondered, and came by companies, and stood on the top of the mountain to look at those below; and they did thus a whole year.

¹³ When, at the end of that year, Genun saw that they were being won over to him little by little, **Satan entered into him, and taught him to make dyeing-stuffs for garments of diverse patterns and made him understand how to dye crimson and purple and what not.**

¹⁴ **And the sons of Qayin who wrought all this, and shone in beauty and gorgeous apparel, gathered together at the foot of the mountain in splendor, with horns and**

gorgeous dresses, and horse races, committing all manner of abominations.

¹⁵ Meanwhile the children of Sheth, who were on the Holy Mountain, prayed and praised Elohiym, in the place of the hosts of angels who had fallen; wherefore Elohiym had called them “angels,” because He rejoiced over them greatly.

¹⁶ But after this, they no longer kept His commandment, nor held by the promise He had made to their fathers; but they relaxed from their fasting and praying, and from the counsel of Yared their father. And they kept on gathering together on the top of the mountain, to look upon the children of Qayin, from morning until evening, and upon what they did, upon their beautiful dresses and ornaments.

¹⁷ Then the children of Qayin looked up from below, and saw the children of Sheth, standing in troops on the top of the mountain; and they called to them to come down to them.

2 A’dam and Cha’uaha 20:10-17

I trust you read the whole of what has just been offered and not just the highlighted part. I had considered taking the marker out on the entire passage, and probably would have gotten away with it, without apologies as well, and still may consider the deed before turning in my final draft. Those two verses do seem to sum it up nicely though. And what do we see happening? The sons of Qayin gathered around the Holy Mountain, which is the same thing as saying Mount Tsiyon. HaSatan taught the beautifying techniques though here he possesses somebody named Genun to go about doing it. They banged upon drums. Blew horns. Built racetracks for the horses and probably casinos, all within view of Tsiyon. I am showing you this so that you can know the end from the beginning and understand the tension when Zosimus enters a very similar land. Skipping ahead a dozen or so verses.

³¹ And when they looked at the daughters of Qayin, at their beautiful figures, and at their hands and feet dyed with color, and tattooed in ornaments on their faces, the fire of sin was kindled in them.

³² Then Satan made them look most beautiful before the sons of Sheth, as he also made the sons of Sheth appear of the fairest in the eyes of the daughters of Qayin, so that the daughters of Qayin lusted after the sons of Sheth like ravenous beasts, and the sons of Sheth after the daughters of Qayin, until they committed abomination with them.

³³ **But after they had thus fallen into this defilement, they returned by the way they had come, and tried to ascend the Holy Mountain. But they could not,** because the stones of that holy mountain were of fire flashing before them, by reason of which they could not go up again.

2 A'dam ad Cha'uaha 20:31-33

Here is the tragic part of the tale. The sons of Sheth were no longer able to ascend to the heights of the Mountain after they had been seduced by the sons of Qayin. Afterwards, calling themselves a son of Elohiym would be impotent and without meaning. That title had been stripped from them. It was like that with the Watchers as well. Chanok tells us the angelic beings were no longer capable of looking up and beholding the heavens after their transgression. Come to think of it, it is our story at present. This is what Yahusha HaMashiach had to say about our own origins story.

“I do not teach abstinence from evil for some purposeless end, but to bring to men the recognition of their heritage. **All men were once sons of Elohiym, but they became bastards of Elohiym without heritage. I come to men so they may re-inherit and become true sons of Elohiym.**”

The Book of the Natsarim 15:43

And so, by now, you should be able to recognize a consistent theme in all of this. Many of the sons of Elohiym forsook their calling as sons of Elohiym, and in fact only Methushelach and Noach remained of their numbers at the advent of the floodwaters. I can only surmise YAHUAHA offered us the morality tale as a worldly reminder of what every single one of us lost in a preexistent heavenly state. We were sons of Elohiym but became bastard children according to our own transgressions. Our entire purpose on this earth is to be redeemed of the evil we chose through the atoning sacrifice of our High Priest, Yahusha

HaMashiach, and obedience to His Father's commands. Revelation 14:12. Look it up if you don't believe me. I think I have pretty much covered the basics. Moving forward, the rest of the Zosimus narrative should begin to make a whole lot more sense now. *Continuing.*

And the man of Elohiym cried out saying, **Woe is me, that the story of A'dam is summed up in me, for Satan deceived him through Cha'uaha, and this man by his flattery desires to make me a liar while he is here.** Take me away from hence, for I shall flee from the place. For behold he wishes to sow in me seeds of the world of vanity. And all the multitude and the elders rose up against me, and said, Depart from us, man; we know not whence thou art come to us.

The Narrative of Zosimus: 6

See what I mean? The mortals of the hidden wilderness knew they could fall from grace through Satan's temptation, and they were on to Zosimus as a possible stand-in for the deceiver. By the way, I am skimming over this text to deliver the highlighted sections. Zosimus convinces the locals that he was sent there by YAHUAHA to learn of their ways, which sets just about everyone at ease. And then we learn of their *origins* story.

7 And they rejoiced with great joy, and taking up tables of stone they wrote on them with their nails, thus, Hear, ye sons of men, hear ye us who are become blessed, that we also are of you; for **when the prophet Yirmeyahu proclaimed that the city of Yerushalayim should be delivered into the hands of the destroyers,** he rent his garments, and put sackcloth upon his loins, and sprinkled dust upon his head, and took earth upon his bed, and told all the people to turn from their wicked way. And our father Rekav, the son of Yahunadav, heard him and said to us, Ye sons and daughters of Rekav, hearken to your father, and put off your garments from your body, and drink no vessel of wine, and eat no bread from the fire, and drink not strong drink and honey until YAHUAHA hear your entreaty. And we said, All that he has commanded us we shall do and hearken. So, we cast away our clothing from our bodies, and we ate no bread from the fire, and drank no vessel of wine nor honey nor strong

drink, and we lamented with a great lamentation and besought YAHUAHA, and he heard our prayer and turned away his anger from the city of Yerushalayim, and there came to the city of Yerushalayim mercy from YAHUAHA, and he pitied its people, and turned away his deadly anger.

The Narrative of Zosimus: 7

They were followers of **Yirmeyahu**. I about fell out of my seat when I read that. How about you? Did you read the paper I wrote on the subject? I will assume so. But if not [here](#) is a link. Think it over and then get back to me. I have already given the spiel about how Yirmeyahu was tasked by YAHUAHA to uproot the kings of Yahudah and then plant them elsewhere. In canonical Scripture we are never told where Yirmeyahu ended up after traveling with **Baruch** to Mitsriym. Spain initially, but then eventually Britain and Ireland. That's my conclusion, at any rate. The Yahudan princess **Tea Tephi** was in his care, as was the Stone of Scone and probably the Yahudah royal scepter. If you want to know the full story, I am of the mind to suspect it was all a setup for the Thousand-Year Reign of Messiah. The United Kingdom *was* the epicenter of the Millennial Kingdom. Well, keep reading then, because my investigative hunch did not go unrewarded.

Then the king was enraged and set us in prison, and we passed that night there. And behold a light shone in the building, and an angel uncovered the prison and laid hold of the crowns of our heads, and took us out of the prison, and set us beside the water of the river, and said to us, Whithersoever the water goes, go ye also. And we travelled with the water and with the angel. **When therefore he had brought us to this place**, the river was dried up and the water was swallowed up by the abyss, and he made a wall round this country, and there came a wall of cloud, and shadowed above the water; and **he did not scatter us over all the earth but gave to us this country**.

The Narrative of Zosimus: 9

Did you catch all of that? The king of Yerushalayim threw them in prison for refusing to dishonor YAHUAHA. Yirmeyahu did his fair share of

prison time too. When King Tsidqiyahu finally retrieved the prophet from the dungeon, he asked him privately, “Is there any word from YAHUAHA?” In which the prophet answered, “Yes, you will be handed over to the king of Babylon.” Sucks to be him. And anyways, an angel of YAHUAHA freed these people from prison, according to their testimony, bringing them safely to the hidden wilderness. If this is correct and my other inkling regarding the planting of Yashar’el on a western Isle is *also* correct, then the Thousand-Year reign was the outlook for both parties. Let’s keep reading.

10 Hear, ye sons of men, hear the way of life of the blessed. For Elohiym placed us in this land, for **we are holy but not immortal**. For the earth produces most fragrant fruit, and out of the trunks of the trees comes water sweeter than honey, and these are our food and drink. We are also praying night and day, and this is all our occupation. Hear, ye sons of men; with us there is no vine, nor ploughed field, nor works of wood or iron, nor have we any house or building, nor fire nor sword, nor iron wrought or unwrought, nor silver nor gold, nor air too heavy or too keen. Neither do any of us take to themselves wives, except for so long as to beget two children, and after they have produced two children, they withdraw from each other and continue in chastity, not knowing that they were ever in the intercourse of marriage but being in virginity as from the beginning. And the one child remains for marriage, and the other for virginity.

The Narrative of Zosimus: 9

Pausing already, but it is only to remind you that the sons of Sheth lived the exact same way. They were just as assuredly not immortal but lived as though they were already. There was no need to plant nor harvest, and the building of houses was deemed unnecessary. What I have to say next will not be a popular opinion among some of my readers, but sexual intercourse was also deemed pointless except for the begetting of children. A’dam and Cha’uaha went decades between moments of sexual intimacy according to the gossip columns. It doesn’t mean their ruachoth were not bound to one another. Also, you’ve already read about the daughters of Qayin situation and how, after one look at them, the sons of Sheth discovered their hormones and went raving-hopping mad.

Unfortunately, I neglected to sample the day-to-day routine for the Shethites of the Mountain before that happened. When I do, you will see that Zosimus might as well be describing the original inhabitants of Tsiyon.

⁵ Then Sheth stood before the body of his father A'dam, and of his mother Cha'uaha, and prayed night and day, and asked for mercy towards himself and his children; and that when he had some difficult dealing with a child, he would give him counsel.

⁶ But Sheth and his children did not like earthly work but gave themselves to heavenly things; for they had no other thought than praises, doxologies, and psalms unto Elohiym. ⁷ Therefore did they at all times hear the voices of angels, praising and glorifying Elohiym; from within the garden, or when they were sent by Elohiym on an errand, or when they were going up to heaven.

¹⁰ Sheth and his children dwelt on the mountain below the garden; they sowed not, neither did they reap; they wrought no food for the body. not even wheat; but only offerings. They ate of the fruit and of trees well flavored that grew on the mountain where they dwelt.

¹¹ Then Sheth often fasted every forty days, as did also his eldest children. For the family of Sheth smelled the smell of the trees in the garden when the wind blew that way.

¹² They were happy, innocent, without sudden fear, there was no jealousy, no evil action, no hatred among them. There was no animal passion; from no mouth among them went forth either foul words or curse; neither evil counsel nor fraud. For the men of that time never swore, but under hard circumstances, when men must swear, they swore by the blood of Avel the just.

¹³ But they constrained their children and their women every day in the cave to fast and pray, and to worship the Most-High Elohim. They blessed themselves in the body of their father Adam and anointed themselves with it. ¹⁴ And they did so until the end of Sheth drew near.

2 Adam and Cha'uaha 11:5-7;10-14

Did you pick up on the part regarding the **40 days** fast? Sometimes I don't highlight these things just to see if you're paying attention. You will of course recall that Zosimus was a dedicated faster for the matter of **40 years**. That will seem extreme and unnecessary to some but then how many centuries do you figure Sheth managed it? And anyways, I hope you're satisfied concerning the Mountain of Worship lifestyle. It isn't always easy figuring out where I should take the scissors to these passages, as there are descriptions replete throughout the book, but that is *okay*, as I think you're beginning to gain your peripheral vision. Keep a lookout for that 40 number in the passage ahead. *Continuing.*

11 And there is no count of time, neither weeks nor months nor years, for all our day is one day. In our caves lie the leaves of trees, and this is our couch under the trees. But we are not naked of body, as ye wrongly imagine, for we have the garment of immortality and are not ashamed of each other. At the sixth hour of every day we eat, for the fruit of the tree falls of itself at the sixth hour, and we eat and drink our fill, and again the water sinks into its place. We also know you who are there in the world, and who are in sins, and your works, for every day the angels of YAHUAHA come and tell them to us, and the number of your years. But we pray for you to YAHUAHA because we also are of you and of your race, except that Elohiym has chosen us, and has set us in this place without sin. And the angels of Elohiym dwell with us every day, and tell us all things concerning you, and we rejoice with the angels over the works of the just, but over the works of sinners we mourn and lament, praying to YAHUAHA that he may cease from His anger and spare your offences.

12 But when the time of the **forty days** comes, all the trees cease from their fruits, and **the manna that he gave to our fathers' rains down from heaven**, and the manna is sweeter than honey. Thus, we know that the season of the year is changed. But when the time of the holy Passover comes, then again, the trees put forth fragrant fruit, and thus we know that it is the beginning of the year.

The Narrative of Zosimus: 11-12

It makes total sense to me that there would be no measure of time, seeing as how the circuit of the sun and the moon are unaccounted for in the furthest corners of our realm. I'm assuming then that every day would be a perpetual Sabbath rest. That's a Kingdom signpost. By no means are the feasts unaccounted for though. An example is given. YAHUAHA makes the Passover known with the changing of fruit. And then look at the quip about the manna raining down from heaven. The food of angels was delivered to the Exodus generation, but it is also another description of the Thousand-Year Reign. Why I have already come to that conclusion has already been shown to you in my [Kings and Priests of the Thousand-Year Reign](#) homework assignment. I'm not repeating it here. This time, I will make you seek it out for yourself. Here is a reminder though if you need a refresher. Anyone who eats manna in the manner described needn't find a toilet to relieve themselves. There was no poop in the Millennial Kingdom. *Continuing* without interruption.

13 We also know the time of our end, for we have no torment nor disease nor pain in our bodies, nor exhaustion nor weakness, but shalom and great patience and love. For our soul is not troubled by the angels to go forth, for the angels rejoice when they receive our souls, and the souls also rejoice with the angels when they behold them; as a bride receives the bridegroom, so our soul receives the announcement of the holy angels, saying nothing more than only this, YAHUAHA calls thee. Then the sent quits the body and goes to the angels, and the angels seeing the soul coming forth spotless rejoice and spreading out their robes receive it. Then the angels call it blessed, saying, Blessed art thou, O soul, because the will of YAHUAHA is fulfilled in thee.

14 The time of our life is this. If one quits the body in his youth, the days of his age here are **three hundred and sixty years**, and he that quits the body in old age, the days of his life here are **six hundred and eighty-eight years**. And the day of our completion is made known to us by the angels, and when the angels of Elohiym come to take us, we go with them, and the elders, seeing the angels, gather together all the people and we depart together with

the angels, singing psalms, until the angels arrive at the place of our abode. And because we have no tools, the angels of Elohiym themselves make the grave for our body, and thus he that is called by Elohiym goes down, and all salute him from small to great, sending him on his way and bidding him farewell. Then the soul quits the body, and the angels receive it, but we see the shape of the soul as a shape of light, perfect in all the body apart from the distinction of male and female.

15 Then the angels taking it up sing a song and hymn, making melody to Elohiym, and again other troops of angels come in haste to meet them, saluting the soul that is coming and entering into the firmaments. And when it has come to the place where it is to worship Elohiym, the son of Elohiym himself, together with the angels, receives the soul of the blessed one and bears it to the undefiled father of the ages, and again, when the angels sing above, we being below listen to them, and again we sing and they listen in heaven above, and thus between us and the angels there arises a giving of praise in hymns. But when the soul of the blessed one, falling upon its face, worships YAHUAHA, then we also falling down worship YAHUAHA in that same hour, and when YAHUAHA raises it up then we also arise; and when it goes to its appointed place, we also go into the church, fulfilling the eucharist of Adonai.

The Narrative of Zosimus: 13-15

Everything that was just described not only matches passages what I could dig up for you regarding Shethite worship, and that includes the funeral procession, it lines up with the ‘on earth as it is in heaven’ mentality that we’ve so often heard about. The people of the hidden wilderness pause to listen to the angels in worship and vice versa. But then a length of years is restored. **360** years for the youth and **688** for an elder. I’m assuming their wholly vegetarian diets have something to do with it, not to mention the lack of GMO’s and chemtrailing. The manna is sure to pack on a few years to the love handles as well.

I can’t emphasize this enough. The hidden wilderness is reserved for those who desire to live a holy set-apart life for YAHUAHA and yet missed

out on the failed experiment that was the Mountain of Worship. Many people tell me they want more than anything to escape the cities of Qayin and discover the unknown continent, though I am not the judge of their sincerity. Reading passages such as this one, it is up to you to investigate the recesses of your own heart and ask yourself if you would be gazing out towards the trumpeting calls of the Qayinites in a New York minute. That as you know is the story of the Thousand-Year Reign. Nearly everyone claims they want Paradise when His-Story has repeatedly proven that what they really desire is rebellion.

Oh, and one more thing. I had named this section ‘The Hidden Wilderness and Satan.’ There were a few other titles toyed with but the statement being made seemed to be the best fit. Particularly since I was referring to HaSatan’s inability to infiltrate the land of promise. Do recall how I had started out saying the land was not disclosed for the general public until after Satan was locked up and that, furthermore, the land would be concealed again once he was released. Many of you will agree that we’re inhabiting the age of deception. For whatever reason, Satan is giving free reign to wage a war of lies and we find ourselves caught up in the middle of it. Well then, you’ll never guess what happened to Zosimus after his return home.

20 Saying these things the Devil departed from me, and after **eight days** he brought with him **one thousand three hundred and sixty demons**, and dragged me from the cave as I prayed, and they beat me, tossing me about between them, for **forty days**. And after the forty days the devil lamented before me and said, Woe is me that through one man I have lost the world, for he has vanquished me by his prayer. And he began to run from me, but I, laying hold of him, stayed him and said, Thou shalt not run away and flee from me until thou swear to me never again to tempt man. And lamenting with great and violent lamentation he swore to me by the firmament of heaven, So long as thy dwelling is here, and after thee, I will not come upon this place. **Then I let him go, sending him and the demons with him into eternal fire.** Then the angel came, who had companied with me at the table, and led me into my cave with great glory.

21 After this I lived **thirty-six years** and communicated the way of life of the blessed to the fathers in the desert. But the Devil wept because of the tables of the life of the blessed, saying, **If this get abroad in the world, I shall be mocked, and these will remain without sin and I alone in folly.** And after the completion of the **thirty-six years**, the angels of Elohiym came to me as to the blessed.

The Narrative of Zosimus: 20-21

Satan beat the hell out of him in his rage is what happened. Don't get me wrong, it ended well for Zosimus. It's just that Satan, having heard how Zosimus had visited the hidden wilderness, and then bringing his demons along for a smack down didn't go unnoticed. I think there is something to that. In saying he didn't want the hidden wilderness to spread abroad in the world because the people would remain without sin, Satan seems to be gazing at a forward epoch in His-Story. The entire scene may indeed be symbolic of the short season. The beat down lasted for **40 days**, probably in retribution to the **40 years** of evading his temptations, and by a total of **1360** demons. Why that number? Seems specific. Zosimus then lived for an additional **36 years**, which lines up with the number of demons. Are we being told the length of the short season? Deduct 1000 for the Thousand-Year Reign and we're left with **360**. But then there is something to the 40 Number, which might make 400 in total. I don't really know. Numbers are being thrown at us and not without reason. While it is obvious that Zosimus bound Satan and his demons in eternal fire rather than disposing of him for good, as even the text claims insists that he remained around, the imagery is probably intended. Don't quote me on this but I'm getting the feeling that we were just given further clues regarding the short season.