



The Mountain of YAHUAHA from the Paleo-Hebrew

by Noel Joshua Hadley

1/26/2023

SUMMING up the story of Zosimus and then believing it to be plausible if not entirely true will require a tweak in theology for a great many of you. I'm not saying *you-you*. A great many of my readers understand the importance of guarding the Father's commands. Somebody will take issue with obedience on this level though. The inhabitants of the land were mortals living pure lives, choosing righteousness rather than sin, and that goes against the greater wealth of Christian thinking. My detractors often tell me they are pure solely on the basis that Jesus is pure but then by that logic everyone who believes in Jesus should be hoping on the one-way express to the hidden wilderness, land of entitlement. Look at what Yahusha HaMashiach has to say on the subject.

“Some hail me as their leader, thinking this will help them in the life to come, but it will not. Only those who wholeheartedly serve the cause and purpose of

YAHUAHA will enjoy this in full glory. **Many who do things in my name will expect me to intercede for them, but to these I will say, I did not know you, or authorize the statements you made;** by your deeds shall you be judged.”

The Book of the Natsarim: 9:59

Just know that I’m not speaking for *you*-you while reminiscing of my own Christian upbringing. When it comes to that decisive moment of standing before the throne of Elohiym, I was instructed to keep my mouth shut and point the finger at Jesus, as if my belief in his goodness and the sacrifice of his life on the cross would cause him to come swinging in my defense. Yahusha’s forewarning speaks completely against that. Many who do things in his name will expect them to intercede for them. There is the word so commonly used. *Intercede*. But he will answer them on that day, “I did not know you, nor authorize the statements that you made.” Everything about that statement goes against the moral mismanagement of the most basic Christian instruction. It is *also* a variation of the passage found in Matthew 7:21-23, wherein we read:

²¹ Not everyone that says unto me, Adonai, Adonai, shall enter into the Kingdom of Heaven; but he that does the will of my Father which is in heaven. ²² Many will say to me in that day, Adonai, Adonai, have we not prophesied in your name? And in your name have cast out devils? And in your name done many wonderful works? ²³ And then will I profess unto them, I never knew you: depart from me, ye workers of iniquity.

Mattithyahu (Matthew) 7:21-23

What I have just quoted from happens to be one of the most well-known passages in the whole of Christian literature, which is shocking all things considered. A great deal many Christians who exclaim from the rooftops that the Torah is done away with and that Elohiym’s commands are no longer to be guarded nor obeyed have dropped this very passage into my lap saying Jesus is speaking to those who attempt to guard the Father’s commands without ever appreciating the reason why he didn’t know these certain individuals. They were workers of lawlessness. That is being without the Torah. Likewise, when I share this same passage with the lawless, they will often return fire claiming they know Jesus and he knows

them and that they're good to go, and something about Jesus being their lawyer in heaven, because they have performed many miracles and cast out devils in his name, prompting me to slap my face onto the tabletop. It seems to me that a defining qualifier between those on the wide road of existence and the narrow path are those who make justifications or excuses verses those who take responsibility for their action while the sun is still up in the sky.

And so, regarding the hidden wilderness, how do we sum up everything put forward so far? I think it is safe to say a vast minority of souls have attempted the mortal journey towards the hidden wilderness and, of those scant few who happened upon it, undoubtedly through divine guidance, a great deal many more were rejected from continuing on. Ever since starting this investigation I have been asked by numerous individuals to point the way in the direction of the hidden wilderness, as if the x marks the spot on a map and a sailboat equipped with supplies is good enough to land them a reservation. No, your righteousness will get you there, either in this lifetime or the next. If you truly want to inhabit the hidden wilderness, or heaven for that matter, then you have to live a life worthy of it now.

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I realize now that was the longest introduction ever for a section which promises to promote the hidden wilderness in the Paleo-Hebrew, though you will soon understand why I went to such great lengths to fend off the incoming swell of Torah rebels. What you see before you is Psalm 24 in the Paleo. No, I do not read the Paleo. Normally, I wouldn't have the faintest clue what is being discussed in a dialect such as this one. Certainly not the hidden wilderness if it happened to spring up. It is a good thing then that I have a Paleo aficionado in my corner. The following translation is not mine. It comes from Ms. Pamela Glasgow. More specifically, it derives from her book, Psalms from the Paleo-Hebrew: Volume I. Well, here is what Psalm 24 in the Paleo *says*.

OF YAHA'UAHA

Exists the earth:

The ground,

The continents,

And the contents therein—

The full number of them—

Belong to Him.

The inhabited lands

And all those who dwell therein

Are also His.

For the firmly fixed Authority,

Has placed it

Upon the foaming seas;

He has erected it

Upon the flowing streams

He caused it to exist.

It remains.

A *brief* interruption. The context of this Psalm is given to us, and the earth is it. The earth as you can see involves the ground but also the continents as well as the full number of contents contained within. The inhabited lands, including every inhabitant dwelling therein, all belong to YAHAUAHA Elohiym. But even the foaming seas are his. The part about the earth being firmly fixed is not speaking about a spinning, wobbling globe hurdling at several-hundred thousand miles per hour through a vacuum of space, only tricking us into the observable senses of a motionless plane through the magic of gravity, FYI. I bring that up because you will have a difficult time as this investigation progresses if hugging the globe to your bosom and rocking it to sleep is a passion. *Continuing.*

What person

Can go up

Or be carried aloft

Unto the Mountain of YAHA'UAHA?

Indeed, who shall ascend

Unto the *qadash*,

Set-Apart Dwelling,

The undefiled place

Of His abode?

The one who is free from blame.
He whose hands
And works are pure;
In the curved hollow of the palm
He carries no guilt;
The heart,
The inner workings
Of his will and purpose,
And the mode of his actions
Exist blameless.
His *naphash*—
His living, breathing self,
The inner workings
Of his will and purpose—
And his strength
Are not lifted up
Unto vanity or empty idols.
This one does not raise himself
Toward calamity and ruin;
He who has never
Given allegiance
Or sworn deceitfully
Unto idols.

He shall bear up
The burden of prosperity.
YAHA'UAHA shall stoop
And place a gift
At this one's feet.
Yes, he shall receive
Tsdaqaba,
From ALAHAYAM
His YASHA'Ay'UA.

This circuit of an age
As it winds round and round,
As one generation tramples
Upon another,
As the path is searched out

And these seek
Thy face, O, Ya'Aqub!

Psalm 24

The question is asked regarding what person can go up or be carried aloft unto the Mountain of YAHAUAHA. The Psalmist answers. But *first* I will ask you to take note of the order of events. The continents of the earth are described and *then* the foaming oceans. Only afterwards is the Mountain of YAHAUAHA brought to our attention. He's not talking about Mount Tsiyon in Israel. That's what many of you are thinking. Certainly, the Temple was a place of holiness, but Mount Tsiyon was still a threshing floor during David's tenor, and the Tabernacle was a traveling one. You will say it is being prophetic to a future time. Well then, time and time again the Temple was defiled. It was destroyed and then rebuilt and defiled again until finally it was destroyed for good. The mountain being spoken of here is beyond the inhabited continents of the earth and the ocean. It is an undefiled location. It is so set-apart that only the blameless can be carried there. That's not a reference to Ben Gurion Airport in Tel Aviv and an airplane.

The requirements of those who are granted permission to ascend to the heights of the set-apart mountain is given and it's a tall order. *Follow* along. The one who is free from blame outwardly but also through the inner workings of his heart. He whose hands and works are pure. In his hand he carries no guilt. All of these traits can be pursued by the souls of men through a lifetime of penitence but then pay attention to the next qualifier. He who has never given allegiance or deceitful word unto idols. I'm trying to recollect if I have ever transgressed that last requirement. At this point, you should be taking up the same introspection. Something so heavy sure does cancel out many applicants.

If only the shepherds of Christianity taught its congregation to take their pursuit of righteous living seriously rather than to sit passively in their sins pointing the finger at Jesus, as though he will advocate for their willful lawlessness. How many shots do you suspect we have at this? I can only recall living one life. The Psalmist concludes that the circuit of an age winds round and round, and that one generation tramples upon another, but only those who seek out the path of YAHAUAHA will find it. And what does that tell us? That an x-marks the spot on the map is a curious find though ultimately futile. Because in the end, even HaSatan will

convince the world to surround and ultimately advance upon it. Only those who seek the face of the Most-High will ascend there.



Micah 4 and the Men of the Covenant

[**UPDATE:** 1/26/23]

MORE *and more* passages keep springing up in Scripture regarding the hidden wilderness and I can't get to them fast enough. Don't give me the credit. I don't deserve any of it. On the other side of my computer screen, Ms. Pamela is the one typing away on the keyboard, having put her sleuth skills to use. So many references to choose from. This must be what it's like trying to nab a leaf in a cyclone. I suppose the thing to do in trying times such as these is to choose a new pretty picture of a mountain landscape as a divider, so that the reader doesn't get confused between one Scriptural passage and another, and then charge ahead. The following reference to the hidden wilderness derives from Miykah rather than Psalms and, now that I've read it, I'm trying to make heads or tails of my reality.

The Word of YAHUAHA
That exists,
To Mika the Morasti:

There shall exist,

In the latter end,
Yes, at that time
Shall exist
In the land of Ephraim,
A mountain,
A dwelling place
And a habitation
For YAHUAHA,
The Self-Existent One.
The summit,
Firm and well-established,
Shall be lifted up
Above the hills.
Lower than the mountain,
Shining,
Radiant,
Shall flow sparkling streams,
On account of the people of the covenant,
The kindred.

Miykah

The mountain which he is describing is said to be revealed in the latter end of His-Story. I'm thinking that's a reference to the Thousand-Year Reign. Well, Tsiyon was already in existence during the prophet Miykah's ministry and Shalomah's Temple was still standing upon it. Therefore, he can't possibly be referring to that one. Yerushalayim as you well know was in Yahudah. The mountain which Miykah is referring to derives from the land of Ephraim. Say what again? Did he just drop an E-bomb? He did. Yes, that is what just happened. Ephraim. And now I'm going into a tailspin. You would think I'd be performing cartwheels. Well, I am, but only cautiously. At my age, I am prone to throw my back out.

Keep reading. It says the land of Ephraim would exist "on account of the people of the covenant." Where have we read that before? In my [People of the Covenant](#) thesis paper, *naturally*. Miykah may be directing us to the **British**. Because that's what Britain means in Hebrew. "Covenant." The word 'b'rit', or 'bēriyth' [בְּרִית], carries with it the sense of cutting. You will recall how Avraham personally observed YAHUAHA passing between the severed halves of an animal in Genesis 15:17 when a covenant was cut

with him. To add to that, the word for “people” in Hebrew is: ‘am’ [עַם]. And so, the term “covenant people” in Hebrew would be Brit-am, which is rather close to Britain, don’t you think? Even the word ‘ysh’ or ‘ish’ [יִשְׂרָאֵל] in Hebrew means “man.” Brit-ish therefore directs us to the covenant man. *Continuing.*

Then shall come
The **goyim**—
The nations without the covenant.
The chief and great ones
Shall declare,
Walk this way!

Let us ascend
Unto the mountain
Of YAHUAHA,
The Self-Existent One,
Near the dwelling place
Of the ALOHIM
Of Ya’aqov.
He will pour forth
His course of life,
He will instruct
In His ways.
Come!
For from Zion
Shall come forth
The Torah
And the Word of YAHUAHA
From Yerusalem.

Miykah 4

The goyim are described as the people without the covenant, and very accurate if I do say so myself. Not a compliment. Christians constantly boast about how they’re a gentile without having the faintest as to their level of ignorance. A gentile is someone without the covenant and therefore outside of the salvation plan. Being grafted into Yashar’el through Ephraim is what it’s all about. That is why I *paused* to take a few victory laps when reading about the mountain in the land of Ephraim.

The passage we have just read is either referring to the hidden wilderness or to Britain, though I am more inclined to believe *both*.

According to Zosimus, there was a group of righteous covenant members who made it to the hidden wilderness through the guidance of an angel. That is by no means the same party who journeyed with the prophets Yirmeyahu and Baruk to Mitsriym and, as I suspect, to Spain and eventually the British isles. Both parties may have established the land of Ephrayim, a physical kingdom as well as the blessed land for immortals. In this way, the kingdom of Britain remained on stage at the closure of the Thousand-Year Reign whereas the blessed land of rest was hidden behind the curtains again, bringing us up to the present.

Whichever land is being referred to here, what happens next is far more important. The chief and great ones among the goyim shall declare, "Walk this way!" I'm guessing those are the 144,000 whom we read about in Revelation. Are we expected to believe they're singing the Aerosmith song? No, they are telling the people to walk the line according to YAHUAHA's instructions in righteous living, *via* the Torah. That's the same thing as saying to walk as Yahusha HaMashiach walked.

I am well aware of that fact that this passage ends by saying the Torah shall come forth from Tsiyon and the Word of YAHUAHA from Yerushalayim. Doesn't sound like hidden wilderness material, at least, not on the surface. I included it so that nobody accuses me of foul play. It also in no way cancels out the mountain in the land of Ephraim. Contrarily, it increases the Torah *and* Covenant connection and the need for the goyim to walk in its precepts while furthermore telling us what we already know. That the Torah and the Word did come forth from Yerushalayim through the Mashiach. Tsiyon as well as Yerushalayim are being invoked because the people did not keep to the Covenant and were thusly divorced from the land in 70AD. But with the Mountain of Ephraim, they were given another chance.



Psalm 91 and the Mountain of El Elyon

[UPDATE 1/27/23]

PSALM 91 is epic. We're talking 'The Lord of the Rings' as sagas go. Speaking of which, in a little while I will detail Middle-Earth's curious involvement in the hidden wilderness narrative, and when I do, you will see how Tolkien was attempting to convey what the Bible has already been highlighting all along. They tell us **Moshe** penned this psalm on the very day when the Tabernacle in the wilderness was complete. That will cause many of you to read it in light of the Exodus generation. I am fine with that and believe it should be viewed in that context but not at the sake of neglecting an important principle embedded within the Paleo. Something else is happening at the same time, a past event and a future one.

He will sit down in quiet.

And abide

In the hidden place,

The covert of the mountain

Of ELYON.

Turn aside,

Weary traveler,

Rest,

Find lodging
In the shadow and protection
Of SHADDAI,
The Most Powerful EL,

I will boast
Of YeHOWAH,
The One to Whom I flee,
He Exists,
My mountain castle,
My ELOHAI:
In His dwelling
Will I be surrounded,
Will I be
Securely fenced in.

Psalm 91

Pause. For the weary travel in route out of Mitsriym, Sinai was intended as a place of lodging and rest. A pilgrimage destination where the children of Yashar'el might feel secure under the shadow and protection of El Elyon, which means 'The Most High Elohiym. And of course, Shaddai directs us to the Almighty. What Psalm 91 manages to capture is the mindset of many-a sons and daughters of Yashar'el who saw themselves as fleeing to the mountain castle and dwelling of their Elohiym. It was a place where they might be surrounded by his protection, experiencing his very presence, and ultimately fenced in. Unfortunately, not everyone in their ranks saw it that way. If you happen to be one of the few who read the front two-thirds of your Bibles rather than the thirteen epistles in the back, wondering why it's all so confusing, then you know the story of which I describe. They murmured against his caregiving while others straight-up rebelled against the righteous living that was expected of them there, via the Torah, and a great deal many were destroyed. It's all too perfect for our present conversation. *Continuing.*

Yes, He will snatch me away
Like plunder
From ruin and destruction.
He will deliver me
From those who plot and plan,
And from the net

Which they spread out
To entrap me.
By the Most Powerful EL,
I escape
From plague and death,
And from the deep chasm.

Psalm 91[*Continued*]

There is so much going on here that you might as well read the entire book of Exodus to uncover it all. I'm sensing the plagues of Mitsriym and the Red Sea crossing, as well as the schemes of Phar'oh, but *also* the attack made by the forces of **Amalaq** at the foot of the Mountain. I think the part that has me most excited is Moshe's sentiments regarding the plunder. We often read the Exodus account and make note of how Yashar'el left with the riches of Mitsriym in their pocket, but for Moshe and those of that generation who recognized their *yeshuah*, it appears as though they saw themselves as YAHUAHA's plunder, snatched away from ruin and destruction. Hopefully, you are seeing the hidden wilderness in all of this. It should be a given and I needn't repeatedly point out the parallels.

Beneath the covering
Of His Wings,
The interwoven pinion feathers,
He will shut you in.
Here, you will go aside,
You will take refuge.

As a barbed shield,
As a buckler crafted of scaly dragon hide
That guards with prickliness
And with piercing cold,
His Truth shall protect you!

You will not tremble
In fear.
You will not reverence
The night terror,
Layilah,
Who twists away

From the light.
And during the days,
In the time periods
Between the rising of the sun
Until the going down thereof,
The arrow that flies
Shall not pierce you.

Psalm 91 [*Continued*]

Moshe has conjured the image of a dragon for us. That's probably another Seraphiym reference. I have covered the topic considerably in my [Wastelands of the Seraphiym](#) paper and not going over it again. It is the scaly hide of that dragon which is used to clothe and ultimately protect those who take refuge in the Truth of YAHUAHA. I am furthermore reminded of the Serpent skin which he fashioned for A'dam and Cha'uaha after their transgression but also the scaly hide of Leviathan. The latter is a primeval creature whom YAHUAHA created to sport with. I have also concluded that the Leviathan is the very entity which makes up the realm of She'ol. YAHUAHA is not only offering total protection against the destroyer and the realm of death; he is intending to clothe his children in the flesh of those who wish to bring about their destruction.

Layilah the night terror I have also encountered before. You'll have to read up on the night terror in [The Genesis Reset](#), but here is a quick recap. She makes her initial appearance in the first chapter of Bere'shiyth. Layilah is the word for *night* in Hebrew. Starting in the second verse of the Bible, it is this ruach of darkness which appears to have risen up from the deep waters, the underground prison of the Abyss, so as to confront the Son of Elohiym, who was selected and declared heir of the kingdom only one verse earlier. The Ruach HaQodesh violently confronted the Night Ruach, and what happens only one verse later? The light is brought forth. Yahusha is born. I told you this would be epic.

In Araphel,
Cherub of darkness,
Pestilence walks about,
He lays waste
With destructive
Acts of violence.
The teeth of the destroyer
Appears at midday.

He shall fall,
The adversary.
His troops,
Eleven hundred in company,
Are cast down
At your side.
Thousands upon thousands
Die violently
To your right..
Yet naphal
Shall not approach
Near you.

Psalm 91 [*Continued*]

The best way to characterize Araphel is by describing the darkness. The only hurdle is in understanding that there are two words in Hebrew which signify darkness, *araphel* and *choshek*. Choshek is the more conventional and straightforward appropriation for the absence of light, whereas araphel is an altogether different type of darkness. It is a thick and deep gloom, a heavy cloud, apocalyptic in nature, and always identified with the presence of Elohiym. One such occurrence happens in Exodus 20:2, when the children of Yashar'el stand back and watch Moshe ascend Sinai into the *araphel*—the very presence of Elohiym.

But that's not what we're seeing here. Like Layilah, Araphel is handed the personification of a Ruach and a Cherub angel. I will remind you that the Serpent, who is also identified as a dragon, has all the markings of a Seraphiym angel. Not the same. Calling this Araphel ruach Satan would be getting our wires crossed, and we don't want to do that. The Satan of course is a courtroom title denoting an accuser whereas Araphel walks about with pestilence on his mind. He also is the adversary of YAHUAHA's set-apart, and with him are troops numbering in the thousands and thousands. In saying they will be cast down at the sides of those who have made the journey to the Mountain, dying a violent death, we have the most curious Camp of Yah reference in Revelation 20. That affiliation only continues for the remainder of the Psalm.

Some will experience difficulty in appreciating or coming to terms with the likelihood that YAHUAHA still uses darkness to hide himself, mainly because of the implications. Even the ruachoth of darkness are his

servants. And anyways, a canopy of darkness explains how humanity does not see nor perceive the Most High, both on a physical and spiritual level. I guess you could say metaphysical. Do you see how that works? Chozek *and* Araphel are ultimately used as a cloaking device. The darkness cannot see the light and the adversary blinds people to the Truth. The surrounding darkness also explains how the wilderness can be hidden.

Raq be-eneka tabbit—
Only with your eyes
Shall you consider,
Shall you perceive
The retribution
Against those who left the correct path,
The morally wrong,
The guilty and condemned.

Because you have set in place
YeHOWAH as your refuge—
YeHOWAH, Who is my support—
Because you have determined
ELYON as your dwelling place,
Therefore, you will not encounter
Misery.
Calamity shall not happen to you.
You will not be broken
By distress.
No spotted plague
Shall draw near
In the tabernacle
Of your home.

For He will give command
To His malakaw—
His messengers—
To guard you
In all your journey.
In the palm of their hands,
They shall lift you up
And carry you away
To prevent your feet

From being smitten
By the builders.

Upon the lion
And the venomous serpent
You shall walk.
You will stamp upon
The young lion
And the sea monster.

Because he is attached
To Me,
Because he clings to Me
In love,
I will cause him to slip away,
To escape,
I will lift him up
And set him
In a high, inaccessible place,
Because he intimately knows
My Name and My Character.

He will cry out;
I will answer tunefully.
I, Anoki YeHOWAH,
Will be with him.
In his tribulation.
I will gird him for battle;
I will burden him
With riches and honor.

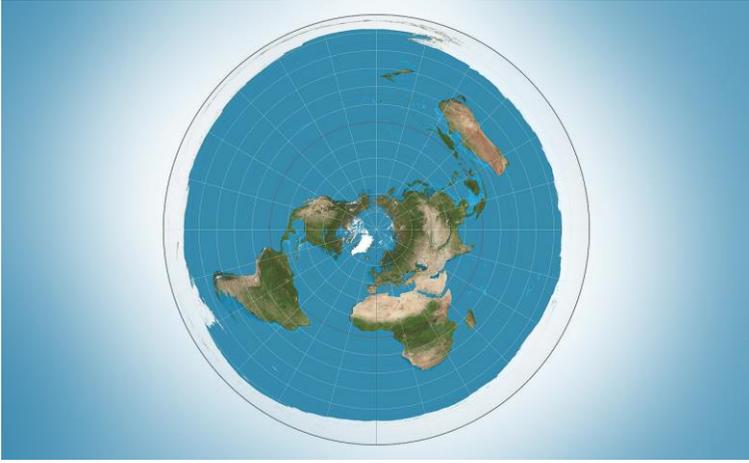
With length of days
And abundance
Will he be satisfied,
And he will see with his eyes
My Yeshua.

Psalm 91 [*Concluded*]

It is indeed a curious thing that Moshe should pen a psalm such as this one, along the skirt of Sinai of all places, so as to direct future generations to the Mountain of El Elyon if the land of promise was already on his mind—and it most certain was. Yashar’el was of course the land of promise but as the Biblical narrative continues, so is Ephraim. What appears to be happening is an ongoing pilgrimage, one generation after the next, though another exodus may very well be in order. Is it Sinai that we’re all expected to arrive to? Is that where the adversary will send troops by the thousands in number? Clearly, an ongoing pilgrimage is expected, and over great distances. We see venomous serpents which shall be trod upon, a wilderness picture, but then the sea monster speaks of people traveling from far off continents over land and water.

Malakaw is the word for messenger, denoting a prophet or an angel. The most obvious reality is one in which guardian angels surround us but I’m thinking there are Intel agents from the hidden wilderness, Melchizedek priests really, which aide the children of Elohiym on their journey.

Finally, to close this off, the character of those who arrive to the Mountain of Elyon are described. It’s as I’ve already stated, I keep getting asked for directions to the inaccessible place, but the roadmap is already laid out in the Torah. You will have to read it for yourself to discern the coordinates. Only those who love YAHUAHA, who clings to him in love, intimately knowing his Name and his Character, and then crying out to him for yeshu’ah [his salvation], will be answered. It is *those* individuals who will slip right on through the *araphel* which hides his abode rather than the self-declared disciples bemoaning, ultimately rebelling against YAHUAHA’s set-apart instruction, and there is no shortage of them. Obedience is the easy part when one truly sees themselves as the plunder of war, carried off in the arms of Shaddai during the destruction. The servant will arrive so as to rest under the shade of YAHUAHA but then he will be girded for battle, dressed in dragon hide. His only burden being the riches and honor which YAHUAHA has bestowed upon him. Humility has long been associated with the qualities of a chivalrous character, by the way.



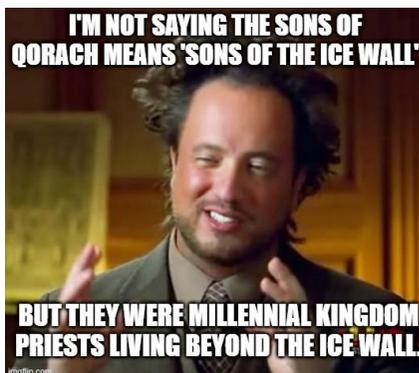
The Mountain of Melchizedek *and* the Sons of the Ice Wall

[**UPDATE** 2/15/23]

I don't say this to alarm anyone, but the Sons of Qorach may have been priests of the Millennial Kingdom. It's not like I'm saying they *were*. The possibility is simply being thrown out there because you never really know, I've seen stranger things. The sons of Qorach in case you're unaware are listed as the writers of nearly a dozen Psalms. 42, 44–49, 84, 85, 87 and 88 to be exact. The reason I suspect as much is because of how the very word Qorach is broken down in the Paleo-Hebrew. The name literally means “sons of the cold wall,” and what does that remind you of? Hebrew Cosmology. Many of us assume there is an ice wall surrounding our realm however I will show you that in all likelihood it is only the partial truth. That explanation will not happen though until after I get around to the moon map. You will have to learn patience.

The other potential meaning to Qorach is “sons of the bald men.” The easiest explanation is usually the right one, and so, maybe they were simply bald, every last one of them, and also, a shiny mop top was a prerequisite

for singing in the choir. I couldn't really say as I wasn't there. If I had to remain on the side of caution, then I would claim they are both correct. Being bald *and* cold equally come into the narrative in a historical as well as prophetic manner. I'll let you make heads or tails of that. It makes perfect logical sense to me, but I can't expect everyone to play the part of a UN translator while my thoughts speak out loud. "Sons of the cold wall" really stands out to me for a few reasons. Specifically, because Psalm 48 is part of today's show-and-tell. It is a passage which not only *screams* the Millennial Kingdom as something that will happen (or contrarily, as a string which has already been pulled and is unraveling in real time) but also the meaning of the name. Let's just say I'm not seeing barbershop poles anywhere in the narrative.



Before moving forward, there's something you should know. Those lines in Miykah 4 about the Torah and the Word coming forth from Mount Tsiyon as well as Yerushalayim was a double entendre. Which is to say it had a second meaning. Most people would read that and assume it's talking about the Zionist stronghold alongside the Mediterranean, but I'm of the mind to say they're looking at the wrong continent and ocean. Ms. Pamela shared another Paleo translation with me. It is of course Psalm 48, a publication of the Qorach group, and you'll want to be seated for this. Don't say I didn't warn you.

Great is YAHA'UAHA,
Our established Leader!
Praise Him,
And with a clear, brilliant sound

Halla!

Praise Him

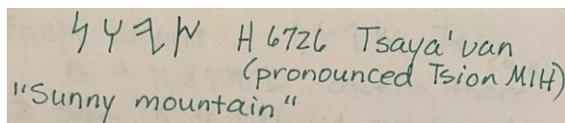
In the **city** of ALA'HAYA'NUA,
The established, *qadasb* **mountain**.

Behold, how beautifully situated,
Rising upwards
Like a tuneful voice,
The joy of all aratz,

Mount Tzion,
In the most remote regions,
Northward,
City of the Chief/head/most powerful Malak—King.

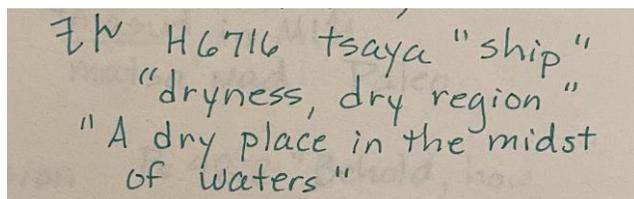
Psalm 48:1-2

As far as I'm concerned, Psalm 48 brings everything we've so far been talking about together into one coherent picture. I'm a bit of a romantic when it comes to things like sunsets and unknown places on the map, and so, one thing that is becoming abundantly clear in all of this is that I've saved the best for last. The Mount Tsiyon we're seeking, at least as the Thousand-Year Reign of HaMashiach is concerned, is a mountain in the most remote regions of the north-*ish* direction. Sounds cold. There is even a city worth seeing there. I will go out on a limb and say this is the Yerushalayim we're looking for. And you'll never guess who is ruling as king of the city. We have discovered our Melchizedek in the hidden wilderness narrative. It doesn't take a Seminary student to spell out the implications of that one.



לץלן H6726 Tsaya'van
(pronounced Tzion MITH)
"Sunny mountain"

I decided to take the scissors out upon a page or two of Ms. Pamela's play book so that you can watch the master at work. The Paleo word for Tsiyon is here shown and it means "sunny mountain." Some of you may be thinking that disproves an ends-of-the-earth theory as it pertains to its coordinates, especially since I am claiming the hidden wilderness lies far beyond the suns circuit. Quite contrarily it tells me I can expect it to be always sunny there and never night. Unlike our own side of the realm where it is sometimes sunny, on a good day, and often night. I told you that we are watching the master at work. Look at what happens when Ms. Pamela breaks down the Paleo.



לן H6716 tsaya "ship"
"dryness, dry region"
"A dry place in the midst
of waters"

But then the root of Tsiyon altogether paints a different picture. Quite suddenly, the mountain delivers the image of a ship or a dry region in the midst of the waters, telling us that it is potentially transportable.



I don't know about you, but the description immediately reminds me of two separate anime films, 'Castle In the Sky' and 'Howl's Moving Castle'. They are both put out by Studio Ghibli and are considered the Pixar of Japan. 'Castle In the Sky' in particular tells the story of an orphan girl who learns that she a princess descended from the Laputan royal family. The kingdom of Laputa is a long sought after lost city, considered to be a myth by nearly everyone, and is in actuality an Edenic-like floating island in the sky, complete with ancient technology.

The later movie, 'Howl's Moving Castle,' pits a witch of the waste against the wizard of the transportable castle who, in a fit of jealous rage, transforms a young girl into an old woman in hopes that Howl may not find her beautiful. The plot is far more complicated than that. I am simply giving you the basics. My reason for doing so is to show that the story is being repeatedly told so as to make the pursuit of truth trivial, though we are ultimately expected to believe it is all fiction.

Anywho, getting back to Psalm 48 in the Paleo.

ALAHAYAM,
Son and Heir,
Go to that lofty fortress,
Citadel of steadfastness,
Place of gathering.
There, intimately know
And perceive
The established path of life,
The Rock of Refuge.

Behold! For all the kings,

Continually,
For as far as one can see or perceive,
To the edge of the horizon
And beyond—
From ancient times—
**They assembled themselves,
Passing over
Across the sea.**

Did you get all that? The fortress is the habitation of the Son and Heir of Elohiym, but you probably knew that already, seeing as how we there is a Melchizedek aspect to it. But then what is this? The kings of the earth assembled themselves together, passing over across the sea and even beyond the very horizon in route for the mountain. It appears as though the event happened in ancient times, though the sons of Qorach very well may have been outlining a double fulfillment as prophecy goes. It happened in ancient times but was either expected to transpire again or had only recently unraveled, though the history books tell nothing about it. Perhaps now you can begin to see why I chose to go with the ‘sons of the cold wall’ interpretation for singers rather than a barbershop quartet.

Behold! The clamor
As they saw
The Powerful Chief,
The Established Strength.
They were astonished,
Confused.
They trembled,
Perishing suddenly,
As they made haste to flee.

Behold and see
Their evil condition:
Sadness,
Trembling,
Devouring chaos
Has seized them,
The grip of sudden pain,
Like that of a woman
Bringing forth.

On the pathway
To the sea,
As a sign
In the Ruach,
**You destroyed
The fleet of ships
Of Tarshish.**

Psalm 48:3-7

Well, that escalated quickly. I was honestly thinking the kings were setting sail to honor Melchizedek but then it took a turn for the worst. They had convinced themselves that he would be easily toppled, given their combined strength. But then terror overtook them, and they turned to flee. Looks like the Ruach apprehended what remained of their coalition on the waters, just as *she* had done during the Genesis Reset event when the dark entity emerging from the abyss needed stayed, only this time an entire fleet of Tarshish ships are given the splish-splash treatment.



FYI, Tarshish is the city which the prophet Yonah set sail to back when he thought it might be a good idea to run from Yah. Many suspect it was a city nestled along the coast of Spain, though others have suspected Atlantis. Tarshish may very well have been intended as a New Atlantis, but the ruins of the original city are elsewhere and can still be seen in the eye of the Sahara desert. Meanwhile, the Septuagint, the Vulgate, and the Targum of Jonathan render Tarshish as **Carthage**. That would be northern Africa. I'm still not reading about any of this in the history books, are you? I can't find anywhere in the archives that details a worldwide confederation of ships sailing to the uttermost north towards

the Mountain of Melchizedek to set somebody else up on the throne. I will keep looking for clues but I'm not putting much stock into it.