

The Crown Diamond of the Believers' Tree of Life:
The Measurement of the Tabernacle of David

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The Crown Diamond of the Believers' Tree of Life:

**The Measurement of the
Tabernacle of David**

By Bora ben Elazar

Dalet Edition

2013



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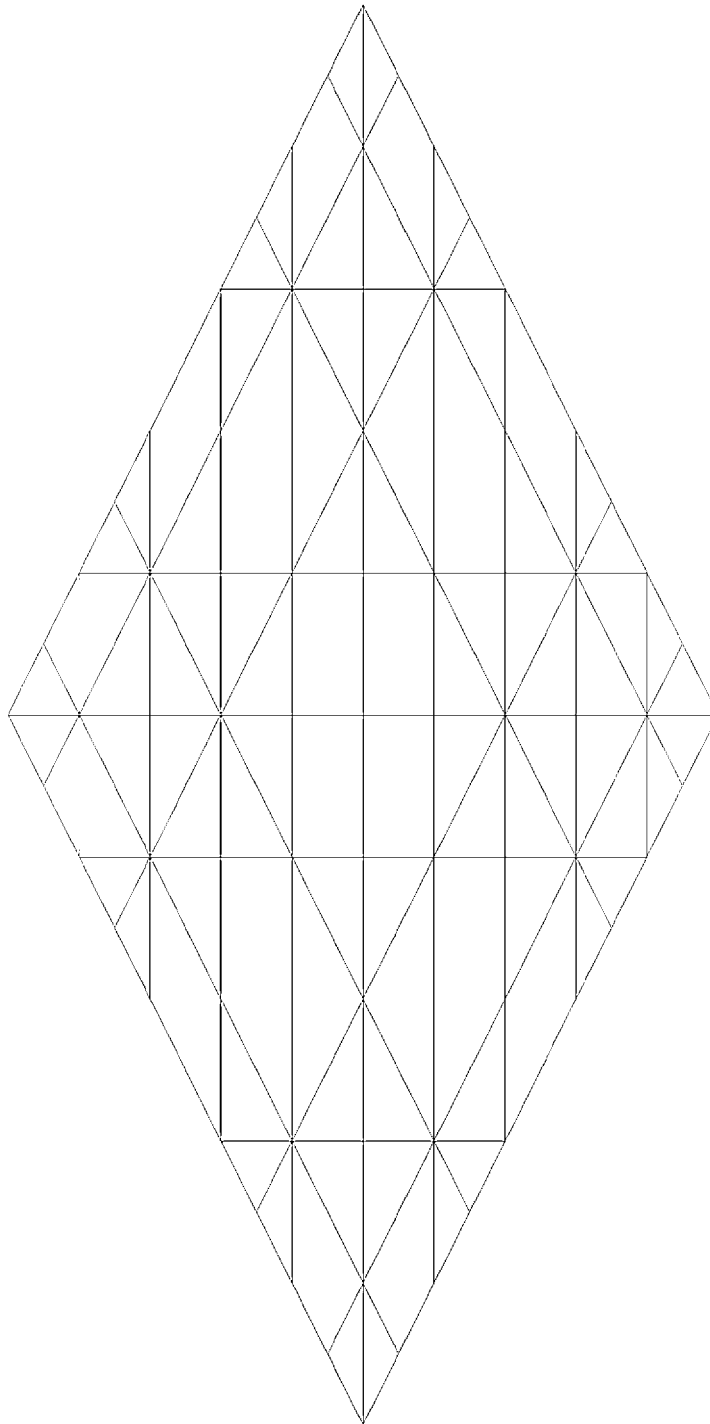
Introduction, with Biblical commentary, to the Crown Diamond. Introduction to the diamond-shaped symbol that is the source much of the world's symbolism, including: Adam Kadmon, the Tree of Life; the Shield/Star of David; the Qaba of Islam, regular polygons; the Paleo-Hebrew, Greek, and English alphabets; and Indo-Arabian numerals. Formed by four interlocking Trees of life in a circular arrangement that positions the sphere of each Kether atop each Tipareth, the Crown Diamond opens the way to exploration of new dimensions in many disciplines. For example, all Western alphabets are proven to share not only a common source, but also a common geometry: giving each letter of the alphabets precise geometrical properties that may lead to a fuller understanding of the nexus between language and mathematics.

The narrative recounts discovery of the symbol and includes Biblical commentary from a perspective that finds no conflict between Jewish, Christian, and Muslim scriptures.

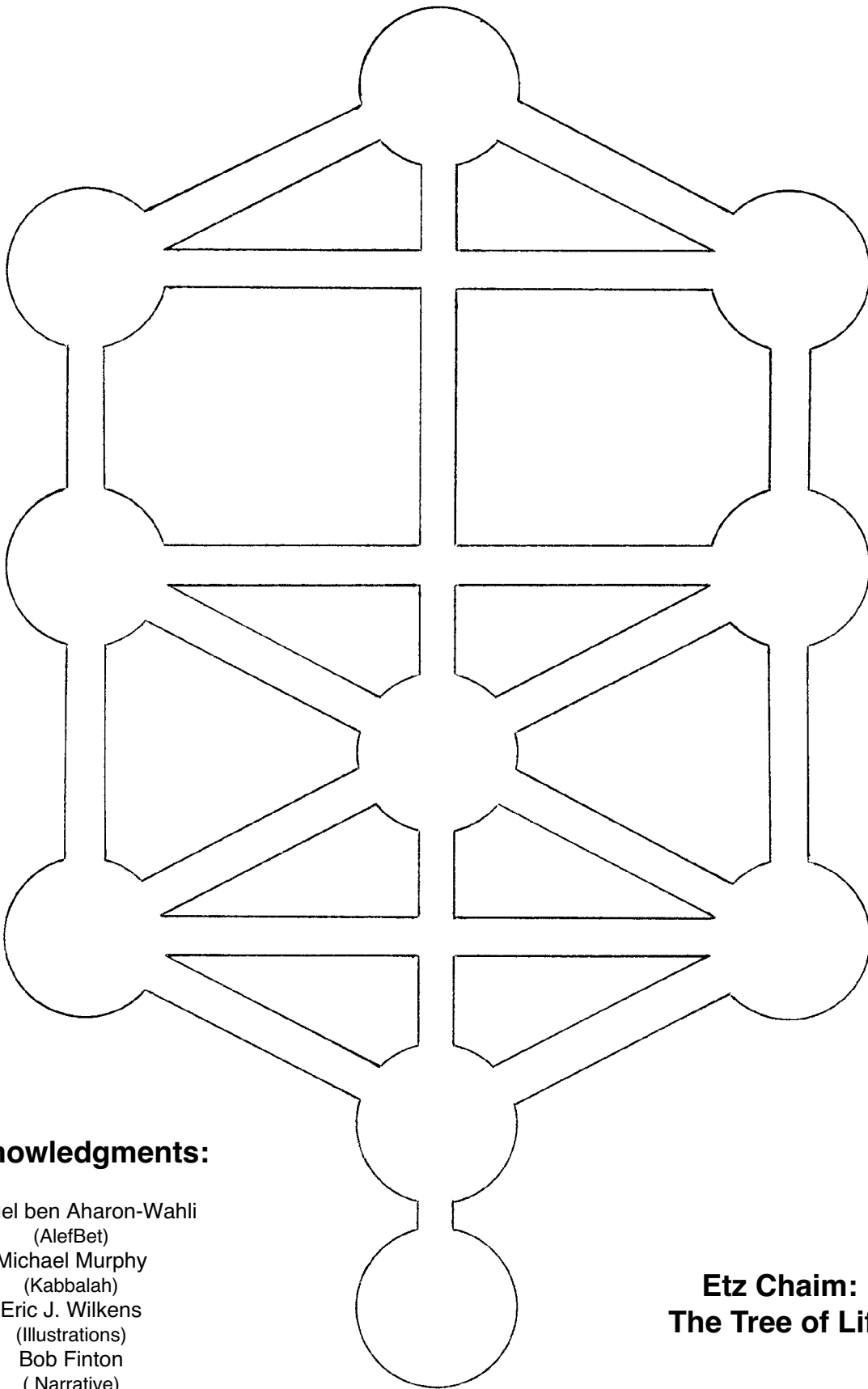
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This material is available without price at www/crown-diamond.org, both in html and in pdf formats. The author hopes that those who download the information in digital format will share knowledge of the online resources with friends. By freely giving what we have freely received, we take active part in the parable of the loaves and the fishes, giving life to life in real jihad.

This Dalet Edition corrects errors and adds new material. The text is more readable and is easier to understand. May HaShem Bless!



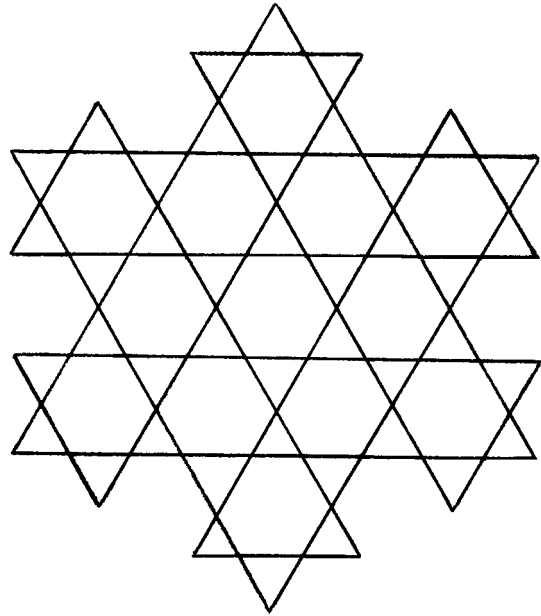
The Crown Diamond



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**Etz Chaim:
The Tree of Life**



To The Word: A Dedication

I found You in all of my memories:
There, beneath the sky and rolling seas,
You filled my lifetime with the sound of
Your Name;
And, now, I know it will always be the
same.

Earth will last a moment before it dies.
Still, You'll hold me deep within Your eyes;
And through the endless span of Your
gentle mind,
You'll carry me: You won't leave me behind.

Unimagined, always, Your love for me:
Blossoming through all eternity!
The shoreline changes; it is never the
same,
Yet here I stand, in the sound of Your
Name!

ॐ नमो भगवते वासुदेवाय

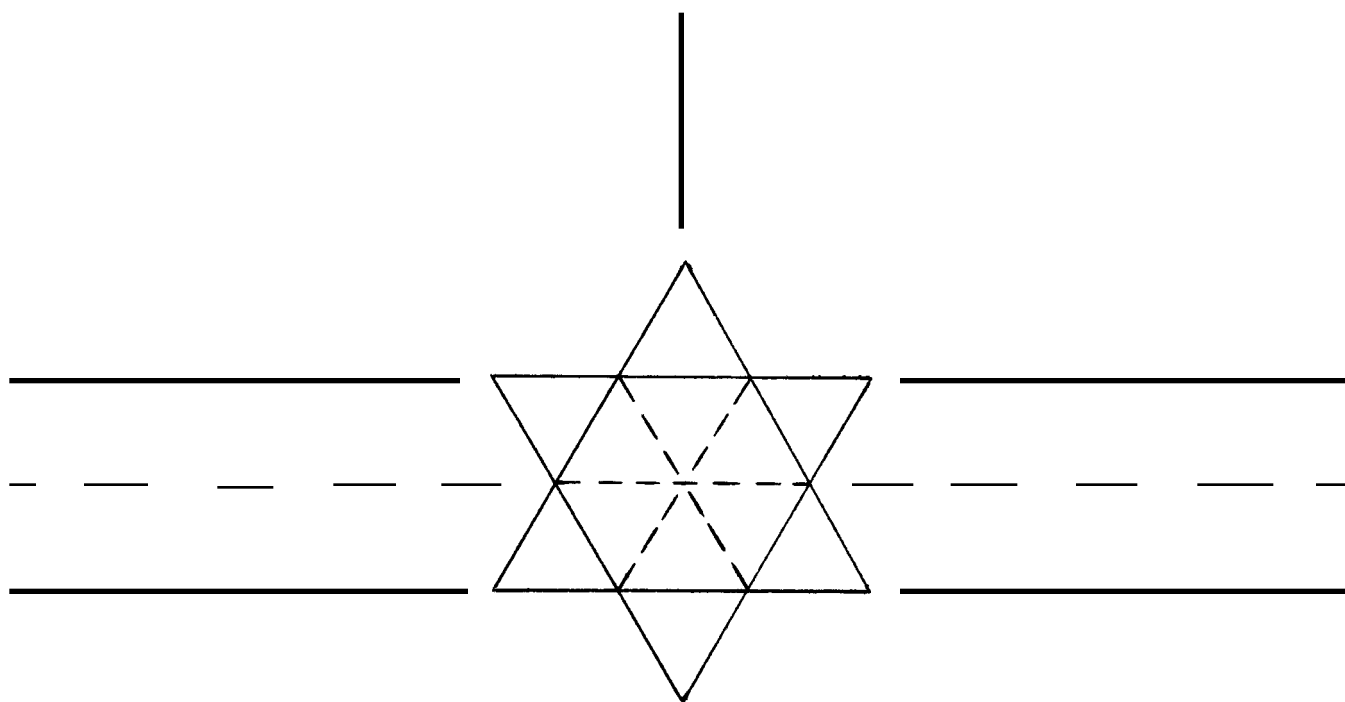
Praise the Name of YHWH!

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Moon Parable: A Foreword

The moon has her phases, lovely in every turn; the sun has but his daily journey from east to west. When the moon palely ventures into the day in her appointed rounds and should happen to interpose between sun and Earth, her light returns to the sun, from whence it came, and is hidden from Earth: at which time her true, natural state is revealed, which is darkness. But even the sun's eclipse brings the moon no shame; for the solar light breaks forth from all sides of the moon and does not allow the day to be turned, completely, into dark of night: thus, does the moon inform us of aspects of the sun's splendor that we should not, otherwise, know.

Is the moon, whose natural state is revealed to be darkness, therefore a servant of darkness? Indeed not; for she participates in and partakes of the glory of the sun, whose light she drinks during all of her circuits. This,

then, is her proper glory: that she, who is established from the beginning as a ruler of night, relieves her domain of great darkness by power of the ruler of the day.

When her light falters in the night by the turnings of her timid countenance, or should it fail by having fallen under the dark shadow of Earth, the stars of heaven assume greater brilliance, in testimony of the sure mercies of the Creator. Only when vapors of clouds stand between Earth and the greater vault of heaven are men of Earth convinced of a fear of darkness; but because the clouds of the second heaven—much like thoughts carried upon the inward heaven of Mind—are known by all mankind to be but transient things, this darkness, too, is revealed as a manifestation of mercy; for in every darkness, the light in man perceives a temporality and anticipates the return of greater light, a full illumination.

Preface

For the Child of God

Just prior to the beginning of this revelation, I was one seeking earnestly to bring every faculty into obedience to Torah—not as one under the Law, in fear of wrath, but as one growing unto true fulfillment of the Law in grace—that my knowledge of the Father’s righteousness and my relationship with Father and Son might be complete. Among my many apparently contradictory resolutions at that time was that I should purge from my mind all servitude—both conscious and unconscious—to religious imagery of all kinds: I wanted nothing at all to distract from my feastings in the Spirit. Had I been able, I would have dismissed from my mind the Holy Scriptures, themselves (John 5:39).

In the context of this immature zeal, which was nonetheless holy in the sight of Elohim, I understood the parable of the rich young ruler who asked the Savior what he must do to inherit eternal life. The Master’s outpouring of compassion in response to the man’s sincere response, “All these I have kept from my youth,” gave to me new meaning to the teaching, “One thing thou lackest.”

In obedience to the letter of the Law according to the logic of the carnal mind, the young ruler—whether he was rich only in the filthy mammon of this present world, or whether he was blessed with the righteous mammon of the spiritual life that is open to a man who is operating by the understandings born of natural wisdom—had not even begun to obey in accordance with the vastly higher standards demonstrated in the perfect spiritual mind of Messiah. The first and greatest commandment was yet far beyond the man’s comprehension; how, then, was it possible for him to observe the rest of them?

So many times, my own children have listened to my instruction concerning a thing commonplace

to adults, assuring me they have understood every detail of my intent—protesting so, even against the most solemn warnings! Disasters later, they acknowledge that the context into which they received the instruction was, in fact, insufficient to assure its performance.

Coming back for hasty clarification, time after time for detail after repeated detail, they are all too ready to mistake progress for mastery and to run headlong, again, into catastrophe, confident that their grasp of the latest detail has provided all they needed to know. Finally, however, they learn to wait for my fullest explanation; and when our communication has at last become truly complete, the obstacles to their success and our mutual satisfaction become as though they never were.

Our heavenly Father desires much more for us than that we should merely be able to follow his instructions by rote. He cherishes our obedience according to our understanding; for He desires that we also come to know the fullness of the divine Wisdom that gives birth to His utterances. Only full discernment of the faces of Elohim can satisfy the first commandment. Until we truly know Him as He is, therefore, we cannot help but put gods of our own invention before Him. A young child’s father is a wonderful fabrication in the young mind, but only their life together will unfold the true reality of the relationship.

The wealthy ruler was yet young, but he no longer had the faith of a child. He had developed well-tutored habits of rote obedience without ever having learned the commandments’ spiritual basis, and his zeal consisted of devotion to form.

To move from the impoverishment of mere literal observance to the fullness and perfection of the spiritual, the young ruler first had to abandon

everything he was capable of leaving—not the letter of the Law, but his carnal understandings of it; as the letter has its own, eternal existence apart from those captives of time who study it; and Torah will eternally reassert itself at proper moments in the spiritual sojourns of Man, serving as a good goad of guidance along the narrow path to perfection that lies within.

The carnal mind contemplates the Ten Sayings as commandments; the spiritual mind wonders at them as holy prophecies, knowing that their fulfillment is the gift of Elohim (Zech. 4:6). Unaware until the teaching from the Master that his attachment to possessions mocked his piety, the rich young ruler had to turn away in sorrow: he was unwilling to die to mammon, that he might live to YHWH. In order to follow the Father's words of spirit and life by the mouth of the Son unto their prophetic fulfillment as they are written upon the heart by the walk in Messiah, the man's *thinking self* needed to be reborn, that it might fill again with the letter of the Law as it speaks to those born of the Spirit.

A dear scripture comes to mind: "No prophecy of the scripture is of *any* private interpretation." As the written word came by holy men, so must it be interpreted by holy men—and not by only *some* holy men, but by *every* member of the Body of Messiah: as their voices, combining together like the many instruments of an orchestra, declare the unified overtones and harmonics of every notation of the entire score.

When the revelations that resulted in this book began to come in my life, I was in a position not unlike the man in the parable of the rich young ruler. Unlike him, however, it was given to me to take that first step along the indicated path; and I soon found help along the way.

On the threshold of a new understanding of scripture and the ways of Yah, I was led by the Holy Spirit into a close relationship with a brother in

Christ Jesus who was deeply engaged in the study of both Jewish and Christian kabbalah, or "qabalah," as it is sometimes rendered into English. Often translated as "tradition," Kabbalah is the study of the oral, apocryphal, and pseudepigraphical traditions of the Congregation, from the time of Moses to the present; and most kabbalistic works evidence a great reverence for the accepted, written canon.

Distinguishing it from the work of other schools of scriptural exegesis, the literature of kabbalah includes commentary, works of revelation, and collections of both scholarly and mystical speculations on the meaning of a symbol known as *Etz Chaim*, the Tree of Life, which symbol is also known as the ten *sephiroth*, or "spheres," and as *Adam Kadmon*, meaning "the Projection of Man."

I had heard vague rumors of the mystical system of kabbalah, but I supposed that its secrets were contained in a single book somewhere. Imagine my surprise when I found that system rushing upon me like a mighty flood, well before a first kabbalistic text had been given into my hands! Still a novice at that time concerning accepted scripture, and therefore standing with one leg in the realm of literal understandings and the other in the realm of spiritual interpretations, I had many opportunities to thank the Father that He had founded me on the Rock that underlies all sound interpretation some thirteen years before I began intensive study of scripture.

This background is not of great significance in itself, nor does it add greatly to this presentation; but those unfamiliar with kabbalah might be encouraged to know that these pages were not given to a kabbalistic apologist, but to one who—just three years previous to the first writing—was, himself, reluctant to take up this cross.

In prayer for guidance at the beginning of my serious study of scripture and my cautious inquiry into the value of kabbalah, I was admonished

through the Holy Spirit, “If I open a door for you, you ought to go through it!” Amazed at such a gentle rebuke for my lack of faith, I determined in myself to abandon—once and for all—the paths I had imagined that I *ought* to be taking and to take daily, as I should be able, those steps *prepared* for me from above: “Sufficient unto the day,” as it is written.

Immediately upon settling my will upon obedience, I began receiving visions of lines written upon my soul—such as David must have seen when he received the pattern for the first temple at Jerusalem. One of my impressions, when I first saw the traditional representations of Adam Kadmon, was that the symbol was, in some way, incomplete; and I had begun, even then, extending its lines beyond their usual limits. Now, I saw in the Spirit that those lines were leading somewhere specific, or to some specific thing—a new or greater or more complete symbol and revelation: if not new, then a restoration of something very old, indeed.

A word to those who correctly call Adam Kadmon the symbol of the Tree of Life: it is, indeed, a symbol of the Tree, but of the *dry* Tree—the Tree in winter, when the sap and the life it sustains have withdrawn into the roots for a season. As such, its correlations in Messiah are hidden; for we know that the Tree of Life, which stands in the midst of the paradise of Elohim, bears fruit month by month, sustaining us through every season. The paradise of the kingdom of heaven lies within.

Adam Kadmon is an ancient symbol of the first Adam, who bears in his design the image of the Living Elohim, and in whom spiritual men can discern the clear imprint of the Complete Adam. These pages present that Tree both in its familiar form and in its expanded form of young foliage: know, therefore, that full summer is, even now, at the very doors.

To differentiate between the Adam Kadmon of tradition and its extended portrayal in this work, the brother with whom I was working when the vision began to unfold has named the revelation as “The Crown Diamond of the Believers’ Tree of Life”; and by this name shall it be known. “Crown” refers to the first emanation of Adam Kadmon, known as *Kether* in the Hebrew tongue, and as “Supreme Crown” in English usage.

The diagrams collected into this book are presented to aid the Body of Messiah in learning the dimensions and applications of the symbol of the Believers’ Tree of Life. Studies of the Tree—and these pages merely present symbolic representations of that Tree, which are by no means to be mistaken for the Tree, Himself—are lawful for all who have risen from the dead (Matt. 17:9) and who have overcome in the church of Asia at Ephesus (Rev. 2:7).

Such a one will look upon these symbols in prayer, trusting that the Spirit of Truth will reveal the twelve manners of fruits in their seasons. He will not struggle idolatrously to attain insights (1 Tim. 4:8), but will rest in the blessings of those who wait upon YHWH; for “it is not for man to direct his steps.”

To paraphrase the words of the author of *The Zohar* to students engaged in studies of Adam Kadmon, “Blessed is he who has entered therein and departed therefrom, but cursed be he who enters therein and does not depart therefrom; it would be better for him if he had never been born.” The carnal mind cannot learn the secret things of Elohim by this or by any other means. The Tabernacle of David—the temple built without hands—is rebuilt in the Spirit.

Any insights, revelations, and applications derived from this study, it is therefore understood, must be evaluated in terms of their harmony with both Holy Scripture and the indwelling witness of the Holy Spirit, both of which shall prosper

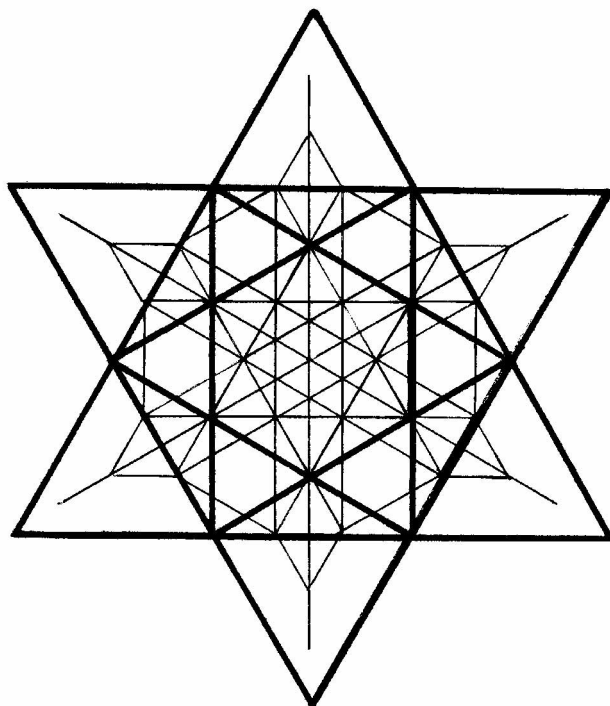
throughout the eternal ages in which the Tree of Life shall be revealed in its great fullness.

Genesis 15:19 tells us that the land of the Kadmonites (those who study the Projection of Adam) is given unto Avraham and to his seed—the Body of Messiah. To inherit this land as a *lasting* possession, it must be stressed, one must be careful to be certain his eyes are fastened resolutely on the second Adam, who is the true and only door to the holy of holies within the Tabernacle of David: the Chamber of the High Father—His Meeting Place, which room is the bosom of Avraham. Some other focus, as upon the symbols themselves, will end in the violation of idolatry, an invalidation of truth.

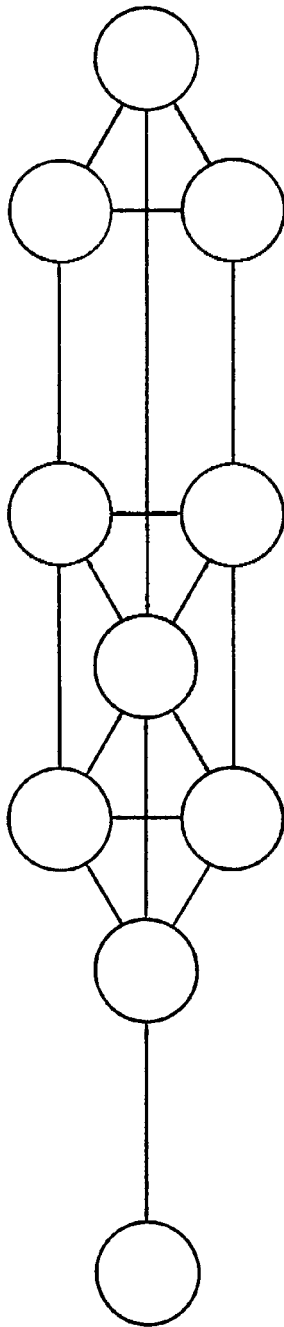
It is not the purpose of this work to develop an infallible system of interpretation, though many

interpretations are included herein, and not without system. Interpretations belong to YHWH/יהוה and come by the Spirit through whatever means He might choose. Nor is the purpose of this book to generate applications, which also belong to HaShem, and which shall unfold by His Wisdom in due course. Neither is this work's purpose to present every insight expedient for understanding the symbols, themselves, which purpose is fulfilled by the ongoing guidance of the Spirit of Truth, which has testified already by John the Revelator that the twelve manners of fruit come in their seasons—in their times.

The purpose of this work is simply to present the fruit of the Spirit as it has been received; for the fruit contains the seed, which, finding fertile soil, will raise unto the Life that beget it yet more abundant life. Shalom!



Solomon's Seal



The Projection of Man

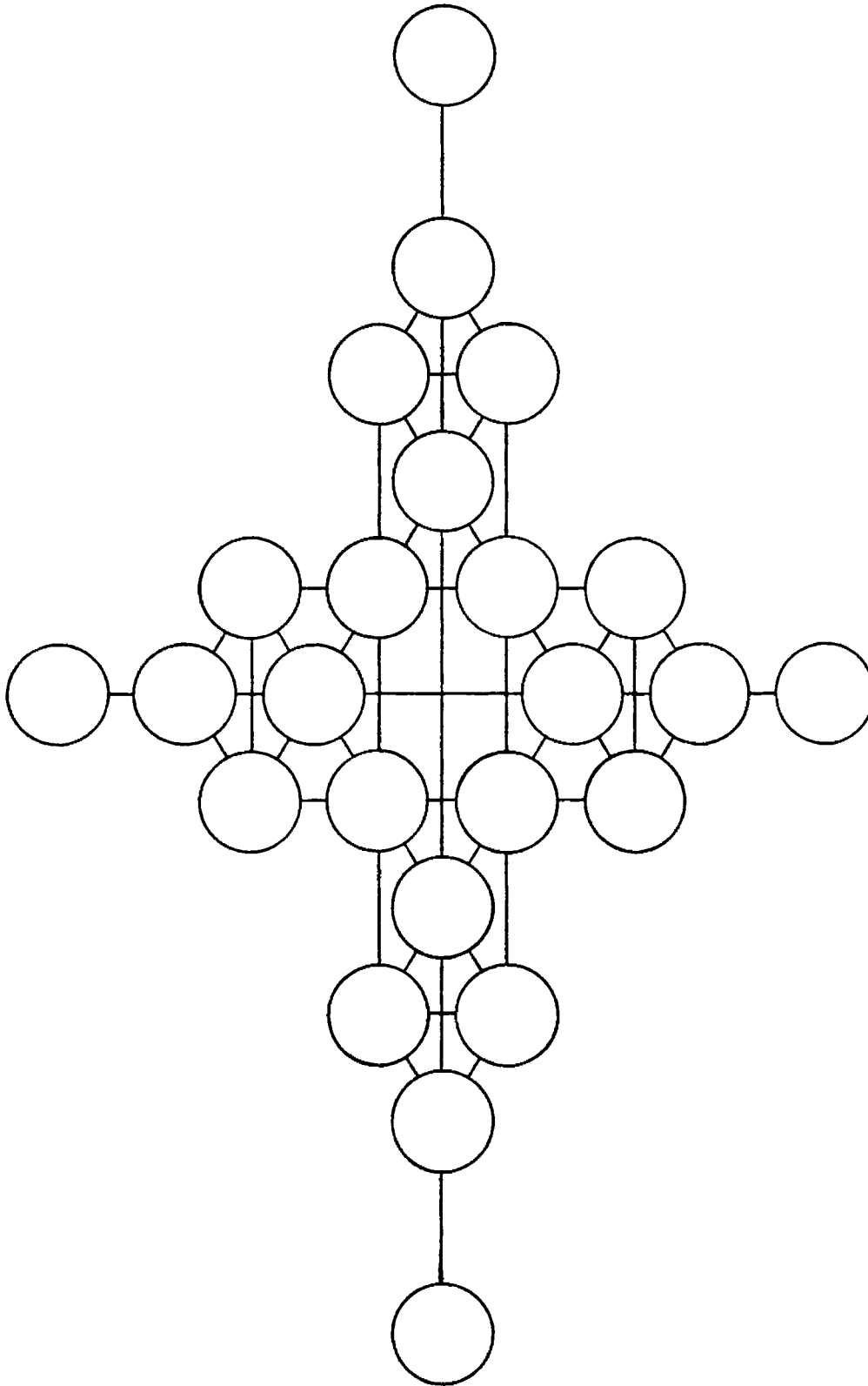
Adam Kadmon, the Tree of Life, drawn to a scale equal to the dimensions of Noah's Ark: three-hundred cubits by fifty cubits, according to the cubit of a man; and one cubit by six cubits, according to the cubit of the Sanctuary.

Adam Kadmon

Adam Kadmon is the pattern upon which the Crown Diamond is built. Composed of straight lines, its intersections and points of termination are known as "sephiroth"—as "brightnesses," literally, or as "spheres" or "emanations," traditionally: a cognate of the Hebrew word *sefer*, meaning "scroll," or "book." Adam Kadmon is both the symbol upon which the Crown Diamond is based and the key by which it is approached for understanding. A succinct symbol of the Logos—of the Word—its components are fully replicated in the diagram four times by a circular arrangement in which the upper portions overlap, one sphere upon another (compare Ezekiel, Chapter 1).

In the diagram's entirety then, the Crown Diamond is an amplified image of the Merkavah, the Chariot of Elohim: the vehicle of the Holy Spirit, which comprises the unified, mystical Body of Mashiyach. The open center formed by its parts—by its four, overlapping Adam Kadmons—is therefore understood to represent the Bosom of Avraham, in which is hidden the path leading even beyond the heavenly throne of HaShem, through Yahushúa haMashiyach, into the Realm of Pure Spirit (Rev. 3:21; John 1:18, 14:9-11, 16:28; Eccles. 12:7; 1 Kin. 8:27; 1 Tim. 6:16). These magnified aspects of the mystery will be a focus of the presentation on the Crown Diamond, itself.

As a symbol of the Logos—of the Foundation Stone, the Cornerstone—Adam Kadmon is defined as the spiritual projection of the Complete Adam (1 Cor. 15:45-49). Since HaShem declares that He is the First, and also the Last: the First, and also *with* the last (Rev. 22:13; Is. 48:12; 41:4), and that we are to be conformed to the image of Mashiyach Y'shúa (Rom. 8:29), we understand that we, as sons of Adam within the vast interval, also must bear in our members the image and life of the Complete Adam (John 6:53-57): for "he who denies that Jesus Christ, the beginning of the cre-



The Four Interlocking Adam Kadmons of the Tree of Life

ation of Elohim, *is* come in the flesh *IS* antichrist” (2 John 7; Matt. 28:20).

We have defined Adam Kadmon as the spiritual projection of the Complete Adam. It is understood, therefore, that it speaks simultaneously of both the flesh and the spirit (Gen. 1:27; John 4:24). The beginning of its study, whether or not one is familiar with the symbol itself, involves discovering the nature of Elohim by the creation parable of the flesh; the fruition of its study is the knowledgeable, priestly sacrifice of the faculties of the flesh to the will of the Spirit: to the end that every thought, word, and deed becomes a conscious offering to Ruach haElohim, the Spirit of God (2 Cor. 10:5). Because the carnal mind in the isolation of sin is enmity with God (Rom. 8:7), this study can be successfully undertaken only in the name—in the spiritual *position*—of Mashiyach Y’shúa (John 14:6).

The first Adam fell by allowing the flesh to predominate the Spirit, that he might accompany Eve in the eons of judgment that would come because of her deception by the reasonings of the carnal mind (Gen. 3:13; 1 Tim. 2:14). In doing so, Adam demonstrated perfection in the law of love (Rom. 13:10; John 15:13): he was willing to lose his life—to invest it—in faith that he would ultimately aid in the redemption of the one sheep for which he was responsible (John 10:11; Amos 3:6-7).

Eve had yet to be separated from Adam when the law of the tree of the knowledge of good and evil was given (Gen. 2:7-9, 21-24). She therefore learned the law, consciously, from Adam by instruction, and not from Elohim directly by revelation; and she was unable to understand the scope of Adam’s report (Is. 53:1). Thus Adam, in his decision to share with her the death to come by also partaking of the forbidden fruit, rightly accepted responsibility for her deception.

The answer to the question by Elohim—“What has thou done?”—is not answered merely by

Adam’s words, “I did eat,” nor even by the apostle Paul’s words concerning the significance of Adam’s decision, but by every word of scripture given unto man throughout the ages, as well as by those words that shall yet proceed from the mouth of the Living Word of God unto the inhabitants of the farthest reaches of eternity. By accepting a covenant with mortality—by agreeing to enter into the process that would lead to their “full extension” (in accordance with the Hebrew understanding of the English term “death”), Adam and Eve became the progenitors of all mankind.

Before the separation of Eve from Adam, Adam walked with Elohim, thinking, “We are.” He continued in this awareness upon awakening to Eve’s creation, including in that awareness the thought, “Thou art also of us.” Eve was born to the thought, “Thou art; I am; we are; and God is.” The dynamics of the Fall were therefore inherent in the process of creation itself, in that creation necessitated awareness of self and opened mankind to the potential for pride, which comes by forgetfulness of unity within the isolation of individuality.

The “Adversary” is the body of thought built by man in a cocoon of reflection at the blinking of an eye (Acts 17:30). Satan, and the hosts of Amalek fathered by him in his ongoing conjunctions with man’s perceptions of experience, would be bound in the fullness of time by Y’shúa’s prayer, “that they may be One” (John 17:21).

The second Adam triumphed over the inner adversary (Matt. 4:1-11; Rev. 3:21; Col. 2:15) by reconciling the deceived (the uncircumcised) and the not deceived (the circumcised): by aligning the flesh in its fallen state with the redeeming will of the Spirit (Eph. 2:11-16; Col. 2:10-13). Y’shúa’s earthly walk unto his mortality in the triumph of that inward victory assures the ultimate salvation of Eve, as Adam is a figure of Messiah in Torah and as Eve is a figure of his bride, the Church (Eph. 5:31-32; Rom. 7:14). United in the hidden faithful-

ness of his Adamic death, they shall also be united in the faithfulness apparent in his Messianic life (1 Cor. 15:22).

Therefore, in the beginning of mankind's sojourns upon Earth—before the impact of Eve's separation from Adam began to assert itself, before awareness of its significance came by the fruit of the Fall, there was harmony between the flesh and the Spirit (Gen. 2:18, 25). A far greater harmony—magnified in understanding by Truth and in comprehension by Grace (Is. 42:21; Luke 1: 46; John 1:17)—is restored in Messiah by the voluntary sacrifice of self for the inward building of the Temple made without hands (Luke 12:50; Mk. 10:39; John 17).

As the Spirit was sacrificed in the beginning for the expedience of the flesh [Rev. 13:8; Gen. 2:7; 1 Cor. 15:42-45 (verse 46, and following, speaks of the maturation of natural things, as we know that the Spirit predates and inhabits all that appears)], so Mashiyach Y'shúa gave his flesh to be sacrificed to the expedience of the Spirit (John 11:50-52; Eph. 2), calling upon everyone to take up their staves—their crosses, bodies, lives—and to follow his example.

Furthermore, as the fall of the first Adam is an epic process whose continuing effects are yet evident both in the world at large and in the Church (Rom. 7; 1 John; 2 Thess. 2:3), so is the resurrection of the Complete Adam a greater, countervailing process (Rom. 5:20; 1 Cor. 15:22, 26), whose scope will be fully recognized only in the manifestation of its mature effects (Eph. 4:13; Rom. 8:19). We therefore conclude that the cross of Messiah—like the sticks of Ephraim and Judah in the hands of Ezekiel, a son of man—encompasses the entire history of the human race, the carnal legacy of the first Adam being crossed and cancelled at every point in time by the awesome spiritual legacy of the second Adam (Rom. 11:22-26).

In Adam Kadmon, then, are symbolized both the man of flesh and the man of Spirit. The sephiroth,

or spheres, speak of specific locations and functions in the body as the Temple of Elohim (2 Cor. 12); therefore, they also speak of the spiritual principles housed in the bodily forms and displayed by the bodily functions (Rom. 1:20). The connecting lines of Adam Kadmon are symbolic of the organization, coordination, and communication of the body's members and faculties. The courtyards delineated by the connecting lines symbolize the unity of operation of connected spheres. The united order of the whole, then, symbolizes the physical body of man and speaks metaphorically of the spiritual body of Yahushúa (Eph. 4:15-16).

As man is also symbolic of the organizational order of HaShem, in that man is made in His image and in that Mashiyach is His express image (Heb. 1:3), Adam Kadmon speaks also of the invisible reality of the Heavenly Father of Spirit: we reason because He reasons; we see because He sees; we are able to stand, to grasp, and to reproduce because these functions have their corollaries in the Realm of Pure Spirit (Col. 1:15). This is not to say that our thoughts are as His thoughts (Is. 55:8-9), nor that our members are as His members (Deut. 32:31), but that the forms and functions to which our souls have been united in this life are like a prism, enabling us to see the Light that shines within them from the Source as we are given ability in grace.

Yet further concerning things below, the Logos is the pattern of all creation, not merely of man (Rom. 1:20). Adam Kadmon, as symbol of the Logos (the Word), is therefore a key to the organization, structure, and spiritual significance of all things in the universe.

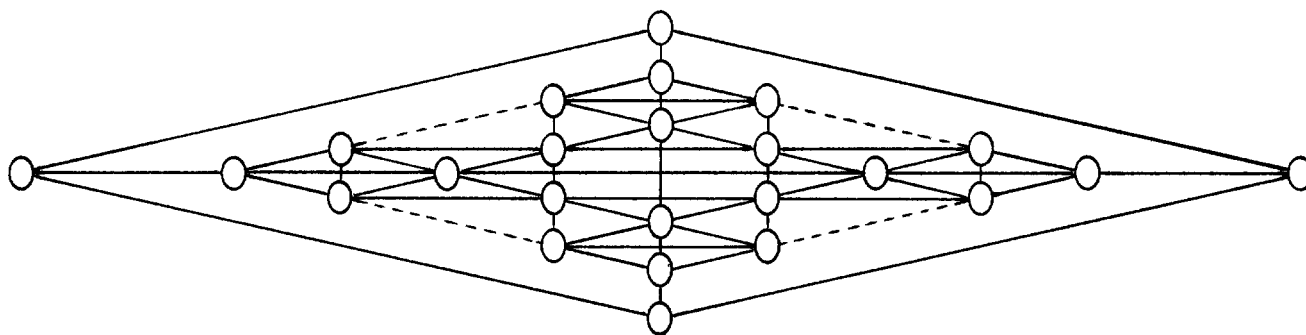
Consequently, the sephiroth can also be named and understood in every realm of investigation in every nominally secular sphere of human activity—from speculative science to meal planning, whatever substantive difference there may be between them. Relentless scrutiny of man's endeavors discloses that the underlying reality of

every assumption presumed as fact is faith; all human activities, therefore, are forms of religious practice and become clean as they are devoted to YHWH in Mashiyach.

Though Adam Kadmon—especially in its dimensions of extension in the Crown Diamond—speaks oracularly of all things, it is not the means to understand all things. The Tree of Life is given to those who have overcome *in* and *by* the power of Messiah's Word: to those who have intimate knowledge *of* and reliance *upon* the indwelling Spirit of YHWH. Those who are consciously led by God's Spirit are His children and need rely on no exterior teacher, prophet, or guide, having the confirmation of all these engraved upon their hearts by reason of the Rock upon whom they stand (2 Cor. 3:3; 1 John 2:27).

What, then, some may reasonably ask, is the reason we should study these symbols? For no more reason than one should study scripture (John 5:39), except that the wisdom of YHWH decreed these things for the benefit of His children, who can learn of His ways but here (Dan. 7:1) a little and there (Dan. 9:2) a little (Is. 28). There are no pressing needs in the walk according to the Spirit: he who believes will not make haste.

Let us, then, proceed with frequent reference to scripture and with constant supplication to the Holy Spirit to see whether these things be so (Acts 17:11). Understanding that spiritual comprehension comes little by little (Dan. 9: 21-22), let us agree to take a closer look at Adam Kadmon, and at the wonderful Tree of Life it represents, to the glory of HaShem.



Psalm 104

Bless אֱלֹהִים, O my soul.

Oh, אֱלֹהִים my El, You are very great; you are clothed with honor and majesty.

You cover Yourself with light, as with a garment;

You stretch out the heavens like a curtain:

You lay the beams of Your chambers in the waters;

You make the clouds Your chariot:

You walk upon the wings of the wind.

The Sephiroth

Our examination of the sephiroth as they appear in Adam Kadmon will be more specific than in their appearances in the Crown Diamond, in which the unity of the spheres is revealed, and in which the intricacies of correlation make exposition difficult in these early days of its study on Earth. In Adam Kadmon are learned the foundational facets, or distinctions, of each sphere (1 Cor. 12). In the Crown Diamond is revealed their collective uniformity according to the Spirit, by which the many facets combine to display the perfect brilliance of the Foundation Stone (Eph. 4).

If these claims seem a little too grandiose to pursue, they are nevertheless not far from the creation parable of the flesh. Experience teaches us that, though distinct from the eye, the hand can function in the power of the *elohim* of sight, as sight in the power of the *elohim* of touch: the ability to reach out and examine is common to both faculties. The outward differences of the bodily members are among our greatest blessings; for it is by the distinct delineation of each member that the fullness of *Elohim* is perceived, even as it is by the coordinated functioning of all members that the ineffable unity of *Elohim* is known.

The sephiroth of Adam Kadmon have been given many labels by many students of the scriptures over many centuries. We affirm the fruit of every sincere effort to understand their meanings: we therefore accept kabbalah—the tradition—in the main, though not always the letter of traditional writings: with reservations only for those branches of kabbalah that have concerned themselves with magical applications—which, if valid, nevertheless exalt themselves above the will of YHWH, who can perform wonders without our aid.

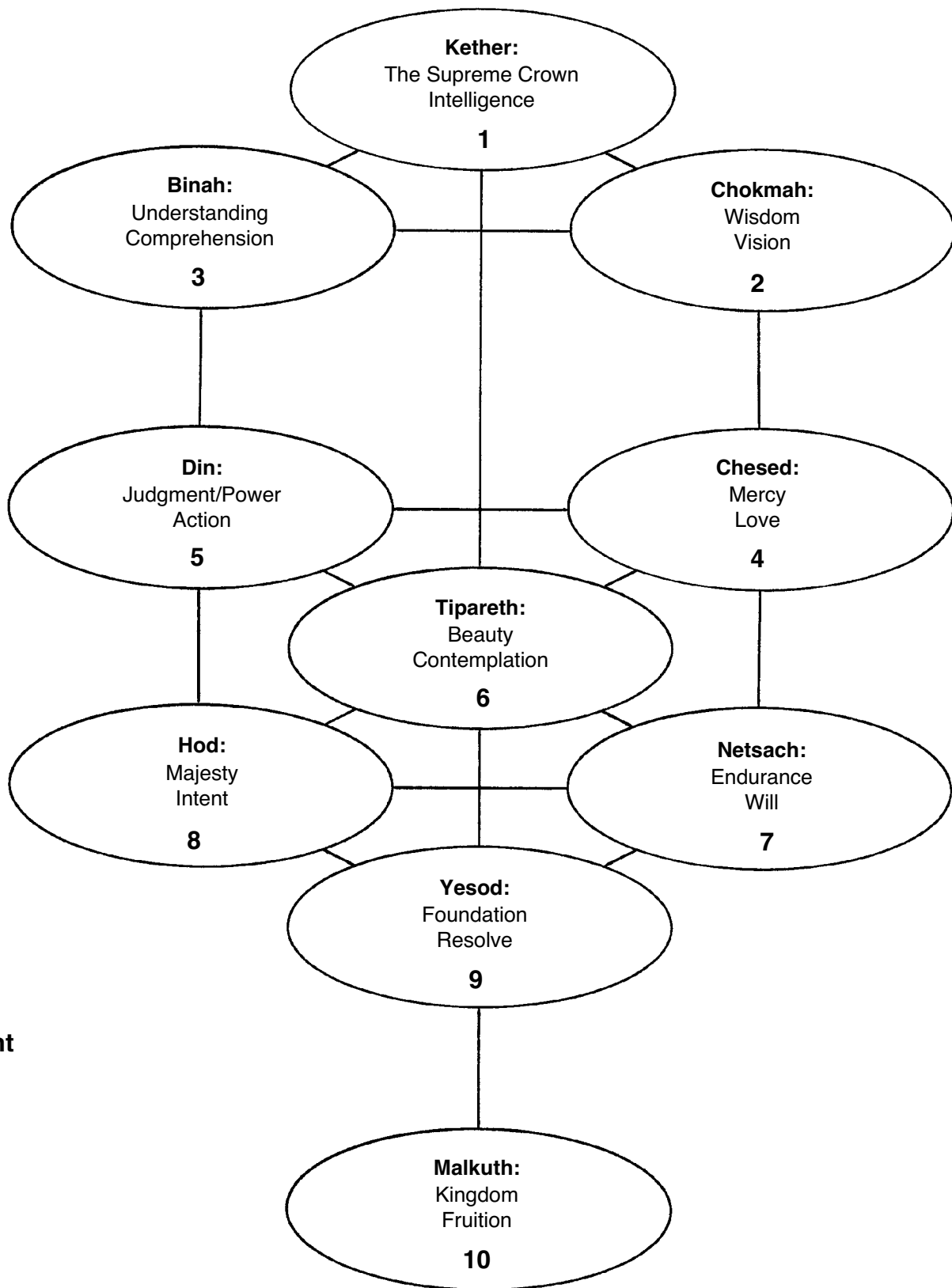
There are some for whom the term “tradition” will be a stumbling block because of the literal teachings of Y’shúa and the prophets. It was not

the traditions themselves, however, that caused offense, but their observances according to the letter. To walk in the understanding that comes in newness of the Spirit is to be free of the condemnation that comes by the letter. The fathers, as well as the sons, share access to the same Spirit, as the writings testify. One who believes he can safely scoff at tradition has not understood that, in Messiah, is the affirmation of all that belongs to the Father of Lights (John 1:1-5).

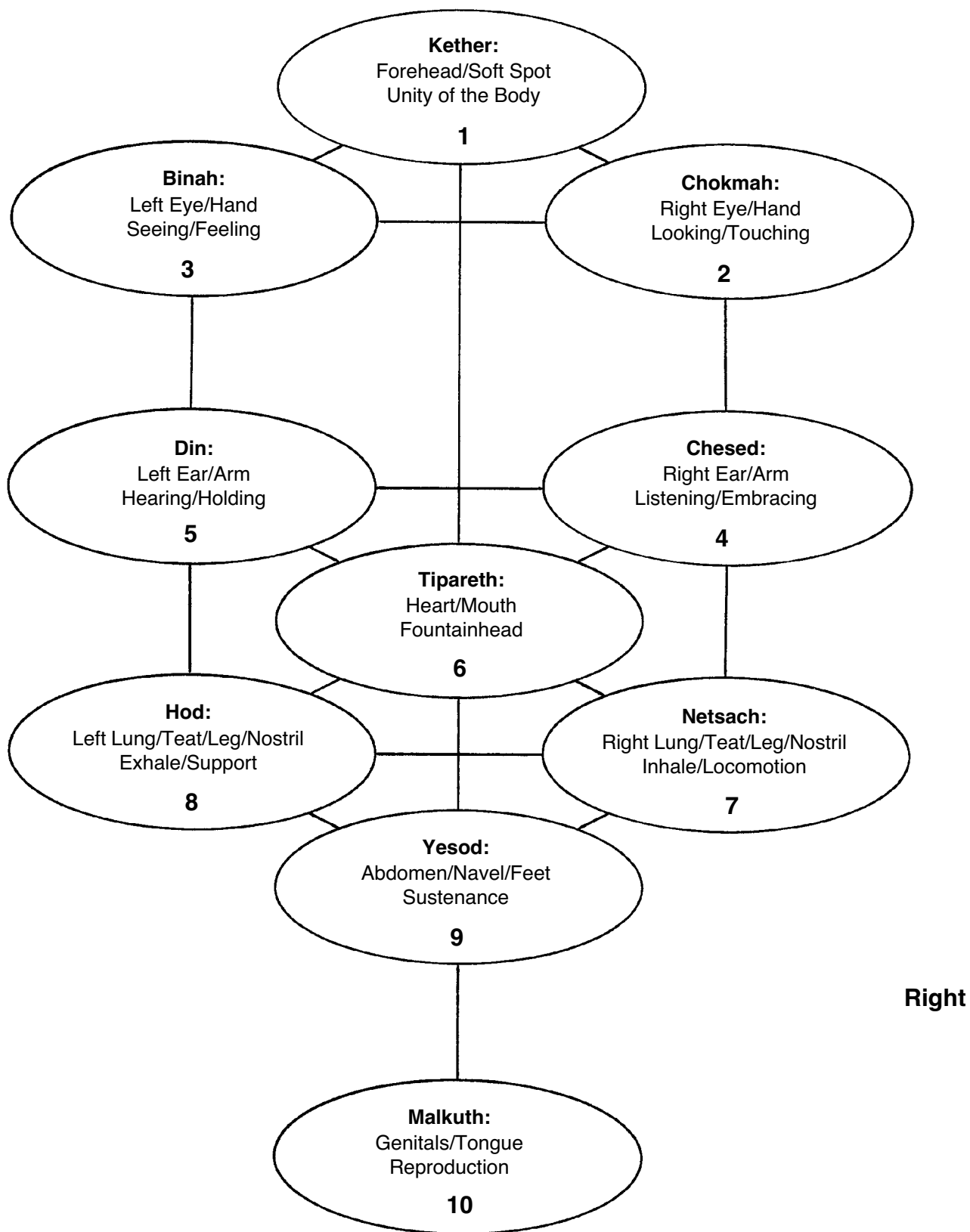
To wash cups and such by the Holy Spirit is to wash within, as the cups are understood to be found within. To designate something as *Korban* in the Spirit is to know its proper use; for the Holy Spirit dwelling in us is able to communicate its use to us—both implicitly, as we continue to walk in Ruach haQodesh, and also explicitly, should we begin to stray from the Spirit's constant and reliable guidance.

Traditional conceptions of the sephiroth are scattered throughout the religious writings of time. One interested in the mystical kabbalah might well begin with *The Zohar* (“The Splendor”), which is now available in its entirety in English translation, on the web as well as in print. An excellent primer for historical kabbalah can be found in *Encyclopedia Judaica*, available at most larger libraries. A good overview of basic concepts and approaches can be obtained in the reprint of Dion Fortune's book, *The Mystical Qabalah*. As every man must witness according to the measure of truth entrusted to him, however (Gal. 6:5), this presentation will largely confine itself to those understandings given to its author by HaShem, “who giveth to all men liberally and upbraideth not” (James 1:5).

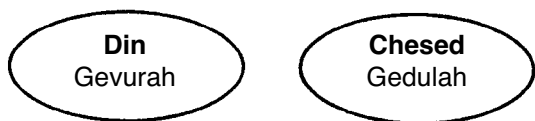
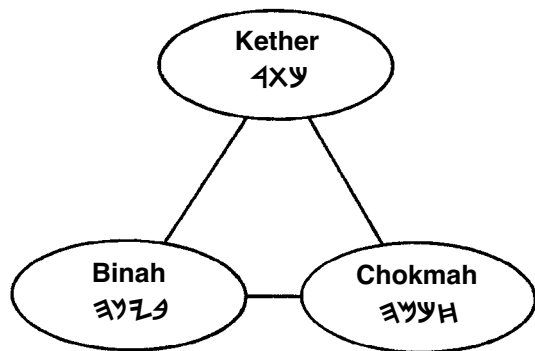
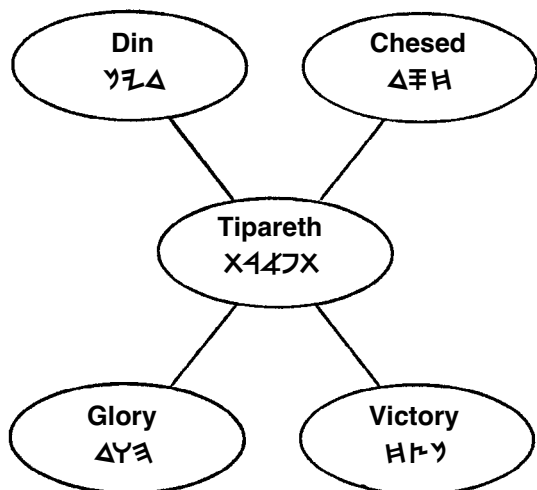
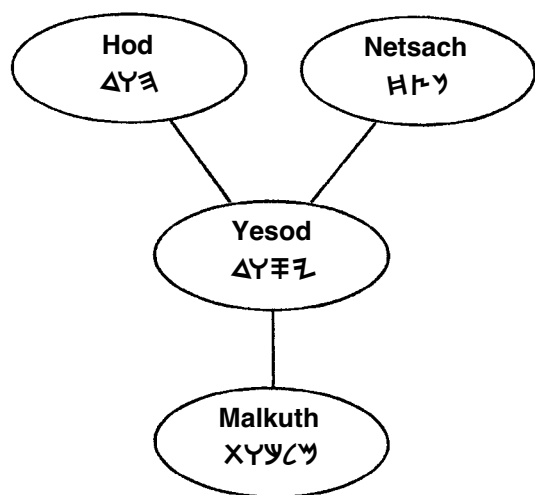
The sephiroth are numbered from One to Ten. Some begin their conscious study of the spheres at Emanation One; others, at Ten; and still others,



The Second Adam



The First Adam



at Six. My conscious study of the sephiroth began with Sphere Nine, which is commonly rendered *Yesod*, or “Foundation”: “For other foundation can no man lay than that is laid, which is Jesus Christ”—Jesu Christus, Khristos Iesous, Y’shúa haMashiyach/הַלְוִיָּהּ אֲדָמָה: Joshua, son of Nun/None—son of potentiality, of perpetuity; son of Noon (Acts 7:45): Yah’s Shúa: the appearance of the Salvation/אֲדָמָה of Yah/Jah/אֲדָמָה manifested in the anointed One of YHWH/Unity (Is. 29:21). Having so begun, I will so proceed.

When I first examined Adam Kadmon, then, my attention focused itself on Yesod (Prov. 9:12). I saw within the diagram an image of the body of a man, with bound feet extending below (Malkuth) and with arms outstretched above (Hod, Netsach). I saw an image suggestive of the earthly crucifixion of Messiah. Without instruction in the mysteries of kabbalah, I understood, by first seeing the cross of the Jesus of my youthful instruction in American protestantism, that the symbol belonged to “things Christian,” whether or not it was very “Christian” to investigate further.

But look further I did—higher, as it were: to discover, in the next court, what I took to be the cross of the resurrected Messiah, and which I later came to understand as being representative, also, of the spiritual cross borne by Messiah from the foundation of the world (Rev. 13:8). What had appeared from the view below as outstretched arms (Hod, Netsach) became as liberated feet above. The new body mass became Tipareth (Beauty), and the new pair of outstretched arms (Din, Chesed) spoke no longer of surrender, but of power. In the two perceptions, I therefore recalled to my mind the death, burial, and the resurrection of Mashiyach.

Looking two courts higher, I saw a trinitarian conception (Chokmah, Binah, Kether), and began to understand the meaning of the scripture, “No man cometh to the Father, but by me.” I had not yet come to the Father, though He has been always

with me (Ps. 139:8), nor yet to any real comprehension of the Unity of the concepts of Father, Son, and Spirit; but I found that my mind was now, somehow, more ordered for the approach. In growing faith that the Son would someday reveal the Unity to me (Deut. 6:4; Matt. 11:27), I turned my attention once again inward, and to those aspects of the sephiroth that speak of things familiar—of the first Adam.

Not everyone, as I have said, will find themselves beginning this study as I began. We all walk the same path (James 2:10), but awareness of the journey comes at different points in the walk for different people (Rom. 5:8). Some may need to begin, consciously, at Malkuth, the tenth emanation, also known as “Kingdom.”

In the simplified view of the meanings of Malkuth, this is the foot of the earthly cross of Messiah Y’shúa, as implied earlier. If you have yet to come to know Mashiach as a personage—as one like unto yourself—you must begin at this parable, whether consciously or not; for HaShem opens only to His own (John 10:1-2, 11-14; Rev. 3:7), teaching by Y’shúa, “In all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets” (Matt. 7:12). If you would have HaShem open unto you, you must first open unto Him (Rev. 3:20).

Even so I began, before my first encounter with Adam Kadmon, having become disgusted with a worldly life of mixed success. As I looked forward into the various futures possible for me in the world of men, I concluded that the best of them could not satisfy my soul; and I gladly left everything, counting it as nothing, to wander here and there between pivotal locales of my empty life, having decided that nothing mattered to me more than a personal acquaintance with the illusive man called Jesus.

Even in the contexts of my resolve and my religious preconditioning, however, I had but a dim

awareness of what I was doing, and hardly an inkling of what it might possibly mean in my life, should I fulfill my quest.

I was so nearly a fool. I rather believed, subconsciously, that I would encounter Messiah—literally—on some street, somewhere! And so I did, after a fashion; but not on the street: just off of it, while taking a stolen rest on a poker table in New York City’s Greenwich Village, at a place, now gone, called “Singapore Sam’s Cafe Caricature.” I remember thinking, through the confusion of drugs, “There *must* be some way to talk with God directly!”

And there is! I remember my head turning (I’m sure *I* didn’t turn it), and seeing—as it were—a hole appear in the dilapidated wall to my right, providing a window to unknown regions through an ambient halo of green. “I wonder what that is?” I thought. *Maybe it’s the Holy Spirit*, came an answer.

A “dreamer” from my youth and now well into drugs, I was used to such things as voices that seem to come from nowhere and portions of the universe that appear and disappear, unexpectedly, without explanation. In consequence, I gave it all little serious thought, really expecting no answer to what I had not seriously recognized as a prayer: allowing the dimly measured and (I thought) somewhat sarcastic response to recede, quietly, into subconscious memory.

Immediately as the thought began to fade, however, it was as though a balloon filled with water had burst over my body: whoosh!...and I was no longer my own, although I had yet to realize it. Nothing had prepared me for the magnanimity of God’s grace and the free gift of His salvation: the presence of His Holy Spirit within the hearts of His children.

Just minutes after baptism in the Holy Spirit, I heard a commotion on the street. “Guess I’ll go

see what's happening," I thought. Upon arriving at the front of the store, I saw a big black man walking down the street and waving his arms, saying, "Praise God! HalleluYah! You people don't know nothing, but *I* know! Praise God!" As I watched him near the corner of Bleecker Street, my conscious thought was, "There goes another nut!" The old man in me scoffed, but the still-subconscious mind of the babe now being born in me watched with eyes full of wonder.

The verbalized thought of dismissal had barely cleared the overcharged synapses of my simmering brain, when I spontaneously emptied everything from my pockets and headed Uptown: saying to everyone I met, "Jesus is coming!" without understanding why I was doing it. I wasn't confused beyond my norm, particularly—just contentedly blank, and willing to go with the flow, which was good enough for me.

When I reached Central Park, I thought to follow bicycle trails I had walked before; but the City had, synchro-iconoclastically, begun excavations to lay sewage pipes down the center of my favorite paths. Not knowing what else to do, I headed back Downtown by the West Side Docks, a new experience for me. A day tripper way out of his element as night approached, I thought I needed help at one point; and I imagined that an angel came to walk beside me. One of the passers-by must have seen it there; for he jumped out of my way as though repelled by a magnetic charge. He was street-hip, no doubt.

I think it occurred to me that it was distinctly possible that things were now, somehow, somewhat different! I wandered around for a day or so in this deliberation, walking through familiar routines without the usual satisfaction, until I found myself in front of a big, imposing church. Upon arriving there, something in me stopped! I can't really say that I stopped. Not knowing why, I stood there, foolishly, waiting with some perplexity. A tiny voice said, *Go in and wait*. I did.

Inside, I realized that I was inside a church without having been forced to go, and that I believed that I was actually *supposed* to be there! I had no idea why, beyond a vague memory of my instructions. I figured I might as well pray, or something, while waiting. I did my best. When closing time came, two men approached and said, "You'll have to leave, now; we're closing the doors for the night." They sounded a lot like funeral directors. "He told me to wait here!" I protested. It was, as I considered the problem, rather *nice* to have a place to sit.

"Oh! He *did*, did he!?" they sneered; whereupon, they picked me up (one burly man grabbing each arm), yanked me out of the pew, and threw me bodily back into the street. At last I was certain that what was happening to me was some kind of religious experience (John 16:2)! Remarkable, the verses that stick in the minds of those who have made no serious attempt to study scripture. But, bless those men, I deserved it: I was still stoned (2 Sam. 7:14)!

About a thousand mindless exclamations later, I concluded that I had probably received the Holy Spirit [I wasn't altogether sure, as I thought water baptism came first, or something (Acts 10 would have helped a lot)] and that I had better get myself to a *real* church somewhere to find out what ought to be done! After a few more days' lollygagging and marijuana smoking, I headed home—well, that's where I intended to go; but where I actually went was to the city of my natural birth and to the church of my natural parents.

After settling in with relatives, I decided to go to a revival meeting and to obey whatever they said to do, no matter how difficult. I sat down in an inconspicuous place. The family was pleased to see me. As the singing began, it sounded more pleasant than I remembered it. I was nearly ready to enjoy myself—my still-stoned self—when a Great Force literally yanked me out of the pew...(Here I go again! But this time without hands: nobody ever told me about Leviticus 10:9,

and I certainly hadn't read it!)... and sent me on my way.

The church followed me out after no small confusion. I don't know how they found me; but when they caught up, I was firmly seated on a three-legged stool in my grandpa's abandoned workshop before a lighted candle I got from somewhere at some time I remember not at all. The garage was, otherwise, utterly dark; and I must have seemed spectral, certainly: perched there in the gloom, before the single light of the candle.

"Why don't you come to me where I am?" I pleaded. "Why must I first become pure, in order to be saved?" The doctrines I had learned from my youth taught me—in part because of my naturally convoluted reasoning—that salvation was rather like a pat on the back for "doing the right thing." Alone before the judgment of ministers, I had no idea that salvation is an ongoing process, and that the trappings belonging to the sinner that I had so long been would accompany me for so many more long years to come as I pursued perfection. Ignorant of the *process* of salvation, I saw my unworthiness reflected in gaping eyes that ought to have regarded me as a brother, wretch though I was. The disaster was shared by all.

Unprepared because of tradition, the family church had no choice but to begin casting out devils. No doubt I was wrestling with a few (Deut. 7:22), but my words of question to them came by the Holy Spirit; and the answer to those questions came little by little on a fantastic journey of thirteen years to my water baptism—it's coming still today, little by little! Baruch HaShem: Praise The Name of Yahúwah, YHWH/אֱלֹהִים! Glory belongs to the Father, to the Son, and to the Holy Spirit: unending majesty; because these three are operations of the one God. HaShem, He is El; and He is One; and all that we perceive of Him is but the glory of His faces—of His countenance turned towards us as it shines with the full spectra of light upon the world of men. HalleluYah!

Selah.

To resume the discussion of the sephiroth from another perspective, or from another sphere of my memory: it will be helpful to recall that my preliminary focus, some fourteen years after baptism in the Holy Spirit, was upon Yesod—on Foundation. Kingdom, which is Malkuth in its congregational sense, seemed—even at that advanced stage of my life in the Spirit—to belong to the far future.

I longed for the fellowship of those moving from the foot of the cross to the tent of meeting, but I imagined that the nature of my calling precluded it, for the moment: I had been separated—not by the workings of my intellect, but by the workings of the Spirit in the events of my life. I had yet to learn that there are many clocks in the universe, and that everything is always—whatever we might think—right on time.

I had just begun serious study of scripture at the time of my first acquaintance with Adam Kadmon, and did not realize, even yet, that the ridiculous aspect of my spiritual reality was serving well the Father of Lights (2 Cor. 12:9). In this honored and lamentable state, I looked upward in the symbol, finding that the right- and left-hand paths were blocked to my understanding: thus fulfilling, in my ignorance, the law that says, "turn not from it to the right hand or to the left" (Josh. 1:7). The only way for me to consider the symbol (and I was beginning to have real doubts as to whether I should—not because of a foreboding of evil, but because of burgeoning *vision*, which I was certain I didn't deserve), was to proceed from Yesod on the center path: I simply *had* to come to know the Savior as He appears on the heavenly cross (Rev. 13:8)! I had to measure the Reality beckoning from the gospels and beckoning now, also, from Sephirah Tipareth.

Shortly after my commitment to learn of the Heavenly Messiah, an angel visited me with the

message, “Ask what thou wilt, and I will give it thee.” Without forethought, my immediate answer was, “I want you!”

I wasn’t even sure to whom I was speaking; but my prayer was soon to be answered, nonetheless. Praise El! It had not been given to me to ask to be given unto wisdom: wisdom is justified by her children (Matt. 11:19), but we are called to be children of the Living God (Luke 10:21). Although Wisdom is an attribute of Elohim, divine Wisdom is of a different order, altogether, than human wisdom (1 Cor. 1:25; 3:18-19).

Many wonderful things then began happening in a very short period of time. Perhaps these events were what Paul meant by the teaching in 2 Corinthians 12:4. Before they began to happen to me, however, I had declared in prayer that the Father was well aware of my inability to keep silent about trivial matters—let alone to safeguard secrets, and that I therefore charged Him to withhold from me things that He wished me not to noise abroad, as I had proven myself repeatedly to be unable to exercise my will for good, despite my continually good intentions (Rom. 7). My ignorance was nearly epic (Matt. 10:27).

YHWH has great pity for us and is full of tender mercy (James 5:11). I drank from heavenly cups; heavenly vials were emptied into my soul; angels in the name of Jesus Christ fed me the Bread of Life on a fork made of Spirit; the precious, spiritual blood of Yahushúa was sprinkled into my being; I saw great books without pages, whose letters were Spirit moving across vast spaces as I read without understanding a single word with my carnal mind. I was touched in the inward man by a finger of purest Light. He who speaks with the voice of many waters spoke to me twice. He who speaks without voice, writing His messages with Light in visions perceived upon the soul, began speaking with me continually (John 5:37), each message conveying in an instantaneous flash things that would require volumes to recount.

I was freed of a powerful spell of witchcraft that had been upon me, without my knowing of it, for many years. Not every event of this period was so clearly beneficial: disobeying, at one point, in a matter that was senseless to my residual carnal mind, a crystal-like globe containing an evil spirit was hurled into my soul to instruct me concerning my willfulness (1 Sam. 16:14). I lived with the messenger briefly, without complaint; and, when I was delivered upon acknowledging the importance of obedience to God’s voice above understanding of God’s will when God has taken care to instruct you directly, the buffeting spirit screamed as it ascended into the realms from which it came.

Most astounding of all to one such as I, I learned the mystery of the bridal chamber, becoming thereby a true brother to my honored elder, Y’shúa. Adam Kadmon had no more place in my thoughts than the pillow you left this morning has in yours, when I became One with Metatron, as He is called by some—the Heavenly Messiah: Yahúwah Tsavuoṭ, projected as Yahushúa haMashiyach in the glory He had within the Father before the worlds of man began.

“Great is YHWH, and greatly to be praised in the city of our God, in the mountain of His holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King” (Ps. 48:1-2): Tipareth; Emanation Six; Beauty on the Tree of Life called Adam Kadmon: a mystery both revealed and magnified symbolically within the Crown Diamond of the Believers’ Tree of Life.

After my ascension to the third heaven, for that is surely what it was, a new dimension of an old struggle began in my life. Previously, my meditations had been primarily upon the righteousness of God—of Elohim. I wanted to understand what HaShem is doing upon Earth, that I might truly praise Him without ignorant fear of His judgments. Now, convinced that at some point in time

something somehow special would be required of me because of the revelations, I began to have great concern about my own lack of righteousness—imagining, subconsciously, that God had, inexplicably, made some kind of mistake in designating me for some yet-unrevealed work.

Parting the hoof without perfect faith, I consequently began to focus partly on the spiritual righteousness of El and partly on my own worldly progress toward my private understanding of His standard (Matt. 8:22-24; 2 Thess. 2:7). Earthly progress attends spiritual progress; but when one tries to make of it the measurement of spiritual progress, the standard is blurred, defying measurement; for whatsoever is not of faith is sin (Rom. 14:23).

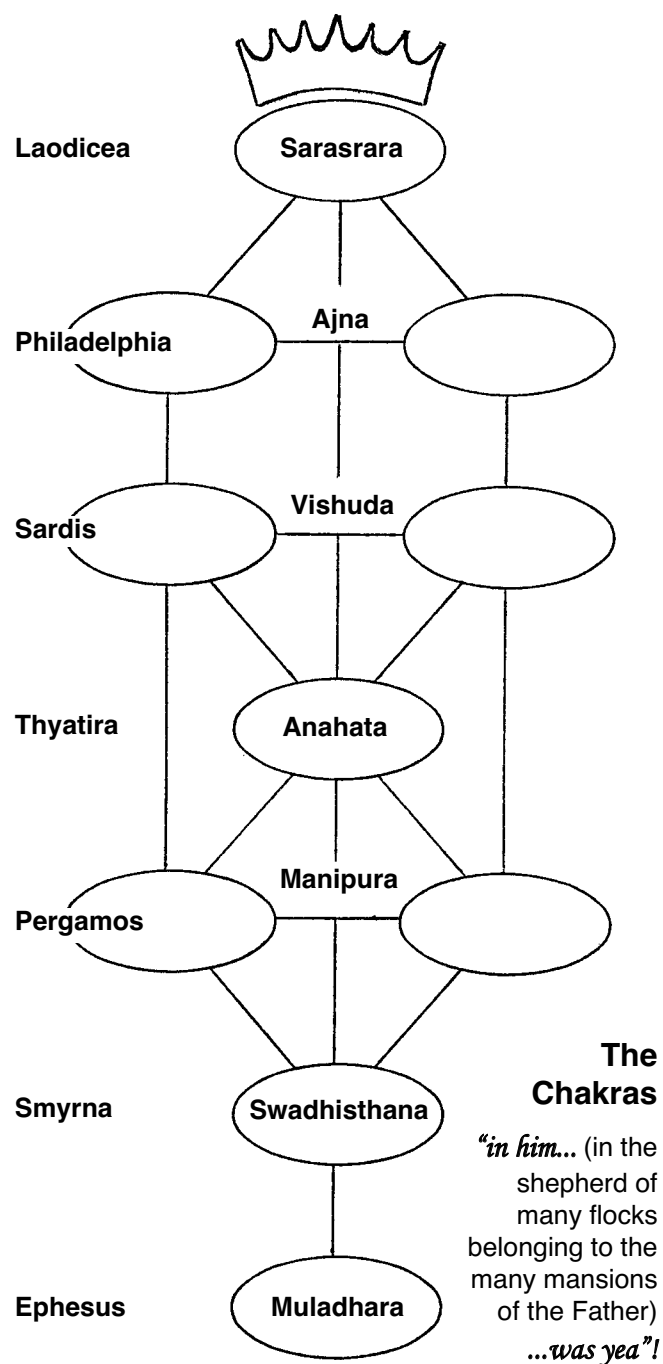
One thing was certain: I would embarrass Him sooner or later, bringing the cross of Mashiyach to an open shame (Heb. 6:6)! It was not, exactly, that I feared myself falling away—every day brought, and yet brings at this editing, new evidences of His mercy and favor, as also of His chastisement and judgment (Rev. 3:19)! Rather, it was that I imagined myself to have been unduly double-promoted, as it were; and that the enlightenment, if it had indeed come, had come to inaccessible portions of the mind of one consciously unprepared for its responsibilities.

As I re-read this now, I recall the admonition, “Have I been so long time with you, and yet hast thou not known me...?” Yea, Kúrios; for eternity shall barely suffice to teach me of your great majesty. Strengthen, thou, my unbelief; and give me joy in your burden of Light. You are faithful in all things, and have answered before I called: being, Yourself, the strength needed for the completion of this work.

My journey in the study of Adam Kadmon, then, progressed from Sphere Nine to Sphere Six, having begun before my acquaintance with the symbol at Sphere Ten, somewhat unusually. The way

from Sphere Six along the center path appeared to lead to Sphere One—The Supreme Crown, or Kether. How does one proceed?! He does not: it is opened to him, or it is not.

Once, in the labyrinth years before my water baptism, I was performing Bhakti yoga, the yoga of



religious devotion centered in the Master. My study was clean because I maintained that Jesus is the master yogi, and so he is (John 10:16; Matt. 8:11; Rom. 1:17); but at some point, I became more attracted to the *event* called yoga than I was devoted to Yogi Y'shúa. At that instant, an angel appeared, saying, "You want the circle of light?! You've got it!"

Immediately, I was literally knocked to the floor by the appearance in the center of my forehead of a circle of light some three fingers in diameter. But something was wrong! The light was distorted by thin, undulating lines of darkness moving unevenly across its face! I humbly acknowledged my error of preferring the mammon of righteousness above its Source, and the circle of light was mercifully removed, and has yet to reappear.

This third eye—the single eye of the parables of Y'shúa—is the forehead seal of the perfected, the many-petaled Lotus (1 Cor. 9:19-25; John 1:4-5, 6:27). The words of this book are being written in the power of the seal of promise, which is the earnest of our rest in the Father's hand. Not yet perfected, I have nevertheless been admitted to the circle of Kether, having been fed of its fruit; and I have been appointed to bring from there this work. May my imperfections serve אַזאַל.

But one such as I! "If 'Paul' means 'Little,'" I lamented (I had been having my troubles with Shaul's writings), "let my name be called 'Very Little'!" *Minuscule*, came the silent reply.

And so the struggle grew: Bob versus Bora, the unrighteousness of the one being obliterated by the righteousness of God in the other—only to reappear, unexpectedly, in unanticipated permutations. Day by day I have learned by the littles: more by my failures than by my successes (2 Thess. 2:3). The right- and left-hand paths I once despaired of learning have been and are yet being opened to me (Is. 45:1): Bob was becoming as Cyrus; and Bora, as Zerubbabel—but not without terrors!

"Adam Kadmon," I protested! "You know I have rid my house of all graven images" (I had actually only eliminated the wall hangings). "I cannot deny the image of Truth I see in the symbol; but I have (Is. 45:4) known (Is. 45:5) *You*, the Living God! What purpose, a mere *image*?! " "Bob?" came the answer, "If I open a door for you, you ought to go through it!" Even I could understand the sense of that.

The Preface recounts some details of this period in the revelations. Sorry about the time jumps, but what a joyous time it was—too full to be contained in the telling! That my "intuition" of some need to extend the lines of Adam Kadmon beyond their usual representation was confirmed taught me that my thoughts were no longer my own, but the thoughts of Ruach haQodesh, the Spirit of the Holy (Matt. 10:20). And still the vision unfolds! As a child born and growing to maturity, it shall continue to unfold upon Earth long after the steward of its coming has gone home (Rev. 22:1-5).

I would willingly continue in this narrative vein, telling of the wonderful grace I continue to experience; but this work exceeds the confines of my personal story. When this book is published, I understand that there will be those who have no interest in it beyond the implications of this confession—allowing they receive it as such, and not as words of cunning (Mark 12:22): coming, as it does, from a self-avowed sinner in the Spirit for—well, however long!

Let details come when they will. It is enough that every reader understand that I walked and continue to walk in the cross of the two Adams (Rom. 3:8), and that I am not ashamed of that cross; for it is the power of God unto salvation (Rom. 1:16): unto the alignment of the earthly with the renewing will of the heavenly by means of an orderly balancing of accounts (Matt. 16:27; Ex. 21:24).

Although it seemed expedient to give some of my testimony in this treatment of Adam Kadmon, I

find that the text has taken a spiral course in relation to the central topic of this portion of the presentation. Although the dynamics of that spiral will be presented in the illustrations concerning the Crown Diamond as it speaks to the messages to the churches of Asia, this discussion ought presently to concern itself more responsibly with an investigation of meanings of the sephiroth, themselves, as many have no previous acquaintance with this tradition.

Before resuming the presentation, however, it is necessary for me to digress yet once more to convey a message that came at this point in the composition by a series of dreams. I am instructed to forego the modern-day practice of providing copious scriptural references.

The dreams indicated that the practice is restrictive to the free movement of the Spirit as I write, being therefore in violation of the precept, “Quench not the Spirit.” Furthermore, it was made clear that there is a robotic malevolence in the modern practice in its best effects; in its worst, the practice fosters a concomitant focus on the author above the Source to whom he is in service. Some text that follows was written previous to this instruction. In those passages, I will not delete biblical references; in all text yet to be written, however, I will endeavor to write after the fashion of the apostles: quoting as I am led, and alluding to scripture without designating allusions by slavish references.

To continue with the discussion of the spheres, then, no single exposition of the sephiroth can convey their vast applications as testimonial symbols of the Logos. We must agree to consider them along one line of thought only so far as that context will take us. When it no longer serves, we must prepare to examine them from other perspectives. Also: as we know that the letter of scripture kills, we certainly must not permit ourselves to succumb to a literalism with regards to these symbols or any allegories they engender!

It will not always—will, perhaps, never—be that a single line of thought will be exhausted of possible extension; but rather, that (were we to persist in pursuit of ramifications of a particular concept at a given point in our development regardless of spiritual factors of which we might be unaware) it might lead us beyond the parameters of foundational understanding and onto the shifting sands of speculation: thus do doctrines developed through such persistence become idolatrous and demonic. We are instructed by the words of Spirit and Life to follow Ruach haElohim, and not to grieve the Spirit by choosing to follow our own thoughts beyond the Spirit’s leading. Thought, along with all other dimensions of being, is to be offered in living sacrifice to HaShem.

This same mental orientation is recommended also, therefore, in studies of the scriptures themselves: the lively oracles of Elohim address themselves to many contexts by the same Spirit, according to the questions prevalent in the mind of the reader at a given reading. As the questions are reformulated according to accrued understanding, the oracles adapt themselves by the Spirit to the new intellectual and spiritual contexts into which they are received.

To read from a new level is not necessarily to dismiss the Word’s meanings at previous levels, but to advance in the spiritual interplay of point and counterpoint. To read with willful attachment to a previous level, however, is to resist being led by the Spirit; and whatsoever is not of faith is sin.

Now, then: in our first sequential examination of the sephiroth, we will begin at Malkuth and will then circle around to Kether to proceed again towards Malkuth. This approach is not so disorderly as it might seem; a treatment of its basis in the traditions of kabbalah is given in the Malkuth text on the messages to the churches of Asia.

Our purpose will be to discover what the spheres have to add to our appreciation of Y’shúa’s

Sermon on the Mount, as recounted in Sephir MattithYahu, the Book of Matthew. The little they might add to our understanding of these scriptures must not be gainsaid; for revelation, we recall, is given by the littles.

We do not claim, therefore, that what follows is the ultimate interpretation of these words of the Master, as explained previously, but offer this interpretation simply as an example of kabbalistic exegesis. To those who will think we make too much, in these pages, of numbers, whether stated or implied by quoted scriptures, we offer the reminder that even the hairs of our heads are numbered: it is not presumptuous, in consequence, to assume that the operation of numbers in scripture has special, intended significance. Overlooking this literal enforcement of the plausibility of our approach, let us proceed.

The beatitudes of Saint Matthew are nine in number. As the sephiroth are ten, their relevance to the Sermon on the Mount is not immediately apparent. However, we find a tenth beatitude hidden in the precepts beginning with Matthew 5:13 and continuing, minimally, through the end of Matthew 7, in the teaching of the wise man who both hears and performs the sayings of Y'shúa: as it is written in Revelation 22, "blessed is he that keepeth the sayings of this book." Kingdoms are ordered by the operation of law; and Malkuth, the manifestation of the Kingdom of Elohim, is ordered by the spiritual precepts of El—however much grace may abound.

Expressed otherwise, Y'shúa might also have taught, "Blessed are they who shall hear the words of life and do them: for they shall dwell securely." It is rather wonderful, however, that He chose to retain a hidden blessing in reserve: some shall imagine themselves worthy of the nine, but shall be confounded by the tenth; so, also, shall some see themselves as unworthy in the nine, but shall, by the tenth blessing, be confirmed in all to all—as it is written, "and the last, first."

I find yet another reason for no written beatitude in the Sermon on the Mount that we might assign as belonging uniquely to Sephirah Malkuth. Y'shúa teaches that the Kingdom—Malkuth—is like leaven hidden in measures of meal. Without digressing overmuch into interpretation of what these three measures of meal might signify, we note that the blessing of the Kingdom is promised twice in the beatitudes. And why not thrice? Well, because the Kingdom is yet hidden until the full manifestation of the Sons of God; so, also, is the fullness of its blessing. The ultimate, tenth blessing will be pronounced with joy as all beatitudes are confirmed upon those who shall appear in the maturation of Malkuth: as it is written, "And in their mouth was found no guile: for they are without fault before the throne of El."



The precepts of the Sermon on the Mount are the distilled essence of Y'shúa's doctrinal gifts to the Kingdom—the very fabric of the righteous mammon with which the Father has clothed Him. To hold them in one's heart while reading all other scripture is to stand before an open door through which shines every nuance of sound interpretation.

Although they are of surpassing wisdom in every phrase, one nevertheless tends to receive them—not without good reason—in the contexts of mutable states of being, remaining largely ignorant of those qualities of light beyond the prevailing visible spectrum. Because the beatitudes address themselves majestically to every spiritual state, let no one construe their force at any reading to signal the limits of their application.

Kether: Crown, Intelligence

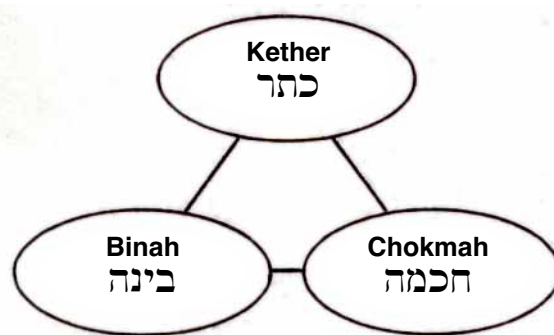
Blessed are the poor in spirit: for theirs is the kingdom of heaven.

As perceived in the microcosm of the human body, Kether is the sphere of intelligence: it is the crown given to man as signet of his dominion over all things created upon Earth, from the beginning. Not only is intelligence the tool by which man has subjugated the elements and lesser creatures to his own will, often to his harm and shame, but it is also the faculty by which man measures the movements of spirit within his own being—both “the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth.”

From both the Greek and Hebrew scriptures, the words meaning “spirit” could be literally translated as “breath,” or as “breeze.” The two movements of spirit in the remarkable King James version of the Ecclesiastes parable, which are likened—as in a double inversion—unto the exhale and the inhale of breath, are the contrary winds that drive the whirlwind of which Paul speaks in Romans 7.

With an intelligence focused upon the power of the Breath of YHWH, which has come to dwell within the tabernacle of the mortal body in the position of the Son, man is able to quieten the contrary winds, his spirit’s lesser winds: he is able to impoverish them, to rob them of their velocities. As one recognizes and chooses the still, small, ever-present voice of God’s guiding Spirit within (those who seek shall find), he enters into rest—into shabbat.

Hearing all things, now, in the peace that passes understanding, the Tabernacle Man is enabled to formulate thought and words to effect the powerful and productive inner calm of Matthew, Chapter 8; for he has learned instruction by God’s



own, soundless voice as it resonates within; and he can no longer easily ask amiss, having been opened unto the reality of the Kingdom of Elohim within his own soul.

This inward focus on the expressions of YHWH is the mind found in Messiah Y’shúa. Allegiance to the operations of this mind in the Tabernacle Man puts to death the thieving carnal mind of the natural man through processes of transformation; and it opens the spiritual path to the full resurrection of Yahushúa within, according to the glorious freedom of the Sons of Elohim.

Chokmah: Wisdom, Vision

Blessed are they that mourn: for they shall be comforted.

It is often taught, in ignorance of the subtleties of archaic usage, that, “The fear of the LORD (YHWH/יהוה/אֵלֹהִים) is the beginning of wisdom”—of Chokmah. The word, “fear,” in this verse, would be more truly translated as “reverence.” Nevertheless (He who is in us is greater than the mysteries of translation), the charitable end of wisdom is comfort; for we know that the perfection of love, which is wisdom, casts out all fear—all fright.

What cause is there either to mourn or to be afraid, unless one has yet to learn sufficiently of the righteousness of El? As the El of wisdom and love teaches us His ways, our joy shall become full; for the ways of Yah satisfy every noble desire of the human heart. His ways also cleanse all ignoble desires, preparing the way for even their proper fulfillment: as it is written, “For the Son of Elohim...was not yea and nay, but in Him was yea.”

The world writhes always in quiet agony to the keen perceptions of a spiritual man. Periodically, its travail increases that any merely sentient man might see its pains. The karmic wheel of history notwithstanding, however, YHWH has declared His creation to be “good” and “very good” from the beginning: knowing all things that should come to pass and winking at these, our times of ignorance.

It is from His higher knowledge He speaks when HaShem promises to wipe away the tears from every eye. Though we cannot fully see that end, we continually invoke the Elohim of sight to envision it, that our hearts and minds might come to comfort in Wisdom: not worldly wisdom, which is born of reason, but the Spirit of Wisdom that proceeds from YHWH, the author and finisher of our faith.

Binah: Understanding, Comprehension

Blessed are the meek: for they shall inherit the earth.

And how shall one become meek, except he understands—except he rests in the Elohim of comprehension signified by Binah? The meek walk in unflinching repentance, submitting themselves at all times to the will of HaShem as it becomes known to them. Therefore, they also orient their minds to service in all things, preferring

the welfare of their neighbors and brethren to their own. They comprehend that we enter fully into the Kingdom of Elohim only in the unity of the faith—together; and they commit themselves wholeheartedly to the work of the harvest.

Such as understand do not exalt themselves by continually striving to save their own souls: they are willing to lose them, were it possible, to lift a fallen brother from the ditch or to boost a rising brother over the wall of the enemy. To such as remain meekly open—without any premeditation—to the will of the unsearchable Spirit of Wisdom as it moves in the lives of men, shall be given Earth, the Kingdom, and all things: even as Yahushúa is given of the Father; for these shall appear at the great wedding feast clothed in garments of white: in the good deeds of their sacrificial service in meekness.

Chesed: Love, Mercy

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

“Learn what that meaneth, I will have mercy, and not sacrifice...” Even when we shall have fully come to know the spiritual interpretations of the laws pertaining to sacrifice as they speak concerning the use of the light energies that reside within the soul of the Tabernacle Man, the parable will still apply. To hunger only after righteous deeds—the fruit of God’s righteousness in us—is to create a desire to become, ourselves, righteous; and righteousness belongs to YHWH. Such a covetous desire, right as it might seem, wars against a meek spirit.

Righteousness is *imputed* to us only as we continue to hunger for its Source in faith. As we fill with the righteousness of Elohim as it manifests itself through us, however, we will find ourselves walking in the good deeds He has prepared for us

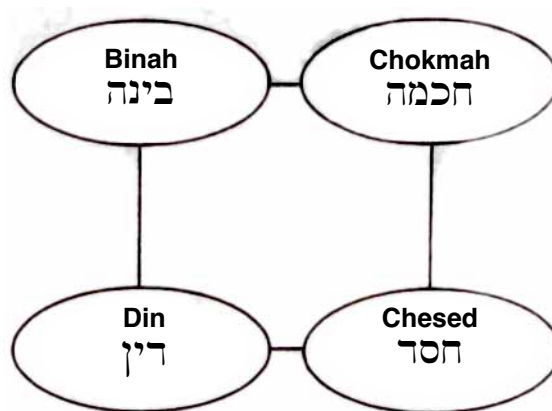
from the beginning. As we are faithful to glorify Him in our walks, He is also faithful to fill the cups of our bodily members with the light of His righteousness, to their overflowing—of which abundant radiance shall our crowns of righteousness be formed.

Certain in the knowledge that the righteousness attending us belongs to Elohim, we can be filled to walk faithfully in mercy as stewards of righteousness: the seeds of the hierophant—that stern, religious disciplinarian—will not flourish in the fertile soil of our soul fields. While we walk in Messiah—in the Spirit of the Anointing as it fills the tabernacle after alighting upon the mercy seat of the heart—we come to understand that mercy *is* acceptable sacrifice: for if we do not forgive freely from our hearts, neither can we be freely forgiven; and neither will the Spirit of Truth be content to dwell with us.

Forgiveness, acceptance, and knowledge of the ways of Yah are the aim of sacrifice—of the dedicated use of our faculties and energies in the service of the Kingdom of Elohim. If we would receive the blessing of mercy for ourselves, we must graciously and actively sow seeds of mercy into the hearts of others.

Mercy is the child of love—of Chesed; and only the merciful can hunger and thirst after true righteousness, as they only are prepared both to receive of it freely from above and to give of it freely unto as many as are in need. Truly, they shall be filled! Our righteous Father is rich in mercy—is able to overwhelm the creation with its outpouring in righteousness.

Let us fast for the gift of mercy in our lives by ceasing from our own works; for to focus hungrily upon a desire to establish one's own righteousness is to invite thirst for revenge, retribution, and recompense, should we be threatened with its loss. Let us, rather, hunger and thirst after the unfailing righteousness of Elohim, that, as we are



filled beyond capacity, the whole Earth may come to be filled in the overflow, with knowledge of Him, in justice and in truth.

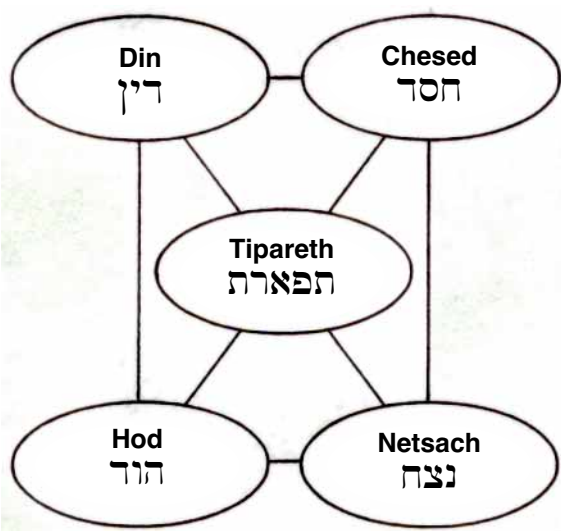
Din: Power, Action

Blessed are the merciful: for they shall obtain mercy.

The binary principle displayed in the sephiroth of the right- and left-hand pillars of Adam Kadmon will be presented more fully in the section of text dealing with the spheres as they speak concerning the messages to the churches of Asia. That principle is evident here, however, in the blessing upon those faithful stewards who shall receive the bestowal of righteousness and of mercy.

Judgment and mercy are inseparable in the righteousness of HaShem: The Name (אָהֶיָּה) is a statement of their perfect agreement; Yah gives (ל) Light (א) in justice and Yah balances (י) the resulting illumination (א) in mercy. We need not fear judgment without mercy; nor may we expect mercy without judgment.

In our past, our agreement with the covenant of The Name was broken by sin; but HaShem is



faithful beyond our violations, as the promises to Yisrael verify. YHWH renews His covenant for life by writing it upon the tablets of our hearts and minds in the restoration that comes in Messiah. Putting on the garments of Mashiyach annuls the covenant with death.

A loving spirit tends to mercy, opening the soul to be filled by the righteousness of Elohim, but that mercy must be given expression in action in order to bear fruit in the earth: as it is written, “unless a seed falleth to the ground, it abideth alone.” In Chesed, mercy is conceived and developed; in Din, it is born.

The natural birth process is a parable that teaches us, among many other things, that love must labor to bring forth her child. Mercy, the quality, is conceived by receiving of the righteousness of Elohim. Mercy is given form as that righteousness from above is nurtured unto exterior manifestation upon its release into the realm of action, which is represented by Sephirah Din.

By our actions confirming the presence of God’s righteousness in us, mercy is truly born in power: able to transform both the lives of those who give and those who receive; for as we do unto others, so shall it be done unto us—both in this world,

and in the age coming in the full stature of the manifestation of the Sons of El.

Tipareth: Beauty, Contemplation

Blessed are the pure in heart: for they shall see God.

The word that is translated, here, as “pure” comes from a Greek root associated with cleanliness—with the purity that comes by washing. Another Greek word signifies a purity of nature. The stony heart of natural man in his fallen state is desperately wicked and must be broken, that its hold upon reason might be weakened. As man awakens to his inner impoverishment, he is prepared to comprehend the approach of the Savior; as he acknowledges that impoverishment in contrition, he is ready to receive Mashiyach upon the throne of his heart.

We speak from the heart. In Messiah, the heart of man becomes clean because the Word of HaShem takes residence therein: our hearts are circumcised by the added presence of the sacred heart of YHWH in Yahushúa as it tabernacles with the sons of man. As the Word/Son that is in the bosom of the Father is shed abroad into our hearts, we are cleansed by the flow of His lifeblood within. The pure and sacred heart of Mashiyach is the essence of beauty—of Tipareth.

We are made clean by receiving of the Father’s words in understanding; and we actively partake of His purity of heart through contemplation of the Word—of the composite projections of Principle that comprise the Son—while engaged in our daily affairs, through unceasing prayer: not because of our works of contemplation, lest any man should boast; but as the free gift of Elohim to those who search out His will in all things, according as it is given unto them. To the purely cleansed all things are clean, and the clarity of

their vision prepares them to look even beyond the mercy seat hidden in the Yerushaliem above, as the veils are opened.

There are veils above, and there are veils below. The heart of the natural man is thick darkness; he sees nothing at all. The heart of the spiritual pilgrim is leavened; he sees through a glass darkly, and he darkly retains his visions. The open, all-seeing heart of Mashiyach Yahushúa in us reveals unto us all that Elohim deems as expedient for us, and shall reveal all in the day He has designated for the enlargement of our hearts.

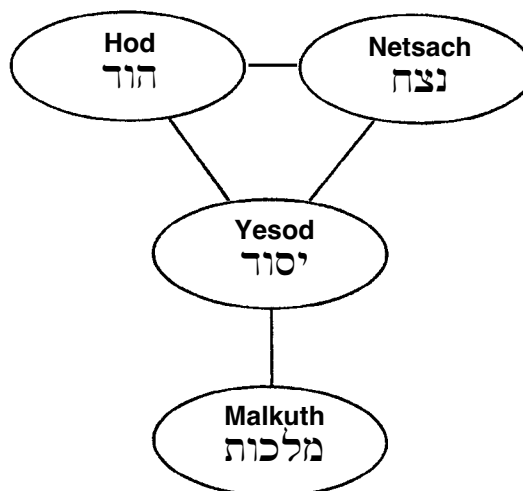
Netsach: Endurance, Will

Blessed are the peacemakers: for they shall be called the children of God.

Poor in spirit; mournful, meek; desiring the righteousness of Elohénu; merciful; pure in heart: these blessings prepare the children of HaShem to participate with Messiah as true brothers in the work of the Kingdom. Their desire for peace according to the operations of mercy are tempered unto endurance—unto Netsach—by the fires of life’s many trials; and their works shall remain, as testimony of the purifying presence of the Father in their lives, which presence is the Son.

We are called to follow peace with all men in the footsteps of haMashiyach, the Prince of Peace. True peace is neither won nor maintained by weaponry; rather, it is the weapon that wins. Messiah’s sword is the word of peace, urging us, “Suffer ye thus far,” and instructing us to heal even those who come against our lives.

The word of peace cuts twice in the breasts of violent men: it disables their understanding of us as enemies; and it wounds the underlying sense of self righteousness by which the violence is fueled, giving truth a chance to assert itself. Thus, it is



written, “A soft answer turneth away wrath: but grievous words stir up anger.” How beautiful, the feet of those who publish peace upon Tsion!

Hod: Majesty, Intent

Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven.

There are those who publish mere pacifism, and not peace. Pacifism seeks compromise as expedience might require. Peace compromises not at all. Pacifists invoke peace with evil intent, being desirous primarily of escaping tribulation and personal injury. Should such be discerned only in the context of Netsach, the sphere of will, these can, indeed, *appear* to suffer for righteousness’ sake. However, it is by exposure of their *intent* according to its operations in the sphere of Hod, that Elohim judges between cattle and cattle.

The majestic among Netsach are those who also proclaim unto Zion—by Hod, with conscious intent—“Thy God liveth!” They publish the gospel of peace: the exceedingly good news of the

Kingdom that is coming in the full power of the righteousness of HaShem. Those who follow peace only for safety can be subjected, through adversity, only to injury; such know nothing of persecution. There can be no peace—no rest, shabbat—for these, as other possible injury might always be forthcoming. Those who call for peace when there is no peace are mere guardians of the status quo. As such, they will find no comfort at the hands of Father and Son.

Only those who are willing to lose their lives in the service of proclaiming the presence of the Kingdom of Elohim are able to suffer persecution; for when injury comes upon them, they suffer both in the flesh and also spiritually—mourning unto God not for themselves, but for the possible loss of a brother ignorant of the meaning of his actions. The Kingdom of Heaven is—literally, from the Hebrew—“the Kingdom of Names.” The number of Names enthroned within us and gathered into haMashiyach from among us must by no means be diminished. May our righteous Elohim avenge the blameless ones of the Kingdom of El by granting their prayers for mercy!

Yesod: Foundation, Resolve

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

The Kingdom of Heaven is founded on Torah and the prophets, Yahushúa being their chief cornerstone—their foundation. The writings of both testaments measure the Son while giving true and faithful witness of the Father. Moshe/אֲמֹן is the reflection of The Name of El—of HaShem/יְהוָה; and the Salvation of Yah (Yahushúa) is the projection of The Name into the material universe.

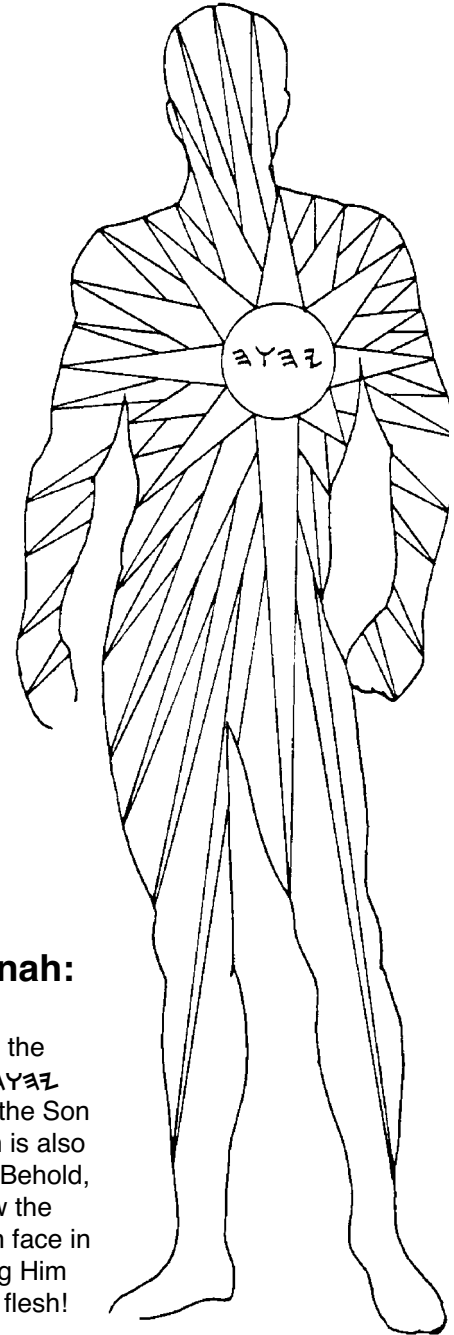
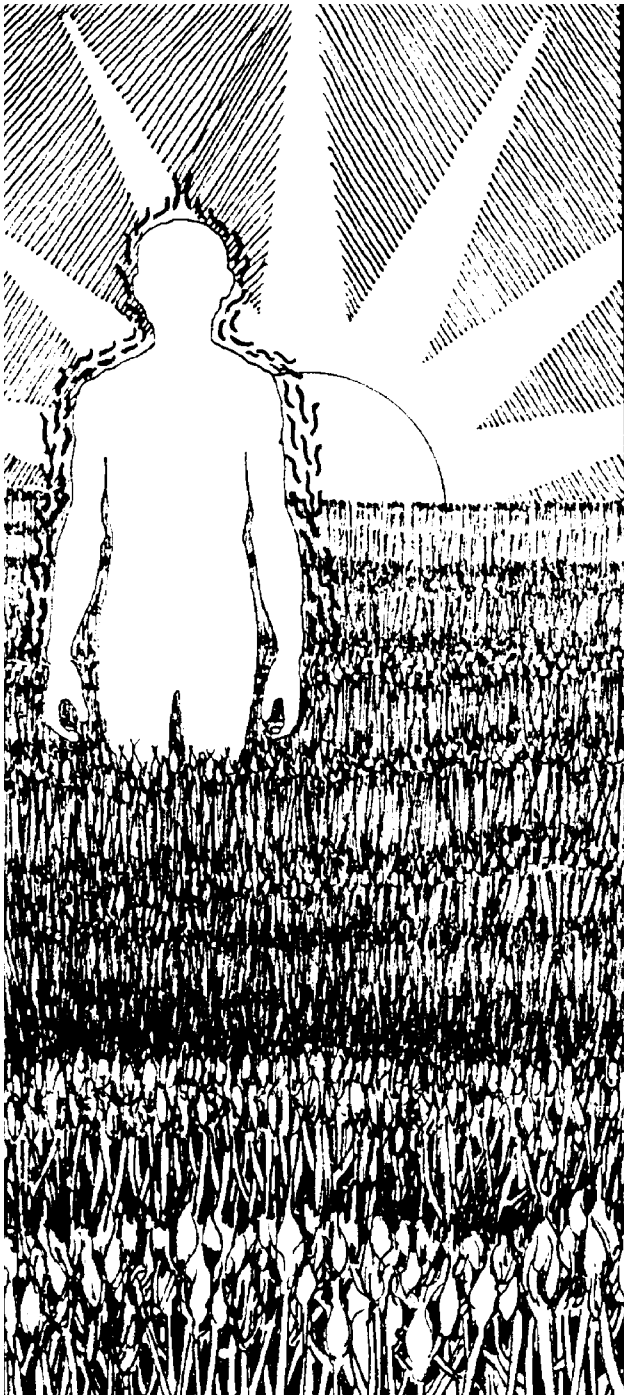
Thus, it is written: Torah came by Moshe; and Torah's truth entered into our hearts by the grace of HaShem, the form of which is Yahushúa.

To abide in the projection of the Light of the Father is to have fellowship with all who are of the Light. Light is not comprehended by darkness, which flees before its approach; but it is not until light is reflected from within thick darkness, the matter comprising the tabernacle of flesh, that it becomes visible. Thus, Y'shúa teaches his disciples: “He that receives you receives me; and he that receives me receives Him who sent me.”

In a sense, the cross is the physical body; in another sense it is the spokes of the wheel of life and death. As we take up the cross of Yahushúa, putting our shoulders also to the wheel, our resolve to endure must be firm. Messiah Y'shúa demonstrated the cost by the parable of His life and death on Earth. Let every man be certain, therefore, that he has been given the wherewithal to pay: that he walks clothed in the wealth of the Shekinah, the Angel of the LORD's presence.

If our resolve to follow in the footsteps of Rav Y'shúa is founded in faith that Mashiyach Yahushúa will loyally supply our every need as we walk in Him, we have reason to rejoice: not because of personal reward, but in faith that the enemies of the cross of Mashiyach will be confounded by the reason of our hope, and that they will also come, therefore, to repentance. All men are pressing into the Kingdom by any means. It remains for us to show them the Door.

As Messiah faithfully takes our burdens and infirmities upon Himself, therefore, let all who follow in His steps be faithful, also, to touch the burdens, infirmities, pains, and agonies of fallen brethren, drawing these things into themselves to be healed and resolved by the power of Messiah dwelling within, that the whole Body may be presented unto Elohim in garments of white, without spot, wrinkle, or any such thing. Baruch HaShem!



The Shekinah:

The Angel of the Presence of אֵלֶּיךָ within and upon the Son of Elohim, which is also the Son of Man: Behold, we shall know the Father face upon face in the Son, seeing Him within our own flesh!

The “Kingdom of Heaven” is—literally, when read as the Hebrew collective—the “Kingdom of Names.” Like kernels of wheat in a field, every Son of Man comprising the Son/Word/Work of Elohim both stands alone and among his brothers, in accordance with the spiritual position of his name as it flourishes in the blessings of the Father of Lights. As the field of grain is one, so are our names/positions united in One—the Beginning and the Culmination, the Alpha/A Omega/Ω, the Alef/א Taw/ת. Mashiyach is the Word of אֵלֶּיךָ/Unity, and we are His pronouncements. A seed is a lively stone, an encapsulation of principle, an embodiment of Elohim: not one of us will remain captive to the ground; for if we fall, we shall rise again in new productivity. Barak-El!

The Falling Away— The Carnal Legacy of the First Adam: Ascent Upon Mount Ebal

It is liable to begin at any unguarded moment in an ascent—in an expansion, a period of growth, a time of new insights, of making new connections. It seemed to have happened as I wrote—back a few pages, perhaps? I couldn't be certain, as I read over the text. Well, possibly the earth quaked and the mountains moved in my mind, but not in yours! I'm not certain. It's difficult, always, to be sure: pivotal moments in the spiritual life come not with easy observation.

Beginnings of spiritual manifestations are often obscure, whether they be hidden in thought, emotion, or in desire: until the fruits begin to appear in the world of action—until the blessings come, or until such beasts of the field as pride, disregard, and arrogance begin to multiply as one drives beyond the Spirit's leading. By then, however, the exact point at which it all began is usually forgotten, if at first noticed: as with natural conception, so it is with conception of things spiritual. In the pursuit of righteousness, a fall towards iniquity comes in a mystery, upon seduction by the most subtle beast of the field; and there is no beast dwelling in God's holy mountain more subtle than man, himself.

By legitimate use of the faculties of the flesh, we were gazing by the Spirit upon the Tree of Life: we were feeding our minds upon the fruit among its branches as revealed in the beatitudes of Sefer Mattithyahu (those words are Spirit, and they are Life). Our focus was on haMashiyach as express image of the invisible presence of Elohim. That focus was a spiritual reality, but it was supported in the flesh by the faculties of the body: because the invisible things of God are revealed in the forms, sensations, and experiences of the flesh—

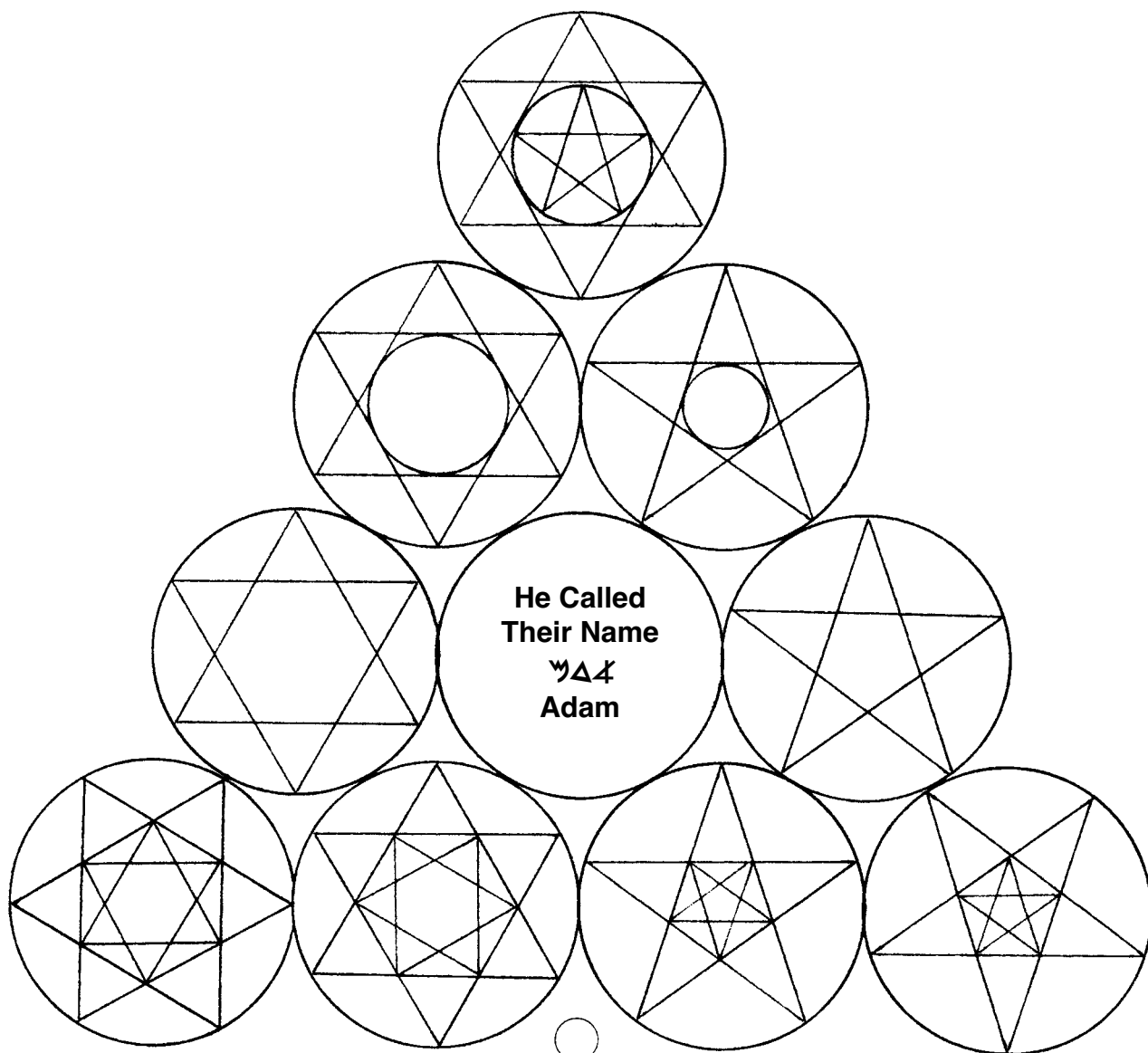
in and by the intricacies and interdependencies of all things made in the natural parable of creation.

However, as the upward momentum of our spirits slowed within that focus, the weight of fleshly faculties began asserting itself to pull us downward again—much as demonstrated by the creation parable of natural gravity. Approaching the intellectual zenith of a spiritual ascent upon Mount Gerizim, we began to examine the vision not purely in terms of itself, but also for its relevance to our conditions in the flesh.

In the very honorable process of applying the words of Spirit and Life to their meanings for the flesh, therefore, we also began to define those words in terms of the needs and desires of the flesh, thereby limiting infinite Wisdom according to the finite capacities and expectations of our earthly wisdom. Our thoughts shifted from the projected Light, itself, to its reception and reflection in the medium of natural intellect.

Perhaps this perception can be stated more clearly by being restated: as it is written, "In the mouth of two or three witnesses shall every word be established." As our spirits focused intently upon the Tree of Life, the exterior, earth-centered context in which we were standing—the serpentine spirit that speaks of the natural concerns of incarnation—also traveled upwards with our spiritual intelligence, to meet and join with our thoughts concerning the righteousness of Elohim.

As the serpent of human intellect—that carnal mind of which the apostle Paul wrote—coiled itself among our spiritual meditations upon Elohim, that mind's focus shifted from the Tree of



except a seed falls to the ground ...

...and dies, it abideth alone

Adam אָדָם	Yared יָרֵד		Shem שֵׁם	Reu רֵעִי
Seth שֵׁט	Chanoth/Enoch חֲנוֹךְ/עֵנוֹךְ		Arpachshad אַרְפַּכְשָׁד	Serug סְרֻג
Enosh/Enos עֵנוֹשׁ/עֵנוֹס	Methuselah מֶתוּשֶׁלַח		Shelach שֶׁלַח	Nachor נָחוֹר
Kenan/Cainan כְּנָן/כַּיִּנָּן	Lamech לָמֶכְךְ		Eber עֶבֶר	Terach תֵּרַח
Mahalalel מַחֲלָלֵל	Noach/Noah נֹחַ		Peleg פֶּלֶג	Abram אַבְרָם

Life to the tree of the knowledge of good and evil; and, so, we began to fall: our misstep in ascent stumbled our feet onto Ebal, the lesser mountain. Although both trees are situated in the midst of the garden, Eve speaks of them as though they are a single tree. And so they are: the difference between them is in the orientation of our minds.

When our understandings of the Living Reality of Elohim are clouded by perspectives of the flesh, we partake of the tree of the knowledge of good and evil. This idolatry of one's own receptivity was the error not only of Eve, but also of the first inhabitants of the land of Canaan; and it can become a snare unto the children of Yisrael, also. For as we eat of the lesser tree, our faculties become vulnerable to strange elohim—the idols formed by our misunderstandings and self deceptions: by our approximations upon the righteousness of El and by our assumptions about the applications of those approximations in our lives.

Walking in the leaven of those well-intentioned deceptions, we hear the words of Spirit and Life otherwise than they were intended; and, thinking we nevertheless understand, we prepare to act somewhat contrarily to their intent: their perfect truth is turned aside from our perceptions—is parried, as it were, by the whirling sword of the fallen angel of the carnal mind (may the Cherubim and flaming Sword of Genesis Three overlook the inadequacies of this not-unfamiliar interpretation, which is fruit of the lesser tree). Thus deluded, we step forward, only to find ourselves going backwards.

In sorrow, as therefore demonstrated, we realize that the sour grapes upon the tree of the knowledge of good and evil are wholly the product of our own imaginations, and that the goodly Vine that graces its branches produces only goodly fruit: a bitter flavor comes only from the residue left by our fingers as we lift the fruit unlawfully to our mouths. This heritage of the lesser tree is the golden calf, which the mind—apart from the

guidance of the anointed spirit—fabricates from those trinkets of heavenly Wisdom we retain, by recasting them in the fires of earthly wisdom.

The true life that glows within the shell of the physical body knows the taste of the Bread of Life. It also discerns that there is nourishment in the bread of affliction. Therefore, Adam, as son of Elohim, is not deceived by what dainties the serpent has to offer; for he knows that their nutrients are expeditiously provided without toxins in the Bread of Heaven, and that any benefit the lesser tree might offer will be properly absorbed from lawful bread, in the spiritual analogy to the chewing of the cud—in the process of reflection.

However Eve, Adam's good gift from HaShem, *is* deceived by the lesser wisdom; and she actively partakes of it in its raw form, becoming addicted, thereby, to "things below." Therefore Adam, in a figure of Messiah to come, *must* hearken unto Eve, in order that he might minister to her throughout her captivity in deception. Adam's spiritual strength shall be made perfect, in the fullness of time, by the very weaknesses of flesh that led to the loss of his first estate: the bride of Adam shall come to be, in the glory of her redemption, the Bride of haMashiyach.

Had Adam abandoned Eve to face her fate alone, he would have denied the righteousness of his Creator and, simultaneously, would have deprived all future sons of man the hope of redemption. The far-distant time of restoration would not come for either fathers or sons, however, except there first come a falling away. Selah.

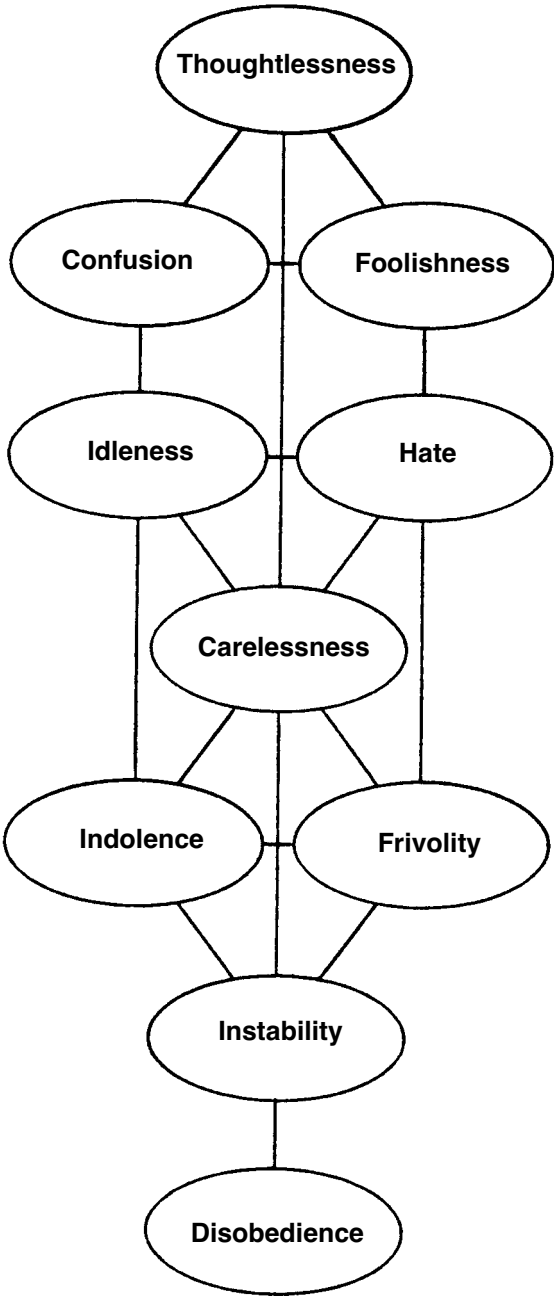
The Garden vision fades, and we begin our sojourns among more common lands. Concerns of the enslavement of the higher faculties by the demands of the flesh are multiplied; and, soon, we discover our firstborn sons, Cain and Abel. Abel is as a fleeting memory of the beatific vision, now grown dim; and Cain, his elder brother, is as our growing involvements with the grasping cares of

this life below, by which enslavements Abel is slain.

“Abel,” signifying something transitory, can be rendered into English as “wind” (we hear the sound thereof, but cannot tell from whence it cometh, and whither it goeth). “Cain,” construed in a similar sense, can be rendered as “anchored,” or as “fixed.” Cain’s desire is to capture the Garden vision, that he may handle it as a possession—that he might master it. Could he possess his own soul in patience, the desire of his heart would be clean in the sight of YHWH Elohim and would be satisfied: in the day HaShem has prede-termined to enlarge Cain’s heart sufficiently to receive the fullness of the vision.

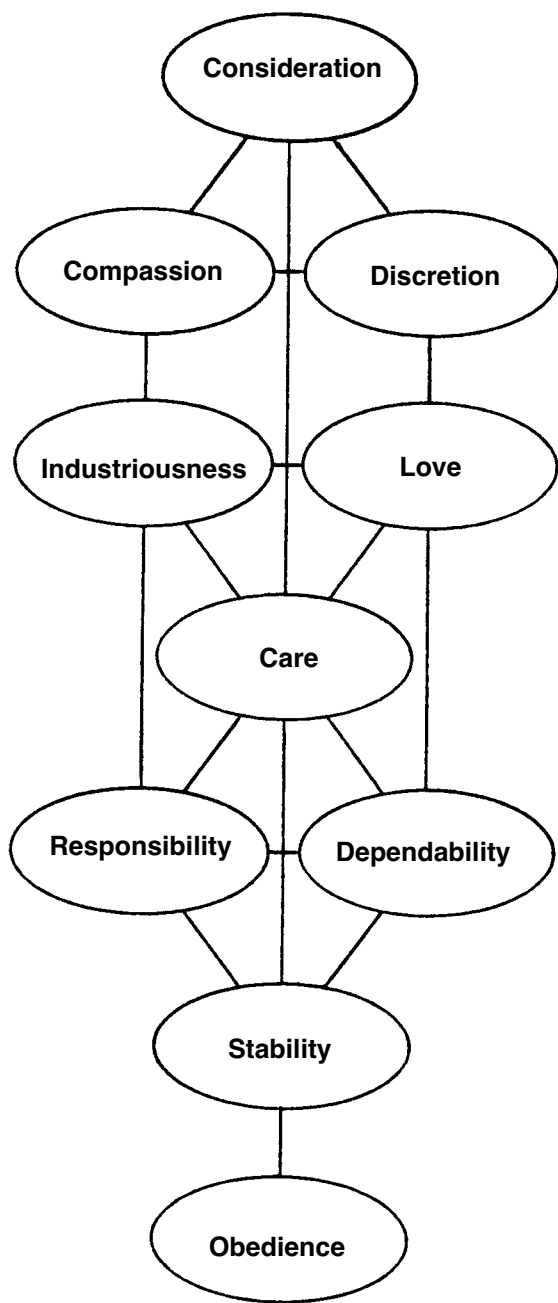
However, Cain is unable to flex his will to wait prayerfully upon YHWH for times of transformation. A tiller of the ground, he proudly earns his bread by the sweat of his brow; and in pursuit of enlightenment, he is not long able to rise above an earth-bound focus. Not so, his brother Abel, whose labors engage his attention upon the flocks that freely roam the fields of Earth and forage in the open firmament of the second heaven! Jealous of Abel’s capacities, Cain’s passions build and tower against the bird-like thoughts of his shepherd brother, which soar beyond his reach as upon the fleece of clouds; and he plants his spear in the furrows of his chosen earth, waiting only for a time in which he might prevail.

In the absence of Abel, the sons of Cain proliferate in the land of Nod—in the realm of perpetual backsliding. There, they become enthroned as mighty men, men of renown—men able to enslave others by the thrust of their fixed, rigid, earthly understandings of the beatific vision. Wiser in their generations than the children of heavenly Light by reason of carnal logic supported by presumed fact, they enforce the heavy burden of their father, Cain, upon those whose thoughts would rise, again, towards heaven to encounter the vision firsthand.



Cain 𐤒𐤍𐤏

However, as the concerted onslaughts of this Nimrodic tyranny become unbearable in the fullness of iniquity, they also become vulnerable to revelation. In an acceptable time, therefore, our faithful El must arise to shake, terribly, the heav-



Abel ㄸㄹㄹ

ens and the Earth: that those things that cannot be shaken may remain.

It is written, “El speaks once; yea twice, yet man perceives it not.” To read scripture only in the context of the duality of the righteous and the wicked is to apply the mind only to exterior facets

of the mystery, missing the point of the whole. To do so is to damn Cain and to supplant Abel, as irretrievably lost, with Seth, the child of Eve’s expectations. Is this the way of an El? Is not this the way of a man, and of the basest of men?

The short work of YHWH upon Earth is a strange work, and those who have glimpsed of its righteousness must struggle with stammering lips for its expression. Adam Kadmon, like the two-edged sword of scripture, speaks simultaneously to the earthly man and to the spiritual pilgrim. Mature sons of Light—brethren of the Complete Adam, of the Perfected Adam—hear yet another sound from the Sword that turns every which way to preserve the way to the Tree of Life: the message of the center path—the thrum of the bright steel that spans the blade and draws its edges together, into the point.

It is written that there is none righteous upon Earth. Who, then, might the wholly wicked be? Is not the Earth weighed in a balance? Are our scales unequal? We were to apportion three measures of meal, not two. Many are woefully evil, beyond doubt! But which of the monsters of the human family can be said to have achieved a state utterly lacking of any mitigating qualities? Certainly even the Austrian Angel of Death must have been occasionally guilty of fits of mercy and subject to lapses into tenderness—aberrations appearing in unguarded moments of his feverish time on Earth as from short circuits in the schematic of his brain. It is far from Elohim to destroy the righteous within a city along with the wicked, though but a very few remain.

When I first studied the parable of those who, being evil, were nevertheless able to give good gifts to their children, I imagined that there were groups of “good” parents sitting comfortably around the Master and nodding their heads, contentedly, in affirmation of his rebuke, while other “bad” groups sat there hanging their heads in shame. My eye was not single. It was focused

partly on the Master's teaching and partly on its application in my personal realm of instability. What is said unto one, is said unto all; for there is but One who is good: YHWH.

Subsequent to the fall, human beings are—every one of us: bad and better, alike—evil. Because of sin, we all labor under a dual focus. We are able to see in terms of both “things above” and “things below,” but we are deficient in the ability to reconcile our perceptions. *Evil* is not the opposite of good; *wickedness* is. Like the creation parable of the firmament, which is a nether interval suspended between two extremes, evil is neither hot nor cold, but answers to potent influences acting upon it, as from without.

If the firmament had been created otherwise, moreover, the perfect Light of YHWH had not been able to penetrate the perfect darkness of Earth to raise unto the Father perfected children. In the days of creation, we recall, the Creator proclaimed all things to be good and very good. Although we are justly mortified by our errors, HaShem has winked at our ignorance, having both foreseen all consequences and having already provided for the restoration of all things.

As the creation parable continues each day, however, we understand that those things that do not actively receive light are filled with darkness, having not the Light of Life within them. To languish carelessly in a fading twilight is the error of the Laodiceans, who comforted themselves in the status quo and made no active effort to align themselves with the Light of Life.

The sons of Light purposefully clothe themselves with the garments of the lilies of the field by a single-minded focus on the Light falling upon the fields of their planting. They live only to overcome their fetal confinement in Earth through formation of a seed child that can be carried to other lands, in which shall be experienced new heavens and a new Earth: the truly Promised Land.

Woe to those who call evil good, and good evil! Numbering Yisrael before the command to number has come, they separate the world into camps of the saved and the lost, saints and sinners, the righteous and the wicked, Jew and Gentile. Why? Because they mistake conviction for faith. When we sit as eternal judges while we have yet to master the temporal, we are prone to condemn the innocent and to free the guilty. Until we have mastered the measurement of Messiah, we cannot even accurately judge ourselves, let alone brethren we know only in part.

“If we,” the body of Mashiyach, “say that we have no sin, we deceive ourselves”—bearing false witness in the process, and to offend in one point is to offend in all—“and the truth is not in us”! Only he that now letteth will let, until he be taken out of the way: the man of sin. When he is gone, we will hear the testimony of Paul without the leaven of our imaginations: “For as in Adam all die, even so in Christ shall all be made alive.”

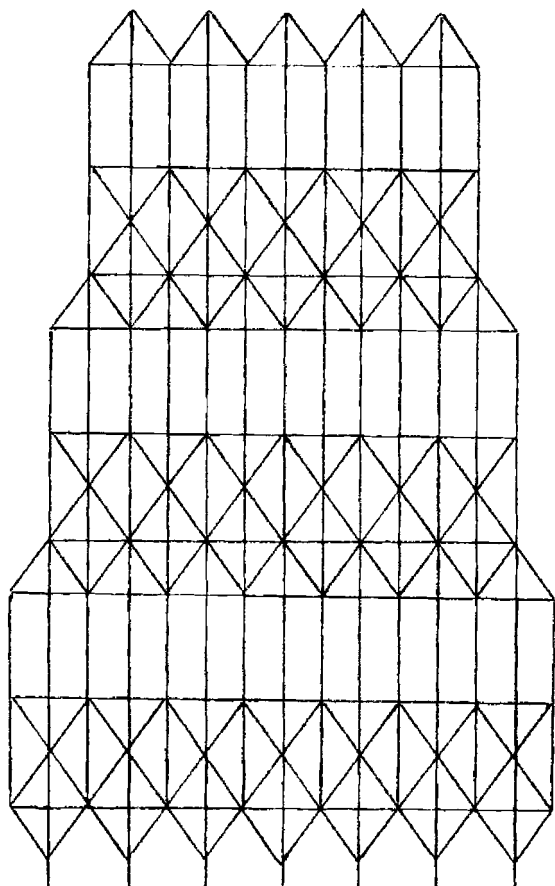
By the same words of the Word, YHWH sends both the early and the latter rain upon both the wheat and the tares, commanding that we trouble not the ground—to the end that every kernel of wheat shall be preserved unto harvest. We are they who, in times past, have put darkness for light and light for darkness by reason of our approximate understandings of the righteousness of El.

Understanding, now, somewhat of the breadth and length and depth and the height of Messiah's love for the *whole* family in heaven and Earth, let us therefore approach the two-leaved gates of heaven and of hell, knowing with certainty only that the gates of hell shall not prevail against us, and that—as they are sprung wide before us in the valley of decision that lies between Mounts Gerizim and Ebal—we shall be found standing without spot or blemish before the heavenly throne at the last day: as many of us as shall have called, in the depths of that shadowy valley, upon the name of YHWH in the name of Yahushúa.

The Howl Of Whole Palestine

When HaShem gave the promises to father Avraham and to his seed, the lands of ten nations were promised. Knowing that Torah is spiritual, we understand that these “lands” do not consist of real estate, but of the body members that house the faculties of life; for the Kingdom of Heaven lies within. The promise is that the spiritual mind will supplant the carnal mind, suffusing the flesh with the Light of HaShem, manifesting Yisrael.

A diagram showing the relationships and interdependencies of the attributes of Canaan is provided on the next page. Briefly, these ten nations—these gatherings of kindred dynamics—are comprehended individually in the sephiroth as follows:



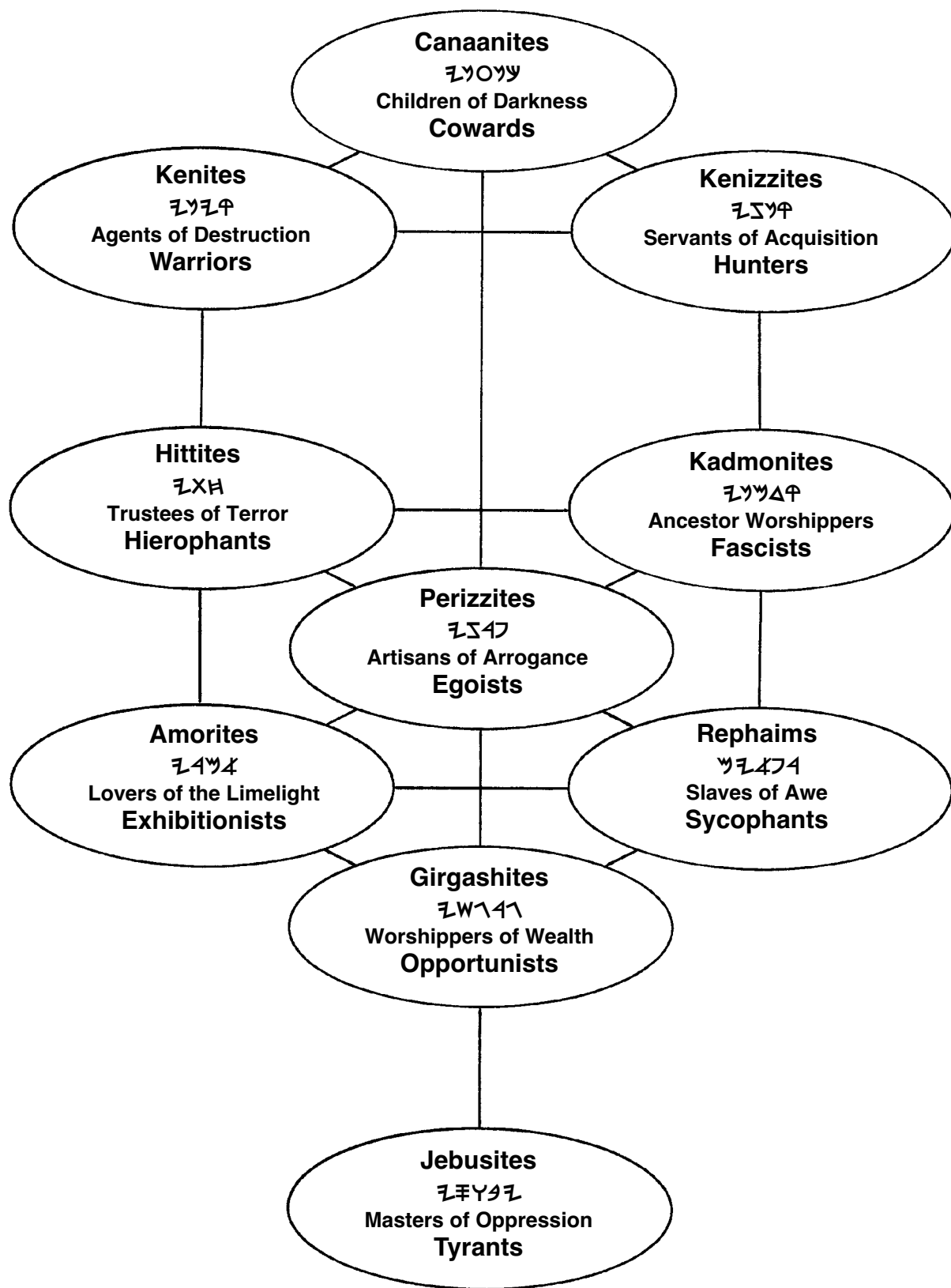
Kether—Crown, Intelligence: The Thoughtlessness of the Canaanites

The Canaanites are, literally, “those who turn the back.” Children of Cain through Cham/Ham, meaning “heat,” they live under the curse decreed for their good by Noach, meaning “the will to arise, to be elevated.” They are servants to Yapeth (to those who are expanding, or opening unto productive growth) in the tents of Shem (in the tabernacle of the Name).

As a result of Noah’s curse, the rashness of their patriarch is tempered by the blessing of shame, for their good. Noah’s prophecy concerning the service of Cham’s progeny to Yapeth and Shem is reason for caution against judging the Canaanites uncharitably, if other caution against judgment should be thought not to apply.

In their occupation of the sphere of intelligence in Adam Kadmon, it is understood that the Canaanites are unwilling to apply their minds for enlightenment: they turn their backs to it, either actively or passively. They prefer, as it were, the slavery of Mitzraim—of iron-clad definitions, the regulated boundaries of Egypt—to the struggle towards liberty that comes only by crossing the fearsome Sea of Reeds into an arid wilderness of questionings, with its unknowns and its apparent scarcities and hardships.

The Red Sea, sometimes called the “Sea of Rods,” signifies commitment to put an end to all faulty expressions through confrontation of the fleshly shell; and this, the Canaanites fear to do. Without faith in the elevating power of Elohim in their lives, the Canaanites perpetually submit themselves to the status quo. They are “sensible,” according to the wisdom of the world, by the operations of an alienated spirit.



The Ten Nations of Canaan

Chokmah—Wisdom, Vision: The Foolishness of the Kenizzites

Unwilling by nature to explore things above, the Canaanites turn their attention wholeheartedly to things below. The Kenizzite branches of the family of Cain's spiritual descendants are "hunters," literally: their vision is fixed upon the prey; and their wisdom, upon ways of attaining it. They are without compassion, capable of mourning only for themselves.

Binah—Understanding, Comprehension: The Blindness of the Kenites

As the Kenizzites of the land of Canaan become proficient hunters, they conceive of extending the application of their skills: they become Kenites. Ultimately, they begin to practice the arts of death upon fellow men, becoming "warriors," literally: exalting their imagined needs for survival and success into the dimensions of warfare, as for territorial supremacy. They comprehend need; they understand the cycle of supply and demand; they act. Meekness is far from their hearts.

Chesed—Love, Mercy: The Ruthlessness of the Kadmonites

Dividing the world into camps of "us" and "them," the Kadmonites—literally, "ancestor worshippers," in one of the more negative constructions—consolidate the spoil won by their brethren and begin storing it for posterity. They actively begin to covet and to target what is expedient for enriching and proliferating the temporal welfare of their families (their projections of self), whether according to lineage or to ideology.

Thus, the Kadmonites begin to define and establish Gentile values that are contrary to the will of YHWH/Unity. Their minds serve their bodies, and any who suggest the body's purpose is to serve the mind are dismissed from their consideration.

Hence, as their most successful dynasties and empires grow old, they crumble by force of an inner vacuum: the Kadmonites are not filled by their growing hunger for survival and its accompanying thirst for blood.

Din—Power, Action: The Terrorism of the Hittites

Rendered literally into English as "savages," the Hittites prosecute the wills and maintain the standards of kindred nations by the force of terror that pervades the Canaanite kingdoms, generally. In times of relative peace, when weapons of war are withdrawn into the dimension of threat against any future disruption of Canaanite priorities, the Hittite terrorism also relaxes into the realm of oratory, wherein that strange elohim of fear—the hierophant—becomes the demon by which they enforce their wills and proliferate their values. If mercy is seen at all in their actions, it is used only to bind their victims more securely to fear of the Canaanite peoples and their ideals, in the pitiful drama of "good cop, bad cop."

Tipareth—Beauty, Contemplation: The Pride of the Perizzites

These are the "proud," the "headstrong." Drawing their strength from the Kadmonites at their right hand, their minds are so full of themselves and their imagined virtues that there is little room at all in their lives for the vision of God. Their own individualities occupy their thoughts at all times: to the extent that they become incapable of conceiving that another might speak from some other context. Their vanity becomes a prison that isolates them from the potential for change that comes by honest interaction with those having differing points of view. The heart of the Perizzite is deceitful above all things, and desperately wicked. Who can know it? Its core is hidden within a maze of unrealities.

Netsach—Endurance, Will: The Devotion of the Rephaims

“Rephaim” is most commonly translated as “giants,” which term is accurately applied to their world view: all things, to the Rephaims, are *gigantic* in their implications—so huge as to prevent any possible will for action on their parts from progressing unto active implementation. The Canaanites, in their families, have will to take only what appears, at any given moment, as the easiest course.

For all their carnal belligerence and boastings—by which appearances the Rephaims affect and maintain facades of gigantic proportions, both for themselves and for their many saviours (whether they be of flesh, of science, of politics, or of religion)—the Rephaims are miserable creatures; and they are considerably less than men because they imagine that it is necessary to be something more. When an ordeal of testing comes, the Rephaim assumption of its demands disables their resolve to take a stand, themselves; and they run whining to whatever Egyptian staff appears likely to come to their aid, whether the spear or the wand.

The Rephaims need not believe in their deliverers; it is enough that they can transfer onto them responsibility for their perils, relieving themselves of the burden. They mock the persecutions others might suffer for principle, and they are ever ready to flee from imminent injury to themselves. When uppermost, they do not know the healthful ways of peace; but as soon as they begin to falter, they sue for treaty as a prescription against pain.

Hod—Majesty, Intent: The Exhibitionism of the Amorites

Amorites love to have the preeminence, celebrating themselves at every opportunity in any context. Application of their wills is always with intent of preserving, serving, and furthering self.

Righteousness, to the Amorite, is a matter of appearances. Ignorant of the building of principle in the inner man by the infusion of God’s righteousness, they flee injury to their facades because they know that their posturing can be replicated in another time and place before another audience. The Amorites suffer only when the veneer is damaged: when the underlying filth is actually exposed, therefore, they can endure suffering no longer and begin to destroy.

Yesod—Foundation, Resolve: The Greed of the Girgashites

When the Girgashites are reviled, tormented, or defamed for any reason, whether justly or unjustly, they get even. They have no foundation in love; and revenge and retribution are pursued not only in the heat of a situation, but also as policy for long times afterwards—until the record is set straight, according to Girgashite reckoning.

Their name means, literally, “the despoilers”; and their underlying resolve, whether or not they must wrong another in the process, is always to enrich themselves at every opportunity by any means. If baubles should not satisfy the needs of their chronic inner pain, they do not hesitate to rob a better man of his good name or of his mortal life.

Malkuth—Kingdom, Fruition: The Despotism of the Jebusites

Taken as an empire of allied nations, the Canaanites perfect the dominion of their kingdom in every sphere of the inner man by the operation of the Jebusites among them. A Jebusite is, literally, “a tyrant, an abuser of authority.” In their world view, there are only masters and slaves; and the Jebusites choose to be masters. To their estimation, a kingdom of equals serving each other as brethren would be anarchy, were it possible. In all things, therefore, they take up the hammer, for fear of becoming the anvil.

Selah.

In speaking of the Kingdom of Heaven, Y'shúa teaches, to the contrary, "the princes of the Gentiles exercise dominion over them; and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." Amen. Let your blessings come to those who keep your sayings; and continue to be faithful in your ministrations unto those who, as yet, cannot. Teach us to follow in your steps.

The instructions on the manner and role of authority in the Kingdom contain the key for dealing successfully with the nations. If we train our faculties upon subduing the sons of darkness, whether they be manifested from within ourselves or whether they are discerned in others, we proclaim our behavior to be not substantially different from that of the Canaanites, themselves.

Such a focus on appearances, right as it might seem, will bring an evil report as we spy out the lands designated for the faithful of Yisrael. If we persist, we shall find ourselves languishing again in the wilderness under a heaven of brass, as the blazing sun brings forth from our imaginations mirages of the qualitative differences we imputed to ourselves because of our calling out of Egypt.

Indeed, YHWH *puts* a difference between Yisrael and the nations; but our departure from Egypt was in the company of a mixed multitude, as well. It is not for us to separate the sheep from the goats: the wheat and the tares grow together until harvest. We are to apply, with love, the same standard to the native of Yisrael and to the stranger in our midst. The difference between the two becomes apparent only as what proves contrary to the measurement of haMashiyach falls by the wayside.

The ten reports on Canaan given previously are not good. Even should we say, in the context of such a vigorous assault upon such characteristics, that the Canaanites might be enlightened by our efforts to annihilate the darkness apparent in them by contrasting the light of Messiah found in us, we prepare ourselves to act not as priests for their redemption, but as overlords for their subjugation. This is a burden we will not long be able to carry; and it is good that it should be so.

Should we succeed in their "conversion" by such methods, they will have been bonded not to the light of Messiah in us, as darkness cannot comprehend light, but to the magnetism of a more compelling darkness that only *appears* as light. Rather than leading them to Messiah by the example of the life we lead in Ruach haQodesh, therefore, we will actually become obstacles to their own encounter with the Savior.

Again, if we should subject dry grass to the sun's light as it is craftily focused by a glass, we effect not renewal and redemption, but a conflagration: from which will arise the unpleasing savors of discouragement and worldly sorrow, if not also of rebellion. How, then, shall we be free of the blood of the grass in the day of its visitation? "What will I," asks Messiah, "if the fire be already kindled?"

Messiah's baptismal fire shall fall everywhere at once—not merely on selected targets, but upon us all—to purge the living from the dead. So has its harbinger been hidden with us from the beginning: like the sun's light, it has encompassed the Earth through its daily and its seasonal cycles, with their atmospheric variables, to proclaim the triumph of life. It surrounds and bathes; and it shall penetrate and dispel, for the preservation and transformation of all holy seed.

To kill the Canaanites or to make them subject to a code of conduct by application of mere human will is not to destroy them. Transformation is utter destruction. This concept of transformation must

grow in the Church—even as John the Baptist declared, “He must increase, but I must decrease.”

If we cannot, for the moment, express how transformation might be better served by our walk in Mashiyach, let us at least make certain that the confrontational approach is not in every case expedient. To that end, let us prepare to war against the spiritual principality of Jezebel after the manner that has become so familiar in the pulpits of time: we will focus on revelation of darkness in Jezebel, trying to turn her to the light by the spirit of accusation which that focus invokes.

According to the second chapter of Revelation, the Gentile Jezebel is, significantly, a woman spiritually. As such, she is commanded not to teach, nor certainly to prophesy, but to receive teaching: according to the natural use taught by the parable of the flesh. When, whether male or female according to the flesh, those who ought to be receiving instruction either elevate themselves or are elevated by default to positions of instructorship in the mystery of Messiah, the blind lead the blind. The ditch into which they are certain to fall, except they repent, is compared to a bed of great tribulation—of greater tribulation than there has ever been or ever shall be on Earth; for this is the adulterous bed of antichrist, which stands where it ought not to be: in the holy place of believers’ hearts.

We know to whom the bed belongs because the two prophets of fire—of heavenly Wisdom—appeared first in the days of the natural Jezebel; so shall they appear, also, at the fullness of iniquity, in these times of the spiritual Jezebel: to stand against her ways and the ways of her king. Blessed are they who shall be separated in loving compassion from the precepts of the churches of the great falling away in our day; for they shall be counted as worthy to stand with Mashiyach on Mount Tsion, proclaiming the everlasting gospel in psalms of praise that shall sound as new songs to our hearing.

There is a time, a purpose, and a prophetic implication for all that happens beneath the sun. The Jezebel of Jezreel and her spiritual projection into our time not only approved of King Ahab’s inclination to covet mammon, but also strengthened it unto fruition: in conspiring, by fraud, to deliver to Ahab the vineyard of Naboth, at the cost of both Naboth’s life and the lives of his sons, which are as the works of his life.

“Naboth” means “fruits.” The vineyard given unto him for an inheritance belongs to the Husbandman: it is a figure of the fruitful location YHWH has chosen for His throne in the Earth; and Ahab wanted it to build for himself a modest, garden house, that he might fill it with dainties and delights of his own choosing and husbandry.

The church of the falling away imagines that it does not go so far as that. It does not realize that to multiply riches—of whatever sort—while another is in want of his inheritance from Yah, is to strike at the very life of that soul. It does not realize that its stewardship in the seat of Paul, which is as the seat of Moshe, does not automatically convey the great understanding necessary to occupy that seat in justice, and that the injustices it allows therein war against the Father. It does not realize that its authoritarian approximations of truth have built themselves into an idolatrous image that stands in the holy place—in the hearts and minds of those who would hear the truth—to prevent, were it possible, their access to the Living Reality of Elohim.

Cries Elishúa, “Is it a *time* to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever.” Seek first the fullness of the Kingdom of Elohim and the universal bestowal of *His* righteousness, and *then* shall such things be added. To rest in the mammon—the values and understandings—of this world of temporal injustice is to accept the

judgment of the unjust. As the leprosy of Naaman fell upon Gehazi, the destruction appointed for Ben-Hadad fell upon Jezebel, Ahab, and their children. So, also, will it fall upon the seed of spiritual Jezebel, except they repent.

Hear the proverbs: “There is a generation that curseth their father” (in despising the least of His servants), “and doth not bless their mother” (the Church). “There is a generation that are pure in their own eyes, and yet is not washed from their filthiness. There is a generation, O how lofty are their eyes! and their eyelids are lifted up. There is a generation, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the Earth, and the needy from among men.... Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.... If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth”—prophesy not.

The love of money, though it be buried under a mountain of virtuous rigmarole, as was the Babylonish garment in the tent of Achan, is the root of every evil. Therefore, worship of mammon, alone, is not the only reproach of Jezebel. Her spokesmen use the same logic and means that secular kings employ in building their empires to build the Kingdom, which ought not to be of this world. Dangling before their followers, alternately, doctrines of prosperity and the image of a god who badly needs money, they are schooled by the dark psychology of Madison Avenue in the art of wringing allegiance and spoil from the emotional vulnerabilities of their prey, experiencing the depths of Satan as they speak with intent of laying field to field, that there be no room.

That they build in the worldly fashion conditions their flocks to become embroiled, also, in the world’s value systems and politics, because of which entanglements their followers unthinkingly accept as routine the impossible task of serving two masters at once: both Messiah and Caesar,

who has been clever enough to change his name and the writs by which he governs; both the Healer by the priceless Word of Spirit and Truth and the manipulator of health by the wielding of expensive scalpels and by the intoxicating witchery of poisonous pills, who justifies his Babylonish art by the voodoo cant of the cult of Education (despite his own profession’s knowledge of the body’s natural needs and remedies), in obeisance to the power wielded over licensing by medical associations, pharmaceutical interests, and insurance lawyers—the defenders of the demon-god Accepted Medical Procedure; both the Guardian of the value of sparrows and the guardians of the equipment necessary for the wholesale felling of forests; both the Judge of Righteousness and the judges for graft; both the Winnower and the wheedler, the Prophet and the prognosticator, the Counselor and the consultant.

To convince their followers according to their strong delusions, these blind guides arbitrarily refashion Messiah’s image according to ever-changing expediencies of the flesh. By doctrines of demons, in support of which they love to cite the miracles of Technology as they serve the Goliath called Progress, these idol shepherds interpret away the precept, “go and sell that thou hast, and give to the poor...and follow me,” while inviting their followers to withdraw from their unscriptural savings accounts enough to spend a week of personal encounter at Shangri La, followed by another week walking among sacrosanct ruins. Their focus is the outside of the cup, while the inside remains full of extortion and excess, the ravening wickedness of the whited sepulcher.

Most deplorable of all—especially when any such leader has reached that pinnacle of religious success, the hour-long television spot—their followers proudly lift them up as examples in the evangelization of others: it’s “Brother One says this,” and “Brother Two teaches that”—ignorantly confessing, thereby, their diet of things sacrificed to idols.

Following false messiahs, one after another, with itching ears and with lips blistering in fornicative praise of their merits, the sheep of such shepherds struggle endlessly to contrive *the* interpretation of the letter—ever learning, and never coming to knowledge of the Truth: they have not been led into a personal encounter with the Spirit of Prophecy, who has fashioned the letter to speak, eternally, in oracular conjunction with the ongoing revelation that comes by the Living Word.

Ah, Jezebel! Your minions come in His Name, and in the name of His Messiah; but they daily pass the homeless that hath not where to lay their heads—on the other side of the street, if possible—with no serious thought of their needs or of their potentials, but only of their pitiable conditions! In your best efforts at charity, you organize rummage sales (“a dime will have to do; our tithes are Korban”) or campaigns (“all major credit cards accepted”). Listen! Dimes and dollars—even billions of dollars—do not buy homes!

Hear, Jezebel, the words of Jeremiah: “Your iniquities have turned away these things, and your sins have withholden good things from you. For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich. They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith YHWH? shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land; The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?”

Have mercy, Heavenly Father! Drive Jezebel and her works from our lives! I know that you are merciful in every judgment, sparing the righteous

in the overthrow of the wicked; but for my readers’ sakes I write it, that they may know that every soul wearing even a piece of your Son’s garments in any denomination or sect of *any* religion is holy in my sight, as in Yours.

There is none of us righteous, Father—no not one; and to offend in one point is to offend in all. We praise Your Name because You have made us one in offense, that we may be perfected as One in Your righteousness when Your Son returns with the baptism of purifying fire. How we long to become the burning bush Moshe saw, that every spot and wrinkle belonging to the man of sin be consumed as the bush is purged in the holy fire that bathes the Son of Man!

Ah, Jezebel! You are Ephraim gone backwards! Your king had better been your servant than your slave, but you have inflamed him by your sorceries and have lifted him up to rule as perpetually over you, while you, yourself, have taken the reins to keep him there! He falls at every moment; but you cajole him and caress him and wet him with your lips, that he may be always before your eyes. “Stand forth!” you yet cry, though he has been utterly emptied of all his strength.

Ah, Jezebel! You are a queen arisen from the vomit of dogs. Your sons, you have made into daughters; and your daughters, into sons like unto yourself. They mince like girls and shade their eyes, but their mockery is for mastery. “Go to the right!” they command, while pointing left. “Stand!” they implore, while shoving with the hand. “You are an offense unto me!” they proclaim: “Come in unto me, and I will teach you to be pleasing.” They reach down to pull up and up to pull down and outward all ways always, that none but they might be filled. Selah.

We are building New Yerushaliem. Its walls should be Salvation; and its gates, Praise: YHWH has promised to hasten it in its time! What can we answer for our confusion of faces?

We learn from those who passed this way before us. When the fathers began to rebuild the temple at Jerusalem in the Babylonian captivity under the benevolence of Persia at YHWH's command, it was necessary for the building to be suspended for a time. The letters recounting this history are in Ezra; the word of HaShem by which the building was resumed is written in Haggai's prophecy.

As we, in our turn, have begun to rebuild the Tabernacle of David, we have come to a time of pause. The bustle of building and our hope of seeing holy Tsion again in its strength have pressed upon us as we built. We thought of judgments of the past, resolving to avoid them by vigilance in the future; but the rumors of our activities have disturbed the kings of our inward captivity, and our labors have halted in confused expressions. We could go on with analysis of the dynamics to which we have become subjected; on, also, with keen insights on the leavening presence of Jezebel among us. She was slain in Jezreel, but she was not at all destroyed: she was *sown* there, and great shall be the day of Jezreel's harvest!

In the days of Jezebel, Jericho was rebuilt: the City of Lunation, whose ruling light is the lesser light of the moon. The Great Light proclaimed, "Thou shalt not kill." The lesser light interpreted, because of the hardness of our hearts, "Thou shalt do no murder." Neat difference! Hear Ezekiel 20 in the context of Leviticus 24:10-33!

It was by Jericho's influence that Jehu interpreted his instructions as authority to build up Zion with blood, whereas the scriptures testify that HaShem can both save and destroy by His own agency. Many years later, the prophet Hosea is told to name his son Jezreel: "for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu." Following the letter of his instructions to execute judgment on the house of Ahab because it pleased him to do so, Jehu accomplished not a lasting thing, beyond demonstrating yet another turn upon the broad pathways of death.

If this manner of preaching is expedient because of our weaknesses in the flesh, it is yet not without fault; for *every* exterior battle is with confused noise and garments rolled in blood. If its violence in the service of justice on behalf of mercy is covered by the blood of Mashiyach and rectified by the salt Elishúa added to the waters of Jericho, why should we yet choose it? Paul has written of a better way; and Y'shúa vouchsafed that way's alignment with the teachings of Moshe.

The children of darkness demonstrate the folly of their focus; but we are to call none fools. They have done their service exceedingly well in revealing the permutations of the law of sin unto death! Shall not their redemption draw nigh in the triumph of the prior, greater, more abounding law of grace? When the fullness of Messiah appears in the mature manifestation of the Sons of Elohim, shall not the darkened hearts held captive in sin groan unto repentance because they are not so clothed as are the Sons of Spirit? In the restoration of all things, we shall behold all Yisrael in the truly glorious garments of the magnified, honorable, and eternal Torah, whose light is Messiah.

Messiah declares, "I, if I be lifted up from the earth, will draw all men unto me." If the newscasts speak truth, something other than Messiah has been lifted up on the arms of the Church for these past thousands of years. But imagine no evil against His bride: for YHWH has not beheld iniquity in Yaaqov, nor perverseness in Yisrael; and He says, by the Son, "Woman, where are your accusers? has no man condemned you?...Neither do I condemn you: go, and sin no more."

The commandment is exceeding broad, incapable of fulfillment by disjointed observances. The letter of Moses accuses the slaves of Jezebel, and the prophets proclaim the judgments; Paul accuses also, according to prevalent interpretations of his writings; the natural order also accuses; their own thoughts accuse them! Shall Messiah, alone, intercede on their behalf, that the souls Jezebel has

ensnared may be called out of desolation; or can we also humble ourselves to actively take up His cross of perfect submission in the Father's will: to minister the gospel of grace with judgment balanced by compassion for those Satan has bound, that they, as we, can be set free? For only when *all* are drawn into Messiah will the accuser of the brethren be cast down: he was ordained for the edification of the Body, and he can be taken away only when the Body of Messiah fills all things.

Having, ourselves, been ordained as a royal priesthood, it is agreed, we must somehow orient our minds to service in the name of Yahushúa for the redemption and regeneration of *all* mankind; for Messiah comes to *save* men, not to destroy them. Should we prove incapable of higher service than we have known, the angel waiting, one day, on Yordan's other side will answer our greeting, to our shame: "Nay, but as captain of the host of YHWH/Unity am I now come." Selah.

I don't know how many times in my spiritual life I determined to rid myself of this inner monstrosity or of that slight imperfection. To the degree I ever succeeded in any such resolve, it is certain that my success was limited to hindrance of the manifestation; for I did not—even once—achieve perfect victory over the root source of offense, the man of sin buried deep within.

When an appearance, only, is destroyed, its roots are not exposed. New growths are liable to sprout from those roots at any time, so long as they live. By such progress, we go backwards; for we deny the inward power of the presence of Elohim, and we strengthen the delusion that we are capable of working out our own salvation by application of our own wills. Having a form of godliness but denying the power thereof, we utterly forget the promise that all things—from the beginning to the end—work together for good. Thus, we engender schism after schism in the Church, even as we blithely divide our own house to its ruin: pitting spirit against flesh, to the destruction of soul.

Recall with me the words of the prophet YirmeYahu in the rest that remains in YHWH:

The word of אִירְמְיָהוּ that came to Jeremiah concerning the dearth. Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up. And their nobles have sent their little ones to the waters: they came to the pits, and found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads. Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads. Yea, the hind also calved in the field, and forsook it, because there was no grass. And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because there was no grass.

O אִירְמְיָהוּ, though our iniquities testify against us, do thou it for thy Name's sake: for our backslidings are many; we have sinned against thee. O the hope of Yisrael, the Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? Why shouldest thou be as a man astonished, as a mighty man that cannot save? yet thou, O אִירְמְיָהוּ, art in the midst of us, and we are called by thy Name; leave us not.

Thus saith אִירְמְיָהוּ unto this people, Thus have they loved to wander, they have not refrained their feet, therefore אִירְמְיָהוּ doth not accept them; he will now remember their iniquity, and visit their sins. Then said אִירְמְיָהוּ unto me, Pray not for this people for their good. When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

Then said I, Ah, my Lord אִירְמְיָהוּ, behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place. Then אִירְמְיָהוּ said unto me, The prophets prophesy lies in my Name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of naught, and the deceit of their heart.

Therefore thus saith אֵלֹהִים concerning the prophets that prophesy in my Name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed. And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

Therefore thou shalt say this word unto them; Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow. If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest go about into a land that they know not.

Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and there is no healing for us? we looked for peace, and there is no good; and for the time of healing, and behold trouble! We acknowledge, O אֵלֹהִים, our wickedness, and the iniquity of our fathers: for we have sinned against thee.

Do not abhor us, for thy Name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us. Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? art not thou he, O אֵלֹהִים our Elohim? therefore we will wait upon thee: for thou hast made all these things.

It is written, "Behold, every one that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter." The parable continues by characterizing the mother as a Hittite and the father as an Amorite, the genealogical rebuke coming because the children of Israel could not hearken to every word of Deuteronomy 7 in the context of every word then given by the Word of YHWH. Their focus on words blinded them to the scope of the message, which perception comes only by the Spirit.

If the sons of the mother church, as they interpreted Torah, physically destroyed the Canaanite in an attempt to fulfill the letter of the Law, they were as savages (Hittites) acting upon appearances (Amorites), and they came to no real understanding of the inner significance of the precepts with which they had been entrusted and the manner of their fulfillment unto rest.

As we of the dry tree spy out the land revealed first to the green tree, we have been too ready to follow the course the prophets lament. Indeed, the secular history of the churches of the Incarnation confirms the parable of daughter and mother—with its crusades, inquisitions, and countless strategies to make the world safe for "Christianity": all of these things being reflections of interiorized doctrines of death.

Nevertheless, praise Elohim: the heartaches of mothers and daughters and fathers and sons shall be changed to joy in the morning of the Jubilee; for the remnants are preserved in the broken stick depicting Yahúdah and Ephrayim; and the two royal houses shall be again united at Messiah's return, in the restoration of the Law of grace and the Gospel of Truth. The prunings and graftings of the Tree of Life in the ages of man have had but one purpose: the perfecting of its fruit upon Earth, even as it is perfected in Heaven.

We neither stone sinners, literally or figuratively, nor command that the stones (words) that present themselves to our hands be turned into bread for their nourishment. The time of their visitation by the living stones of Messiah will come as we wait upon YHWH to draw the Canaanites into the Light. When it comes, the nourishment they require will be given; for it is not we who shall speak, nor is it our light that shall shine upon them: the battle is YHWH's, and we participate in *jihad*, the holy and peaceful war, by coming to rest in His victory, accomplished already, in the place He chooses to position us for service, as He has predestined.

We neither cast ourselves down from holy pinna-
cles to which we may have arisen nor refuse to
descend as vessels for visitation and healing. We
part the hoof, waiting upon YHWH to light and to
direct our paths, chewing the cud the while. We
do not refuse to ascend, but neither do we take
authority unto ourselves when we are lifted up;
for it is not we who are lifted up, but Messiah in
us. We are called simply to offer our body mem-
bers and faculties in willing sacrifice to the palpa-
ble presence of the Living Oracle of Elohim as it
tabernacles within us.

YHWH *drives* His enemies out! As the Canaani are
driven out—little by little, lest their qualities mul-
tiply within us beyond our abilities for compre-
hension—we confirm their destruction in the
Light of El according to the revelation of their
absence; for darkness vanishes at the touch of
light. As the uplifted arm of Yah appears, we cele-
brate the Shúa of Yah and affirm the seal of His
righteousness in us by praise: “Free at last. Free at
last! Praise God Almighty, we’re free at last!”

To war with a tyrant, within or without, is to open
to the spirit of tyranny. Whoever kills by the
sword of steel or by the tongue, as the sword of
flesh, must be killed—judged—by the sword. A
“just” war between peoples is merely war, filled
utterly with injustice. We are not called to destroy,
lest we destroy the wheat also. We are called to
save and to preserve life by a holy, spiritual war-
fare consisting of sacrifice of self: by the applica-
tion of mercy in the service of Truth, according to
the express direction of the Holy Spirit.

We possess the promised land by peace. As we
reflect upon Yah’s acts of Salvation, we also
search deep for any Canaanite roots that remain
(their wives); and we search long for new sprouts
from those roots or from embedded seed (their
daughters and sons), praying for full release as the
Canaanite warriors are isolated to our observation
and winnowed from our beings by acts of Yah.
We make a joyful noise unto YHWH: the fire of

praise devouring before us and the flame of the
righteousness of YHWH burning behind us, we lift
up our heads in celebration of the glorious victory
of our Messiah and do not break ranks.

Consider the passage concerning the dearth in the
context of the words about Jezebel. Prosperity,
even as our souls prosper! How *can* our souls
prosper, when streets are filling with the homeless
and destitute, the slain and the starving? Perilous
times! We attend on those invoking the Name,
that we may drink of the Living Waters that flow
from Messiah through them, finding but broken
cisterns and chapt ground—dark servants trans-
formed into messengers of Light by the power of
the letter in their mouths. No grass! The people
are perished from a land now filled with shells of
men lacking ears to hear the sound of the trumpet!

The great breach befell the throne within our own
hearts, which ought to be occupied by the Living
Oracle of the Word of Elohim. How grievous, the
blow that brought that separation by the great
falling away; for how shall we be restored in all
things, unless that breach again be filled? Let us,
therefore, be among the blessed that wait upon the
lifting of His countenance; for having made all
these things, and having brought all these things
to their present state according to His perfect will
for good, HaShem knows well when we shall be
prepared to learn from their passing in the sway
of the two-edged sword of Yahushúa, the Living
Word and our gentle Master.

For the present, then, let us—as an unfailing rem-
nant of the kingdom of priests, of the holy
nation—declare to all that YHWH lives: that the
great King shouts from within His holy temple.
We are certain of His triumph in righteousness for
all mankind; so let us boldly take our stand in the
Malkuth of Canaan as faithful spies. Not hearken-
ing overmuch to the noise of the land itself, let us
remain open to the teaching of the Holy Spirit on
the land’s transformation. The day comes quickly.
He that believes will not make haste.

The Good Reports: Making the Crooked Straight

Before the spies from the green tree crossed over into Canaan to survey the land, they were already in possession of the good report that came by Moshe. The half stick belonging to the dry tree is also in possession of a good report—that which came by John the Revelator from Yahushúa, in the message to the churches of Asia. Looking backward to Yordan's ancient crossings and forward, through the crossings of our day and on to the future, great crossing in the time of the Deliverer, we are able to discern the ten evil reports of the fearful spies, presented in the previous text on the Canaanites. Two reports are still needed: the reports of Oshea, later called Joshua (Y'shúa) and Jehoshua (Yahushúa), and of Caleb.

We will therefore spy out the land of Canaan twice again before we prepare to take possession. Each time, we will embark from Malkuth; but to retrieve Joshua's report, we will take the right-hand path; and for Caleb's, the left. We adopt this procedure because truth and grace, garments of the center path, were hidden within the deep mysteries of Torah in the time of the Fathers and were fully comprehended by few, as it is therefore written, "Nay, but as captain of the host of **אֲנִי** am I now come." This thirteenth spy must speak again, as concerning the churches of Asia.

I had no intention of taking the narrative in this direction, having planned quite another; but the Holy Spirit drew my mind this way as I began to work on my conception of the text's next turn. As I considered the implications of the new instruction I was receiving, I soon passed the limits of conventional approaches to scripture. I surpassed, also, my own understanding of appropriate applications of Adam Kadmon for study: I was proposing, in effect, to use the symbol to recapture the purport of unrecorded conversations thousands of years in the past. Should I be blessed in the under-

taking, how could I defend its fruit against criticism? There is often a thin line between revelation and the work of a speculative imagination.

Who would receive it? Could I believe it myself? If the teaching it engendered should be judged as essentially true by witness of the Holy Spirit, how could that truth be presented in a way that would not offend—either as written by me, or as related to another by any reader who might receive similar witness? What use could it be, therefore? At the very outset, I would have to make unsupportable assumptions about Caleb and Joshua. How, then, might the end stand scrutiny? As I prepare this edition, I still don't know; but I remain willing to continue by the counsel I first received. I believe in the ongoing work of the Spirit of Truth. I have come, also, to trust the words of Paul: "For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?"

My best advice to my readers is to free yourselves of the force of my logic, such as it is, and to ask the Father directly if all this is worth your while. I will hold no grudge—as I, myself, have but a vague idea of the purpose of what follows. Fair is fair. I have explained my instructions as they were given, and I've got a job to do. Another door has been opened; and I, for one, have learned wisdom enough to step on through to the other side, even in foolishness.

We will associate Caleb with the Messianic line of Judah. There is no serious trouble there, even though Caleb's father was a Kenizzite, according to the flesh. Joshua, as minister to Moses, we will associate with Levi, the priestly line. True, Oshea is a son of Ephraim; but he came to serve in new names at the side of Moses, whom we identify as forerunner of Y'shúa in the line of Melchizedek.

In the context of these associations, we recall the image of Hur (representing Caleb as a son of Judah), Moses, and Joshua at the battle of Rephidim, in the vicinity of Horeb, between Yisrael and the Amalekites. The beginning of significant difficulty, is that we will place Hur/Caleb on the left of Moses, and Joshua on the right.

Left and right are matters of perspective. As we consider Adam Kadmon, for example, are we looking out from our vantage point, or are we seeing as from above—from a heavenly perspective—and looking back towards our seeing selves? Even more complex, is Messiah looking at us face to face, as with Moses in the closet of his tent; or has he covered our eyes with His hand, as upon Sinai, that we may follow, as from behind? As He turns, do the sephiroth turn also? All of them? These questions of right and left are matters of comfortable routine in our daily lives; but should the familiar interchange be suspended, as they shall briefly be in this presentation, the implications go somewhat beyond protocol.

Brushing all that aside, however, we will follow first Caleb, then Joshua, as they enter Canaan at the place called Malkuth. We shall imagine that the spies branched out—not unreasonable, as a group of twelve would be rather conspicuous without some extensive subterfuge, and as Joshua, himself, later sent out spies as a mere pair: even as Y'shúa sent the twelve by twos, and even as every true Jew pairs within himself the earthly and the heavenly man. We will postulate that Caleb went to the left as they crossed Jordan, and that Joshua went right. If others went straight on to branch out elsewhere, their evil reports brought no promise of positive revelation to add to our understanding; so we will not concern ourselves with that probability.

Caleb's Report

As I crossed into Canaan at the place called Malkuth, I saw a land whose rulers know not how

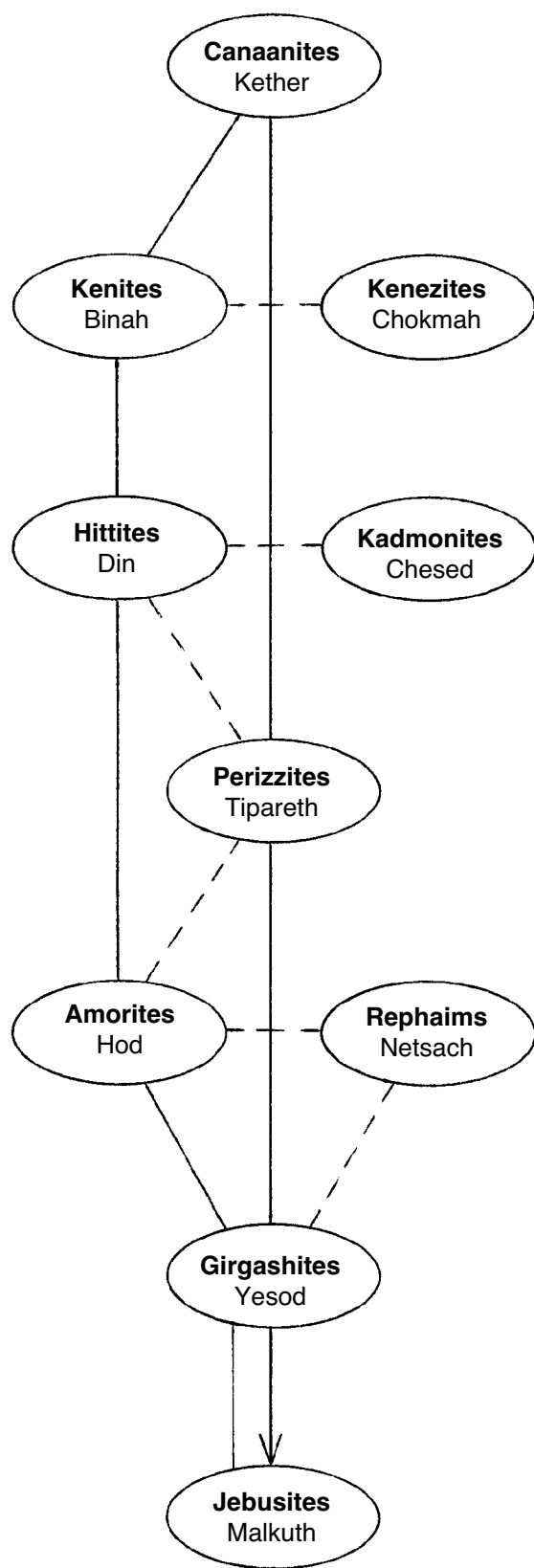
to govern for good. The air is alive with uproars coming from every quarter; and the people of the land cannot be satisfied living in such a condition, even if they imagine themselves content.

We, however, are a united people who have received the rules and understanding of Order, as given by Moshe at the hand of Elohim. Our government is not arbitrarily imposed by the whims of tyrants, but arises spontaneously from within our hearts through the organizational stability of the Holy Spirit.

The foundational principles of Canaan, to the contrary, were never adequate for building an enduring house. If we shall patiently teach its inhabitants of the great transformations the gift of Torah shall bring in their lives, the less violent among them will see the reason for our hope in HaShem. That some will comprehend means that serious divisions will spread among the peoples of the land. When their society becomes, by reason of those divisions, even more unstable than it now is, it will begin to disintegrate; and the immovable structure in which we abide will begin to reveal itself to their perceptions, to the end that some will seek to enter into covenant with HaShem.

Their rulers have been tyrants from ancient times. Under the hammer of such governance, abuse has become accepted as the norm—especially in the city Yesod, which lies directly beyond Malkuth. For example, while we restore an eye when another's eye is damaged inadvertently; they multiply curses by destroying yet another eye in retribution for such a loss.

As they are weaned from their destructive habits by the intricacies of the letter of our Torah, that letter will begin to kill those qualities in them that are appointed for death. As we gradually feed them the spiritual interpretations for life that Moshe teaches us, the division that began between the dead and the near-dead will increase, that those appointed for life may triumph.



Caleb's Path

Our goal in the service of the Salvation of Yah must be to lift up a higher authority than tyranny can produce. The King shouting quietly from our breasts is the only opposition we will offer their temporal rulers: the fleshly kings of Canaan will be toppled effectively by our confidence in the spiritual King. As they fall day by day, we shall then be able to supplant domineering principles with the lofty truths of Yahúwah; for the peoples' minds will have been loosened not only from enslavement by individual tyrants, but also from obsession with tyranny, itself. By such liberation, we will fulfill our vows to HaShem.

When the present, near-absolute grip of the Canaanite leaders upon the minds of the people begins to fail, therefore, we shall begin to succeed; but as we do, we will not suffer ourselves to be seated upon the thrones our El is casting down. We will reveal to the peoples the inward throne that ought to be occupied by HaShem, inviting them to call upon His Name, that He may become their King, also. He is mighty and just, and His mercy to those who seek His faces is unfailing.

The first of the places you will encounter beyond Malkuth is the city of Yesod, which seems to be organized into three camps—not rigidly, as there is plenty of movement back and forth (although under the restrictions born of fear), and as the leaders keep pretty much to themselves, enforcing their rule primarily by the fearful images of themselves that they have set up in the minds of their people. The most prevalent influences in the city, amidst its confusion, come from families of the Perizzites, the Amorites, and from the Rephaims, of whom I saw but little.

Chief among Yesod's families are the Perizzites, an unctuous people. We shall have but little success among these, as they have an inordinately high opinion of themselves. They are the ones you shall find wagging their tongues, like tails, all over the place. If you involve yourselves much with them, initially, you will waste valuable time.

Though the Perizzites will impose themselves at every opportunity between you and others with whom you will be dealing, insisting upon their right to assert their views of matters of which they have even yet to hear, they are essentially followers. Do not be drawn into their arguments, therefore. As we have success among others of Canaan, the better of these will be sure to follow. They would never get over being left out.

In sheer numbers, I encountered more Amorites in Yesod than any other tribe. I may have seen a few of the Rephaims among the Amorites, but the two tribes are difficult to distinguish from each other. Some chance phrase overheard led to my assumption that there are more of them in Yesod than might at first appear. I believe Joshua stayed in their capital city; so I'll leave that part to him and tell you what I know about the Amorites, as my journey from Yesod took me through their borders. The Canaanites are all so much alike, really; but you know how it is: every bird has his color.

Speaking of birds, the Amorites are, to all appearances, the most flighty creatures imaginable in human form. It's hard to get one to stand still long enough to get to talk to him at length. They dart here and there, dropping a few words and moving on to some other focus—only to circle back again when they're least expected or appreciated.

The great weakness of the Amorites—and this flaw is pervasive among all the Canaanites I encountered—is their pride. Be careful not to insult their pride. It has to go, I know; but do not confront it: undermine it by the way you conduct yourselves. Your example, as you walk in the precepts of Torah Light, will make the Amorites covetous of your very carriage.

Amorites seem less self centered than Perizzites, but the difference is qualitative, not categorical. Perizzites are emphatically proud, while the Amorites are only incidentally proud, and are much more sociable. However, as Amorite pride

is motivationally underlying and not so easily discernible as in the Perizzites, the Amorites are easier to offend by careless, off-hand remarks—as by comparison of them with birds, for example.

Be careful not to offend. The Amorites want everybody's eyes to be on them; and when people start watching you instead of them, they will imitate your walk in Torah if you have not offended them. If you offend them, however, they will hate you; and they are dangerous enemies.

As they turn to follow after you, furthermore, be faithful to turn their turnings unto HaShem, giving Him the glory; for it is truly His glory in you that shall attract them. Should you allow them to attach themselves to your persons, they will devour you when the nakedness of your weaknesses shall be revealed. Be faithful shepherds.

As I was talking to a group of Amorites (they *are* able to converse effectively in groups—the thread of thought shifting from one to another, as though in relief of a burden) a party of Hittites came over to see what was going on. Make no mistake about these: the Hittites are the enforcers for the powers-that-be!

The newcomers immediately recognized me as a stranger; and they broke up the discussion, telling the Amorites to go on about their business and ordering me to remain where I was. One of them restrained me while another went through my few things. I didn't get upset. I didn't resist. I asked the man in charge of me if he usually saw many strangers, and if he got a lot of trouble from them. He seemed rather surprised that I should ask.

When nothing incriminating was found in my stuff, the others looked as though they were going to give me a good going over to see what they could find out about me. The fellow holding my arm intervened, inconspicuously, by suggesting that they should bring me to the Kenites, who knew better how to handle the likes of such as

me. The rest, with dark humor that promised no good for me, agreed; and off we presently went.

The Hittites do what their bosses have trained them to do. Because they have obeyed tyrannical bosses, we have reason to believe that they will also come to respond, in the overthrow, to the precepts of United Order—if only from habit of obedience. Their obedience is sustained by an active fear that they will lose their traditional identity as enforcers of authority, should they act on their own; and this fear will work to our advantage.

A man once said, “Sometimes it is necessary to go a long way out of your way, in order to be able to come back a short distance correctly.” Such roundabout progress will lead to the ultimate realization that Yahúwah is the only sovereign worthy of allegiance: as shall be proclaimed by the true and faithful witness who shall come as Shepherd of Yisrael, as prophesied by Moshe. We cannot expect proper motivation, at first—little by little, saith HaShem. The Hittites will learn our motivations as they walk in our steps.

Just before they sped me away to face the dreaded Kenites, the Hittite band had one last argument among themselves about whether they should rough me up a bit, or not, to make it look good. Consequently, I had a little time to look around.

I saw a few Perizzites peeping around corners to see what was happening to me. They *do* seem to think a lot, despite their proud exterior. If we could remove that covering of pride without utterly ruining them, we might discover, inside, the raw materials necessary for building compassion.

I’m pretty sure there was a prominent Rephaim among one such furtive group; at any rate, the Perizzites held him in high regard. That’s it! If they can honor another—in whatever sense and for whatever reason—they might also come to honor one of us! Then, they can be taught that what they admire in us is not us, but the King we

serve. If they can be led into this perception, even grudgingly, they can be won!

I also saw, during this lull in the action, an open building in which many different things were going on at once—so much, in fact, that I couldn’t make much of it. I asked the Hittite holding me what was happening over there. He just shrugged and answered, “Oh, you know...the Kadmonites!” I still don’t know much about these people, but I understand Joshua learned a great deal. He’ll tell you what you need to know.

I was truly worried when I was finally brought before the Kenites. These people are shrewd. Be plain with them: shrewd people have one weakness—simplicity goes right over their heads! But here’s the trick: after it has gone over their heads, it comes back around and gets all twisted up with their everyday thoughts. We can win these sons of Canaan by the action of leaven.

The main difficulty in winning the Kenites will be that they seldom, if ever, act on their own initiatives. They are in constant communication with a group called the Kenizzites, sending messages rapidly back and forth in conspicuous secrecy.

I never did get a chance to talk with a native Kenizzite, but I understand that they differ substantially from Jephunneh, whose mouth is ever filled with praise of Yah. Take what I say about the kindred tribe of Kenites and what Joshua says about the Kenizzites, and the mystery of their relationship will, doubtless, prove to be nothing.

I do know that both families defer to the Canaanites, by reason of that tribe’s patriarchal position among the nations; for when the Kenites were satisfied I was an innocuous wayfarer and could be released, they sent a last note to the Kenizzites, who evidently thought it prudent to take me before the Canaanite chieftain, to be safe. In Canaan, responsibility is a thing better passed around than shouldered.

I figured this was the test! But you know what? As soon as I was ushered into the Canaanite throne room, the Big Boss got up and said merely, “Follow me.” I can say, “merely,” now! But at the time, I had no idea what horror was waiting! The Canaanite chieftain didn’t even make further inquiry. He led me straight back to Malkuth without displaying any interest at all.

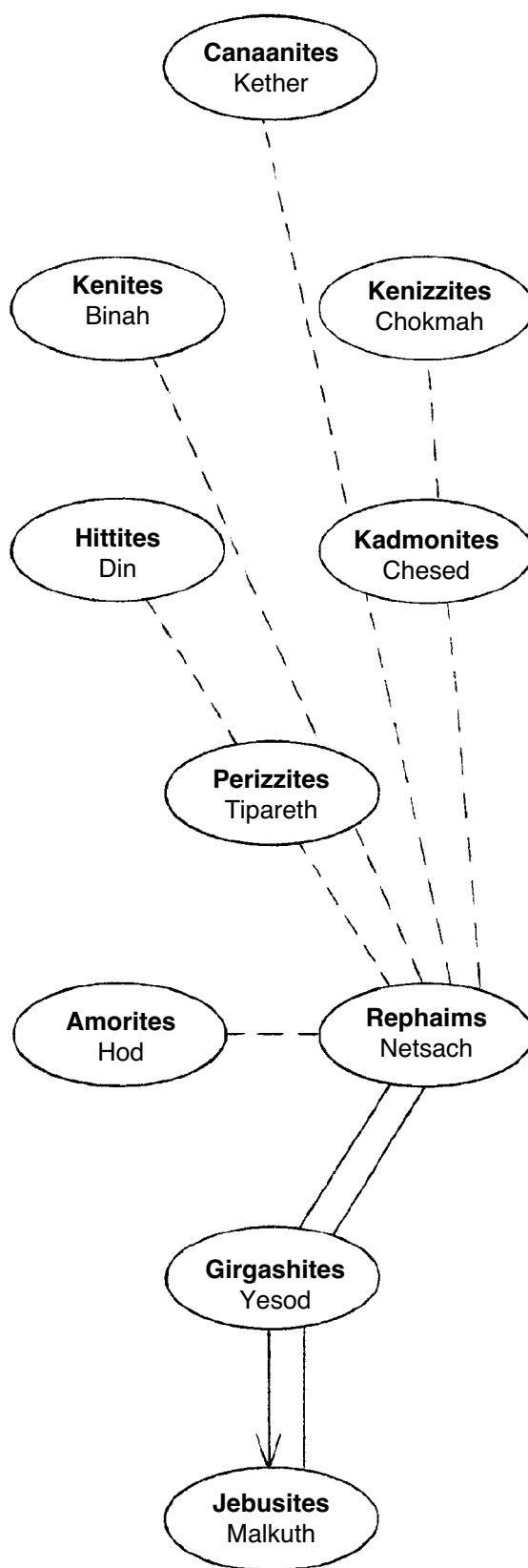
When we got there, he said, “You can stay on this side if you want, but your kind gets along better over there.” So here I am: whole; learning what I’ve learned; thinking what I think. I guess it’s Joshua’s turn.

Joshua’s Report

You know Caleb. The Father has filled his heart so wonderfully with concern for all men. He gets around much more than I because of his nature, and he has a more fully developed overview of the situation in Canaan than I shall be able to present. In the service I have learned at the hand of Moshe, it has been necessary for me to limit my naturally less gregarious nature even beyond its inclinations, that my mind can remain open to the many voices of the oracles as they apply themselves to our movements in the land.

I will do my best to fulfill his expectation that I will be able to give better insight on some matters than he. Certainly, I cannot; but what I have been provided will add to your understanding of what he has been given. As you blend our reports in your minds, the Father, Himself, will doubtless give you yet greater understanding than shall come from our reports, taken together or separately. Keep HaShem always as the focus of your minds; serving Him according to our positionings within our separate callings serves all.

When I arrived at Malkuth, the noise of the place was unsettling. Such confusion! I separated from the others quite early and looked for a place with some relative quiet, so that my spirit could assert



Joshua's Path

itself with some composure. As I gained control over my reactions, I discovered that the general uproar of the land does not prevent something close to normal interchange between its peoples.

The Canaanites are apparently hardened to the tenor of their lives, and are able to discuss even things of import in such an environment; but you will find that the long discussions to which we are accustomed will not be tolerable for them. Their attention spans are short, and their intelligence appears by bursts. Our ministrations to them must be in few words with poetic implications that will work in their memories over time. Our tradition of parables has prepared us well for this service.

Yesod lies directly above Malkuth as you head north, according to the natural wisdom, and east according to the revelations of Torah. There is only one way forward at the Malkuth crossing; so you will have no difficulty with direction.

After reaching Yesod, the road forks into three branches; and some of you will have more difficulty following one route than another because of the nature of the land's peoples in relation to your own predispositions. The ten who spoke before Caleb have characterized the Canaanites sufficiently well for you to know which peoples might benefit most from your presence among them.

Do not let the misery of the people dominate your judgments of them. Like us, they have been fashioned by HaShem and have roots in Adam. Remember the teaching concerning Pharaoh: though the judgment of HaShem fell upon him devastatingly, Elohénu testifies that it is He who raised him up to such a fall, and that it is He who hardened Pharaoh's heart against warning, for the purpose of teaching the chosen His ways.

Though we learn from the fall of Pharaoh, we do not long rejoice in his fall; rather, we praise HaShem for causing even the children of darkness to serve in the perfection of the Children of Light.

Furthermore, from those who must perish of Canaan, a remnant shall escape; for the bird is not taken with her young. Remember the remnant in your prayers, that they may repent of their bondage to error and live unto fulfillment of the promise that not one such shall remain. There is a goat for the altar, because of judgment, and a goat for the wilderness, because of mercy.

Whether the people of the land will hear or whether they will forbear is not in your hands, but in the hands of Yahúwah Elohim. Neither weary your souls because of them, therefore, nor burden their souls overmuch with guilt because of your words to them. Minister peace. Trust HaShem.

Those who cannot hear will either be transformed or driven out in the fullness of time; and HaShem knows how to bring them back again. Those who shall remain among us will remain only so long as their souls can benefit from our witness. Should it later become necessary for some of these to be removed also, HaShem will drive them out, also. It is the righteousness of our faithful El to perfect every spirit He has entrusted to Earth.

Upon arriving at Yesod, I fell in with a family of three who were traveling from Netsach. I found I was able to relate more easily to these than to what others I saw in the city—especially than to the city's permanent residents. The Gírgashites of Yesod are elusive. It's not that they are uninquisitive, but the few I talked with seemed always to respond from some ulterior motivation; and I was not inclined to probe beneath the surface, expecting to find better opportunity for learning of the Canaanite peoples.

Our Heavenly Father fulfilled my expectations by sending me the Rephaim family. They had come to see the healer living in Yesod, on behalf of their daughter, whose feet and legs had been subject to periodic swelling for several years. The family came to Yesod weekly to purchase potions to reduce the swelling. At first the medicine had

some apparently beneficial effects, but the swelling soon increased in severity.

The Rephaims idolized the healer and did not think to question his wisdom or his methods. If the child were to worsen and die, they confided to me, certainly there was no better man in all of Canaan to care for her unto the end. When I told them I might know a better man, they protested my ignorance; but I could tell they were interested in hearing what I had to say. I asked them of their diet and such. It happened that the father was a swineherd by profession; and, consequently, they ate a good deal of pork.

I told them of how Moshe stood before the plague for the lives of thousands with success, and of the laws and outstretched hand of his Elohim, which enabled him to work such miracles in the sight of the people. I explained that the dietary proscription against eating pork was given, in part, for our health, as metabolization of the oils of the flesh can cause many difficulties in humans, such as swelling of the legs and feet. I did not tell them of higher interpretations; they would not have understood them. I offered them the letter given us by Moshe, and they found reason in it for hope: because it stands against the adversary of life.

The father complained, at first, that change in diet would be a lot of trouble, given his profession. Not only would it be expensive to replace the pork at the table, it would also be damaging to his business if his customers should hear that his daughter could not eat the flesh because of health. I offered to walk a way with him as he traveled home and to give what advice I could. His mind was eased so quickly by the offer of help that I was much surprised by the change, until I remembered the meaning of the root word for the tribal name. Then I praised Elohim for making the trouble the beginning of the remedy, singing in my heart the song of the psalmist as it was otherwise leavened for use in the marketplace, "He not busy being born is busy dying."

As we traveled towards their home in Netsach, I asked the man if he had ever considered making other use of the swine with which our Father has blessed us in wisdom. He made signs to his wife that I must be a little touched by the Evil One. I ignored this and continued to minister to them, telling him that I had heard of a swineherd in Egypt who would not knowingly sell animals for meat, but sold them as workers. The Egyptian swineherd ran a composting farm and used the animals to rout among the decaying matter, that it might age more quickly. He was able to feed both the herd and his family sufficiently well on income from sale of fertilizer and franchise stock.

The Rephaim was interested in the idea and thought that he might try it. We talked a bit about diet and such and, generally, of the people of the land. He rewarded me greatly in conversation for my little help; indeed, I had sufficient information from him to be able to spend nearly all of my sojourn in Canaan at his home, learning by his life's experience details I could not have learned walking briefly through the land on my own.

Whether my diagnosis of the daughter's illness was correct, HaShem knows. He also knows, however, that the man is considering the change. We must all cross Yordan. Even if the girl has some other problem, HaShem is capable of healing her at this time for the expedience of the father and the family.

Although the Canaanite tribe rules the land by delegating power to the Kenites, the Hittites, and the Jebusites, the daily administration is under the charge of the Perizzites. Oppressive stewards notwithstanding, the people of Canaan are in fact ruled by their own emotions, which predominate inordinately without the active service of intellect. The routine deferral of Canaanite authority to the Perizzites is an extension of this dynamic, and should their hearts be circumcised in the precepts of Yah, this would act to our advantage; for a change in the Perizzites would be quickly seen.

Where an active intellect rules by the natural wisdom that arises from and is filtered through emotion, there is even greater darkness than when the heart rules darkly—savagely—on its own. Both circumstances are deplorable; but the fruit of a domineering heart is apparent: its covering is thin, whereas the fruit of natural intellect permeated with emotional bias—wherein the heart has covertly exalted itself beyond measure—has a doubled, thicker covering, protecting it from easy scrutiny.

The Perizzite masters rely heavily both on the Kadmonites, as recounted by Caleb, and also on the Kenizzites. However, they are in fear of the Kenizzites for what they call their “intellectuality”; and they do not deal with them directly, but gain their opinion of events through the Kadmonites, whose nature more closely resembles their own. It is my opinion, therefore, that a great effort should be made to undermine the position of the Kadmonites in the country.

The Kenizzites will not comprehend our logic and will actively war against us, should their status be directly threatened by it. They will not be willing, however, to admit to the Kadmonites and the Kenites, with whom they have the most dealings, that they don’t know what we are talking about. Though they may ridicule our thought, vanity will impel them to conjecture upon its basis in reality and upon its implications for their lives. They may, therefore, inadvertently become our allies for their overthrow, against their own wills.

Now, as concerning the Kadmonites: we have heard they divide the world into groups of “us and them, the haves and the have nots,” and so forth. They will have a very bad opinion of us from the onset, and it is possible that HaShem will deem it necessary that the greater number of them be driven from the land peremptorily. Whatever of them are permitted by Elohim to remain however, must be won over to the pattern of HaShem by subtle mockery, seeming as praise.

The Kadmonites and Kenizzites are the closest thing in Canaan to the priestly castes. We are to destroy their altars, to break down their images, to cut down their groves, and to burn their images with fire. As we understand “fire” to signify wisdom, we must be certain to act in wisdom to accomplish this great deliverance.

We must applaud their idolatry for the poverty of mind and spirit it has brought to the peoples of the land; and we must lament our greater blessings, bemoaning them as nothing by comparison. We must become the embodiment of “them” to them, to make a way for them to take their place as “us.” Maybe I didn’t say that too well. We must become as blind, so that they can become as we who see.

As we sacrifice ourselves thus in the service of The Name, their strange elohim will be destroyed not only upon the pedestals on which the people have erected them (the groves), they will also be destroyed in the very bellows from which they come. The people shall think to renew their images, but shall build after the true image we have insinuated into their hearts and minds. Their projections of elohim shall therefore begin to approximate our Living Elohim.

When this occurs, we can join them as brothers and instruct them more perfectly in His ways; for their walk will have added greatly to our understanding of our own. Truly, we are all brothers in Adam. We long for the day when we shall be brothers, also, in Yaaqov.

Let us always be mindful of that future day as we walk among them, that our actions may praise the name of Yahúwah with the sweet savor of acceptable sacrifice. The promised land comes by our keeping faith. As we bend the knee in the service of HaShem and in obedience to His holy Torah, we will most certainly come to our full inheritance, enjoying the nutrition of milk and the satisfaction of honey in all our exchanges. Barak-El!

Selah: Standing Still In the Overflow of Yordan At the Time of Harvest

Well, our time as spies in Canaan was not so difficult as I imagined it would be when the Spirit told me we should go. I'm pretty worn out—especially as the Kadmonites seemed to get the worst of it; but I trust we will be able to continue together for a while, yet: we will need to review the thirteenth report on the land of promise, which came by John the Revelator. The message to the churches of Asia will strengthen us all to press on. To overcome is to enter into the perfect rest of YHWH.

Before proceeding, we will need to consider the Canaanites a little more closely. The dwelling places of ten nations are given for us to possess, but only seven are to be driven completely out of the promised land—out of the tabernacle of flesh—for the sake of its perfection in the service of the house made without hands. Further, these seven do not correspond precisely with the listing of ten. The expulsion of the seven is the threshing of the ten; and what remains on the threshing floor will have been thoroughly purged of all qualities contrary to the measurement of Yisrael.

The reports of Caleb and Joshua prepared us to make the kinds of distinctions that shall be necessary to sift the seven from the ten. We could sense that not all of the Canaanite qualities are, in every context, without merit; careful pruning and appropriate fertilization would make some of those traits fruitful in the service of Life.

Every characteristic of Canaan obstructing or hopelessly obscuring the center path is to be driven utterly out. Like the husks covering kernels of wheat, such garments belong to the coverings of darkness characteristic of the uncircumcision. No place for these will be found in Yisrael, the Body of Messiah: cowardice, egoism, opportunism,

tyranny—all are antithetical to the measurement of Yahushúa haMashiyach. They must go by acts of Yah, in the circumcision made without hands.

I had intended to pass upwards through Canaan on the center path, the second time around. This path, dominated by the narrow way leading from Malkuth to Yesod and through Tipareth to Kether, brings one from a broad focus upon ten spheres to a narrower focus upon the seven levels in which the spheres are positioned.

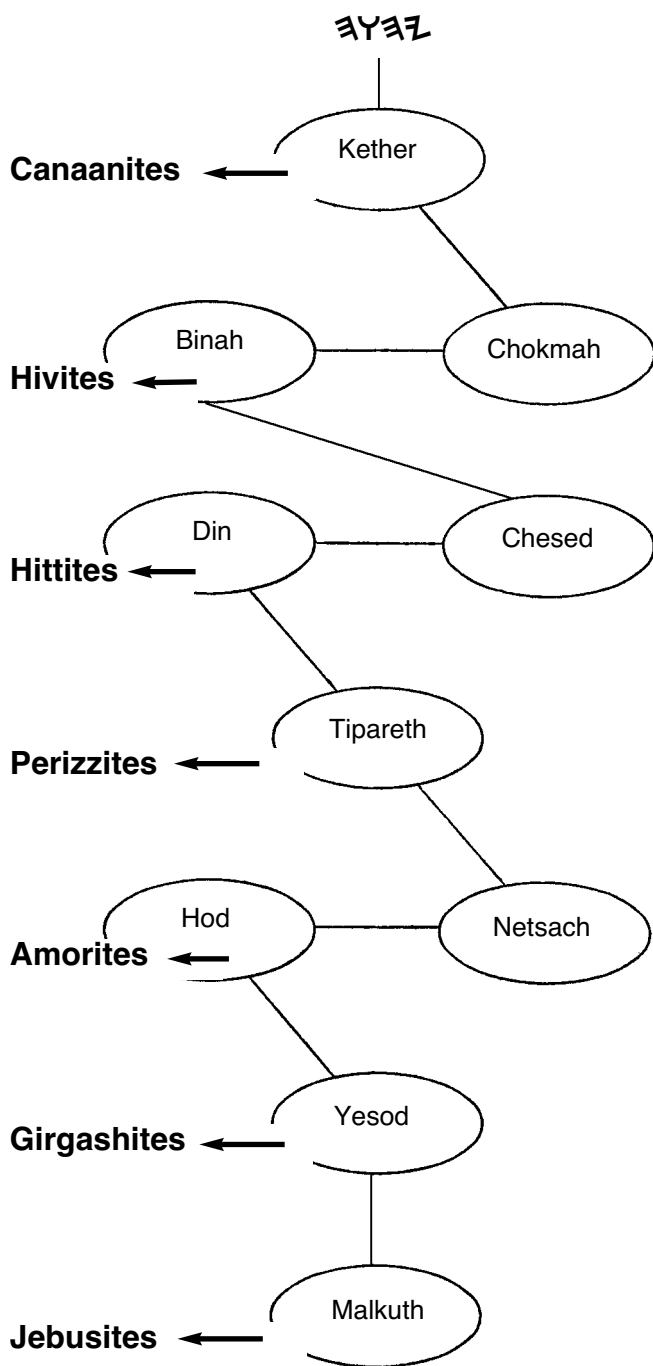
Seen as a succession of spiritual levels, Adam Kadmon symbolizes Jacob's Ladder. The points of these levels, as found along the center path, symbolize the seven chakras of Hindic traditions. Centered in the spinal column, these seven interior rungs facilitate the promise that "you shall see the heaven opened and angels of Elohim ascending and descending upon the Son of Man."

It is well that the Spirit opposed me in my plan to act as guide for the center path. The successful journey through the seven levels of awareness concerning the seven spirits of Elohim—who is One: YHWH Echad—comes only by the positioning of Yahushúa; for He has already made that journey ahead of us and is Master of the Way. It remains only for us to follow, as He asks.

It will be expedient, however, for us to consider briefly some differences between the seven and the ten. Seven/ז signifies rest, completion; ten/י signifies activities—the manifestations of underlying power and authority. When the stasis represented by the seven is disrupted (driven out), the ten are susceptible to purification. The complacency of bondage must be broken, that the activities of the nations (of the biological processes of

life) can be transformed according to the measurement of Yisrael, the firstborn.

Of the Kenizzites (hunters) and Kenites (warriors), it is the Hivites that are to be first winnowed, then driven out. The Hivites are, literally,



The Seven Nations Driven Out

the progeny of Eve. As Eve is a figure of the church, we conclude that the Hivites are those whose searching and warring is not according to the Father's Spirit. They reckon their lineage by blood, and their doctrines are learned by rote: they calibrate their lights by father and mother. The Hivites are the trappings of carnality and their warfare is abomination, because their converts are even worse than they—following mere reports of reported teachings and never encountering matters of Spirit firsthand.

Of the Kadmonites (ancestor worshippers) and the Hittites (terrorists), it is the Hittites that are to be driven out. With the Hivites gone, blood ancestors are understood in their true dimensions as spiritual archetypes (lively stones comprising One House), and the basis for the terrorism of one people against another is removed. All are perceived as being brothers, and reconciliation replaces destruction as the remedy for differences.

Of the Rephaims (sycophants) and the Amorites (exhibitionists), it is the Amorites that are to be driven out. When all mankind is perceived as the offspring of the heavenly Father, whose patrimony is Life itself, idolization of an individual is no longer possible. The strengths and blessings given to any individual are seen as revelation of the Father's presence in that one life, to be shared and celebrated by all. Exhibitionism (pride of self) is antithetical to this perception, and it must go.

The elimination of the seven nations of Canaan is by the shaking of heaven (mind, thought) and earth (body, experience). What remains will be the perfection of the Son, the full measurement of Yah's Salvation. YHWH will overturn: until he to whom the kingdom belongs appears. As we follow, now, Yahushúa along the center path that leads to full reconciliation with HaShem, let us gladly open our hearts and minds to the Father's scrutiny and the Son's ministrations. In doing so, we will arise; and we shall shine, for our Light is come. Baruch HaShem!

Back in the Wilderness: And the Rough Places, Plain

Malkuth: the Church at Ephesus

Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

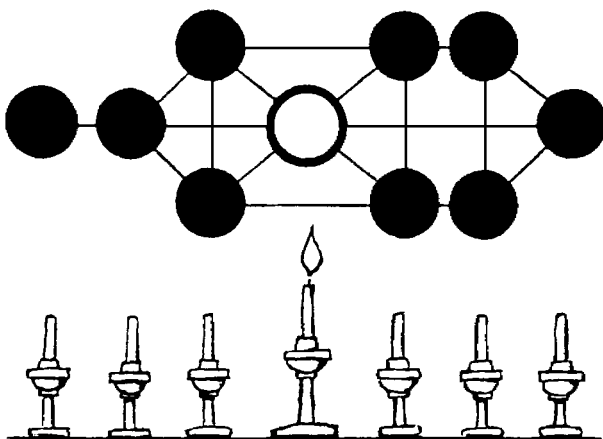
But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of Elohim.

When Sephirah Kether is the point of origin in study of the sephiroth, Malkuth is understood as fruition; but when Malkuth is the beginning focus, it is best understood as conception. Kether and

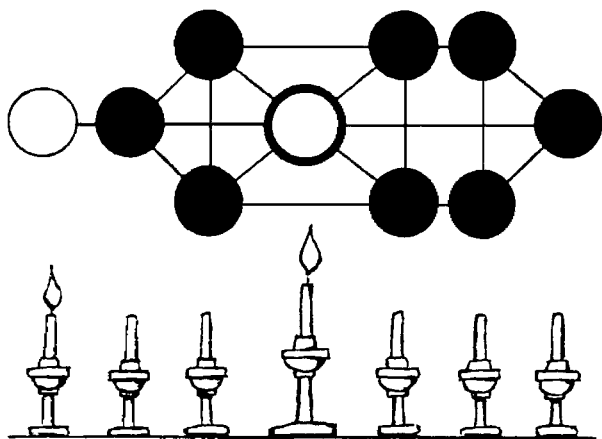
Malkuth appear, visually, to stand at opposite ends of a continuum; in fact, however, they are more like a single point located on a circle, the number of degrees being represented by that point—its value, or significance—being determined chiefly by the direction of one's approach in the illusory dynamic of time.

The linear aspect of the inward journey from Malkuth to Kether is experienced by our minds; the circular aspect, by our spirits. The close relationship between the two spheres is understood even in their names: Malkuth is translated as "Kingdom" and is often associated with the tribe of Ephraim; Kether is rendered as "Crown," in association with Judah.

Ten (Malkuth) is, after all, another level of One (Kether); and in various studies throughout the centuries, several Adam Kadmons have been stacked, one above another, to signify progressive revelation, with Malkuth and Kether interchanging at successive levels of symbolic thought. This tradition recalls the Isaiah precept, HaShem's word to them was "here a little, and there a little."



The Synagogues of Satan



Overcoming at Ephesus

In the ascending progression, which moves from thoughts of the created order to meditations upon the nature of Elohim, the student advances from Malkuth to Kether, finding in Kether insights that generate understanding that forms a new and richer Malkuth, from which to begin again. In the descending progression, which moves from conceptions of Elohim to conclusions on the nature of His creation, Malkuth transforms into another order of Kether—new understandings of Elohim.

Using Malkuth as point of departure, we focus upon revelations of the first Adam, as known in our mortal tabernacles, seeking understanding of corollary implications for our walk in the second Adam. The sephiroth are also known as “emanations,” or pourings forth of Light. As Malkuth is the root, or lowermost manifestation, of the Tree of Life, we consider our bodies to discover the lowermost member responsible for the manifestation of the physiological equivalent of light, or because of which is routinely generated conscious, motivational thought—equating that member, and its functions, with Malkuth.

We adopt this procedure because of the unity of scriptural imagery: the *menorah*, or “candlestick,” of the tabernacle of Moses is the prototype for both the seven candlesticks of the message to the churches of Asia and, in a mystery, for the ten silver and ten golden candlesticks of the temple built by Solomon.

The revelation to Moses is that these seven lights are branches of one holder; the revelation to John is that the lights are perceived as functioning individually, being united in the High Priest who both holds and moves among their lights, and whose Father is the Light thereof.

That it is possible for the candlesticks to be removed out of their places (compare, “if thy right eye offend thee”), connects this imagery loosely with Paul’s teachings on the wild (silver) branches and the natural (golden) branches of the

olive tree, a symbol of the Life Tree as revealed in Man, the Temple of Elohim.

The wild olive’s branches are the ten silver candlesticks of Solomon’s Temple, whose place was not specified in that revelation. The natural olive’s branches are the ten golden candlesticks, which served to light the way into the holy of holies, proper home of the true Menorah. In Messiah, both the wild and natural olive branches are grafted into the true, Eternal Olive, the Tree of Light, which Light is the Life of men.

As there is but one Church—one Menorah, one united Olive Tree, one Body—and as the messages are sent to the seven churches that are in Asia, we conclude that Asia, lair of the fabled Dragon, is a symbol of the libidinal attributes of the flesh, and that the individual churches of Asia are symbolic of the physical forms and faculties housed by the flesh—by earth. The flesh may be weak, but it is not unholy; for the flesh is also the true Temple, in which the Church congregates to worship Elohim.

When the messages actually begin, moreover, it is not the churches, or body faculties, that are addressed directly, but the angel of the church assembled at each city, or dominion, of Asia. As the manifested existence of angels is in heavenly realms, the angel of each church of Asia is interpreted as being equivalent to that portion of the unconscious mind exercising control or spiritual oversight upon the locale entrusted to its supervision—upon those forms and faculties in its domain.

That the angels are addressed and that the churches are all invited to hear interiorizes the teaching by Paul, “...we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” We do not imply that the angels of the churches of Asia are wicked, but that they are subject to

wickedness as they succumb to the gravitational pull of lower, subterranean realms, forgetting their place of origin and their ultimate destiny.

The same judgment applies to the forms and functions ministered to by the angels of the churches of Asia as to the angels themselves: there is no wickedness in the flesh itself, nor, necessarily, in the exercise of its faculties (as supposed by the Nicolaitans, who practiced a rigid asceticism that indirectly accuses the wisdom of the Creator in providing His creatures with such troublesome dynamisms as are found in the flesh), but only in the uses to which the flesh may be subjected at the instigation of a faulty will or under the magnetism of a faulty inclination.

Human will is a faculty that operates as from below, and inclination is a force exerted as from above. The ancient maxim applies: as above, so below; and, inversely, as below, so above (compare Matt. 18:18). The act of will is answered by increase of inclination, whether according to the law of sin unto death or to the law of redemption under grace unto eternal life.

In his message to Ephesus, Yahushúa both commends and criticizes the fidelity of the libidinal angel, speaking through him to the congregations of all of Asia, which churches we have interpreted as representing the collective forms, functions, and faculties of the human body. The roots of fidelity among humans are found in the reproductive organs and the emotional and intellectual complexes involved therein. The judgment, “thou hast left thy first love,” positions the axe head precisely at the root of the Life Tree in each of us. This root is Malkuth, the bridal chamber.

Even so, baptism into Messiah is as a wedding, making of twain a new man: wherefore they are no more two, but one flesh—one Body. The fruition of that union is as a birth—the emergence of One. In birth, the head is presented first, in the process called “crowning.” Again, we see the

close relationship of the spheres Malkuth and Kether.

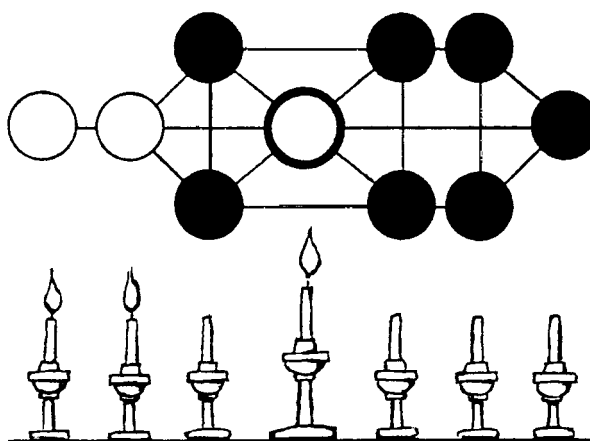
If we die daily to the isolation of sin that Messiah may be born anew in us, we also are resurrected daily into His life. It is this daily sacrifice of self and daily rebirth that builds faithfulness in the chamber of Malkuth. As we renew fidelity in Ephesus, the allegiance of the angel is assured; for he will be bound by the strength of proper nourishment flowing into the Tree from its roots.

Yesod: the Church at Smyrna

And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty (but thou art rich), and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

The location in the flesh of the church at Smyrna is not so apparent as for the church at Ephesus; it



Overcoming at Smyrna

is inferred from the text of other messages to the churches of Asia by searching this way a little and that way a little—in scripture, in the flesh, in experience in the Spirit, and in the traditions of kabbalah. As pertains to the first Adam, I found Smyrna to be symbolic of the abdominal region. “If any man lack wisdom, let him ask Elohénu, who giveth to all men liberally and upbraideth not.” The fullness of the stature of Messiah Yahushúa comes in the unity of the faith by the aggregation of affirmations.

Malkuth is often signified by the key words “stones” and “Rock,” as used in the King James version of “The Book.” The order of authority in the Kingdom of Elohim is conveyed by such words in Yahushúa’s teaching to Peter about the keys to the Kingdom: “Cephas” (*Kepa/כֶּפֶס*), as Peter is also called, means “hollow rock” or “stone”; “Peter” (*Petros/Πέτρος*) means “rock”—larger than a stone, but connoting a piece of rock; “Rock” (*petra/πέτρα*) means “massive boulder,” connoting the mass from which *petros* is extracted. We therefore say that the keys to the Kingdom are in this understanding: “A little, hollow stone can become a rock, but the Boulder is boss upon the Mountain of Elohim.”

Yesod, or Foundation, also has its key words in the King James, among them “reins” and “foundation.” The abdomen, as traditional location of the reins, is also the location of the beginning of life—of its foundational moments—in human reproduction. Not only is the abdomen the general location of the mother’s womb: the egg, having been fertilized and beginning to divide and multiply, is transformed into the new tabernacle of flesh from the navel outward, unto the completion of the entire body.

When the body has been formed and emerges as a whole organism, furthermore, it is the functions of the reins that predominate the early, foundational days of the child’s life—the taking of nourishment and the elimination of wastes. As life

continues, the faculties of the reins learn to extend their foundational functions, becoming leavened by the influence of other faculties—the appetites broadening beyond their basic attachments, to lead the organism into one activity for growth and another for balance, and so forth.

It is significant that the spheres Malkuth and Yesod are located on the same path line, the center path: the relationship of the two is both sequential and uniquely direct. In Malkuth the bride and groom are united; in Yesod are unveiled the parameters of the partnership: the progression is from faith during espousal and exchange of vows to knowledge of the significance of unification upon consummation of the marriage.

In addressing the angel of the church at Smyrna, Yahushúa confirms at once his identity and authority and proceeds with a message containing no rebuke, but only words of encouragement, recalling the image of the bridegroom preparing his bride for the long walk they will share together. It is not that there remains no more to be overcome, as the crown of life (Kether) has yet to be bestowed. There is yet reason for rebuke, which is indeed forthcoming in the next message to the churches of Asia; but in Yesod, Yahushúa is busy strengthening trust, or faith, and laying a foundational understanding for the trials yet to come on the path to spiritual maturation.

The proper foundation is laid by removing things movable and coming to bedrock. Spiritually, this is achieved by affliction of soul—by digging deep in relentless examination of self to discover what is superfluous in one’s life—what is contrary to the measurement of Messiah. This work is full of tribulation, and its immediate end is a sense of impoverishment at having shed physical, emotional, and psychological frills and dainties. The loss of the various forms of the mammon of unrighteousness, however, shall be compensated by ten-fold gain of righteous mammon—of enduring treasure, both now and in the life to come.

As one nears freedom from vanity, however, he is distracted by the realization that not all who are nominally walking the same path are making the same sacrifices. This realization is a great stumbling block, moving focus from the motes remaining in one's own eye to the beams in the eyes of others; and a dual focus, Yahushúa taught in his ministry upon Earth, is the beginning of great darkness that only seems as light. Yahushúa affirms progress and redirects the mind of the angel at Smyrna precisely to that focus of faith which will consecrate the true Jew's travail unto fruition.

The devil, that fallen angel of the carnal mind, will cast some who have progressed thus far into prison for trial and tribulation lasting ten days: he will sift them into portions to try their purity. If the ten spheres, or sephiroth, are symbolic of stages or levels or days of spiritual reality, it is likely that every pilgrim will either pass through them or become entrapped within them.

Those who wrestle with the realities of the spheres are as those apt to become imprisoned within them. These will have tribulation; for their focus is not perfectly Messiah himself, but the garments of Messiah—the doctrines and righteous mammon of spiritual strengths with which the Father has clothed him. This focus upon garments is a way that seems right to many; but its end is, mercifully, destruction culminating not in annihilation, but in restoration of proper focus by the paring away of error.

Iniquity in the Body operates in a mystery. We are not called to serve forms, even if they be the highest forms, but to serve the Spirit of Elohim, the Living Principles from whence forms flow. Perhaps yet another metaphor will make the point clearer: doctrines are not principles, though they easily appear so from our perspectives below, but are as the winds stirred by Principle as it moves against the shifting sands of human values and mutable states of being. We enter into His rest as

we come to know the still, small, inward voice that wears against all turbulence.

The ways of Principle are not somewhat higher than the ways of forms; they are vastly higher. Heaven and Earth—the context in which we presently interpret the written Word and by which we understand Messiah, the Living Word made flesh by the anointing of Y'shúa—will pass away; but the Word will endure unto eternity, being eternally reinterpreted by forms according to their experience of the transforming revelations of Principle.

In the week ordained by Messiah from the beginning, there are not ten days, but seven—seven appearances of one light. Similarly, there are seven churches of Asia—of one continent—not ten. The countenance of Messiah is as the sun, whose power supplants or greatly diminishes lesser lights ordained for mercy in periods of darkness. As children of the Light, we are not permitted to focus forever on the lesser lights; for we, ourselves, have been kindled with enlightenment.

Proper focus on the Single Light of Elohim moves us upward in Adam Kadmon not through ten levels, but through seven—as three levels are lighted, as it were, by binary stars. At no level are we to become enamored with the angels, or lights, residing therein. If we should find ourselves encumbered by multiple focuses on lesser lights, the message to Ephesus would still apply: “Nevertheless I have somewhat against thee, because thou hast left thy first love.”

When we are lighted by the Light of Messiah, every bowl and knop of the Menorah—of the human tabernacle as the Body of Messiah—is revealed as being lighted by that one Light: the prayer is that we may be One! As we lift Him up from the Earth in our members, we become the city set upon the hill: not only is the single Light that is in each of us visible to all, but it is also incapable of being hidden—by bushels (measures

used in commerce), by powers and principalities, or by any such thing. The Light of God's Son shines outwardly and inwardly, exposing all things to our understanding in accordance with our needs, whether they be the hidden thoughts of men or the hidden things of progressive levels of spiritual reality.

We proceed not by contemplation of such holy mammon as doctrines, nor by mastery of mysteries or of sephiroth, but by continuing to seek first the Kingdom of Elohim and His righteousness: His Light, whereupon all these things shall be added unto us. It is our discipline only to order our minds correctly, giving glory to Principle for all things, that we shall be prepared to walk without offense in the many garments with which we shall be clothed in the eons of eternity.

That our spirits and their angels shall be so clothed is conveyed in the promise, "He that overcometh shall not be hurt of the second death"; for we know both that, "He that believeth on me hath everlasting life," already (one can truly and fervently believe while still vulnerable to sin, and those so coming unto the Son shall in no wise be cast out), and that, "The soul that sinneth, it shall die." Eternal life does not depend upon perfection; eternal identity does. Praise the Holy Name!

things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

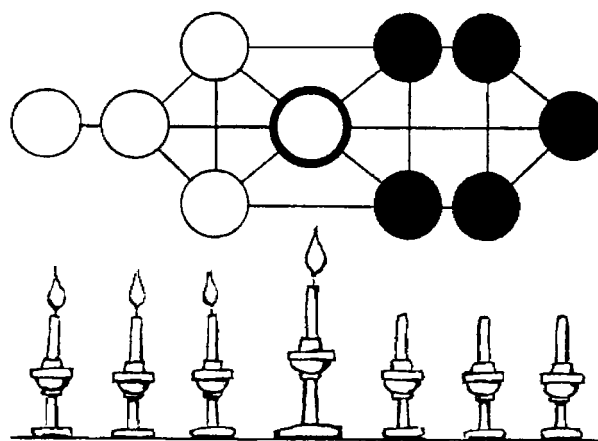
Satan is the prince of the power of the air, the covering cherub of the governing forces of instability. A ruler of the second heaven (the first heaven is the mind of man), the adversary gains entrance into Adam—into the Temple of Elohim—through the use of air for speech; for we know both that it is not what goes into a man that defiles him, but what comes out of him, and that death and life are in the power of the tongue as a former of words. As the exchange of air within the body is accomplished in the lungs, we understand that they are constantly open to the air—dwelling, in a sense, within it.

Even as the firmament is the dividing line between waters above and waters below, the lungs are that bodily region in which one senses the line

Netsach and Hod: The Church at Pergamos

And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; I know thy works and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Yisrael, to eat



Overcoming at Pergamos

of demarcation between the higher and the lower faculties. In their lower function, the lungs supply oxygen to the body's metabolic fires; in their higher function, they are the bellows that fan the fires of the lips. In the more elevated service, however, the lungs supply only the raw material necessary for speech: yet higher faculties mold their contribution into intelligent sounds. Nevertheless, it is in the lungs, as in the firmament, that we begin to differentiate between things above and things below.

The overwhelming focus of the message to the angel of Pergamos is the power of speech. Yahushúa appears in His role as spokesman, reminding us that His words are of a different order than our own (they are Spirit, and they are Life): because by Him is enunciated the Living Word of YHWH Elohim. As the message proceeds, moreover, it compels us to recall the importance of the intricacies of oral communication in all contexts—both as concerns the revelations of Torah and revelations yet to come.

The binary light of Netsach (Endurance) and Hod (Majesty) comprises Pergamos. Identified with the lungs, their unity of operation in the Adam of flesh is well known to all. This third light of the Menorah has yet other traditional names, which speak more openly of their significance in the complete Adam: the spheres are also known, respectively, as the Remnant (the Body) and as Messiah. We could apply to them yet other names according to the binary principle displayed in the traditional names, to bring them closer to the context of the message to Pergamos—for example, the disciples and the Apostle or the congregation and the minister, and so forth.

Overcoming in Malkuth and Yesod, the pilgrim in Christ has yet many way stations on his journey to perfection. As he approaches Netsach and Hod, which are representative of the collective Body of Messiah, there are forks in the road and choices to be made. Shall he continue to walk in the Light he

has known, or shall he turn aside to the lights he perceives? The message to the angel of Smyrna has prepared him for the choice, but it remains a difficult decision—especially as both spheres affirm the Light he has known, albeit with different hues.

Though he invites destruction by choosing for himself either the right- or the left-hand path (in which case, he risks being led not by the Spirit, but by the reasonings of the carnal mind—a way that seems right to man), the pilgrim positively *invokes* destruction by judging those stationed in the spheres to which the branching paths lead as being contrary to Messiah: for as he judges, he will be judged; and he, himself, may be called to serve either in a congregation or as minister to a congregation, whether of one sort or of another. He will certainly be called to take some position in the Body. Before a pilgrim can find his proper place and function in the Church, therefore, he must overcome in Pergamos, that his mind will be ordered correctly to interpret meanings and to discern sources of the mixed sounds that will continue to fill the air therein as the Body moves towards the perfection of maturity.

The Foreword of this book deals with the difficulty of assessing the value and source of words spoken on behalf of the Kingdom of Elohim. To overcome in Pergamos is to learn the application of the messages to Smyrna and Ephesus. Focused in the single Light shining in all of God's Sons, we do not stumble because of its apparent movements among them. At one moment, a man's words seem true; at another, false—what of it! Seek and serve the Light of Ruach haElohim. It may be necessary for another, truly serving that Light, to appear as a deceiver (while he, himself, remains true), that the focus of an immature brother may be restored to the Source.

Though we have ten thousand instructors in Messiah, yet we have not many fathers. Learn to hear the Father's voice from within the Body, that

you may come both to hear and to speak in His power: not as the seer Balaam, who heard as from without and long remained deaf to the significance of that which was spoken unto him, agreeing with Balac that another altar in another time at another place might give other counsel.

A brother's words are received as clean only as they are heard and understood in Messiah. To hear in a focus that celebrates the individual is to eat things sacrificed to idols and to commit fornication, whether or not the words were spoken to that intent. See thou do it not: worship Elohim, and have fellowship with thy fellow servants who have the testimony of Yahushúa.

Manna—literally, “a whatness”—what is it? It is likened unto a little, white pebble—a clean word with which to nourish the growing Body: not unlike the stone used by Dawid to restore faith in Yisrael, whose covering of faith had been severely threatened by the boastings of Goliath.

There is a tradition that the written word of Torah, whose books are sometimes called “The Five Stones,” is black fire upon white fire (as it is written, “He will magnify the law, and make it honorable”). In this context, manna is the white fire of Spirit surrounding every jot and tittle. The names writte therein are known only to those to whom the fire is given; and thus, He who overcomes receives a baptism of fire.

Until the fullness of that day comes, let us rest, as we are given, in the Light emanating from the white fire of the written Word, that—wherever we are positioned in the Body of Messiah—we shall be prepared to move beyond Pergamos on the center path as we are drawn by the Father unto perfection in the Son. When Yahushúa returns to seal the firstfruits with the baptism of fire, He shall arise from within the hearts of those able to walk with him on the Mount of Understanding; and these shall carry forth to all the heavenly fire of Torah in the sweet savor of the Gospel of truth.

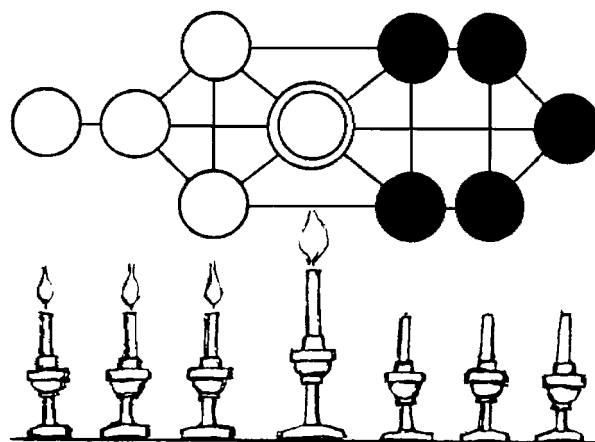
Tipareth: the Church at Thyatira

And unto the angel of the church in Thyatira write; These things saith the Son of Elohim, who hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan as they speak; I will put upon you none other burden. But that which ye have already hold fast till I come.

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of



Overcoming at Thyatira

iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches.

The mansion of the morning star flies in tandem with the sun in his circuits; for its silver windows are as the first clear reflection of that great light's brilliance. Its towers are with him in the east when the sun arises in his strength; they are with him, also, in the west, as he turns to visit other lands. Always near him: if we see them not in his appearances, their absence brings no shame.

The glory of the sun outshines the mansion of the morning, and he sometimes draws it too close against his countenance for its lesser glory to be visible. Yet, it is very bright, indeed: were it to pass before his face, it would not greatly diminish the sun's shining. She who dwells therein may linger in the night to carry some message to the moon; but she is soon gone to rejoin her beloved, answering his call, and will follow him beyond our certain knowing.

The lady of the morning star is known by some on Earth as Aphrodite, the embodiment of love. We do not contest their view of her; for it was occasioned by the aura of her soul, and it was inevitable that those who could not fully probe her mysteries should name her according to their perceptions of her. She is Venus: called Beauty, by men of the West, and Tipareth, by men of the East. She it is who has the care of all growing things. Her first name was Chauwah.

Seven golden points she has upon her crown, whose lights are mirrored seven times in the golden chain she wears about her neck to soothe her fading memories of the dark mountains she scaled on Earth in the early days, before she was lifted from the seas. It is said by some that she was born from the sea, arising full-grown from its ancient depths upon a shell. This is true enough, but it is not strictly so.

She was first born past memory of mortal men in the garden of bliss; her birth from the waters was as a second birth: the beginning of her renewal in the mind of God. It is told she will be carried in that shell—as in an ark: again, as in a chariot of fire—through and beyond the center of all things, to be seated, at the end of days, in her final place, beyond the partings of all the veils.

At the inward points of her crown are seven narrow windows that shine as silver paths upon her necklace below. We call the light that rims these windows silver, but it is the color of transcendence, a merging of the visible and the invisible spectra. The windows begin as narrow paths of light; for she first walked visible realms by narrow roads, which fanned and broadened inwardly in her travels, to converge in a path that lifted her safely to the orb of another, denser firmament than we have known—a sky capable of bearing the negligible weight of such a one as she.

Neither is the mansion that lies beneath those skies truly known to men: the firmament of her world was fashioned as her covering. Neither could men live there, should they succeed in their vain efforts to gain her world without her leave and the consent of her beloved; for the jealous sun would blaze in tireless wrath against their mortal frames, overwhelming their every precaution, should they accost the dwelling of his love.

Selah.

Flying Arrow lay aside his flute and rested quietly upon the earth. He had been watching his brother, the hawk, climb higher and higher on the hunt, wishing he, too, might fly. He wondered at his desire; for, truly, he was content as the Great Father had made him.

The manitous were closer kin and flew higher than the hawk; but he, as yet, had no desire to be as they—formless, so it seemed, except in their appearances to men, when they assumed the

forms most convenient to their messages. He understood, at last, that it was not the giddy freedom of his brother hawk he coveted: he wanted simply to experience the currents of the sun's breath as clearly as he felt the insistent warmth of its face upon his own in the heat of the day.

Instantly upon his understanding, the hawk began to dive. The more it fell, however, the higher Flying Arrow's spirit arose within himself. It seemed his every memory was being lifted up—was changing, in the ascent, to truer images of themselves than they had ever been on Earth. Small, forgotten details of unremembered days began to burst with meanings unimagined; and, soon, he was asleep.

In the first beginning of his slumbers, he saw his brother, Flying Arrow, laying quietly upon the ground and looking up at him. As he looked more closely, he could see the seven strands of silver as they began to travel outward from the golden bowl surrounding Flying Arrow's head. The features of his face, as from the seven doors, opened first into the silver cord; and, soon, all of Flying Arrow appeared therein, to begin the frequent climb beyond the sky.

How glorious the Great Father had made this son of all the worlds! Water, earth, air, and fire, and even things beyond hawk's knowing were as One to such as he. And yet, it was as though the man, himself, did not know these things.

Many times the Great Father had commanded the hawk to perch upon the arm of a manitou to signal its approach unto a son of man who might not, otherwise, notice. Not even this care was always sufficient to gain the attention of unthinking men, however; for the manitous sometimes sounded their trumpets through the hawk's cries to alert them of his coming. This nearly always won the attention of men, but the hawk was not certain that it also won their understanding of the significance of his service.

The hawk began to dive against the serpent crawling towards the feet of Flying Arrow, and the manitou freed his servant to other service. Then, reaching out his right hand from behind the outer veils, the manitou gently cradled the sleeping man within his palm and began the long and intricate journey to the Father of Lights. The man had been summoned before the Throne beyond the heavens. He would speak, in later years, of Unity.

Selah.

She remembered trying to explain to her first teacher that there was no difference whatsoever between t and x . The teacher had mocked the child before the whole class, saying, "And I suppose you would think that there's no difference between an arrow and a bird, simply because they both can fly and both have feathers!" If the teacher had not taunted her with that particular rebuke, she might have hated him forever; but in the child's later studies, she ran across an Eastern parable that goes, "Words are birds; and birds are arrows, to the wise."

As she thought on the teacher's words, she realized that it was her own immaturity that had opened the door for the teacher's treatment of her. She ought not to have said, "whatsoever." She had followed the words, like arrows, to the source of the disagreement. There were, indeed, differences between t and x , as she could now clearly see; but the difference between the two letters was primarily a result of perspective.

This last teacher had given the class a word they had never before encountered. An ordinary problem, in itself; but the class had been assigned to translate the new word from the Hebrew without the help of a Hebrew dictionary. It seemed so difficult, and it would be so easy to cheat! But "words are birds," she remembered; and she decided to toss the new word into the sky within her mind to see what it would do and where it would land.

Tipareth:

𐤀/*taw*, the first letter: numerical value, 400; traditional significations: the four elements, the four directions, composites of the four, completion, totality, regeneration; phonetic equivalent: *t, th*.

𐤁, 𐤅/*pe*, the second letter: numerical values, 80/800; traditional significations: mouth, container, pit, soul, face, personality; phonetic equivalent: *p, f*.

𐤂/*alef*, the third letter: numerical value, 1 or 1,000; traditional significations: ox, horns, seed, power, beginning, principle; phonetic equivalent: *a*.

𐤃/*resh*, the fourth letter: numerical value, 200; traditional significations: head, first appearance, knowledge, intelligence, beauty, fortune, ruler; phonetic equivalent: *r*.

𐤄/*taw*, the fifth letter: other possible significations: continuation, sum, perfection, unity.

As she considered the problem before her, she thought that she just might succeed, if she only knew a little more! The values of the letters would begin to merge into a unified concept in her mind, but some element was missing or—as with her earlier dilemma while facing comparison of *t* and *x*—not fully developed or expressed, thus preventing completion of her assignment.

Throwing the letters once more into her mind, she realized that their individual sounds were not united, as in a word; and she reasoned, therefore, that the element of sound was the source of her difficulty. She decided that she would have to do some research on the functions and significances of sound in language, and that it would be well to begin by better understanding the words “phoneme” and “phonetic.”

As she opened her English dictionary to the appropriate place, her eyes fell on an alphabetical table entitled, “Phonetic Alphabet.” There, before her, were the same number of letters as in

the Hebrew, bearing the same names and having the same numerical significations and phonetic renderings. The Hebrew 𐤀/*taw* corresponded to the Phoenician 𐤀, also named *taw*, and also pronounced as *t, th*.

“It’s really beautiful,” she thought, “how these things work out! If I learn the differences between *x* and *t* well enough, I may end by learning that I knew it all before I first began!”

As she mused upon the mysteries of knowledge and of their foundations in the world of experience, a fragment of verse composed by one of her school fellows came into her thoughts without fanfare and without explanation: “I will wear a purple shirt before I’m old: my spinning hands will whirl the web’s wheel around its axis, until the hub splits loose and spills each single part unto its single destination. And then I’ll sigh, I think, and watch my body wrinkle in smiles.”

Selah.

The aging monk watched his prayer wheel complete a final turn and circle to a stop. It was time, again, to say, “Amen.” However much he troubled the waters above with his mantras on behalf of the thousands who lived within his chakras, the open center never moved—however long its agitations might continue! As had been his custom for many years, he would close his prayers in the four lower realms, leaving their closing in the four higher realms to the mind belonging to his body of light.

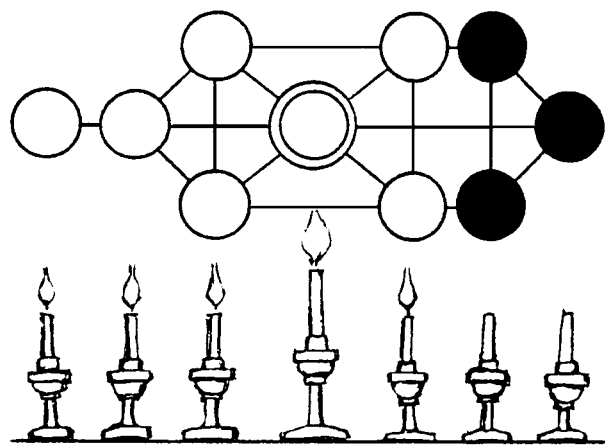
“Om mani pedme hum.” As above, so below. The fires of inner Earth are quiet, and her pores are open to the waters. “Om manye paedmehumn.” As above, so below. The waters have found the lowest place and are filling every bowl. “Om.” As above, so below. The waters, too, are tranquil: they are open to the air. “Om.” The air is still: it is drinking. “Aom.” The fire is burning in the thin vapors of the upper air. “Aum.”

He gently laid the prayer wheel beneath his crossed legs and slowly crossed his arms. Tomorrow, the lilies would open to the sky; the budded rose would learn her destiny and service. Another interval of rest, and then the dawn. I charge you, O daughters of the Chakras, that you stir not up, nor awake my love, until he please.

Din and Chesed: the Church at Sardis

And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of Elohim, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before Elohim. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches.



Overcoming at Sardis

The small, but full, brown pea rolled out of the prayer wheel's open gate, from the right towards the left, and stopped a little distance away from its cage, directly beneath the man. Its embryo was not damaged in the least.

It was thankful for this sign of health; for it had much work to do before the morning and would need all its strength. It must grow to full maturity within the man and multiply exceedingly; for tomorrow was a day the man would walk among the people. His every word and deed would be judged by the Watchers according to their proofs of this night's work.

The man's mind would be the seed's sunlight; his life experience would be its soil; the seed would drink from the man's reservoirs of compassion. Every seed knows the parable of the sower, and this seed knew it would survive the night to grow in beauty and in strength: the light in the man was bright; his soil, rich; and his compassion, deep. The collective memory of the seed's kind was clear in its understanding, and it was thankful to be able to follow his ancestors' best example. The Vine would be well served by morning.

The light in many men is weak because they imagine many centers in which to focus their souls' energies—whether they should focus their consciousness upon or against a thing, or whether they should be in fear or in hope concerning any development that might occur. The ancients Aharon and Moshe had warned of the folly of this manner of focus; but a later king had sorely tested the people by fashioning convincing images of aspects of the True Light and placing them far apart, one from the other. Confusion followed.

The distance between these images and the true image of the Light at Jerusalem made it difficult for the people to see how the lesser lights were lacking in comparison with the True. The idols of judgment and of mercy could never convey the unity of the Elohim of judgment and mercy.

The people were careless in their life before the calves of fire; and so, they were deceived, and their lives became vain. They would build a while at this center, then at another; then they would abandon their labors entirely for uncertain lengths of time, only to build anew at yet some other unsuitable location when the True Light would momentarily reappear to their minds, convicting them of the impropriety of a previous focus.

The young vine knew well the true significance of those images made by Yravam: it could feel its proof in its first branches. Every vine is fashioned to focus only upon the True Light, which is as a center pillar in its growth. It consumes that pillar inch by inch, moment by moment, as it grows. Without the center pillar of light, the vine would surely languish; but without the supportive pillars of left and right, the vine would sprawl aimlessly upon the ground. Even this parable, however, had been more truly stated in the temple of Light established in Yerushaliem.

The growing vine's ancestors had taught him that the pillar on the left hand, as vines look into the sky, represents the services of tillage; the right-hand pillar, the services of irrigation. These two functions are essential to the process of growth, but the beginning of growth comes only in response to the warmth of the central pillar's light. Moreover, as the pillars at the sides stand by to assist the vine in its season of growth, it is surely the True Light's crossings in the sky that enable the branches of the vine to lean somewhat on the lesser pillars in the breathtaking process of maturation.

The man's focus was strong; for the left and right functions in him were fully dedicated to their services in the Earth. When the downward thrust of these functions reached the man's foundational center, they willingly turned of themselves to channel their full energies upwards along the center path in the man, thus uniting every faculty in the service of the single Light in him.

It is told among the vines of Earth that the three pillars are universal in all things. A growing thing that imagines itself as containing only one of the three knows little of himself. Such a one is searching his soul as from without—from the right or from the left. By such means there is no strength to contend with the forces of life. A house divided so cannot stand.

All things have their own, proper center in the single Light of creation. Focused therein, all things are both clean and supportive of life. It is prophesied that when this knowledge spreads upon the Earth from the greatest to the least, that Earth will reel under the weight of its own productivity; for all life will then unite in knowledgeable cooperation, as One in One.

Tomorrow's increase would serve that day. Already, the vine's blossoms had opened. Already, they had been pollinated in the interchange between form and function. Already, the young kernels were nearing completion. If the man should also be blessed in his slumbers as he had been blessed in the evening sacrifice, the morning would provide him abundant seed to take to the marketplace to exchange for garments and to give as alms for the renewal of friendships.

As the vine began to wither in its full age, it was content. The night had been one that would be remembered among the ancients of the peas. It is not that this particular specimen would be celebrated in the stories of the species, but that the True Vine had been faithfully served by the life of one of its brethren in the service of One.

The man stirred from his sleep. He had been dreaming of a herd of deer standing quietly by the window and looking in at him. Morning had come upon Earth, and he understood that the deer were waiting to be fed. He smiled at the Watchers and untangled his long arms and legs from around the Lotus. As he stretched into the Light of another new beginning, his hands were filled with seed.

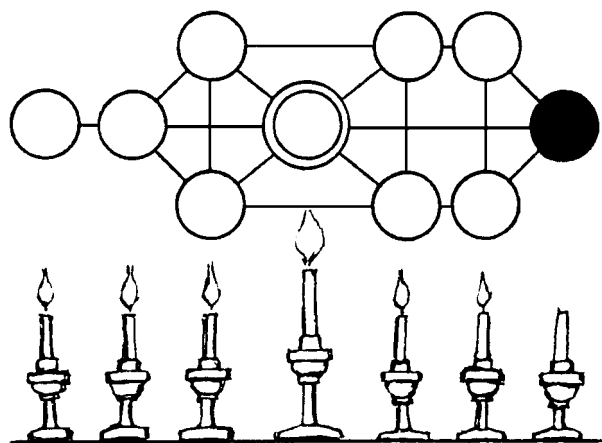
Chokmah and Binah: The Church at Philadelphia

And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

Him that overcometh will I make a pillar in the temple of my Elohim, and he shall go no more out: and I will write upon him the name of my El, and the name of the city of my Elohim, which is the new Yerushaliem, which cometh down out of heaven from my El: and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches.

The street before him was covered with roses, lilies, flowers of every sort. Not many could see



Overcoming at Philadelphia

these quiet messengers of the Lotus: their hues held closely to the clear radiance of light, itself. But even those who could not see their loveliness might admit that the sky was particularly bright this morning—as though the light slowed upon its destinations, hanging in the air like spring water frozen in tiny jars of flawless glass. Each step of his seemed to break the spell, sending silver slivers of ice light skittering along from around the soles of his feet to bruise the petals of the flowers, filling the air with precious aromas.

And yet, it was quite an ordinary street. This block resembled a boulevard; the next, an alleyway. Shops and empty tin cans, awnings and lean-tos—the passably ornate and the incidentally shabby blending agreeably, unless one should be rude enough to inspect the scene more closely than it deserved.

He let the Spirit fill him to overflowing, that in its overflow he might become One according to its wisdom. Taller, he grew with each step; and smaller, also. A bend along the way brought him face to face with the morning sun, and his hands became as gloves; his feet, as shoes. His face had become as a window in a vast cloud of Spirit that filled the horizon as he walked, and from its happy opening shone forth the Light that exceeds all radiance. As he celebrated the presence of that Light within him in his walk, the force of his foot-falls united the cells in his body with the meanings of the day.

He came upon a vendor in the way and felt suddenly tired. Knowing the fatigue was not his own, he stopped beside the man and bought a cake for his breakfast. When the peddler returned his change, he thanked him for being considerate enough to supply him with his breakfast so early in the morning.

As he busied himself with preparing the cake to his liking, he could see that his host's spirits had risen considerably already, and that a further sup-

portive word would not be without effect. As he prepared to take his leave, therefore, he remarked that sleep is death to a sluggard; but to an industrious man, it is health. The vendor smiled, and the monk reminded him that honest smiles are rest to all men.

He finished his breakfast cake not far along the road and began to feel some nausea. "It would be foolish," he thought, "to charge a vendor with so ready a smile with incompetence or fraud in baking!" Deciding the cause of his discomfort must lie elsewhere, the monk's attention fixed itself on a cantankerous old fellow waiting impatiently along the edge of the road.

The man was clearly upset. He was fussing back and forth along a treadmill of his own making and was muttering incoherently of matters having no apparent connection. He would stop abruptly and raise his arms, fitfully, in a gesture apparently meaning, "Why me?" The monk noticed that the man's arms never came above his waist.

Although the cause of this discomfort was not apparent to the monk, he reasoned that it would help but little to know. The man was no stranger to this mood, it was clear; and knowing the particulars of this appearance would only muddle perception of the whole. The man was bound by an incapacity for forgiveness of faults and failures—whether real or imagined—to which he had been subjected by his fellows over the years. If he was not able to forgive, the monk reasoned, the man might profit from being, himself, forgiven for nothing: he would give the man a seed of forgiveness! If the man could receive it, he would begin to mend.

As the monk approached this aura of grumps and snaps and snarls in his resolve for good, the angry man belched, looking somewhat bewildered. Immediately, the monk's own stomach felt better, and he rejoiced in the knowledge that the man was not beyond cure.

"Good morning to you, sir! I'm so sorry to have kept you waiting so long! Forgive me if I should not be here tomorrow, at this time. There are so many hours in the day, you know; and every one of them must be filled with something. Remember me to your family; and good day to you, sir!" As he passed on by, it was as though a pack of wolves was at his heels; but the monk was content—their fangs would clench harmlessly in the air of wonder.

As the monk neared his destination, the wind brought to his hearing sounds of pleasant laughter. He thought to pass on by—his friends were waiting just beyond, in the place where three roads meet; but he realized that every perception given to him in his journey was a part of his path, and that he would as foolishly ignore the apparently careless as those clearly in need of help.

Deciding to heed this call also, he found that the laughter came from a group of children playing a game of marbles in the middle of the road. They were kneeling around a circle they had drawn in the dust and were very absorbed with the positions of the marbles within the circle. If he had not decided to stop, he might easily have fallen over them.

"What a wonderful game you're having," he exclaimed! "My heart is truly blessed by your laughter. So many children, nowadays, take themselves so seriously! No doubt, it is because of the gravity of old-timers like me! I want to thank you for enriching my life by your joy. But my thanks will not come for nothing! Tell me, if you will, the secret of your game."

The children giggled somewhat at such a speech, but they were truly pleased by his care of them. A furtive silence passed quickly around their circle and seemed to settle on the smallest of them. The child got up from off his knees and dusted off his trousers. Squinting up at the monk, he answered, "No one wins."

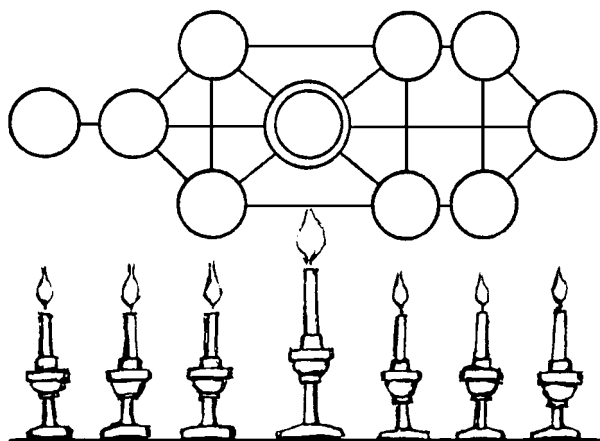
Kether: the Church at Laodicea

And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of Elohim; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.

Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.



Overcoming at Laodicea

As the monk approached his destination, the words of the child began repeating themselves in his mind. The resonance of each repetition gained a little as he walked—as though the child’s voice first matured, then merged with other voices: first few, then many; and now, as he stepped into the open doorway before him, more than his mind could embrace at once.

“No one wins. No one wins!” The significance of the words changed of themselves in accompaniment with his reeling thoughts. “No one wins?” It was as though a multitude were knocking at every opening that could be occupied by consciousness. He paused upon the threshold a timeless while, and a new voice he recognized as his own seemed to answer, “We win as One.”

Light surpassing light enfolded him from within, and all that he had known began to burn—not as in the raging fires of Earth, nor even as in the hidden fire of ice: the fire in which he stood proceeded from itself and bathed unto transformation, fusing the purified essence of his former existences in time into an elevated continuation so far beyond his expectations that it appeared as new. Every expression that had ever crossed his face was there before him, now, revealed as but a single, smiling appearance of Maya—Illusion: his mother to this moment, and his new-found friend.

His body was being rebuilt, cell by cell. As crystals form, so he grew: his feet and his abdomen, new; his legs and his lungs, new; his loins and his heart, new; his shoulders, arms, and his ears, new; his eyes and his hands, new; his forehead and, yet again, all of him, new: and yet the same!

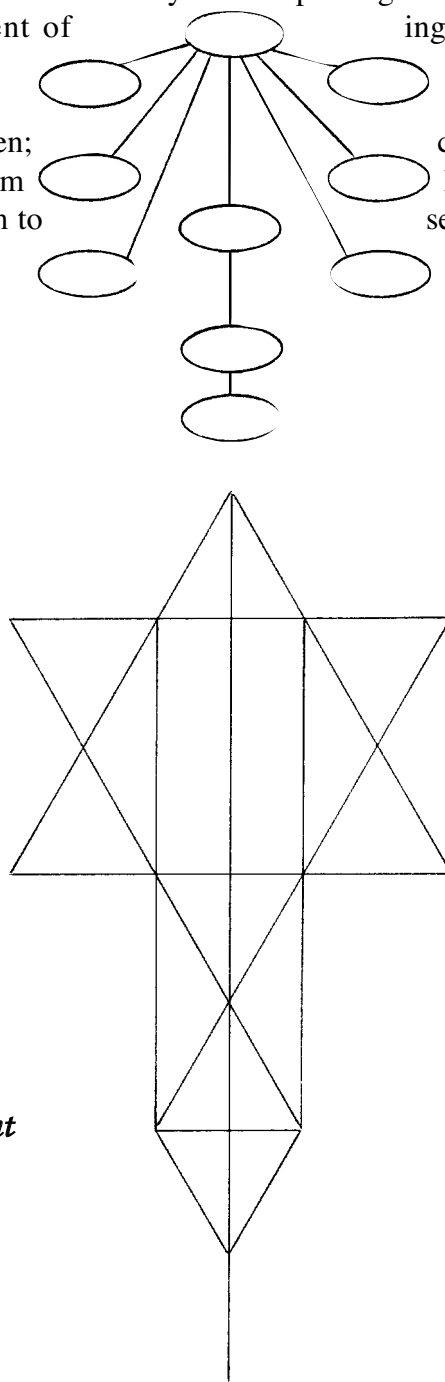
An ancient writing opened to him: “Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.” His life to this moment had been like steps inside a prayer wheel, whose turnings had kept his place in every circumstance. He had not come to an end, nor even to a new beginning, but to the center!

He reached out his arms to touch the door posts. They were there, but they were no longer solid, as in his approach. They rose above him on left and right like pillars of smoke. He turned his head to follow their trails upward and was nearly overwhelmed by the shining of the lintel: it was as though he had come face to face with eternity compacted into a single moment of time.

He might certainly have fallen, then; but the smallest of all voices from He who is Least of all invited him to

enter. The monk would not have presumed to ask the question, but it was answered, nonetheless: "I am that I am."

On the other side, he was seated in his hut, the many-petaled Lotus. His prayer wheel was slowly spinning in the air around him. Deer were looking in at the window, and he understood that they were waiting to be fed. He stretched himself to make certain of this new vision, and his hands were filled, abundantly, with seed.



*David—ΔΥΔ—my servant
shall be king over them...*

*...and the government
shall be upon his shoulders*

David's Scepter

Beyond Yordan: The Seventh Day Before Yircho

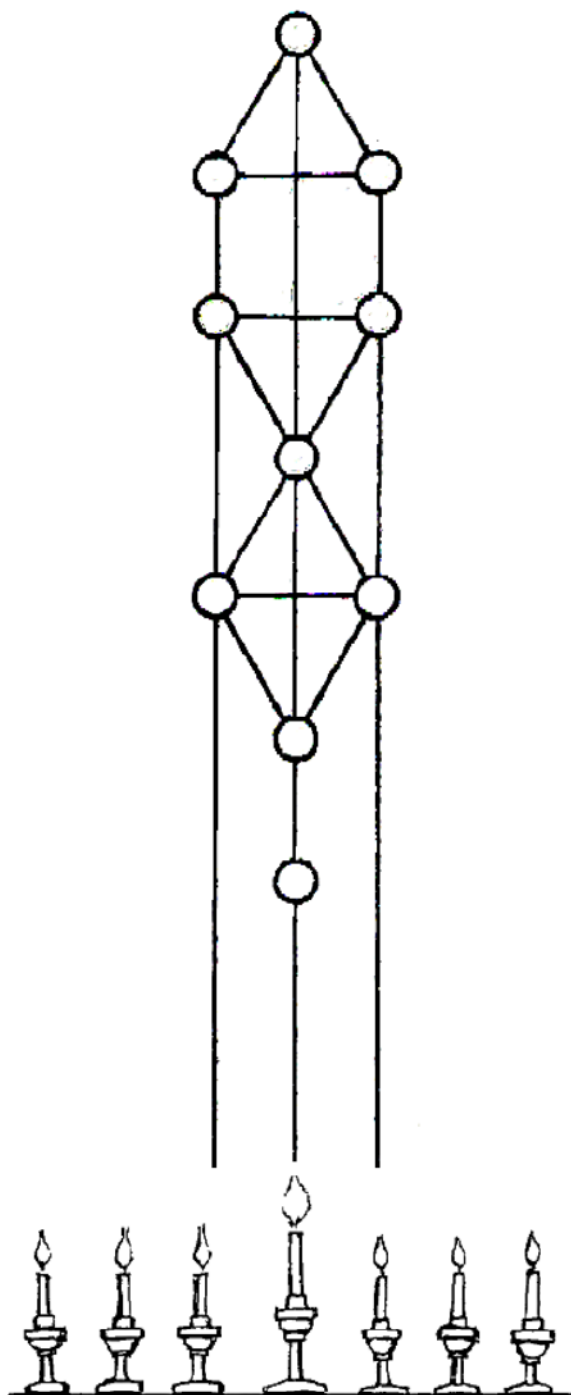
We've been six days before Jericho already, having circled from Malkuth to Kether while forming fuller understandings of Malkuth in the comple-

tion of each circuit. The sixth day of our march was blessed by the active guidance of the Captain of the host of אֲנֹכִי; and many in our company—each for his reasons—could scarce refrain from shouting. Praise YHWH for your patience; for our shout of unison, when it comes, must recall the shout of the King.

The light of the seventh day is quickly upon us. Each of you knows the rules of engagement: at the last sounding of the seven trumpets of rams' horns, the congregation is to shout forth its praises of Yah and to ascend, every man straight up before him. May the Father of Lights give the trumpet and the answering shout a clear and certain sound, that those trembling in Yircho's shadows may vanish as the dew, when the walls that hide them from our scrutiny shall fall down flat. We pray, also, that the walls fall softly; for we owe mercy to the house of Rachab sitting atop the wall, for showing kindness to our emissaries: no kindness done to Yisrael shall go without reward.

And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the Spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creatures was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the Spirit of the Living Creature was in the wheels.

Yircho is moonlight. Build not by her light, but neither despise her light; for she is faithful to relay the illumination she receives from the sun and has done much for Yisrael. The fault is ours, moreover, if we should build in darkness according to measurements taken by half-light. We are free to behold the moonlight that is reflected from above and to speak of it in our assemblies; but we are called to wait upon the Light of YHWH, that our building may be according to the measurements of His perfect perspective.



Elohim created all things by power of His Word. Let sun and moon shine seven times brighter than they have shone, yet is the Light of YHWH's first thought infinitely more brilliant than they; and the sum of His thought, who can approach? Therefore are given the instructive lights of sun the moon, that we may learn of Glory: Yisrael and his tribes, his branchings of life; Messiah and His twelve months—Joshua and his fellows that sit before him, men greatly wondered at.

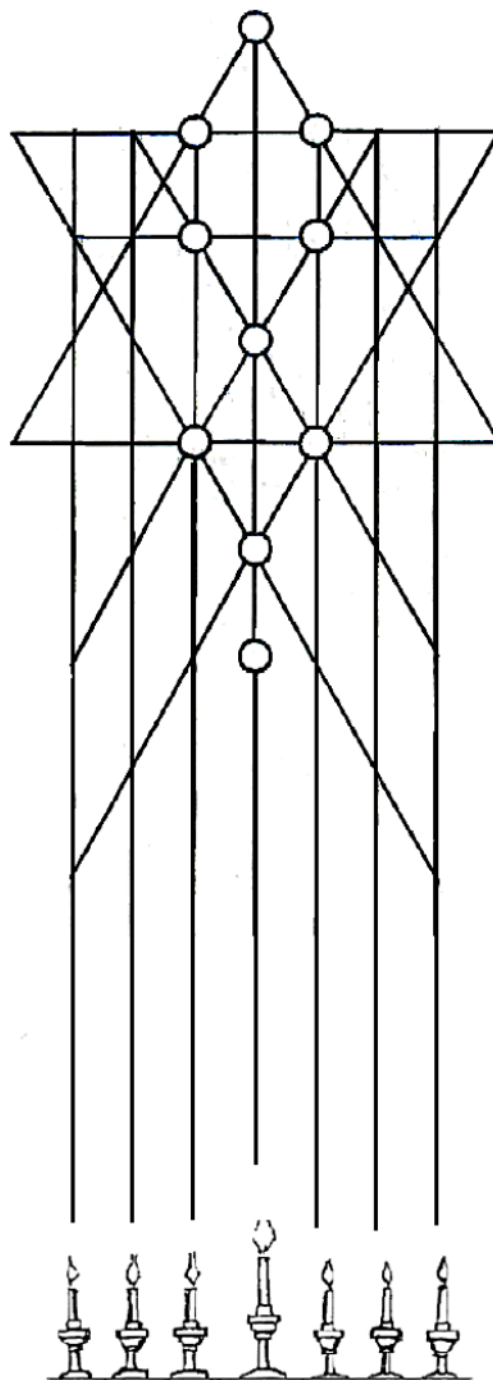
He who ascended far above all heavens has given us command, whom to worship and whom to serve and by whom to build: Yahúwah Echad, the spiritual source and substance of all things in the Son—in the computation of all things material and immaterial in every dimension. Yahushúa, the Holy Measurement of all that appears, is yet but the Door to the Heavenly Father of Spirit, in Whom we live, and move, and have our being.

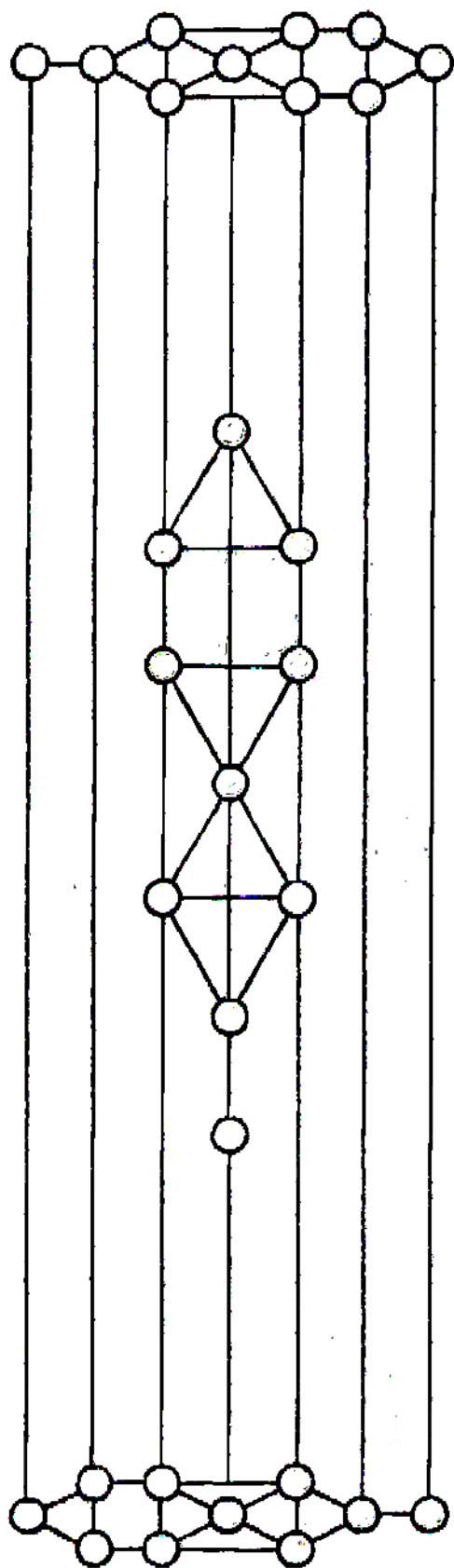
Whether the Son ascends or descends, He is ever before the Father's throne. Whether the Father's Light in the Son shines by the sun or by the moon or in the faces of we who behold, the Light is One; and the hosts of heaven are but they who shall have passed through the Door as we: the brethren of Yahushúa, the Holy One of Yisrael.

There is, therefore, no temptation nor reward that can avert the Son's fidelity from the Father's will; for the Father fills all by the Son. Ought the Son seek to ascend? Has He not learned that the Father is there and loves Him? Should he seek to descend? The Father is there and loves Him. It is the wisdom of the Son to inhabit the field of His planting to the Father's glory, that He may do the Father's will thoroughly, and without double-mindedness, in whatsoever circumstances He might find Himself. Certain knowledge of the Father's will makes all things clean.

Does the Son contend over words? Is it not written, "I create the fruit of the lips"? Does the Son contend because of works? Is it not written,

"Thou couldest have no power against me (nor against the flock in whom I am One), except it were given thee from above"? If the Son speaks or acts for or against any thing, it is because He has received commandment of the Father. Therefore, it is not the Son that speaks or acts, but the Father, who dwelleth in Him.





Cursed is he who reads a book and sees the scribe in its pages. Cursed also, the man that sees not the scribe. Blessed among the Holy Ones is he who reads and sees the Unity of Father and Son in the service of YHWH Elohénu. To such a one, the white and black fire upon the pages of every book transcends the limitations of a faithful scribe's tools and is incapable of concealment by the skills of a churlish one.

Are a man's words false? Do not they instruct you? Are a man's words true? Can they save you? If they are very scripture, do not they yet but testify of the Unity of the Elohim of Father and Son?

I will mention the lovingkindness of אֱלֹהִים, and the praises of אֱלֹהִים, according to all that אֱלֹהִים hath bestowed on us, and the great goodness toward the house of Yisrael, which He hath bestowed on them according to His mercies, and according to the multitude of His lovingkindnesses. For He said, Surely they are my people, children that will not lie: so he was their Savior. In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and he bare them, and carried them all the days of old.

Wheels within wheels, and all of them full of eyes, round about. The Earth is His holy mountain, and every atom in every molecule of every substance is wholly filled by wheels within wheels that turn not as they go.

The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice." All vessels, whether for honor or dishonor, are holy to אֱלֹהִים: children that will not lie, each of them bears witness to the Truth shining through the lattice.

Yahushúa is the Chariot of Fire: the Son of the Throne, as it is written in the gospels concerning the transfiguration, "Also, out of the midst thereof came the likeness of four living creatures. And

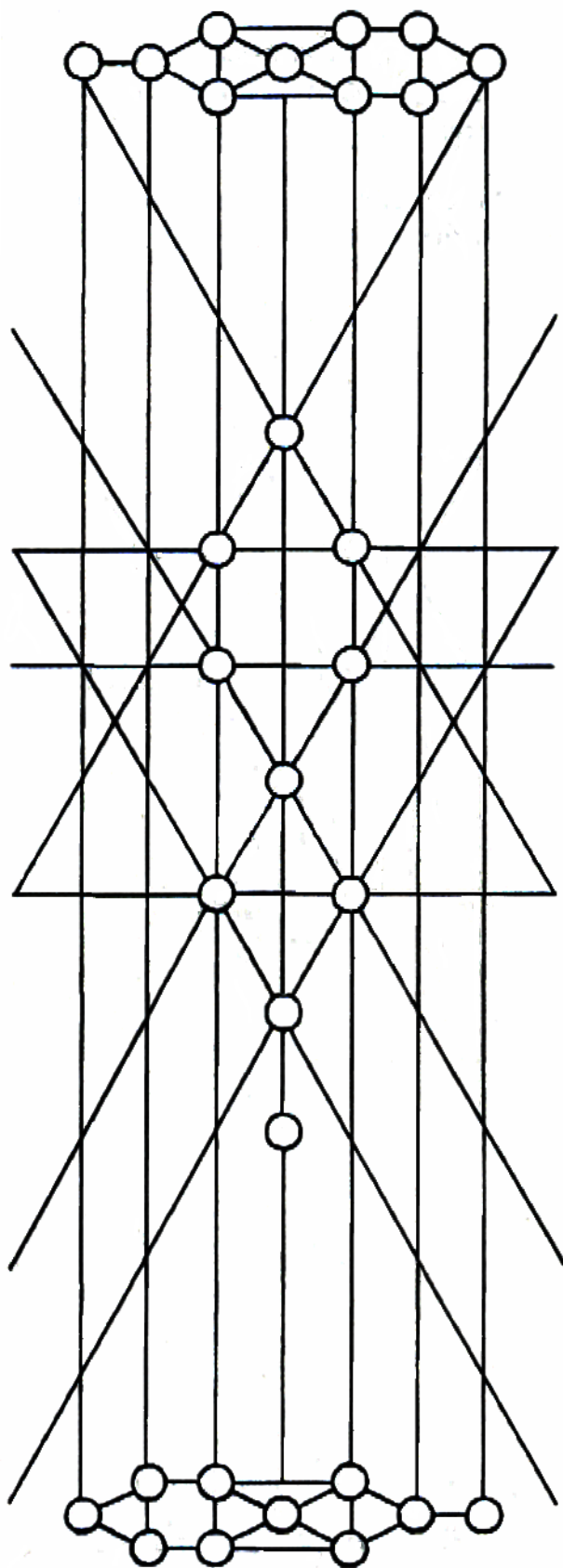
this was their appearance; they had the likeness of a man.” Nor is the Chariot Son of Elohim idle: wherever the Spirit is to go, the spirit of the living creatures will surely go.

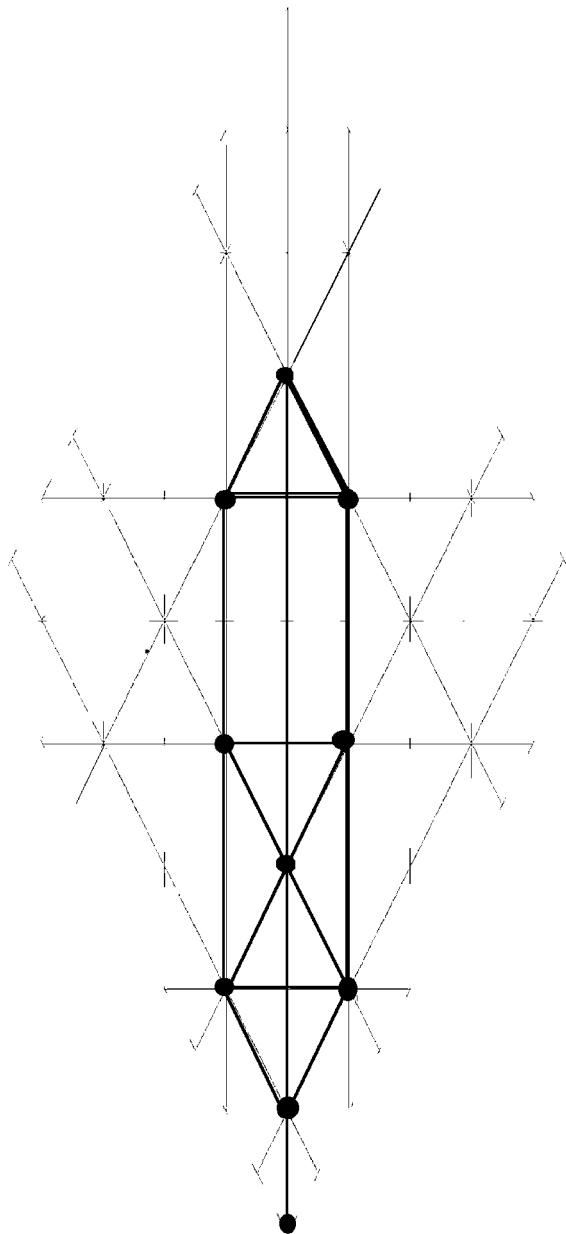
Did the Spirit give us mysteries, laws, histories, psalms, proverbs, prophecies, gospels, epistles, yet more prophecies, and countless other writings of holy men? Search in them for the imprint of the Chariot’s wheels. When you have found them, you will be able to discern the faces of the Son of Man, Yahushúa.

When the numbers are too many, consider the cherubims—“their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had”—are not these eyes the elect of Elohim? The covering wings are the healing agencies of the Son. If the numbers seem too few, recall that all are in process of becoming One, and that correspondences will sometimes bridge the differences in numerical association.

Truly, the first word of Genesis and the last word of Revelation are wholly gospel, along with every jot and tittle in between. Every scripture is equally profitable in teaching us the way to the United Order of YHWH. Nor is the written word the end to our instruction. HaShem is a consuming fire: potentiality is the fuel; Ruach HaQodesh is the catalyst; Yahushúa is the flame, and we are the sparks. We are words He has spoken, and we do not fall to the ground in vain: each of us shall accomplish that to which we are appointed, as the Earth fills with the knowledge of HaShem.

Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? אֵלֹהִים strong and mighty, אֵלֹהִים mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? Yahúwah Tsavut, He is the King of glory. Selah.





When its lines are extended beyond its periphery, the symbol of the Tree of Life is revealed to be a construct of twelve intersecting lines: six crossed at right angles, and six crossed diagonally. This juxtaposition of perpendicular and diagonal crosses suggests a dynamic interaction of different planes, or dimensions, that is not readily apparent without the extended lines. To those who study the symbol without looking beyond its borders, Yahushúa warns, "If you had seen me, you had seen the Father, also." The Son/Projection of Yah suffused the physical body of Y'shúa and its faculties, radiating the fullness of the Holy Spirit to those with eyes to see and ears to hear.

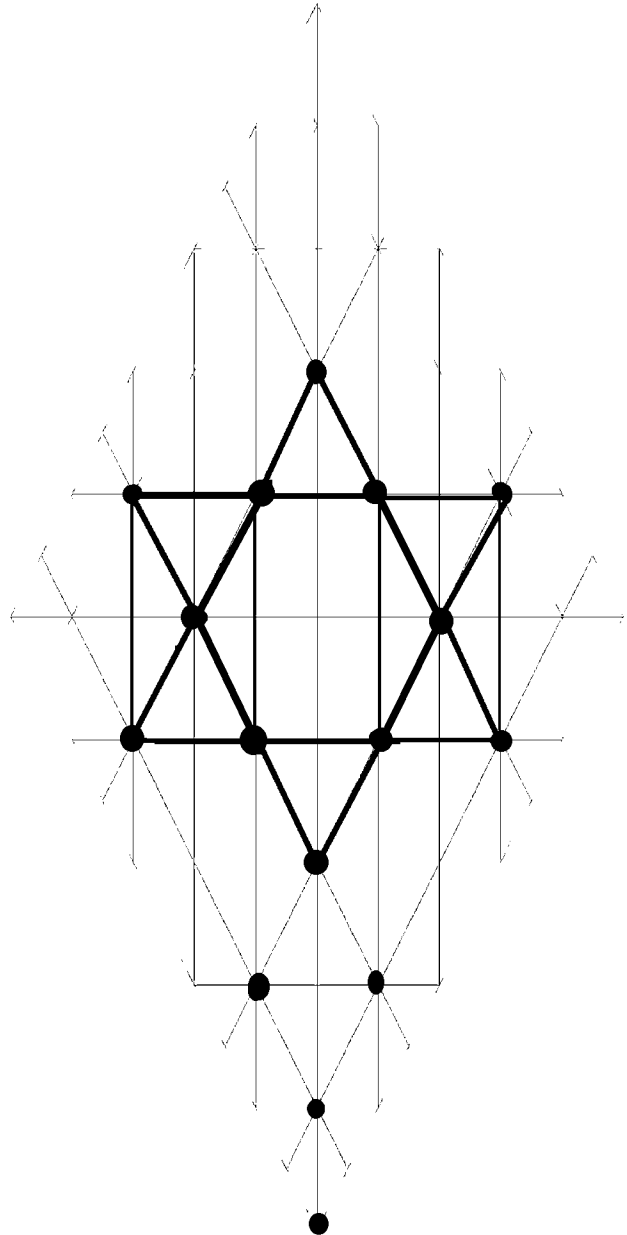
All born of the Spirit are brothers of Y'shúa and have begun the journey of overcoming the constraints of incarnation—the imprisoning boundaries of Egypt. Baptism in the Spirit is an event; but salvation is the process of coming into perfect alignment with the will of the Father, a walk in which the abounding law of grace unto eternal life triumphs over the law of sin unto death: here, a little step; and another, there. To measure the rays of Spirit that permeate our faculties in this walk is true worship, and to bring the faculties into alignment with the implications of our measurements as we are enabled to do so is true obedience.

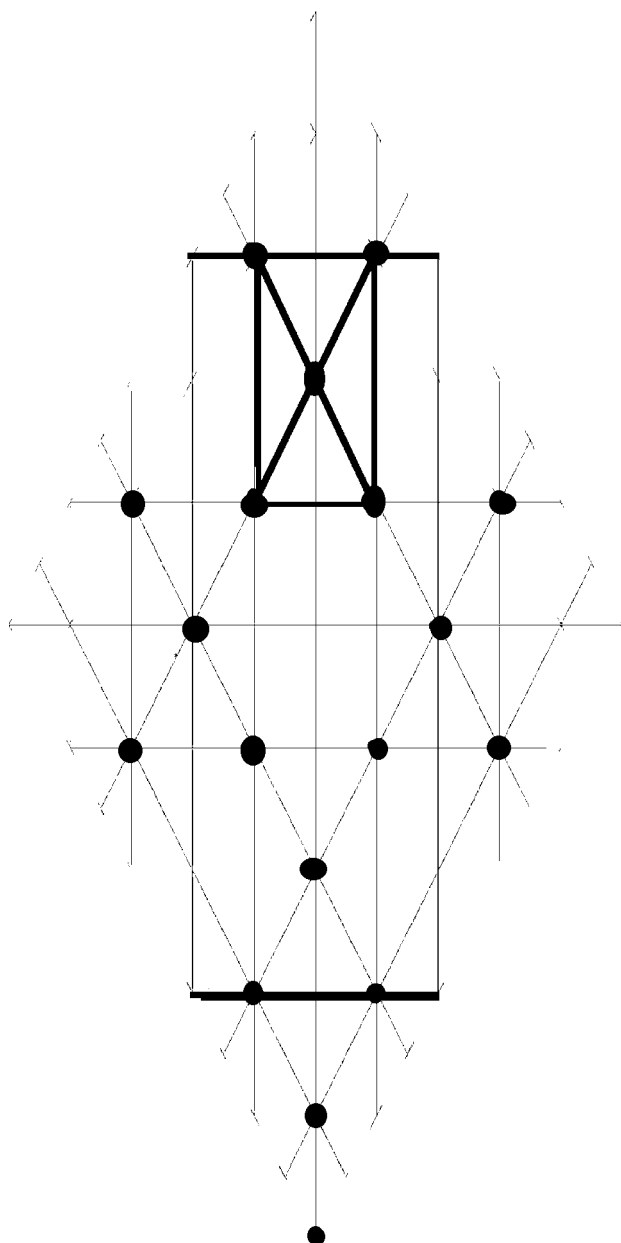
As perfection comes, all imperfection falls away. The three crosses on Golgotha are a metaphor for this process of spiritual maturation: in each of us, there is a condemned thief, a thief destined for immortality, and a true and faithful witness that measures and understands the evidence of the winnowing and birthing processes that transpire in the wake of Yahushúa, as the Projection/Son of Yah is lifted up, for all to see, in the wilderness of our natural lives.

After we draw the additional vertical lines implied by the overlaid doors (Δ/dalets) of the Shield of David that is revealed by the blossoming Adam Kadmon, we are able to recognize formation of two additional courts identical in shape and dimension to the symbol's primary Tipareth court (whose center corresponds to the physical body's heart chakra). It is unclear how the extension process suggested by the intersecting lines might continue, and we therefore prepare to search the unknown for known patterns.

So it is in our natural lives: when the doors of our hearts are opened to Yahushúa, the Door to Father Yah, yet other doors are set before us. Which of these is opened to us at any time is a matter of expedience, as determined by the Shepherd. However, as we follow Messiah's lead, the pathway between our hearts and Yahushúa's open heart remains straight and narrow, irrespective of the direction we are led in our natural lives and regardless of our successes or failures.

Together with HaShem, we are building the Tabernacle of David; and unless YHWH builds the house, our labors are in vain. The natural man hews and hammers with the primitive tools of logic and will power, and his self reliance must give way to the whispering tools of revelation and inspiration, if he is to succeed in spiritual labor. To continue in the spiritual labors of our elders, the Mind that was in Y'shúa must increase, and the carnal mind must decrease. It's not that the ego and its tools are to be despised (although much of their past uses must be repudiated), but that they must be surrendered upon the cross of the physical and the spiritual planes unto the will of HaShem, so that they can be dedicated to the proper uses chosen by Yah before the world began.

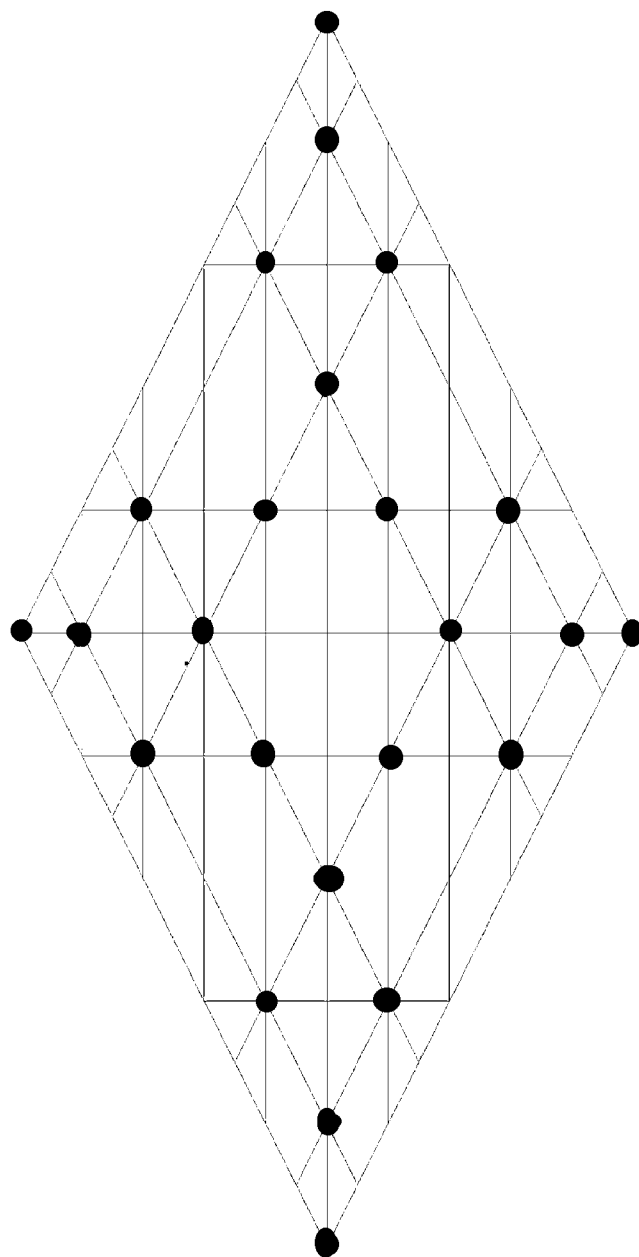




When we add the horizontal line implied by the Tipareth court forming at the top of the Shield of David, we complete that court and suspect both that what was known below is an inverted reflection of that which is above, and that this same imagery is replicated horizontally in both directions, but that the horizontal symbols have a differing ratio than the vertical pair. By adding the diagonal lines needed to complete the inverted Tree of Life forming above, and by connecting the implied Malkuth end points via diagonal lines running parallel to the others, all four interlocking Adam Kadmons appear, and the entire image of the Crown Diamond is completed. Because the interlocking symbols share common intersections, their sephiroth number twenty-four (facing page). In its completion, the Crown Diamond strongly invokes the imagery in the book of Revelation of the four beasts and the four and twenty elders surrounding Yahushúa's heavenly throne.

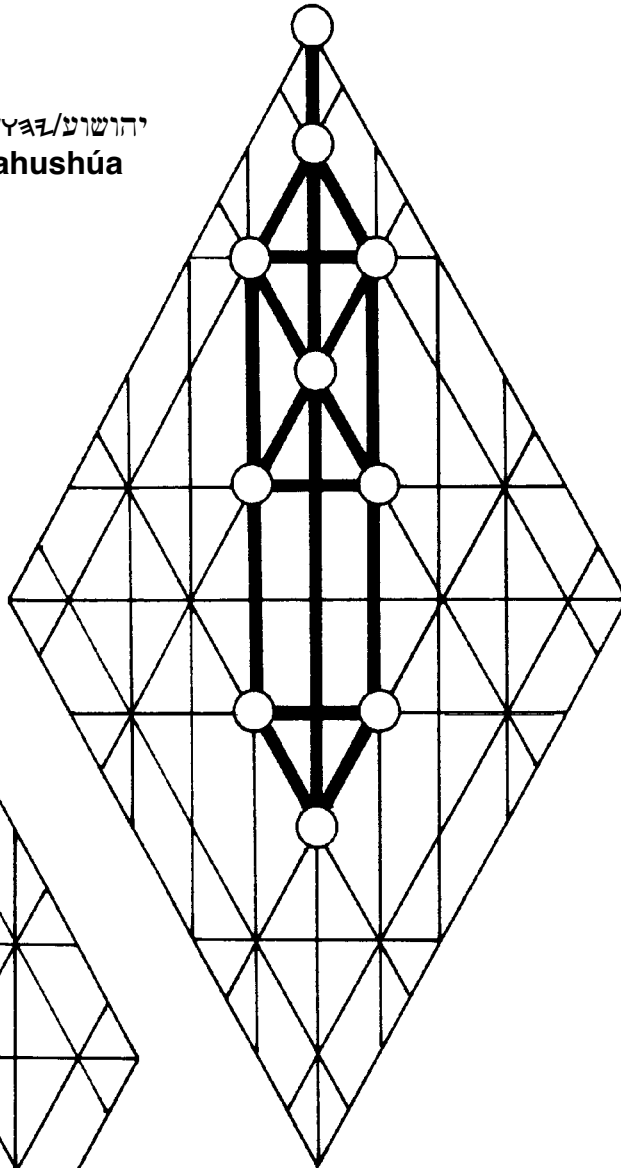
Our own crowns are being formed as we walk in HaMashiyach. Some of its gems are known to us; others, yet to be discovered. However, their complete pattern is imprinted in our physical bodies (the invisible being understood in things that are made); and, thus, we search the known for resonances of the unknown, trusting that HaShem provides each of us the wisdom and understanding that is expedient to our level of service, and that all of us, each in his time, shall be perfected as One in the Kingdom of Names.

The elders—both known and unknown—are in place, and each of us is safe in the Father's hands as we are being positioned in the mystical body of HaMashiyach. The essential connections are locked in already. If we remain open to the Spirit in the connections of our natural lives, the day of crowning will surely come to all. Baruch HaShem.

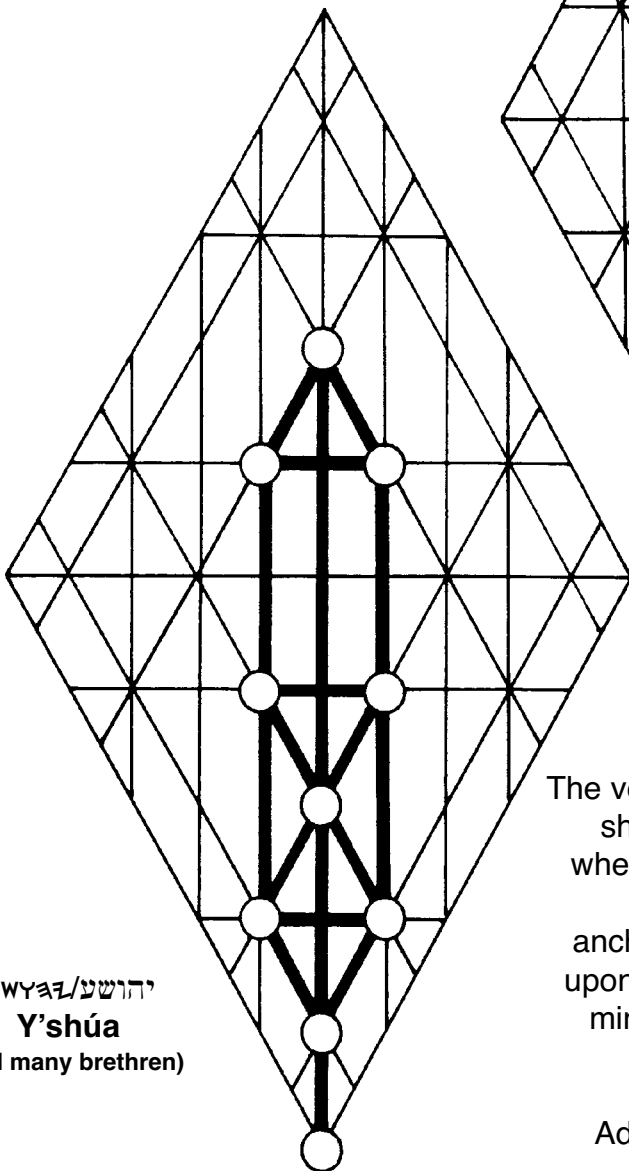


The Crown Diamond and the Twenty-Four Elders

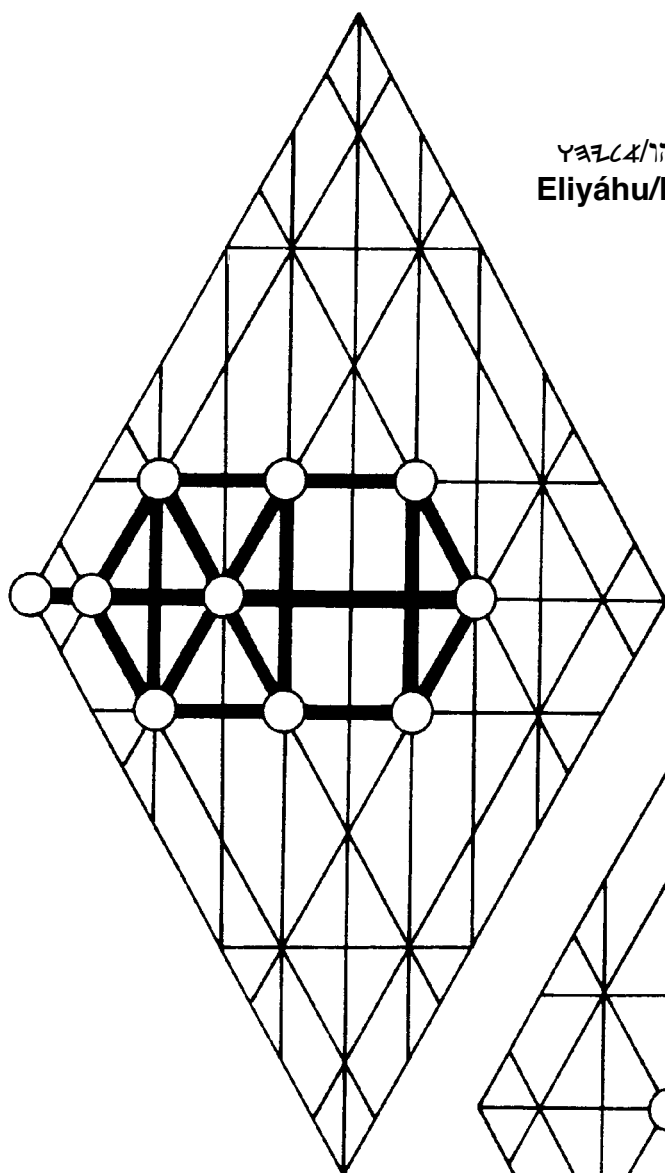
יהושוע/י
Yahushúa



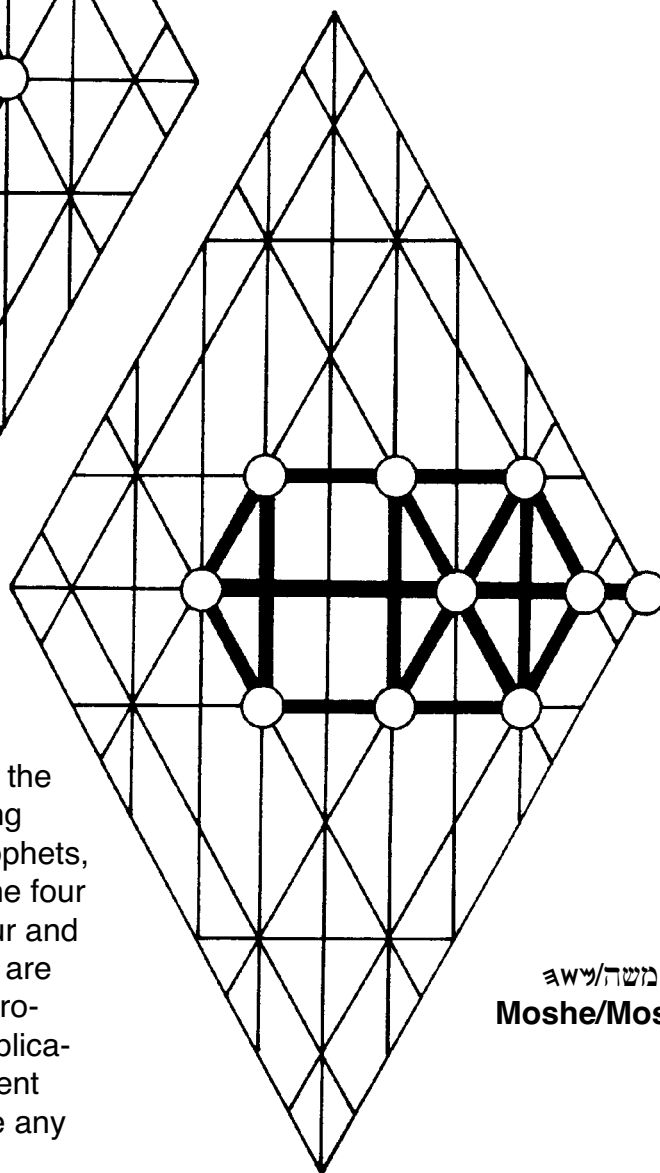
יהושוע/י
Y'shúa
(and many brethren)



The vertical Adam Kadmons speak of the relationship of the individual and the Projection of Yah, whereas the horizontal Trees speak of congregational relationships. Both orientations are anchored by pairings of Tipareth and Kether, one upon the other, emphasizing a unity of hearts and minds. The four displays share the properties of Chokmah/Wisdom, Binah/Understanding, Chesed/Mercy, and Din/Judgment, with each Adam Kadmon adding its unique perspective to help in the resolution of the trials of life.

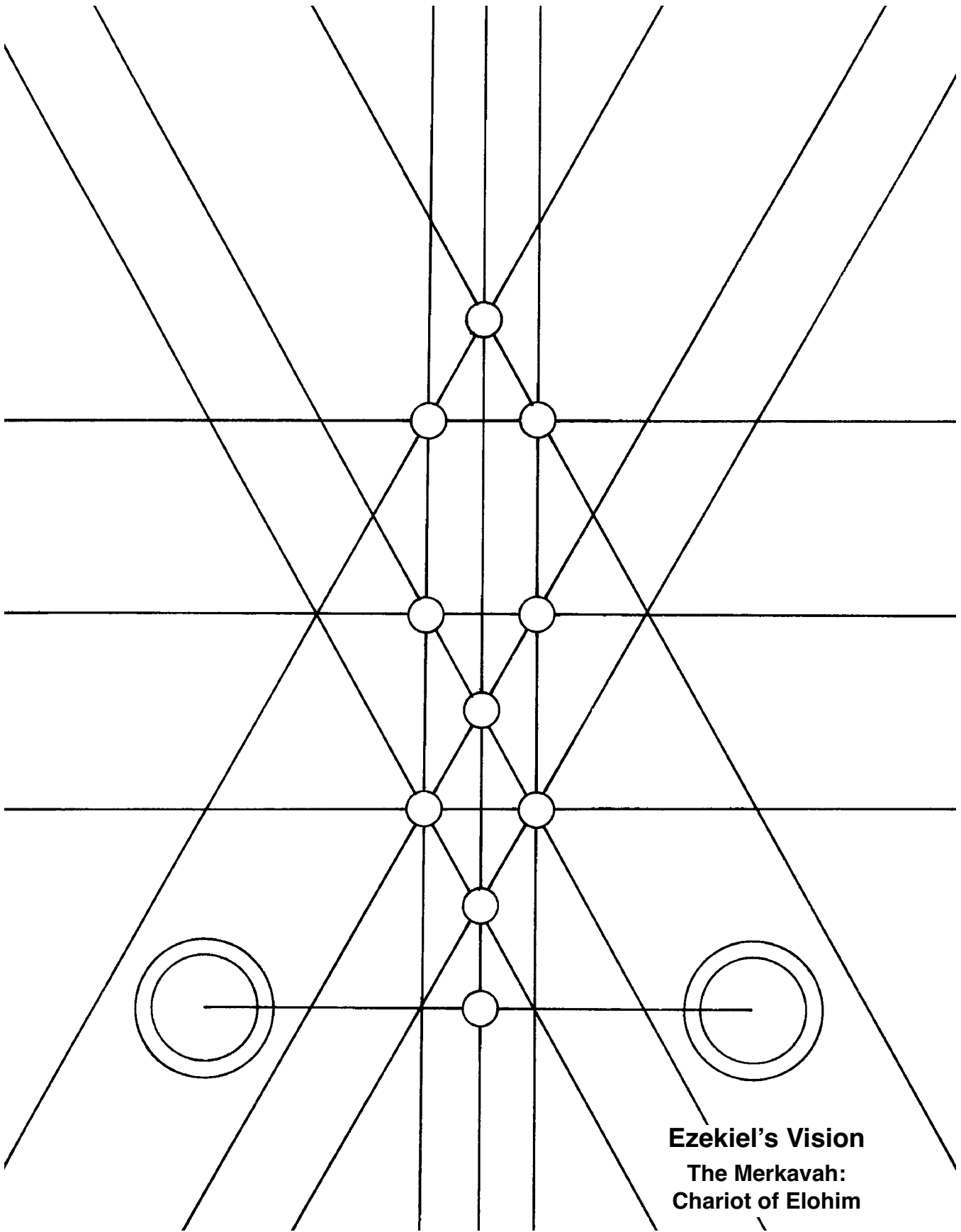


אליהו/עליהו
Eliyáhu/Elijah



משה/משה
Moshe/Moses

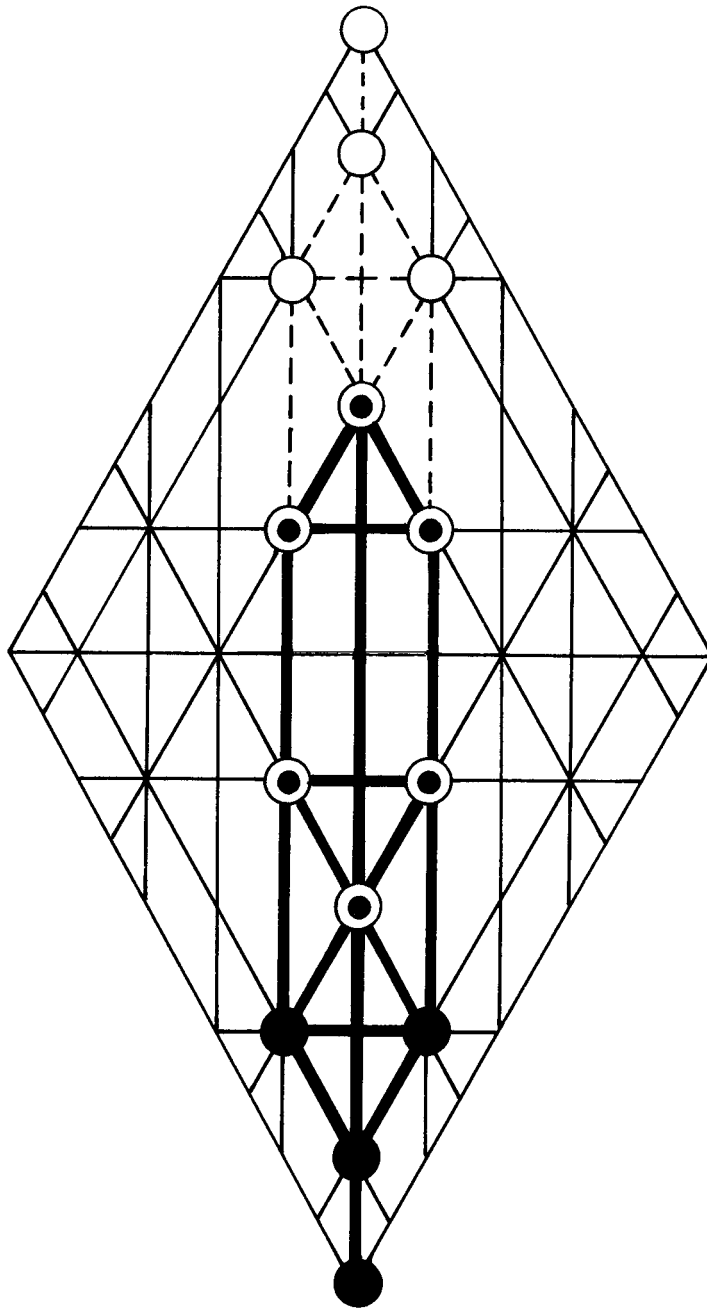
Many relationships are brought to mind as the symbols of the Tree of Life interlock: among them, Father and Son, the law and the prophets, heaven and Earth, the bride and groom, the four beasts surrounding the throne, and the four and twenty elders. None of these relationships are simple, but the Crown Diamond diagram provides additional avenues of inquiry, the implications of which must be found to be congruent with the holy utterances of scripture before any conclusions can be accepted as truth.



Ezekiel's Vision
The Merkavah:
Chariot of Elohim

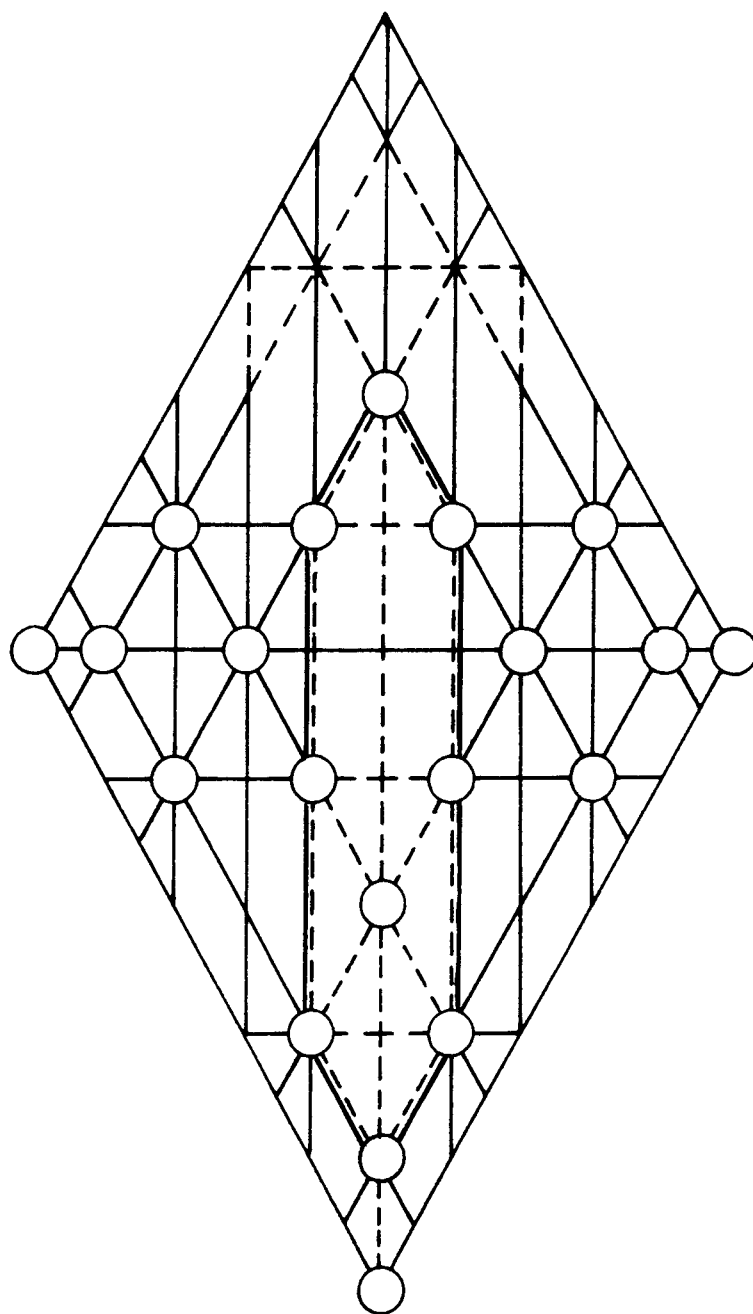
**Court of
Eliyáhu
Camp of Dan
North:
Angelic Realm
Lion**

The Great I AM 3734 4W4 3734



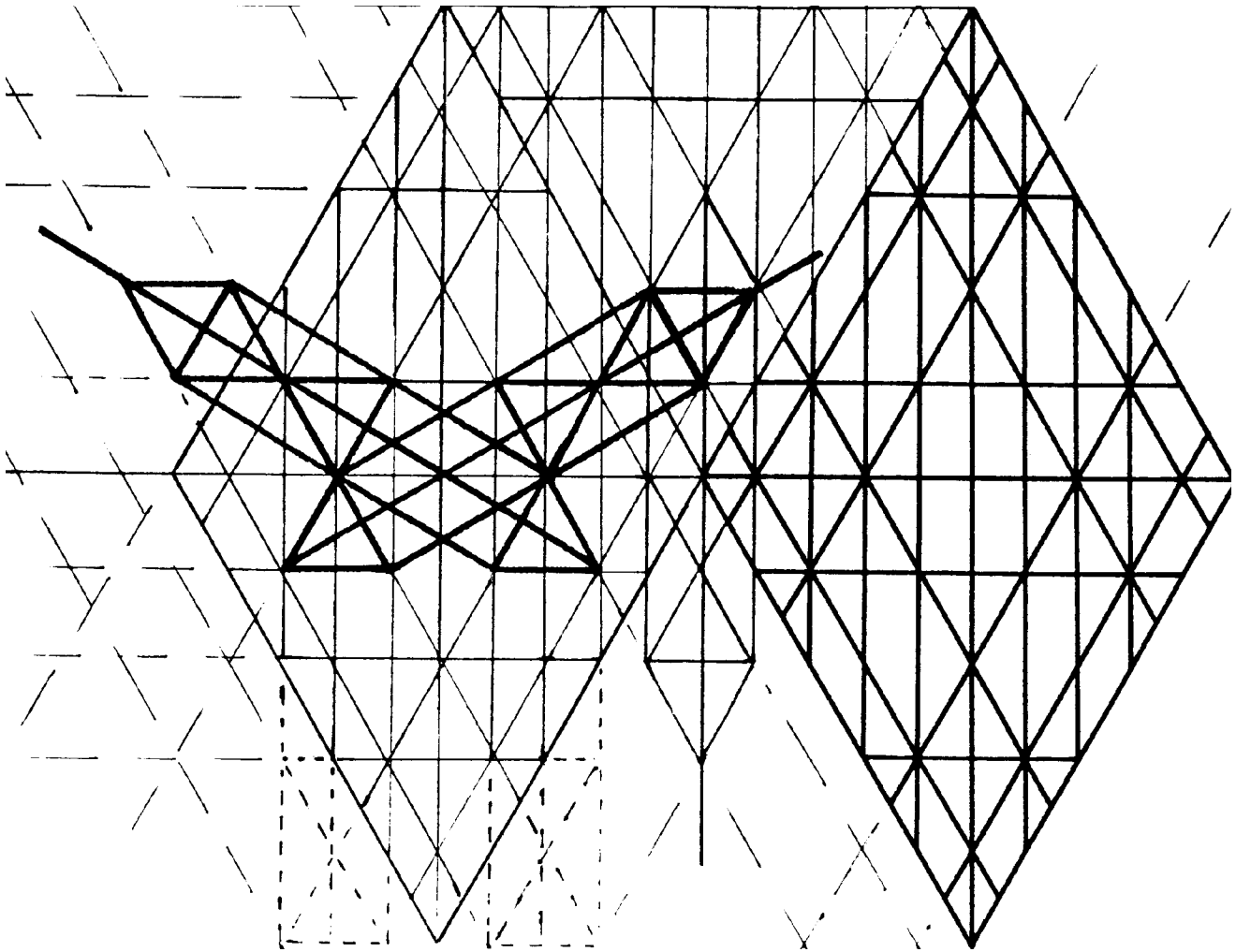
Father and Son

*If ye had seen me, ye had seen the Father, also...
...peeping through the windows.*



The Transfiguration

*Ye shall see heaven open,
and the angels of Elohim ascending and descending upon the Son of Man.*



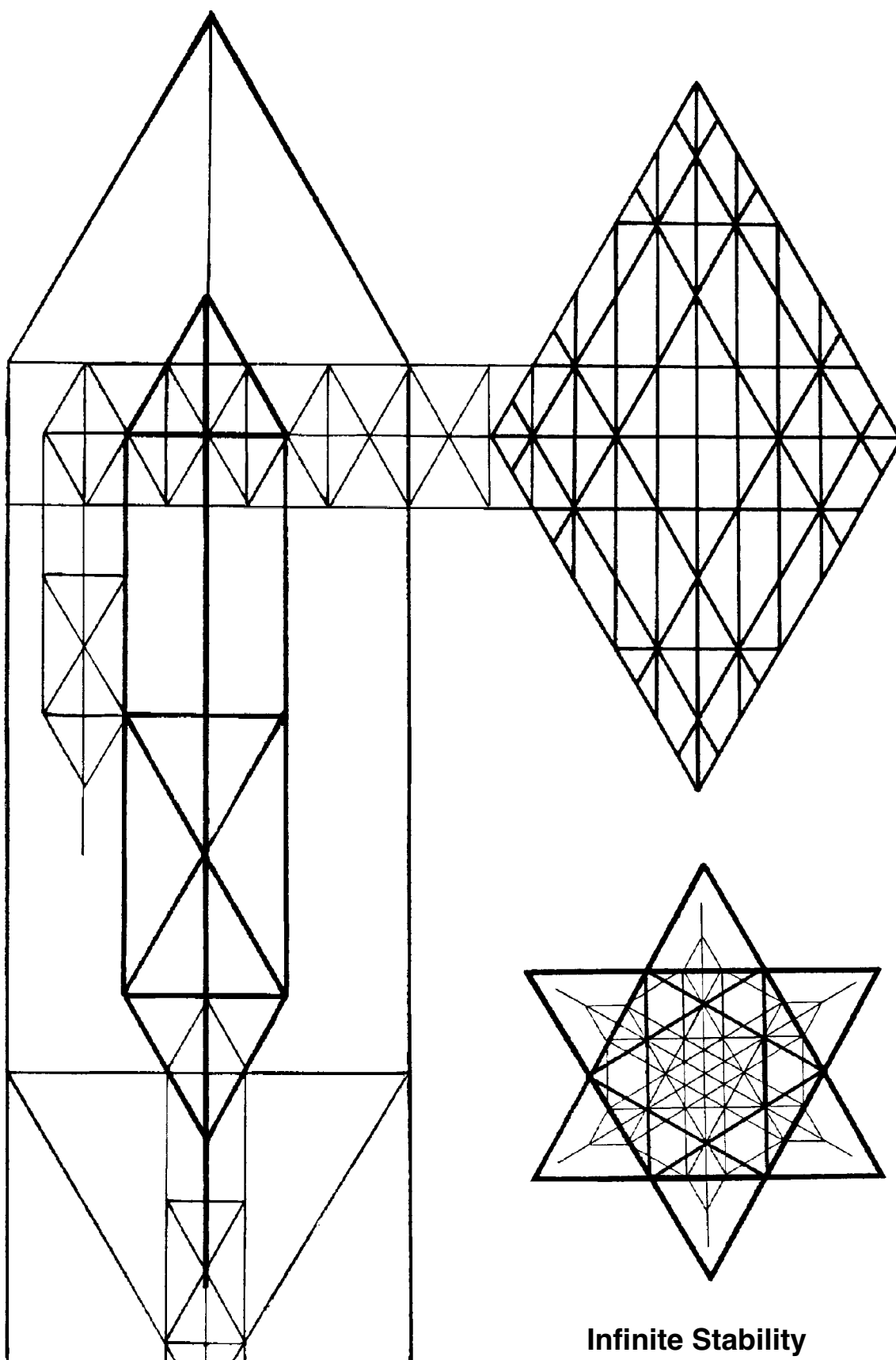
The Innumerable Host Surrounding the Throne

If the diagram were precise, it would be demonstrated that the design can be replicated unto infinity upon the same plane, every detail of the original able to be reproduced, exactly, in each discreet extension. Representing mankind in both the individual and the cosmic sense, the Adam Kadmons spawned by the original make a mortal numbering of the host so assembled impossible.

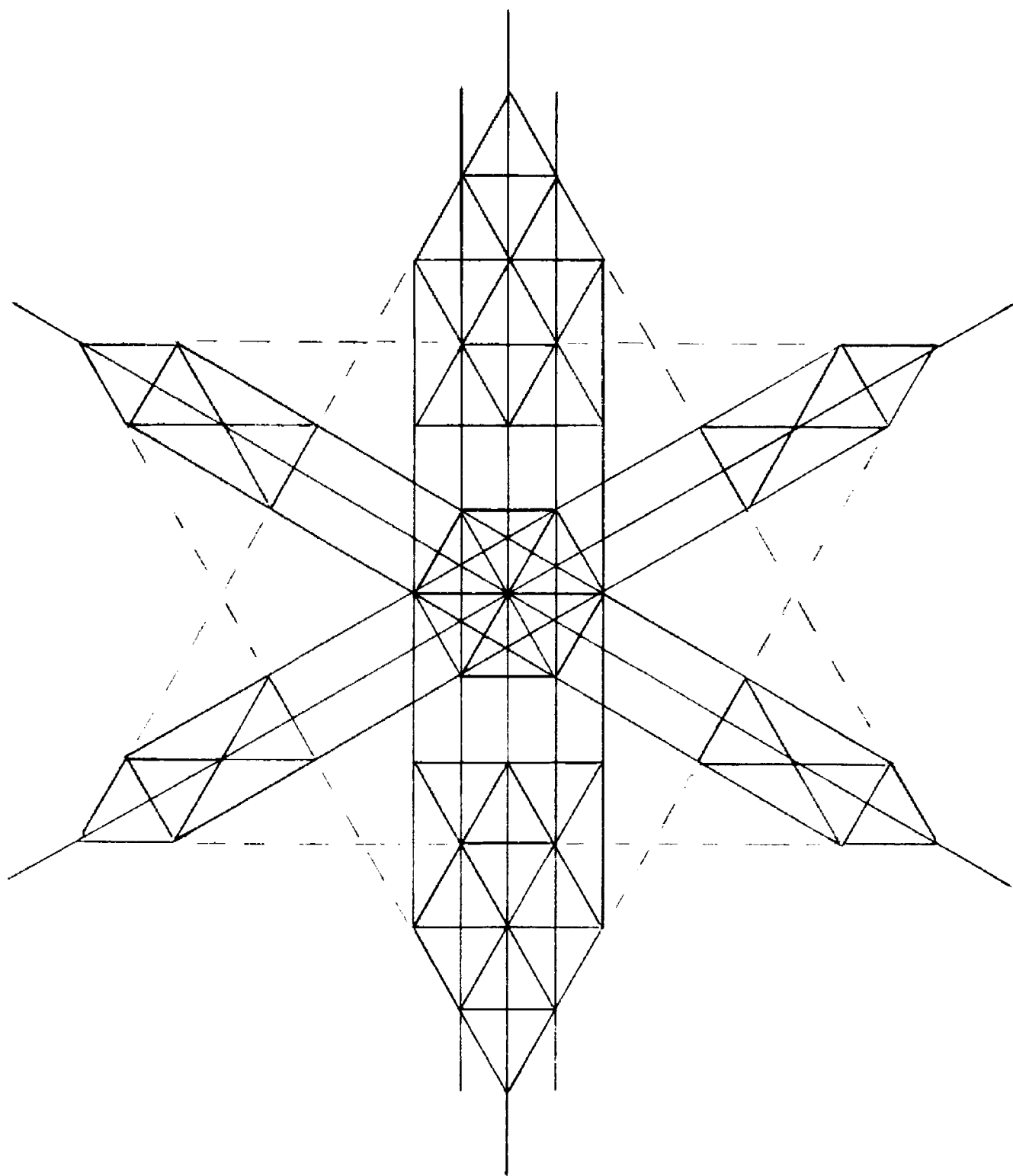
Additionally, the implied cube at the center of the Mogan Dawid provides the measurement for an explosion of the diagram into multiple dimensions, whose infinite parallel and multi-dimensional extension possibilities

stagger the human mind. The pages following this spread sketch the relationship of Adam Kadmon, the Shield of David, and the Qaba (cube) of Islam on a single plane. As symbols derived from a singularity, these represent the holy city divided into three parts.

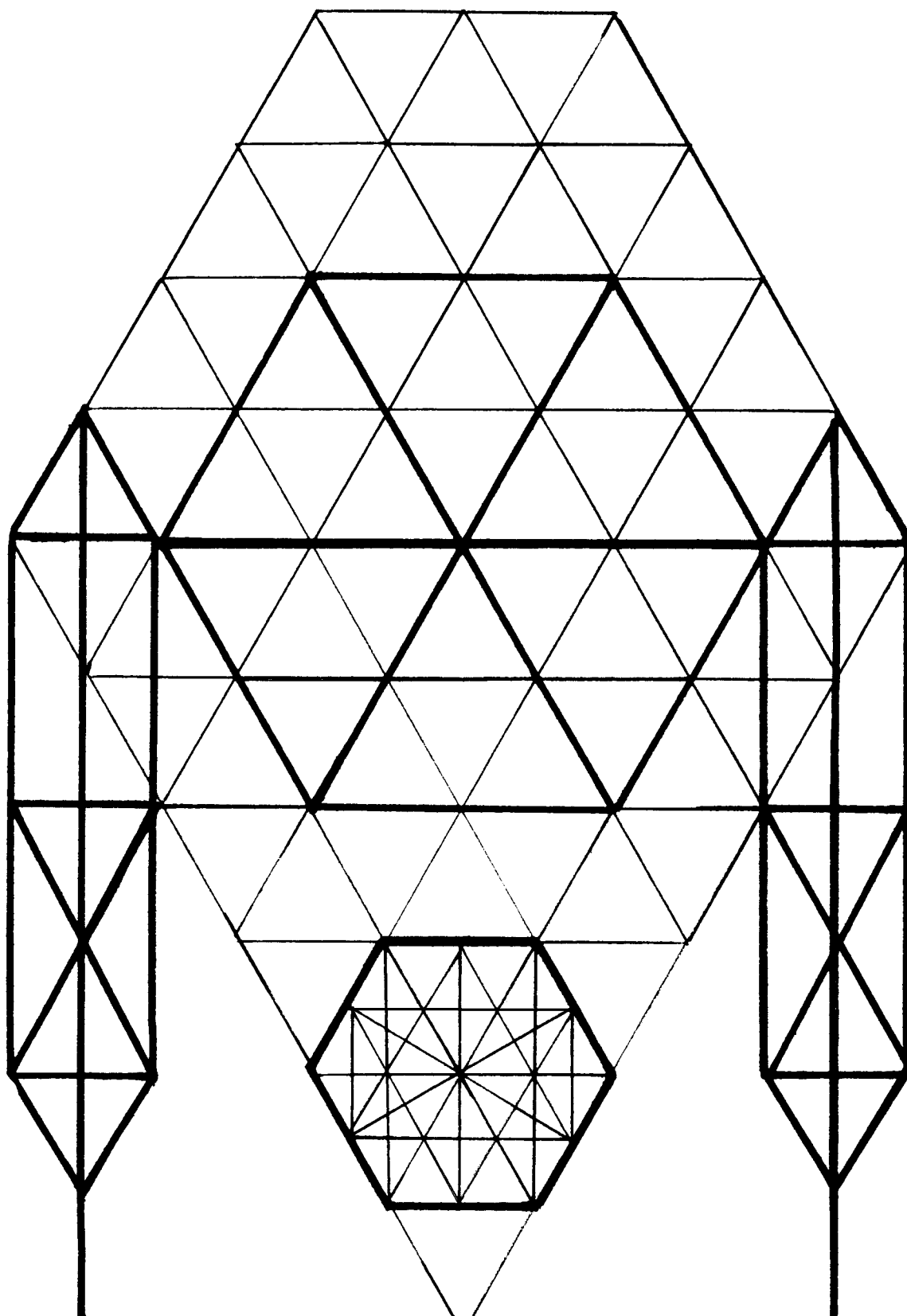
It is beyond this writer's drafting and mathematical skills to investigate the relationships of the symbols these of holy concepts fully, in even a third dimension. Having gone this far, we'll reserve this aspect of the Crown Diamond for those who are capable of further investigation.



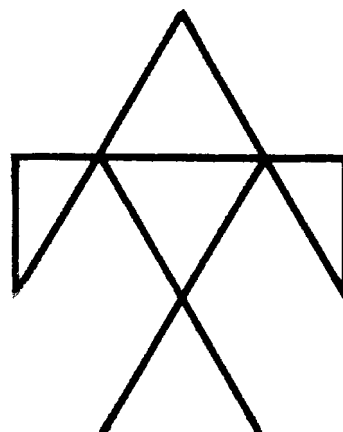
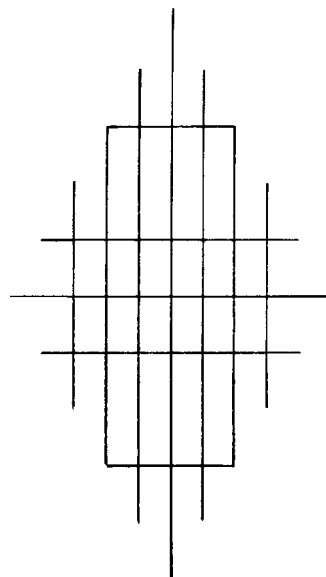
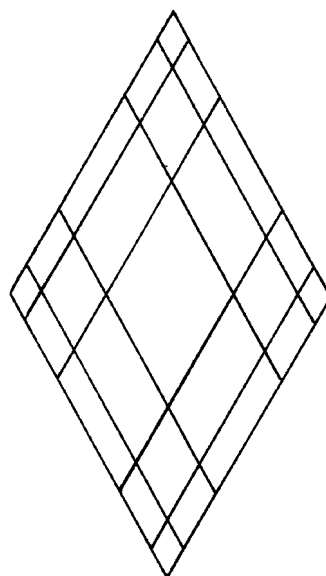
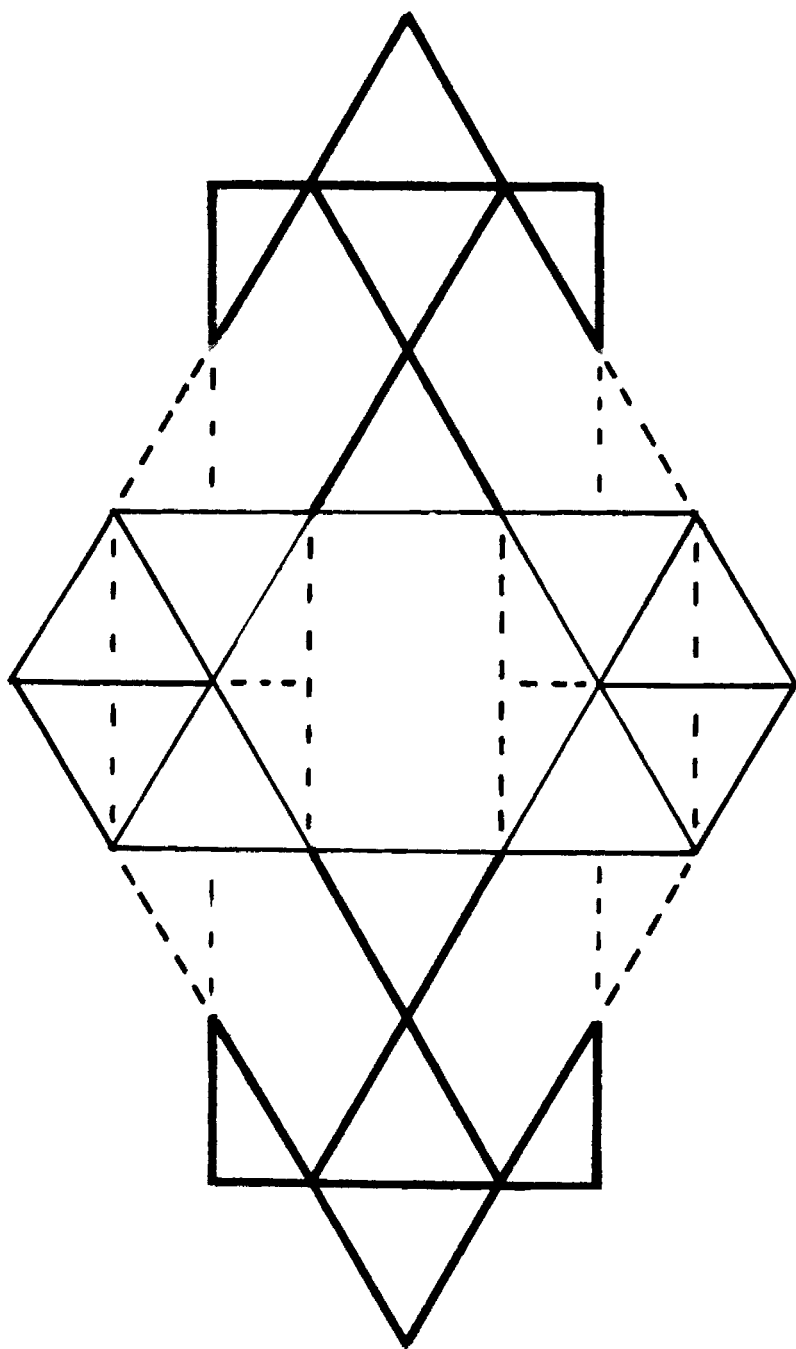
Infinite Stability



Mandala of a Dervish
The Dance of Sufism

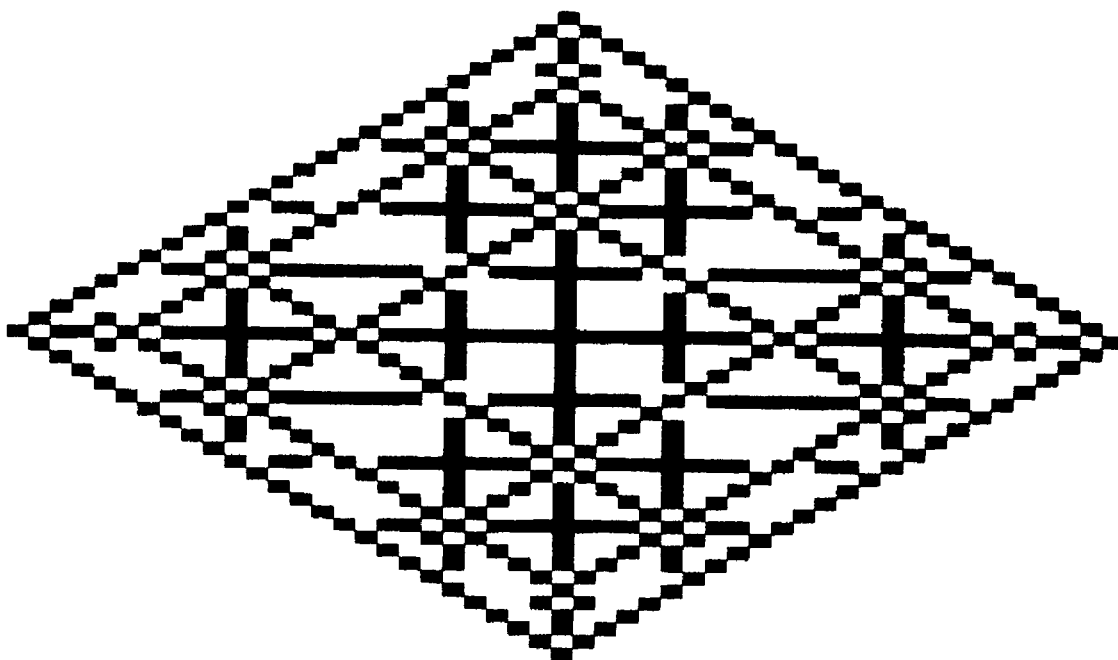


**Adam Kadmon and the Cube:
The Qaba of Islam**

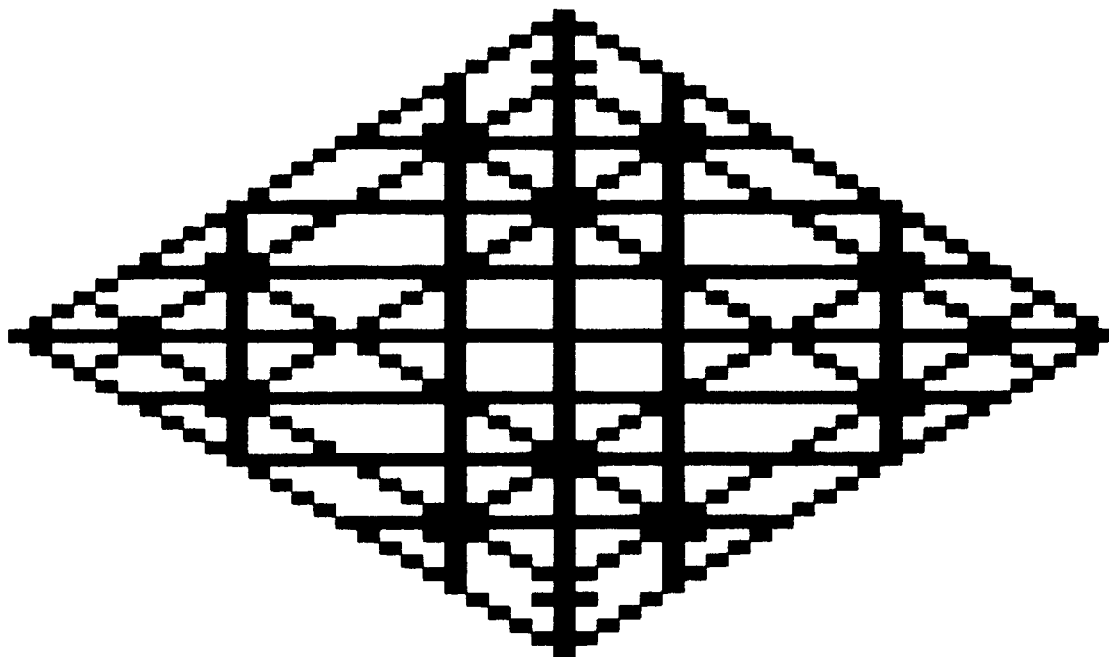


Traced Partial

Such focuses as these produce a great variety of designs, many of which are suggestive of various symbols and artifacts of many of the world's religions—"other sheep have I that are not of this fold"—among them, the pyramids, the Phoenix, or Thunderbird, and Indian burial poles.



The Crown Diamond and the Standard Computer-Byte Grid



The Twenty-Four Elders Appear as the Computer's Bitmap Grid Is Filled

The Crown Diamond And Western Alphabets

The alphabets of Western mankind can all be located graphically on the Crown Diamond diagram of the Believers' Tree of Life. From their prototypical appearance in the Phonecian, which is also known as Paleo-Hebrew, as Proto-Canaanite, and as Ancient Arabic, the characters of the original *alefbet* have evolved, from age to age, in response to revelation from their movements among and between peoples.

We say not that they have been transformed by those who used them, but that the changes are the result of spiritual interaction between HaShem and mankind; for no secret society of adepts conspired to enforce an orderly evolution. Having a common origin in the Tree of Life, their forms have appeared among peoples according to the will of Elohim: much as leaves, falling in one configuration in this age of thought and appearing in the next in new, but related, configurations.

In their transformations over time, therefore, we see the hand of YHWH giving new revelation of immutable Truth. In the beginning, Phonecian extreme, the *alefbet* spoke broadly of principles, setting forth the full spectra of the lively oracles of Elohim. In the present, Latinate manifestations, the alphabet speaks narrowly, or specifically: with focus upon those concepts instructive of the precepts of YHWH as they apply themselves to this final age of worldly dominance.

Another age is descending upon us from above: the millennial age of Messiah's government, that the words might be fulfilled, "Thy kingdom come; thy will be done on Earth, as it is in heaven." We anticipate not new configurations of the characters of the alphabet in the coming age, but rather a complete synthesis of all revelation committed to previous forms: we shall understand the Phonecian and Greek nuances in the English, both

linguistically and numerically, as also the English in the Phonecian, and so forth. Further, all things that have ever been written—from the inconsequential memoranda of men to the holy scriptures, themselves—will be revealed in their geometric dimensions of meaning according to their specific situations on the Crown Diamond of the Tree of Life.

Incomparable, the wisdom of Elohim, who has hidden the Tree of Life in our daily lives from the time of the first Adam! There is but one Tree: it is our eating that distinguishes the fruit. When its revelation in our midst is complete (Gen. 3:24; Rev. 2:7; Luke 17:21), we shall find that we have eaten in Messiah of some of the twelve manner of fruits already (John 6:53); and we shall also find that those fruits to which we are accustomed will have prepared our intellectual metabolisms for those fruits which have yet to appear to our sensibilities. Truly, YHWH is an El of Order, and He has founded His troop in the Earth (Amos 9:6). What a glorious day, when we shall see Him face to face in our midst, as also face upon face within our human tabernacles! Baruch HaShem, in the name of Yahushúa!

This presentation traces the letters of the *alefbet* as they move from the Phonecian to the Latinate languages. Many variants have appeared on Earth during the time the various scripts have been in use, and not all variants are illustrated. Were it possible for this writer, it would yet be impractical and pointless, for example, to locate on the Crown Diamond all the various ways individuals form the English letters in this age, let alone all variants from all English periods.

As handwriting standards are both known and ignored by some writing English, so have the Ancient Greek and Phonecian standards been both

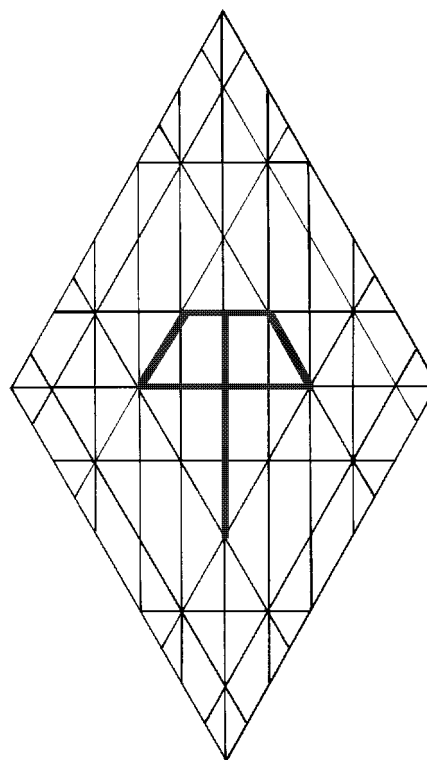
known and ignored in times past. The standards exist, however; and it is by those standards that we recognize the variants, enabling the culture as a whole to read and to understand the work of many different scribes.

It is not possible to overemphasize the importance of the alphabets to spiritual understanding. The “Logos/Word” of John 1:1 is a direct reference to the *alefbet*, referring to the Torah’s normally untranslated $\times\lambda$. The twenty-two characters of the Ancient Hebrew from \aleph /*alef* to τ /*taw* are pictograms of the powers of Elohim, and man is made in their image. An excellent introduction to the Ancient Hebrew character set is *The Alphabet*, by Shmuel ben Aharon-Wahli. The book is available through the website of Bet HaShem Midrash, located at www.bethashem.org.

The tables of this section fall into two categories. First is the Phonecian, which we choose to call the Ancient Hebrew because the *alefbet* was first given to the patriarchs and was used by the Angel of YHWH to write the Ten Sayings upon the tables of stone and by Moshe in writing the Torah. Secondly are the tables of transition, upon which are depicted the Ancient Greek, the Roman capitals, and the lowercase letters of modern scripts.

It is not within the scope of this work to set forth the synthesized interpretations of the alphabet that shall appear in the future age: the age is not quite born. It is our belief, however, that these tables will speak to those who shall succeed us upon Earth of the direction their studies of language should take.

The most significant resource for learning about the powers of the *alefbet* is the text of Psalm 119. Read while meditating upon the Paleo-Hebrew character designated for each verse. These are not dead letters; rather, they are oracular images of the powers of the great I AM. The five smooth stones of the Paleo-Hebrew Torah measure the lively oracles of Elohim.



Qof as the Priest's Cap

Following the tables illustrating the alphabet are a few pages exploring possible approaches to various characters of the alphabets according to their situations on the Tree of Life. It is written, “every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.”

Let us not despise the new because it has yet to show the polish that comes with age; likewise, let us not forsake the old simply because new things are appearing. If old things pass, it is only because their essence fills the new (Eccl. 1:9-11). HaShem is an El of order, and He does all things well. Praise The Name that, in Him, there is no shadow of changing, and that He has endowed mutability with the potential of growing unto comprehension of immutability, unto His glory.

Barak-El!

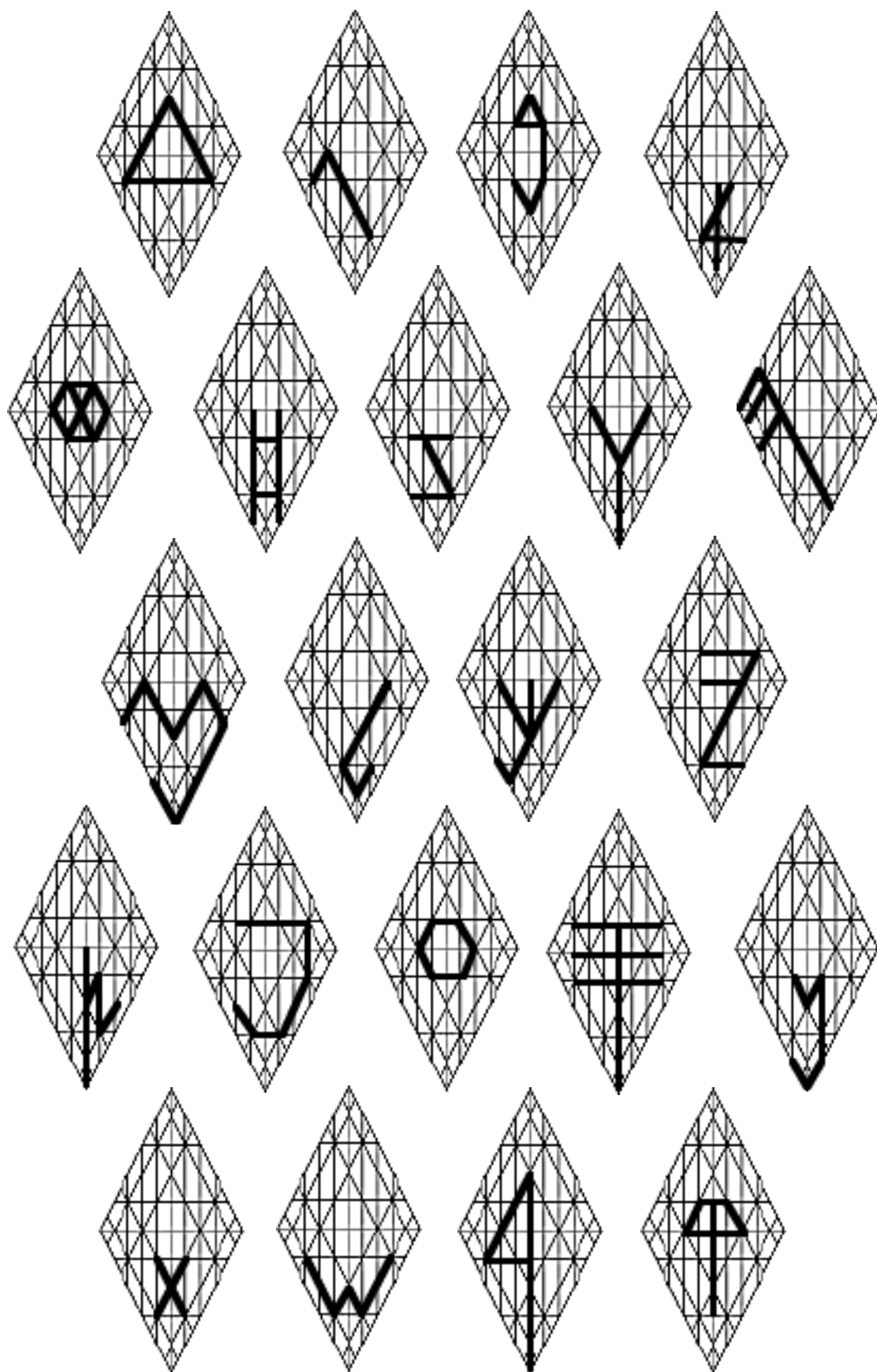
Paleo-Hebrew
Phoenician
Proto-Canaanite

א	Alef/Aleph: ox, seed, concept, principle; outward expansion; value 1, 1000.	A
ב	Bet/Beth: house, form, body, ear, depository; interior, development; value 2.	B/V
ג	Gimel: neck, throat, camel; that which transmits, conveys, carries; value 3.	G
ד	Dalet/Daleth: door, entrances, exits, openings; examines, facilitates; value 4.	D
ה	He: light rays, rake, winnowing fan; that which gathers, separates; value 5.	H
ו	Waw/Vau: hook, balance, goblet, breast; that which joins together; value 6.	W/O/U
ז	Zayin/Zain: tongue, sword, word, arrow; that which penetrates, splits; value 7.	Z
ח	Chet/Cheth: ladder, window, covenant; means to other plateaus; value 8.	Ch/K
ט	Tet/Teth: truth, resolution, shelter, gathering; communal consciousness; value 9.	T
י	Yod: hand, actions, activities, manifested power; giving and receiving; value 10.	Y/I
כ	Kaf/Caph: branch, palm, productivity, fruitfulness, teachings; value 20, 500.	K
ל	Lamed: goad, staff; to teach, learn; arm, leg/foot; directive movement value 30.	L
מ	Mem: water, oil, fluids; means of conception, consecration; value 40, 600.	M
נ	Nun: fish, potentiality, vitality, agility; to filter, suck, desire; value 50, 700.	N
ס	Samek/Samech: support, pillar, skeleton; bristly; cycles, journeys; value 60.	S
ע	Ayin/Ain: eye, egg, heart; center of understanding or confusion; value 70.	A/O/Ai
פ	Pe: mouth, container; voice, utterance, soul, face, expression; value 80, 800.	P/F
צ	Tsade/Tzaddi: host, army; jointed leg, insect; transformation; value 90, 900.	Tz/Ts
ק	Kof/Qof: priest's cap, crown, skull; nest; covering, sanctification; value 100.	Q/K
ר	Resh: head, instigation; mind, knowledge, discretion, honor, beauty; value 200.	R
ש	Shin: tooth, wisdom, fire; to shatter, digest, assimilate; strength; value 300.	Sh/S
ת	Taw/Tau: totality; the four directions; the four elements; perfection; value 400.	T/Th

I am the Alpha/Alef...

The Paleo-Hebrew displayed above is known as the Mesha script. This *alefbet* was used by Moshe to record the Torah, and the dynamics of these letters are the source of Jewish traditions concerning their meanings.

The alphabet tables on the following pages depict the various scripts of Western mankind as they appear on the Crown Diamond of the Believers' Tree of Life. Multiple positionings of individual letters are possible.



New Testament Greek

Latinate Alphabet Equivalent *

A,α **Alpha**; value 1.

B,β **Beta**; value 2.

Γ,γ **Gamma**; value 3, 700 (before velars).

Δ,δ **Delta**; value 4.

E,ε **Epsilon**; value 5.

F,ϝ **Vau** (Digamma); value 6.

Z,ζ **Zeta**; value 7.

H,η **Eta**; value 8.

Θ,θ **Theta**; value 9.

I,ι **Iota**; value 10.

K,κ **Kappa**; value 20.

Λ,λ **Lambda**; value 30.

M,μ **Mu**; value 40.

N,ν **Nu**; value 50.

Ξ,ξ **Xi**; value 60.

O,ο **Omicron**; value 70.

Π,π **Pi**; value 80.

Ζ,ο **Koppa**; value 90.

P,ρ **Rho**; value 100.

Σ,σ,s **Sigma**; value 200*.

T,τ **Tau**; value 300.

Υ,υ **Upsilon**; value 400.

Φ,φ **Phi**; value 500.

Χ,χ **Chi**; value 600.

Ψ,ψ **Psi**; value 700.

Ω,ω **Omega**; value 800.

A,a; value 1.

B,b; value 2.

C,c; value 3.

D,d; value 4.

E,e; value 5.

F,f; value 6.

G,g; value 7.

H,h; value 8.

I,i; value 9.

J,j; value 10.

K,k; value 11.

L,l; value 12.

M,m; value 13.

N,n; value 14.

O,o; value 15.

P,p; value 16.

Q,q; value 17.

R,r; value 18.

S,s; value 19.

T,t; value 20.

U,u; value 21.

V,v; value 22.

W,w; value 23.

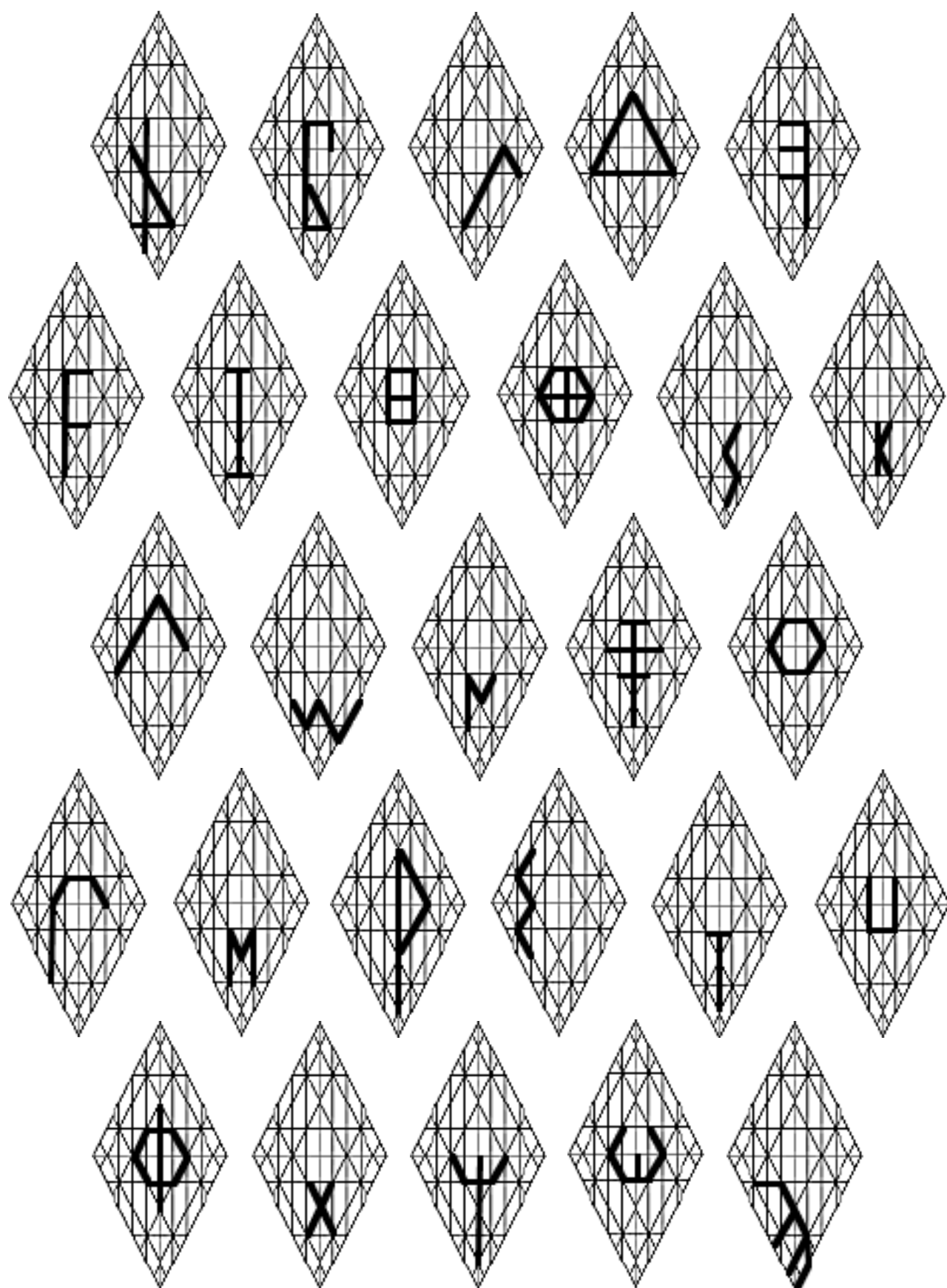
X,x; value 24.

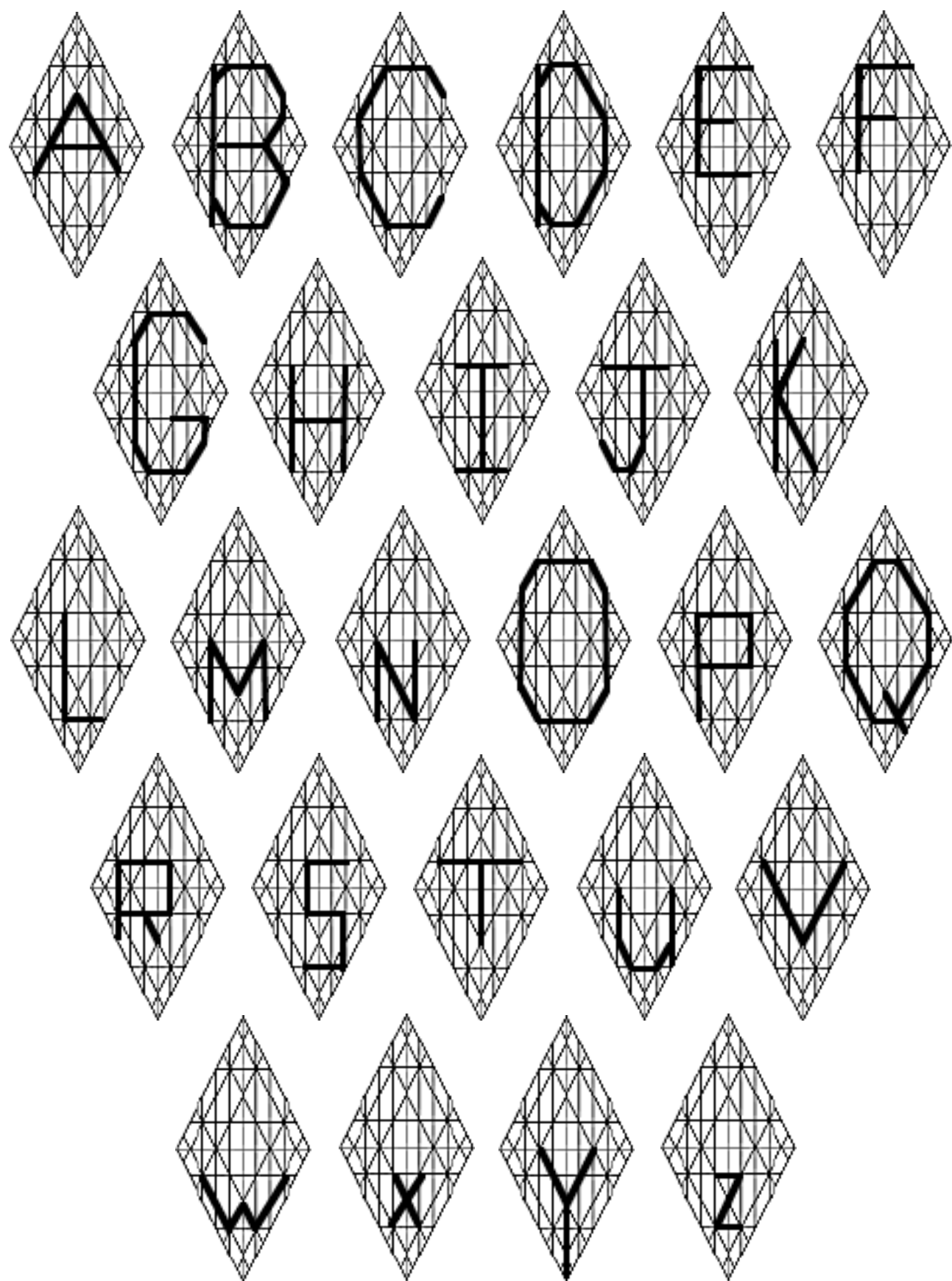
Y,y; value 25.

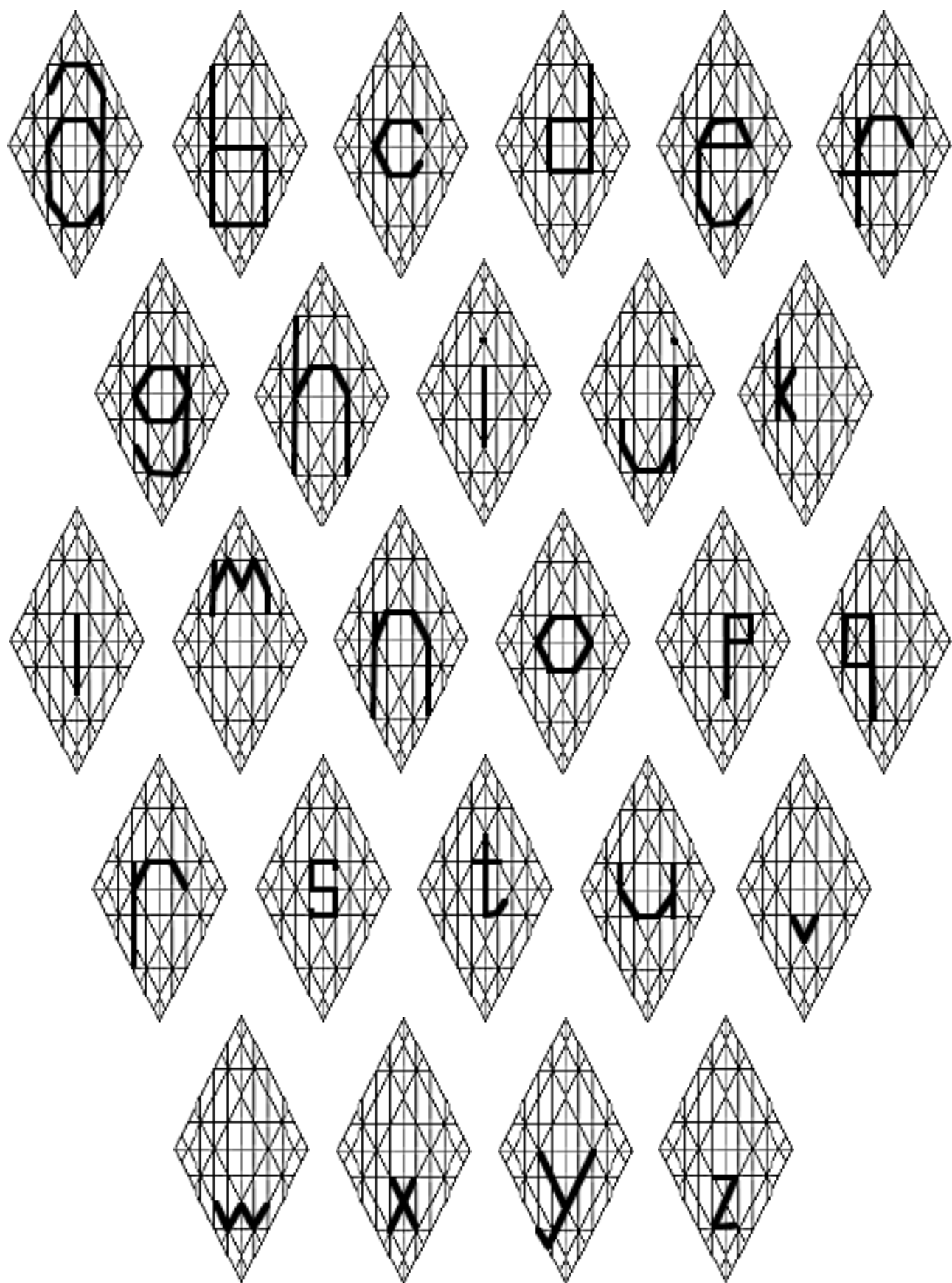
Z,z; value 26.

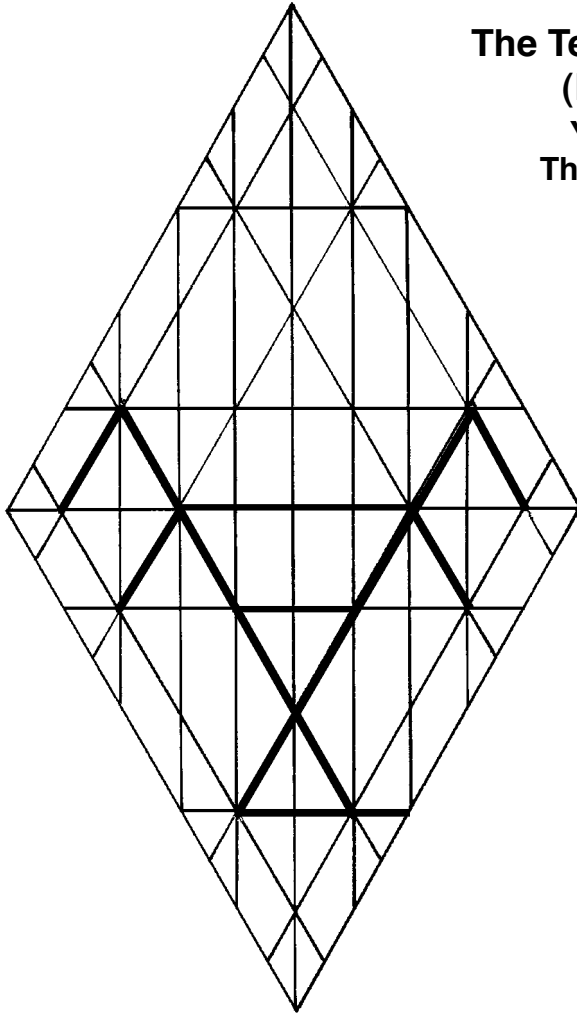
* If final sigma (s) may be valued at 900, there is evidence that the ancients did not always count it so.

* Numerological values based on alphabetical order.

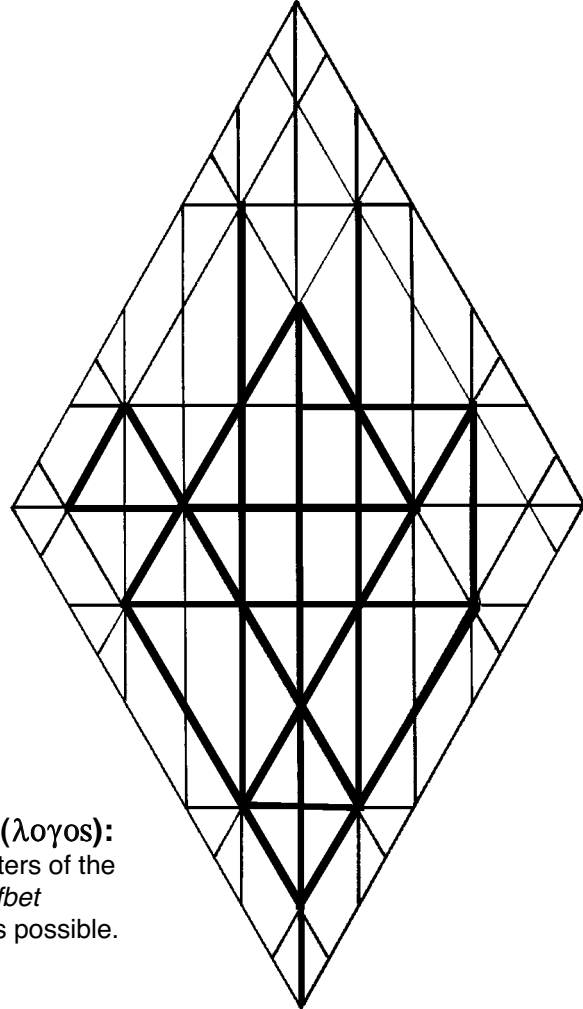








**The Tetragrammaton
(HaShem):**
YHWH/אֵלֹהִים
The Holy Name



⌘4: The Word (λογος):
The twenty-two letters of the
Hebrew *Alefbet*
other juxtapositions possible.

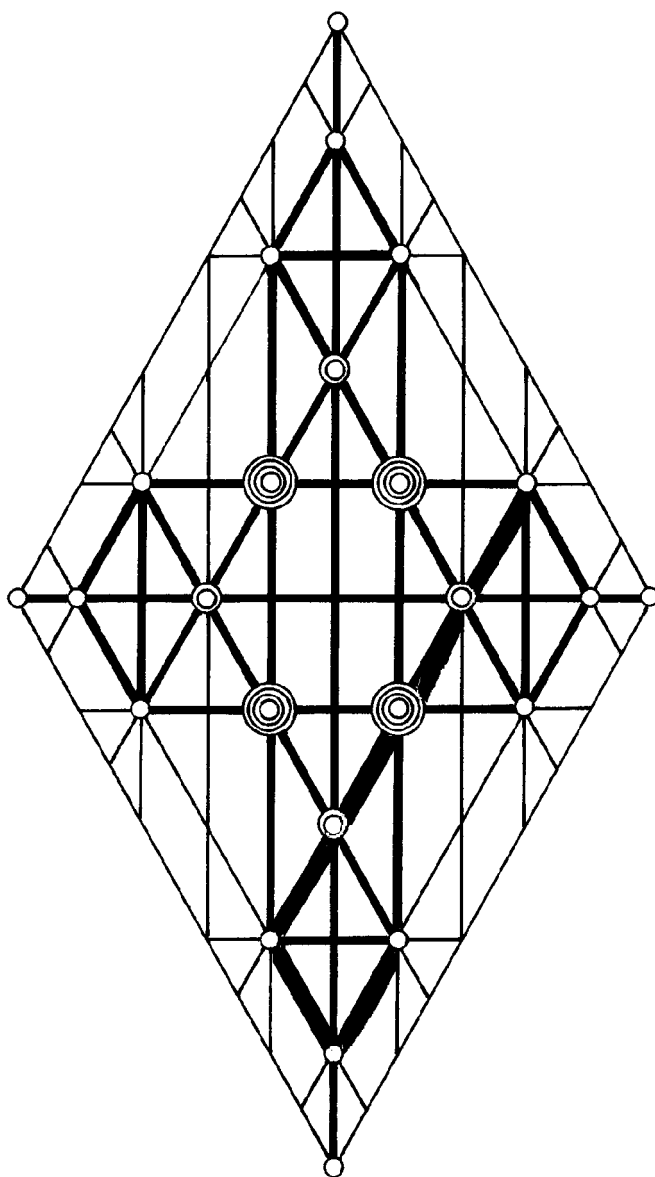
Word Locations on the Tree of Life

Every idle word has its resonance and location within the Tree of Life. The power of life or death is indeed vested in the tongue and its servant, the scribe's hand.

Every word is an expression of man's inner faculties, drawing upon their attributes and reflecting their strengths or deficiencies. We are not polluted by those things that come

into the body, but by those things we allow to escape from our souls.

The words we use, therefore, can be instructive of the kinds of meditations and disciplines we need to employ. In the coming age, we will understand the relationship of language and spirit. The inward sephiroth will find healing in our wiser use of speech.



Lamed: an Interpretive Gloss

This Lamed location touches all four interlocking Trees of Life, drawing from seven sephiroth. Even if the Lamed is constrained to fit within the primary, vertical Adam Kadmon, all four influences are involved by virtue of the overlaps at Chesed. The implications for meditation exercises are very complex, and verbal understanding is not of

primary concern, though it can be useful in structuring a spiritual approach. Here, the Father's mind in Son's heart draws from Moshe's informed vision, in concert with the prophecies of Eliyahu: the Son receives of the Father and breathes forth teachings to feed the men of Earth with majestic splendor unto life's enduring victory.

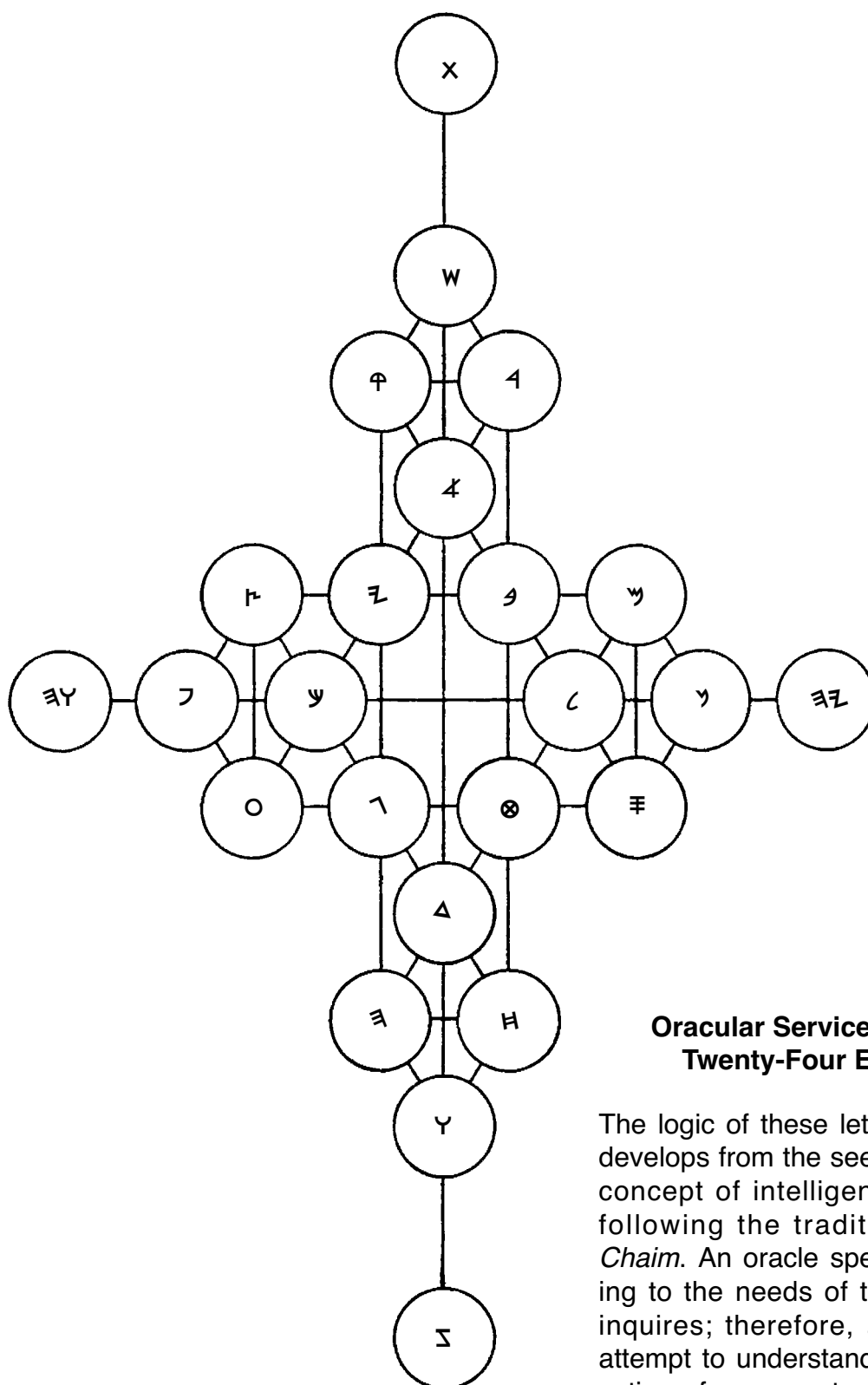
Atop the Wall: Awaiting the Sound of the Trumpet

The Man of Sin

Thoughtlessness	𐤀
Foolishness	𐤁
Idleness	𐤂
Carelessness	𐤃
Frivolity	𐤄
Indirection	𐤅
Waste	𐤆
Indolence/Indirection	𐤇
Hate/Severity	𐤈
Misunderstanding	𐤉
Ignorance	𐤊
Haste	𐤋
Speculation	𐤌
Despair	𐤍
Impatience	𐤎
Scorn	𐤏
Blasphemy	𐤐
Unbelief	𐤑
Decay	𐤒
Destruction	𐤓
Disorder	𐤔
Cruelty	𐤕

Zadok, the Tsaddiq

Intelligence
Wisdom
Action
Contemplation
Intent
Resolve
Fruition
Will
Love/Mercy
Understanding
Knowledge
Prudence
Interpretation
Hope
Patience
Compassion
Prophecy
Faith
Preservation
Creation
Order
Charity



Oracular Services of the Twenty-Four Elders

The logic of these letter locations develops from the seed/*alef* of the concept of intelligence (λογος), following the traditions of *Etz Chaim*. An oracle speaks according to the needs of the one who inquires; therefore, *any* sincere attempt to understand the organization of a concept will be plausible and fruitful. The rules are determined by the movements of the Spirit in a Child of Light.

The Stars of the Seven Churches of Asia:

Angelic Faces in the
Circle of Life

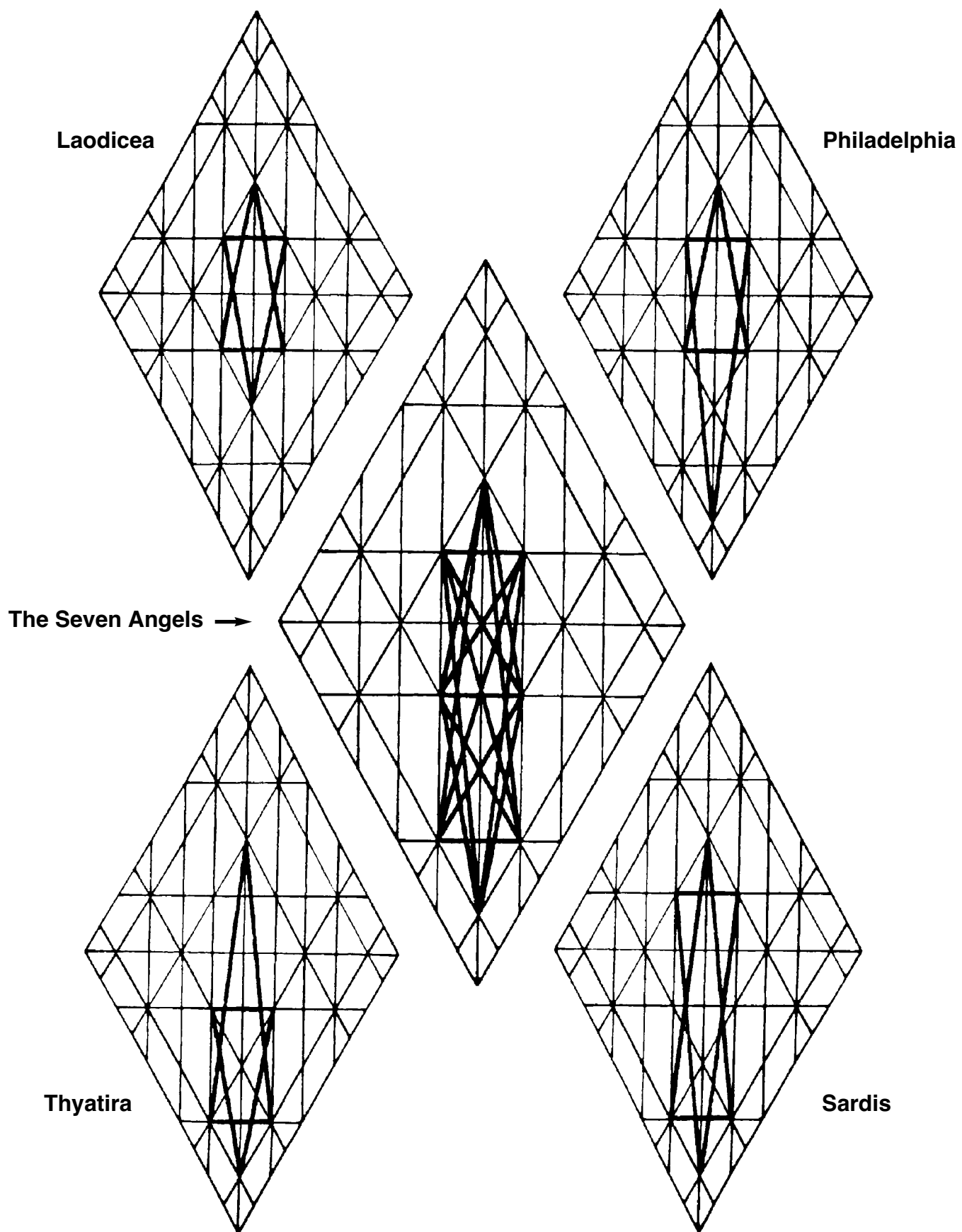
The Seven
Spirits of
Elohim

Ephesus

Smyrna

Pergamos

The seven angels of the churches of Asia occupy the seats of the seven Spirits of Elohim within the mishkan. Their angelic faces are examined in *Angels on the Rise* (p.120) and in *The Scarlet Thread* (p.129).



Yahushúa speaks both of the *angels* of the churches of Asia and also of the *stars* of the seven churches. These stars are the manifested expressions of the seven angels as they share the seats of the seven spirits of Elohim within the human body. The symbols of these stars are hidden in Adam Kadmon, as there are precisely seven stars capable of being traced within the vertical parameters of that symbol, using Kether as point of origin.

The seven stars of Asia delineate expedient points of focus for the believer as he continues on the spiritual path to perfection. These stars reflect the ministering movements of the Spirits of Elohim within the human tabernacle. The perfect flow of these Spirits in man is demonstrated visually by the fact that the ten sephiroth of Adam Kadmon can be transected by seven straight lines beginning at Kether. However, as light is refracted in passing through a medium of non-uniform density, so are the Spirits of Elohim deflected within the imperfect soul. This study, in conjunction with the messages to the churches of Asia, will be useful in orienting the mind towards recognition and acceptance of the harmony of divine order.

These pages present the stars themselves, their stellar radiances beyond the dimensions of the Crown Diamond, and the relationships of the points of the seven stars to the twenty-four elders of the Book of Revelation. Note, first, the sequential aspect of the seven stars on the previous spread, showing the stars of the churches of Asia and the emanations of Ruach haElohim (pp. 103-104): they complete a fall, then begin to regain the heights from which they have fallen. Note, also, that the seventh star is aligned to the Star of David vertically, but falls short of its measurement horizontally—that is, in relation to man.

Several pages between this text and the illustrations examining the implications of the stars of the churches of Asia, themselves, seem not to belong. The first series of such drawings demonstrates the relationship of the circle to the Crown Diamond,

providing the mathematical key to the entire system. The second series, which travels alongside the primary system of diagrams in a parallel logic, shows regular five- and nine-point stars.

The five-point star is implied by the horizontal cubit of the Crown Diamond—the *width* of the vertical Adam Kadmon—as positioned, end to end, as chords along a circle whose circumference equals the interior of the central Mogan Dawid (See pages 111-112). The six-point star corresponds to the physical form of man: it is fitting, then, that the five-point star is demonstrated mathematically to have originated in the six-point star's interior, as “man” was first formed, and as “woman” was taken out of man.

The nine-point star and other positionings of the six-point star appear by locating the seven interior stars within a horizontal Adam Kadmon, but using the *height* of a vertical Adam Kadmon as cubit. These horizontal displays are as stars of the synagogues of Satan, because the focus that reveals them is based upon the garments of Messiah, requiring a turning, right or left, from the Light of HaShem emanating *through* Messiah. There is little commentary on these aspects of the drawings because of the teaching at Genesis 49:6. The horizontal courts represent “organized” religion; and the drawings they spawn are informative, but not expedient. Those entrusted with the written word minister a lamp for the feet, a light for the path; but an opening of the gates is not in their hands.

Hidden in the measurements of the sides, the regular nine-point star, like the hidden pentagram, speaks of the Adamic mystery. We have seen that the Crown Diamond can be infinitely extended, and that the effect of the diagonal Adam Kadmons implied by its central Mogan Dawid is to add to this expansion capability the movement of a regular spiral. This implication is supported in scripture by the translation of אֶלְיָה/Havilah—a land encompassed by נַחַל/ Pishon/dispersion, a river that flows from the Eden that is above—as “the

downward spiral.” To settle focus on the Lighthouse—on the Second Adam—will provide coordinates for the homeward journey.

The illustrations showing the extrapolations of the six-, eight-, eleven-, seven-, and fourteen-point stars came, as before, by first circumscribing the major angles of the stars of the churches of Asia, and then by marking the horizontal cubit of the Crown Diamond as it travels as geometric chords, laid end-to-end along the various circumferences thus obtained. The final step was to join the points located along the circles by those lines suggested by logic.

Note that the illustrated seven-point star is formed by a doubling of the horizontal cubit—a reduction, as it were, of the fourteen-point star. This liberty was taken because it seemed reasonable and because there is precedent, in that the six-pointed Shield of David speaks of the twelve tribes and apostles. Note, also, that the cubit of the sanctuaries of Adam Kadmons is matched, precisely, in the center of the seven-point star’s most elaborate form, the Morning Star of North America’s Plains Indians (see Rev. 22:16).

The many-circled pages show the relationship of the points of the stars of the Churches of Asia to the twenty-four elders, which are as faces of the Unity comprised of the Elohim. These circles suggest both the distortions of imperfect focus and the coordinated ministries of Law and Prophets and of Father and Son to bring each aspect of man unto the perfection of its measurement in Messiah.

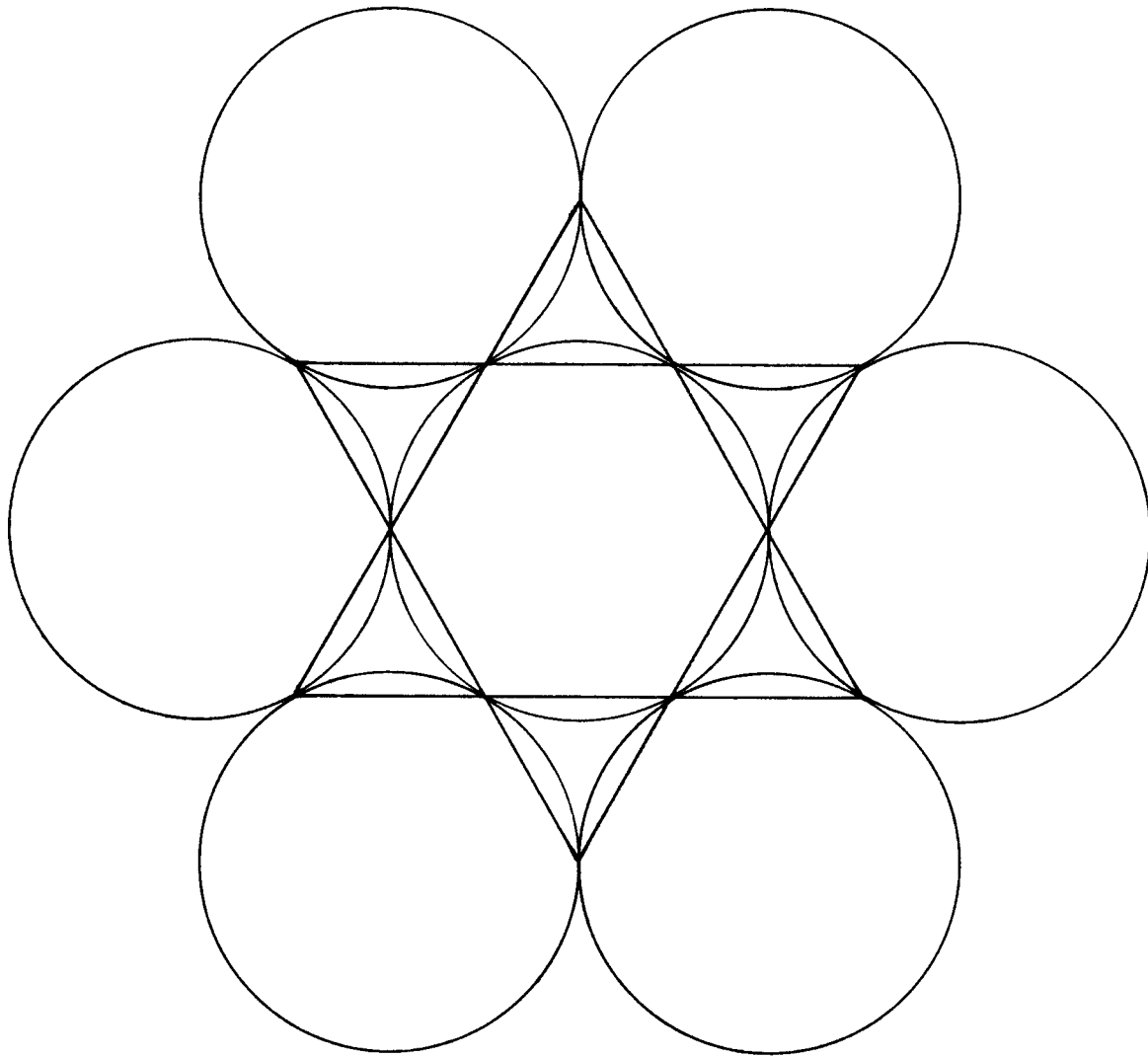
This study speaks of the action of stability in the infinite upon instability, which masquerades as stability in the finite. Are not we who occupy the churches of Asia commanded to overcome? In the process of perfection, we eat of the Tree of Life and are freed from the sting of death, growing into new names and gaining power over those nations (natural processes) that are not aligned with the pattern of Yisrael: we are married in Messiah and

are positioned in the heavenly Temple until we are called to rest in the Throne of Father and Son, at which time we no longer belong to the churches of Asia, but are wholly aligned with the pattern of the Precious Stone, having attained the full stature of Messiah Yahushúa, the image of Elohim.

With this end in mind, the pages showing the extrapolated stars suggest a regimen of introspection—a self-examination that measures the *process* of alignment with the pattern of the Tree of Life. These illustrations are not pictured in all of their variations. For example, the extrapolations locate at different levels vertically, depending upon the angle, or conjunction of angles, used as focus.

In this remarkable display of ordered instability, one observation is important: each of the seven stars contains a perspective and measurement that produces a Shield of David based on the cubit of the Second Adam. Though it be hidden as leaven, the narrow way of the measurement of Messiah is ever present. This insight has added depth to my understanding of the scripture that says, “No one can take them out of my Father’s hand.”

I will make a final remark on the coordinated spiritual influences of the elders of Revelation as they interact with the stars of the churches of Asia. Aiding in the perfection of the angels, the elders retain their crowns as they enter into the focuses pertaining to each church, whose centers vary according to perspectives/insights, and whose radiuses, or limits of perception, vary in accordance with the constraints of the stars themselves. When their work nears the time of overcoming, the elders cast their crowns before the Throne of Elohim, crying, “How long?” This signifies that, though authority and dominion are delegated to us in Messiah, we demonstrate that we are worthy of this trust only as we are able to render, again, our stewardship in faithfulness to the Source. I am reminded of the song by Shmuel Ben Aharon, “In united order, Yahúwah comes.”



**The Seven Circles — $360 \times 7 = 2520$:
The Least Common Multiple of Numbers 1-10**

$$2520 \div 1 = 2520$$

Kether

$$2520 \div 3 = 840$$

Binah

$$2520 \div 6 = 420$$

Tipareth

$$2520 \div 9 = 280$$

Yesod

$$2520 \div 2 = 1260$$

Chokmah

$$2520 \div 4 = 630$$

Chesed

$$2520 \div 7 = 360$$

Netsach

$$2520 \div 10 = 252$$

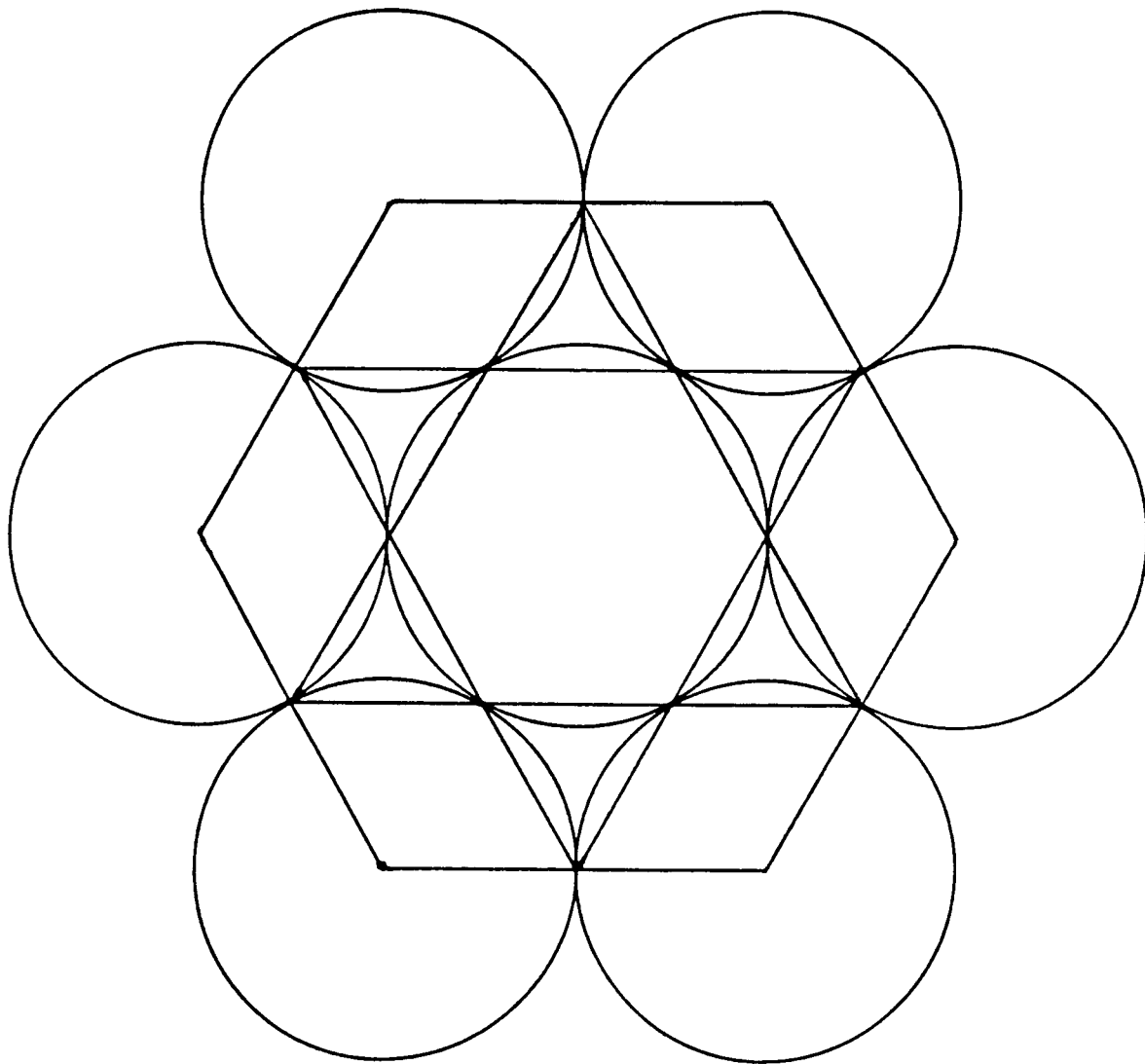
Malkuth

$$22520 \div 5 = 504$$

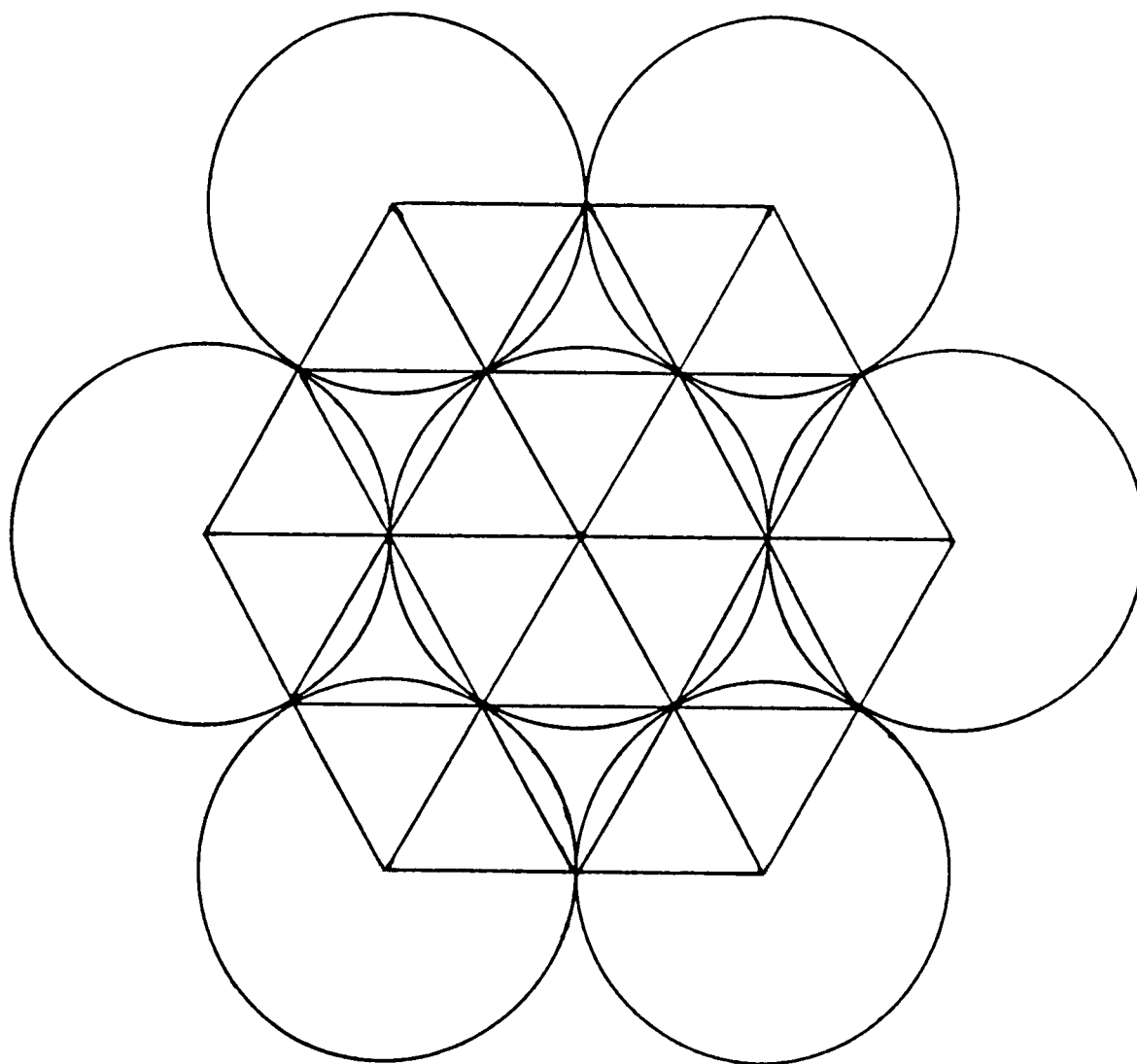
Din

$$2520 \div 8 = 315$$

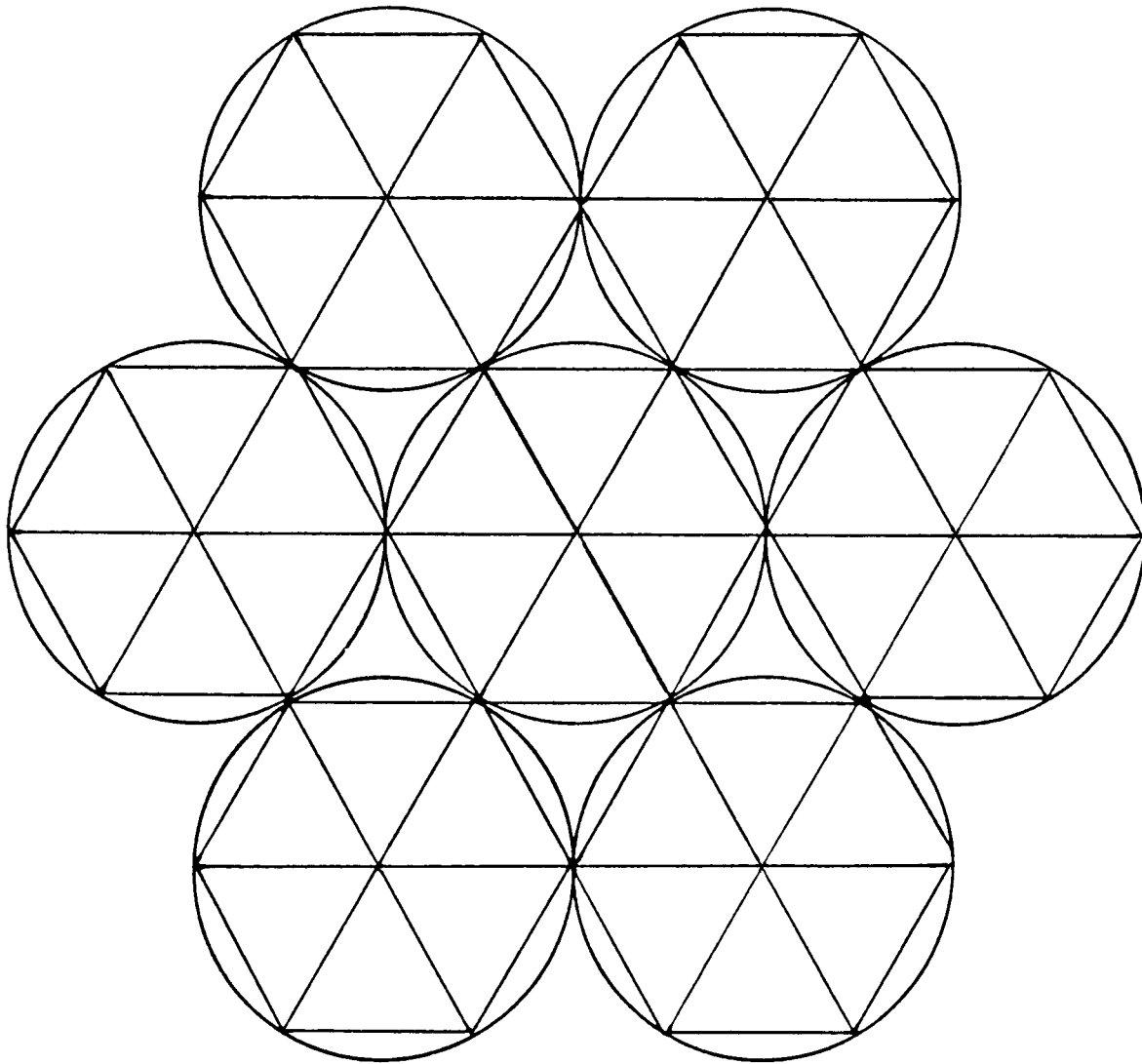
Hod



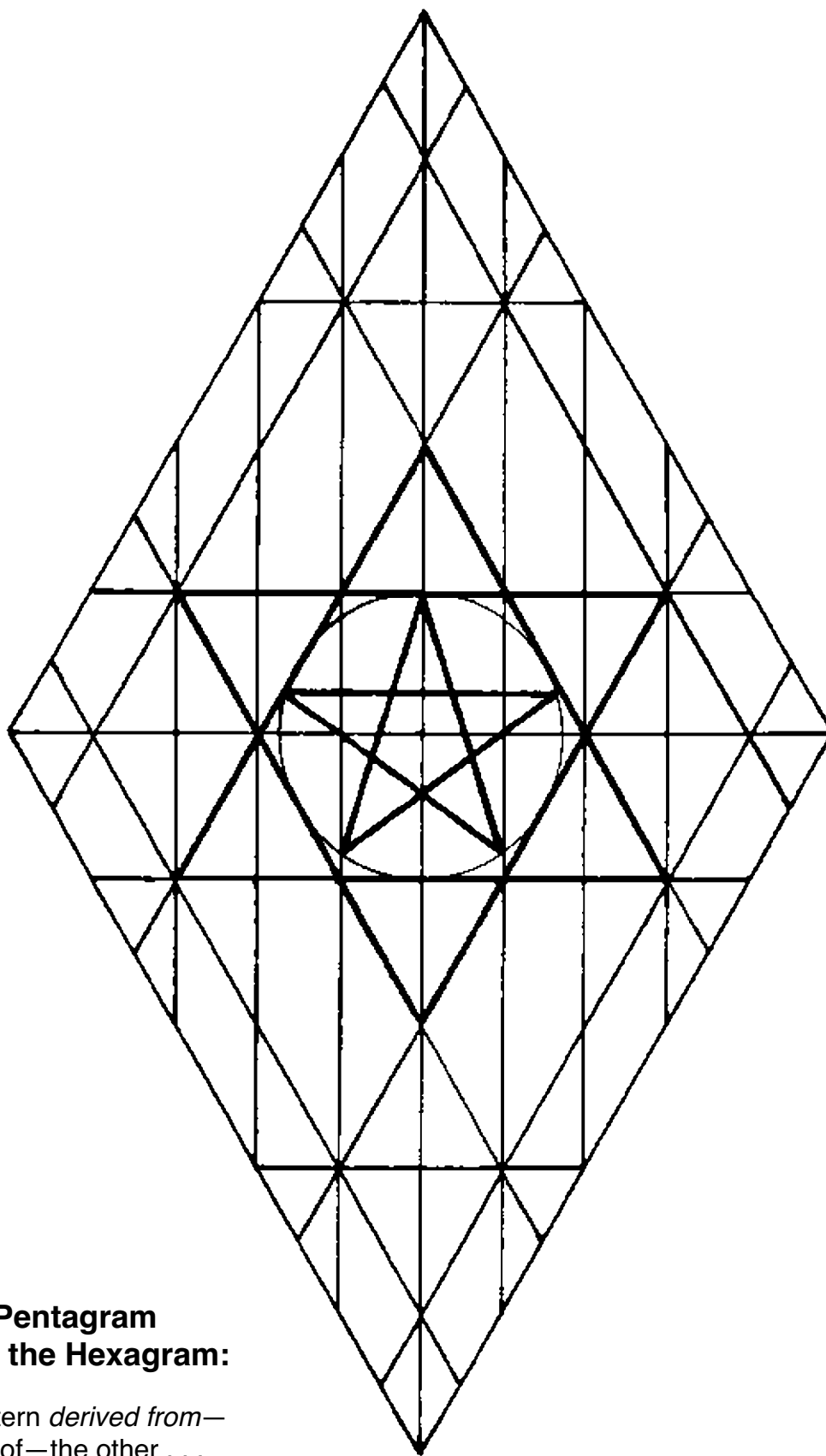
Building on the logic of the adjacent circles that, distributed around its circumference, embed the Shield of David, we add lines running parallel to the Shield's interior structure to connect the outer circles' perimeters. The additional hexagon so formed results in six additional diamonds, in which could be located complete replicas of the diagram. While visualizing the center point of the Shield's interior, the suggestion of a cube becomes more apparent. Note that David's Shield, itself, is a cross of three diamond shapes. Note, also, that each point in David's Star can serve as the head of an Adam Kadmon drawn to the scale of Noah's ark. Solomon's Seal (p. 135) was derived through perception of the cube; along with the well-known Metatron's Cube and all things that come from above, understanding of significance comes by the littles. It is good that it is so: a deluge of information would overwhelm, risking that memory should become bereft of details.



When the implied cube centered in the seven circles is completed, multiple locations for additional diamonds appear: crossing one another, three upon three. As focus is both distanced from and fixed upon the center point, formation of larger diamonds congruent with those of the Shield of David becomes apparent; and the centers of the six peripheral circles provide the impulse and the mathematics for further extension in multiple directions. The circle and each side of a cube share a total of three hundred and sixty degrees, and the cube's effect is to spin the mathematics of this system of symbols into the third dimension and beyond, with the dynamics of the Tree of Life remaining concealed, everywhere within, along with the hidden stars of the churches of Asia. Thus, the system's possible extension capabilities rival the scope and scale of the physical universe, known and unknown.

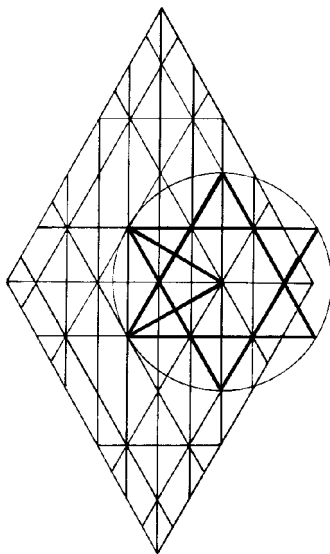
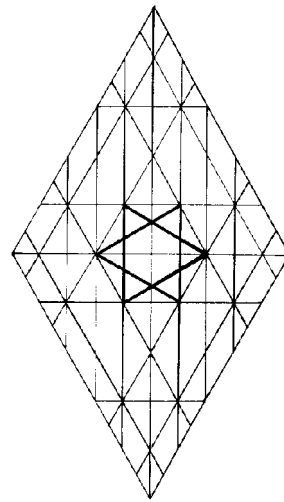
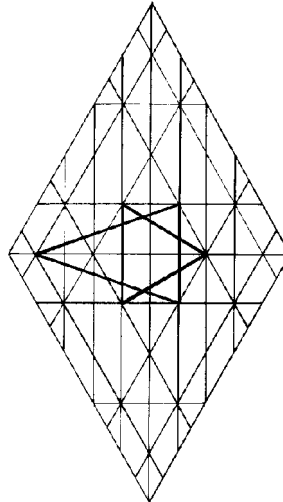
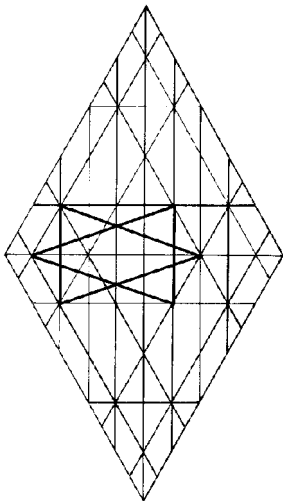
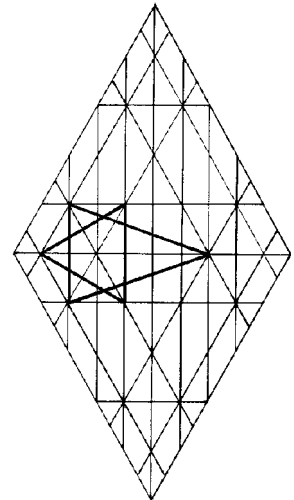
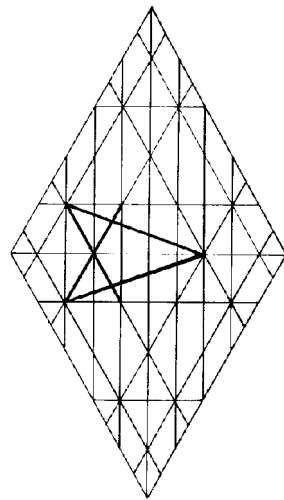
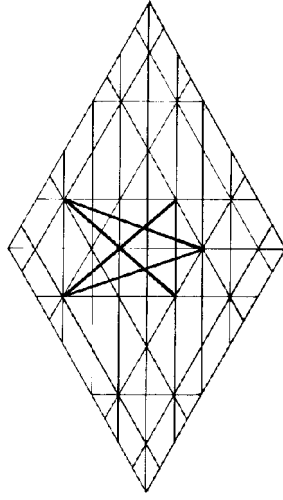
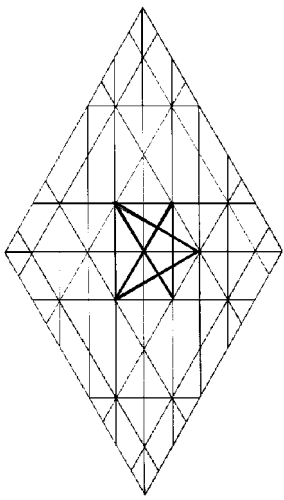


New Yahrushaliem is described as a perfect cube in the Book of Revelation: a blossoming of the circle of life. The diamond shapes that shall continue to unfurl in the extension process as it moves beyond the seven circles fills the original circles with implicit cubes, each of which contains six potential Kether courts. This maps the way to numberless permutations, in demonstration that the salient components of the Crown Diamond, as well as the whole, share the potential of infinite extension. The seven circles reappear at the conclusion of this section, representing the organizational stability of the seven spirits of Elohénu as they send ripples through the cosmos (p. 127). Note, here, that each discrete mansion within the growing cubical city is a miniature replication of the whole, containing numerous images of the Dalet—of the Door, by which can be reconstructed every essential line in the Crown Diamond display.



**The Pentagram
Hidden in the Hexagram:**

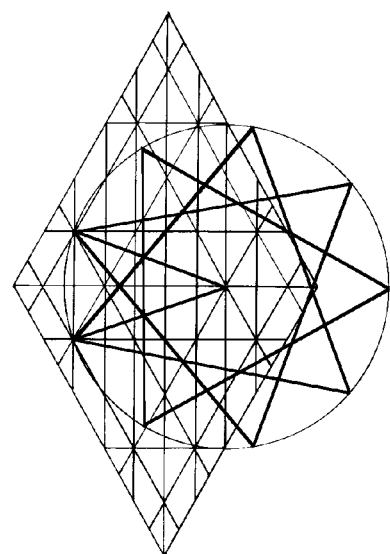
... one pattern *derived from*—
taken out of—the other ...

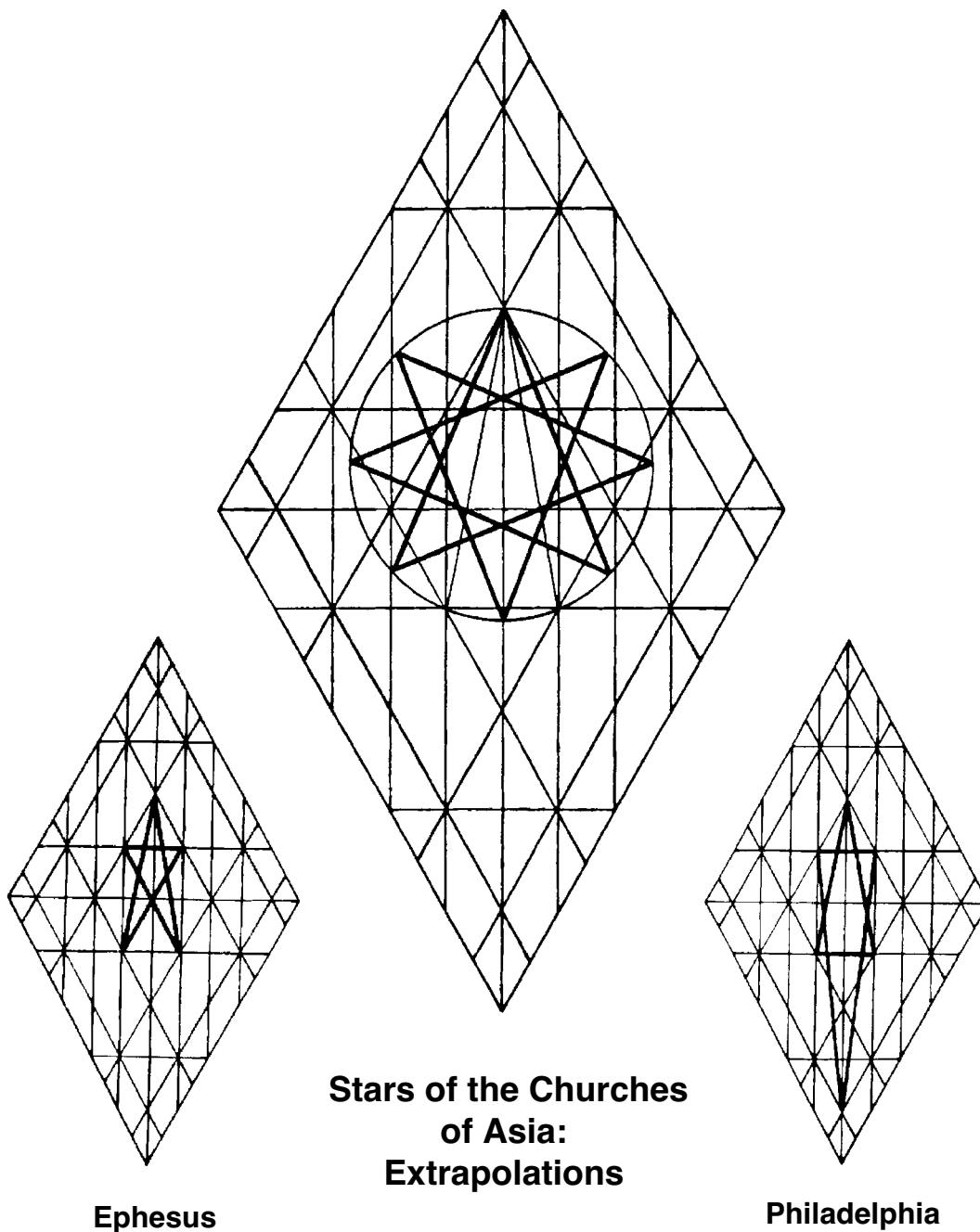


The Land of Havilah:
 gold/wisdom,
 spice/adventure,
 semi-precious jewels/insights .

...
 ... the land is good;
 but the waters flow on...

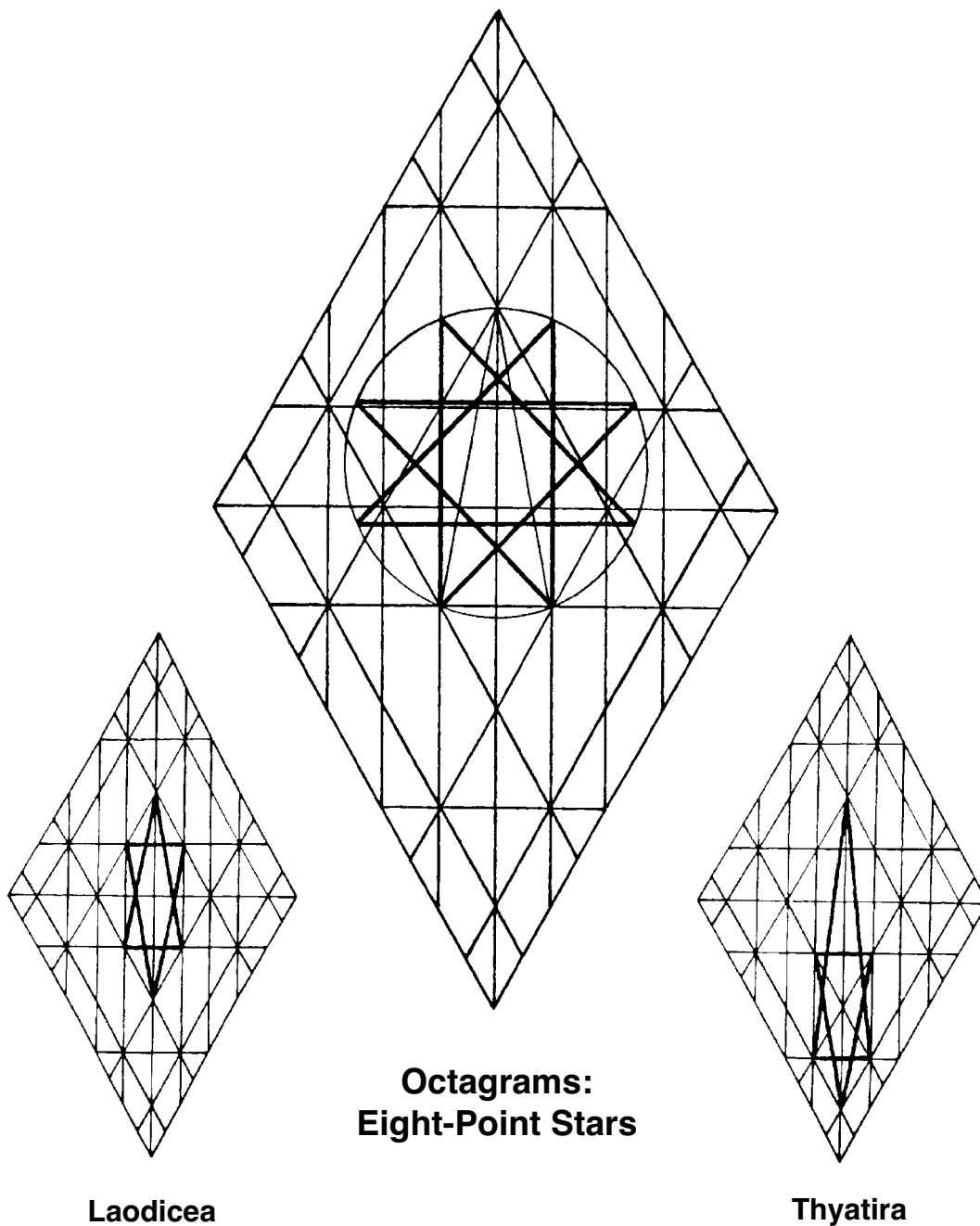
leaving, in their wake,
 stars whose extrapolations
 are unmeasured in this book.



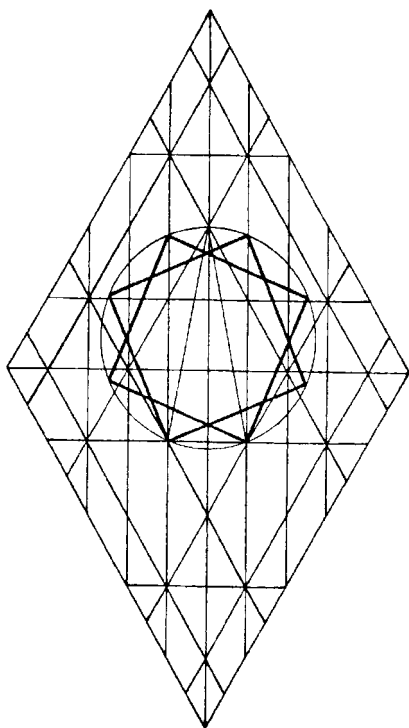


The octagram—the star with eight points—is a dynamic common to the churches of Ephesus and Philadelphia, as well as to the church at Laodicea, where it assumes upright and inverted positions; the dynamic is also repositioned by inversion within the star appearing at Thyatira.

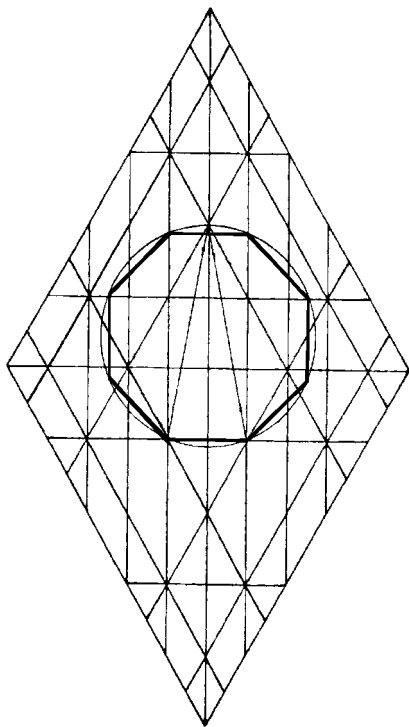
The logic by which these extrapolations were discovered is mentioned on pages 105-106. The circumferences of the circles surrounding each star or polygon in these drawings are obtained by circumscribing various angles or areas of the stars of the churches of Asia. The end points of each measurement equal the width of the vertical Adam Kadmon; and that measurement



is then employed as a cubit, to be positioned as chords laid end to end along the circles so defined. After the end points of the cubit are marked, they are then connected, each to an opposite, by lines drawn from point to point as logic suggests. Thus, every regular star so extrapolated from the stars of the churches of Asia is accompanied by a regular polygon sharing the same end points, were the adjacent points to be connected in sequence. Not every possible extrapolation is presented in these pages. Ultimately, every angle and discrete area of the stars of the churches of Asia should be measured and analyzed by means of the tools of mathematics, the results then being studied for spiritual implications.



**Octagram to Octagon:
Formation of
Regular Polygons**

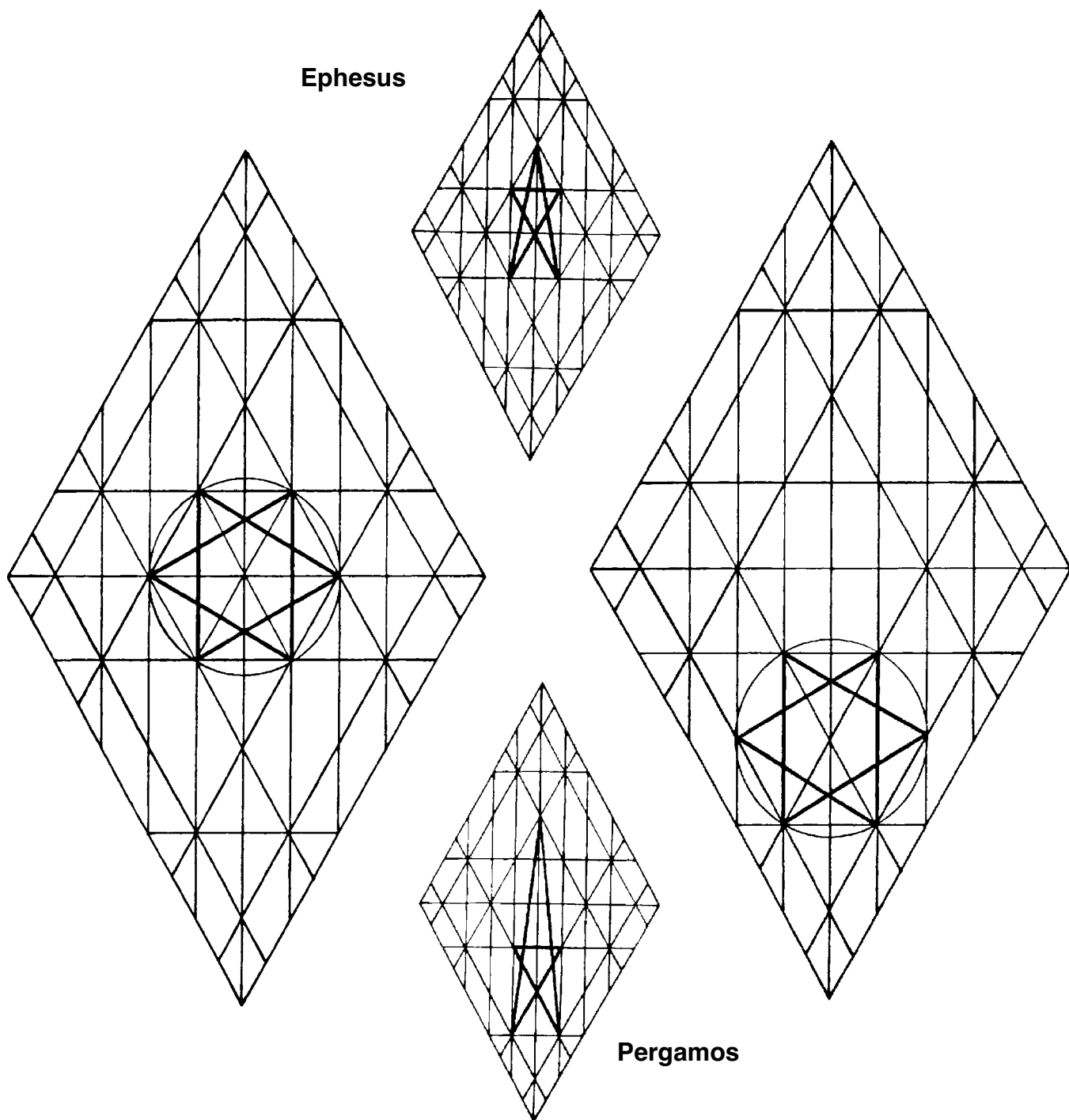


The two squares rotated against each other in this third octagram with origins in Ephesus, Philadelphia, Laodicea, and Thyatira recall the four-square measurement of the altar built for the tent of meeting. The diagram approximates the three- and five-cubit measurements of that altar by means of a certain logic, but those measurements cannot be duplicated with precision in this system of drawings by use of the mathematical tools I understand. There is a time and purpose for all things under the sun, however; and, together, we shall come to a full understanding of these matters as such knowledge becomes useful.

Knowledge as stored information is valuable and unavoidable, but it can become an obstacle to further revelation. To focus upon knowledge as a goal, however, violates the initiative of divine revelation, making of it a thing coveted—a thing, ultimately, to be hoarded in jealousy and guarded with contention. True Wisdom is the unique property of HaShem, making foolishness of the wisdom derived from mortal pursuits. True Understanding is the unique gift of HaShem to those readied to receive its honor. Knowledge as an *absolute* exists only at HaShem's level. At all other levels, knowledge is the product of a manipulation of the wisdom and understanding with which a supplicant has been blessed in a moment in time, or over a period of time.

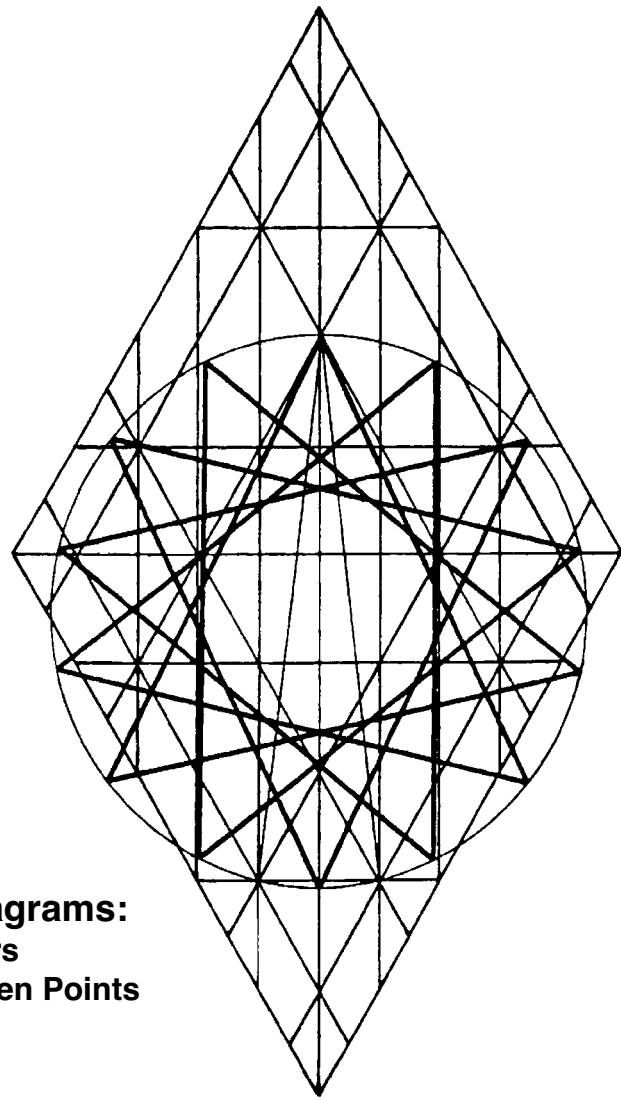
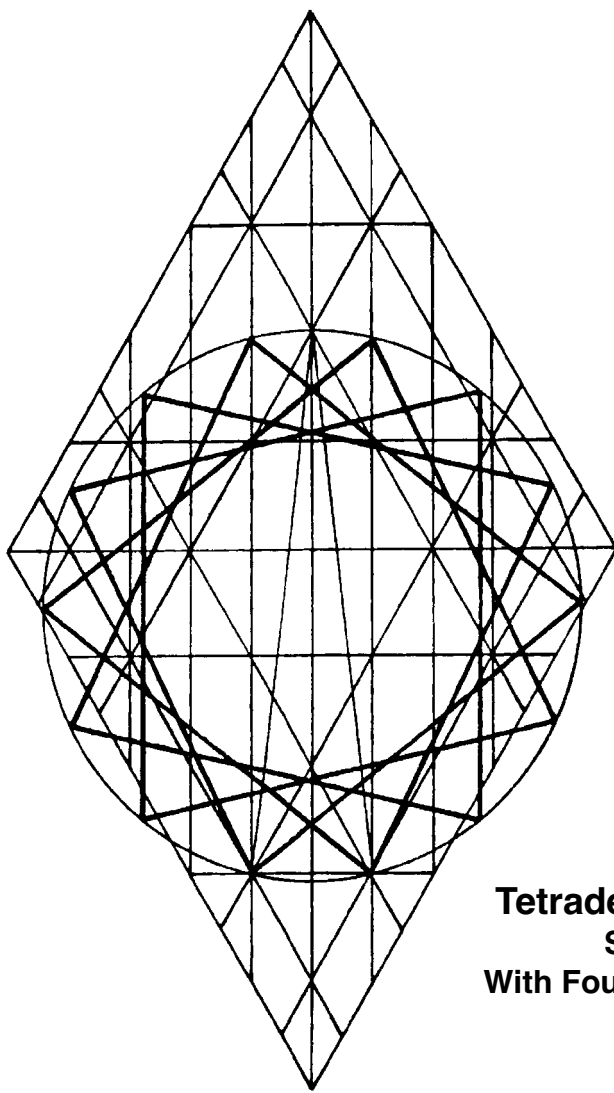
We do not serve forms. Knowledge on the planes of transformation is a rudimentary formulation of data and speculation: a formulation that is derived from our capacities to receive of Wisdom and Understanding and that is instigated by our desires for their utilization in our lives. Knowledge derived from insights is but a shadowy knowledge: a golden calf that must be returned to the holy fire of Wisdom, again and again, for reduction and ultimate revision.

We are to entertain the alloys of human knowledge with detachment, chewing the cud while keeping our eyes upon the True Goal, the faces of HaShem. True Knowledge will come as a latter rain: it's inevitable. We must be prepared to welcome it, but we are not permitted to hunt it down and to dig it up by the roots to possess it. To attempt to do so is idolatry. When the Door to Knowledge opens to us, we should enter and partake of what is revealed for as long as it is tendered; otherwise, we must maintain our souls in patience, asking of HaShem the righteous, whole-cloth gifts of Wisdom and Understanding, according to His will.



... I Am with You Always ...

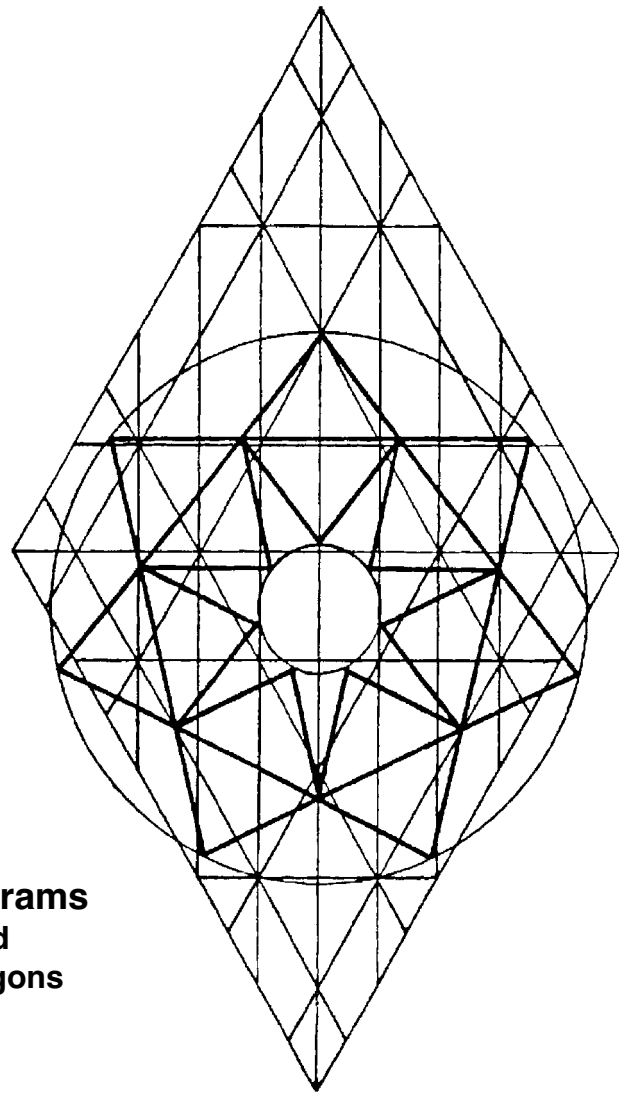
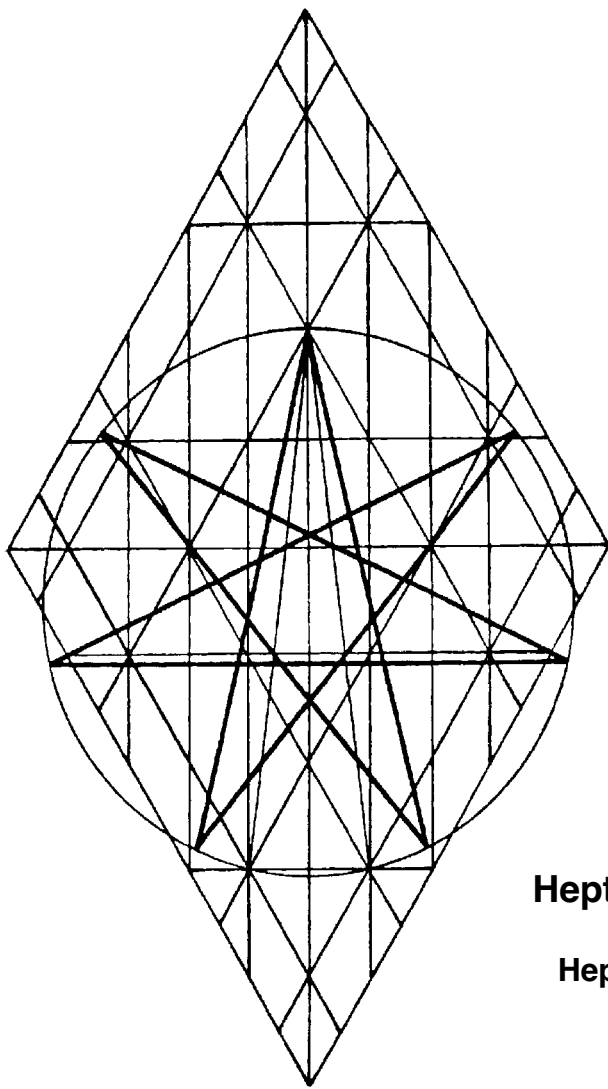
In each of the stars of the churches of Asia, there is a measurement that produces a hexagram, the Star-shield of David. This persistent $\Delta Y \Delta$ —joining of dalets—signifies a knocking at the hearts of mortal man; and the doors of our hearts are flung wide when spirit answers to Spirit, that the healing wings of Yah may lift perfecting souls along the path to immortal realms.



**Tetradecagrams:
Stars
With Fourteen Points**

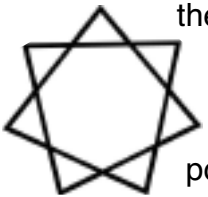
The image on the left (above) positions the obtuse tetradecagram upon the Crown Diamond display; the right-hand image is its acute version. Both stars are derived from the circumscribed measurement of the longest angles of the stars pertaining to the churches of Smyrna, Pergamos, Thyatira, and also Sardis, where it appears twice, and Philadelphia, where it is inverted. As with other stars, polygons with the same number of sides appear in the centers of the fourteen-point stars. Note that both these circled stars contain chords with arms running parallel to the Crown Diamond's vertical lines.

A fourteen-point star marks what is traditionally held as the location of the birthplace of Jesus of Nazareth within Bethlehem's Church of the Nativity in Galilee, modern-day Palestine. The reason for choosing a star of fourteen points to represent the star seen by the wise men and shepherds at the birth is unclear, but it's interesting that the tetradecagram's measurements, as determined by the stars of the churches of Asia, serve also to position the seven-point star on the Crown Diamond (facing page), as the septagram is widely associated with the "morning star," considered a reference to Messiah by many.



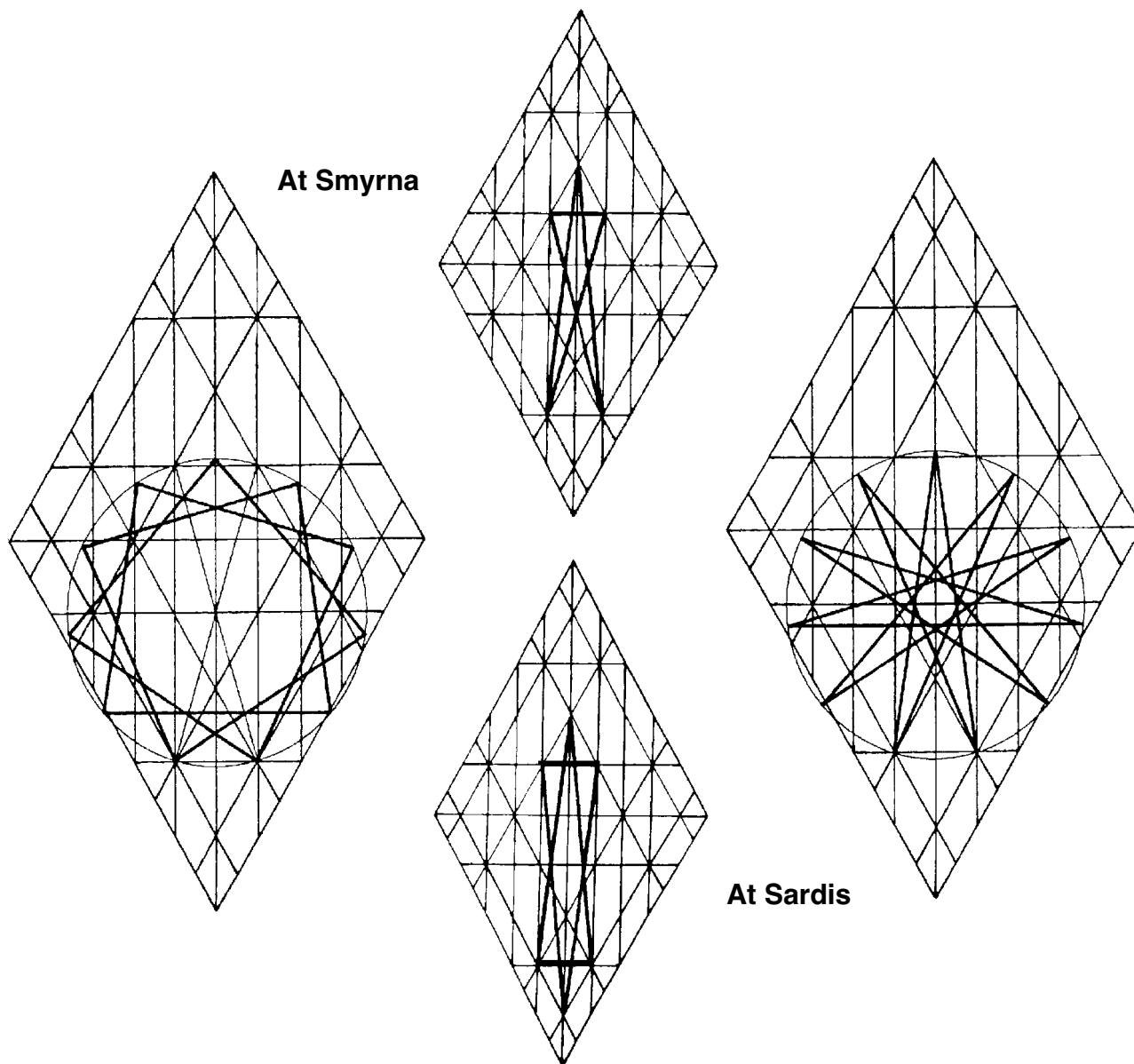
Heptagrams and Heptagons

The seven-point star appears by a doubling of the the cubit of the vertical Adam Kadmon and by then plotting its course, end to end, along the circumference of the longest angles of the stars appearing in the churches at Smyrna, Pergamos, and Thyatira. Note that the acute septagram's center hugs the Tipareth court of the primary Trees of Life, and that the obtuse version (below) reaches the same measurement in the kindred Morning Star symbol, when an inverted seven-point star is positioned at the inward points of its perimeter.



The esoteric version of the Morning Star (above) was a symbol used by the Pawnee Nation. The star's more widely known symbol is the four-pointed version (below), which was used by numerous Native-American nations of the Great Plains in the Morning Star ceremonies, many of which involved human sacrifice. The four-point version recalls the exoteric crucifix of Christianity's Roman Catholicism, which displays the cross of the human form—arms outstretched—impaled upon a larger cross made of wood.





Hendecagrams: Stars with Eleven Points

As stated previously, the mathematics of the Crown Diamond and the relationships of the stars pertaining to both the churches of Asia and the land of Havilah have not been thoroughly examined. Neither a kabbalist nor a mathematician, I can only point the way to an exhaustive study. The mathematics of the Western alphabets, as situated on the Crown Diamond ought also to be explored.

The circles above circumscribe the four middle points of the Sardis star and the four lower points of the Smyrna star. Many approaches to measurement of CrownDiamond dynamics come to mind. Each offers hope of reward. In the case of the acute hendecagram, note that its center compels a focus on the crux of the matter: the bosom of Abraham, the throne of Yahúwah Elohénu, Father of All. Barak-El!

Angels on the Rise

We are, only in part, fallen angels; for each of us has an angelic face that beholds the Faces of our Father. Hanging by a thread, we have nevertheless fallen short of the Measurement of Yah, a failing that cast us to Earth for restoration and renewal. Though tendrils remain above as a remnant, our fire cores were clothed with the dust of Earth, that we might regain the measurements by which we were known from the beginning, and according to which we are named: to the end that we might enter fully into the Father's rest and receive the great rewards prepared for all who overcome Earth's trials—each, as it is written, in his order.

Since the fall, the star within us promising the Son's rebirth has been always with us, whispering invitations to renewal; but in like manner as the fall from above, we also fell here, below: unmindful of our unity in HaShem, we became obsessed with our images of self, not remembering that it is the Father who clothed us all, from the beginning. Imagining the Father's glory to be our own, we parted the Son's garments among ourselves by aligning ourselves not with the Whole, but with whatever attributes we fancied. Thus, we fell into darker and darker dimensions, crucifying the Lord of Glory in our own bodies.

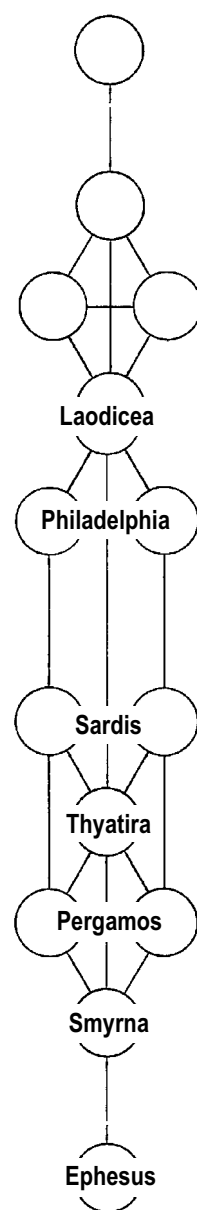
When, again, the Father drew our attention to the Son's forgiving knocks at our hearts, we recognized the scarlet of our sins and realized that our eyes had become blind to revelation, and that our ears had become deaf to instruction, making of us strangers imprisoned in a strange land. At last, we called upon the Father's name in the position of the Son and began to set aside our shackles, to find ourselves welcomed with open arms at Ephesus. Our journey home had begun, in earnest.

The joy at finding ourselves in Ephesus was great; for we had tasted of our origins, having been brought near by the outpouring of grace. However, we supposed that the vistas of this new

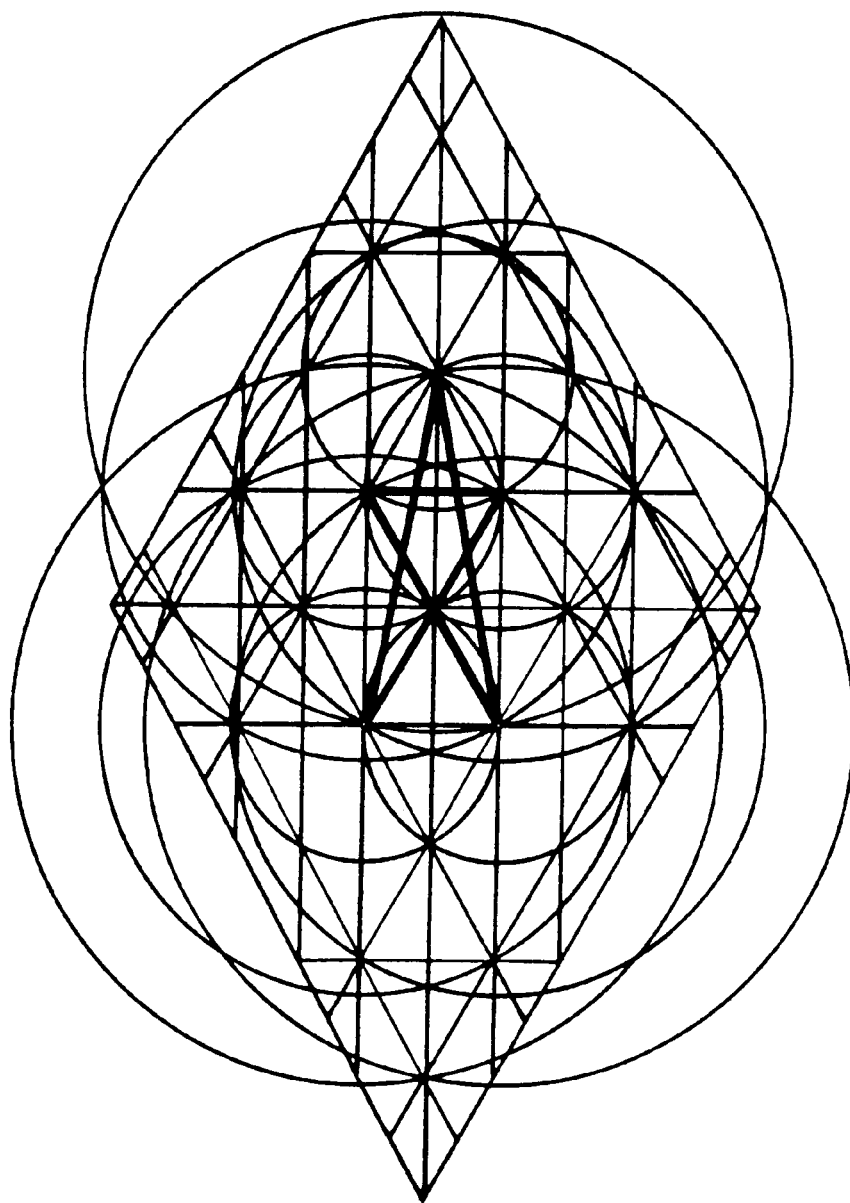
land in Asia were equal to those of Yisrael; and we became overjoyed beyond reason, forgetting yet again the measurement of our first love. As we lost ourselves to celebration, our focus blurred; our hearing became intermittent; and the Projection of Yah became as a friend remembered, rather than an ever-present companion.

The falling away at Ephesus brought waves of accusation; but wherever sin abounds, grace shall triumph, because HaShem is both author of our faith and also its finisher. As we fell away yet again, therefore, the tender mercies of HaShem cushioned our downward momentum and began to lift us up again, even as we continued in error.

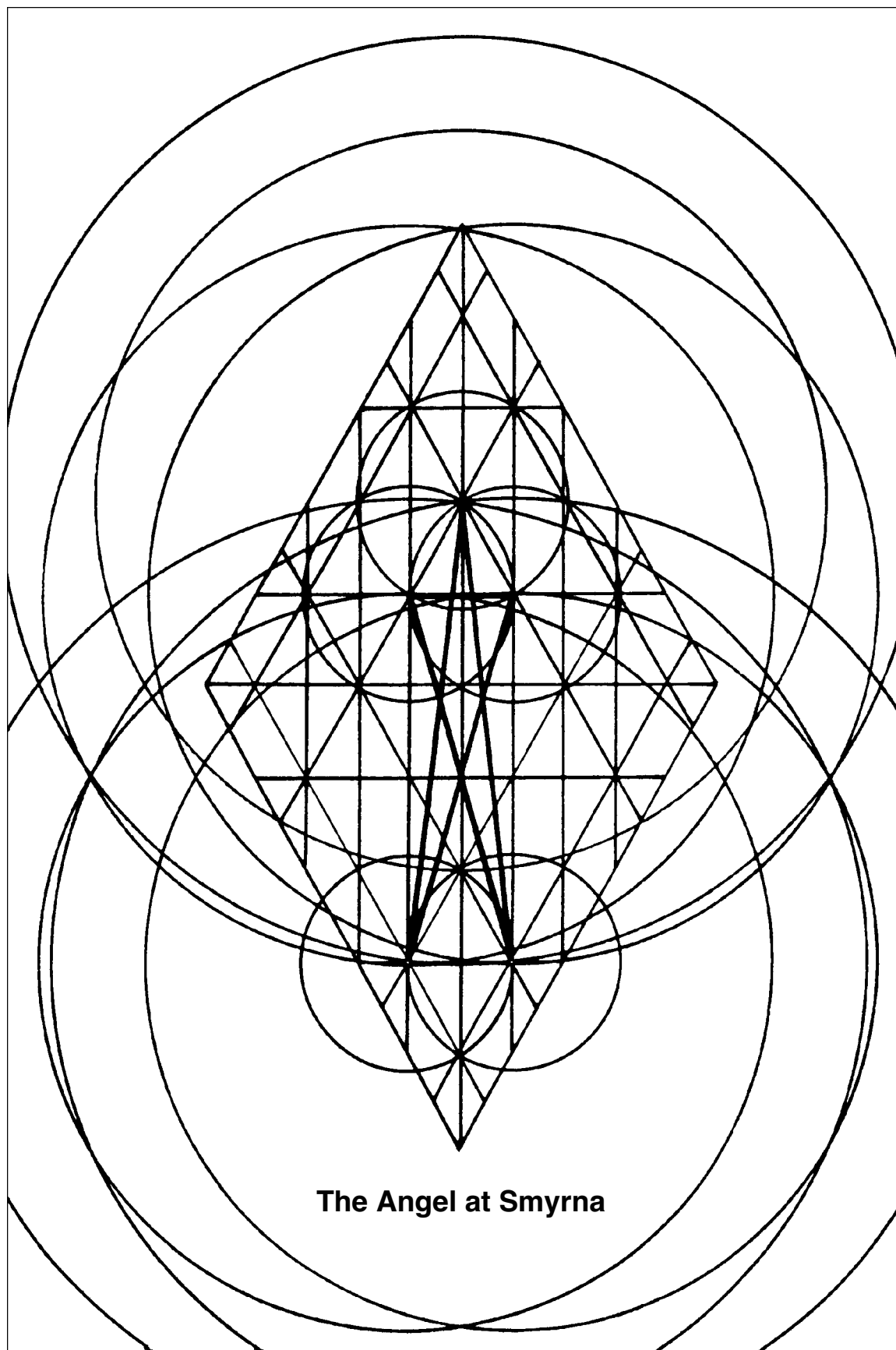
At Smyrna, we began to doubt our salvation, and at Pergamos, we hit bottom. At Thyatira, we recognized a shift in momentum. Sardis opened our minds to the scope of the Father's love for us, even as Philadelphia began to funnel that love to fallen brethren, here below. Our measurement at Laodicea at last approximated Yahushúa's, in many respects; and we understood, finally, that the command to be perfect involved much more than change of behavior: it required that we love one another beyond reason, even as the Father first loved us. Finally, as our hearts were enlarged in Messiah's footsteps, we began to gather unto ourselves garments white as snow.

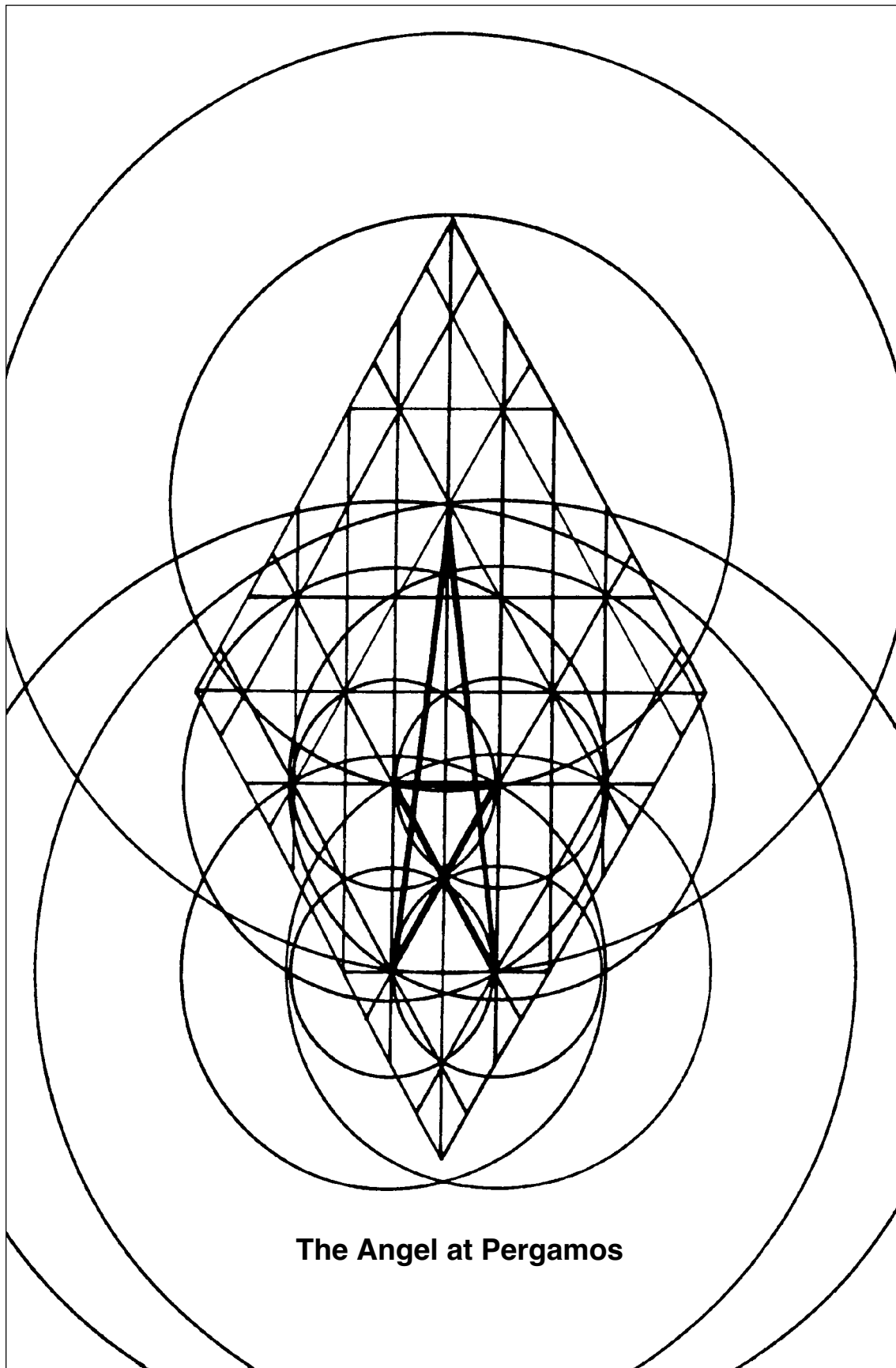


...it doeth not
yet appear...

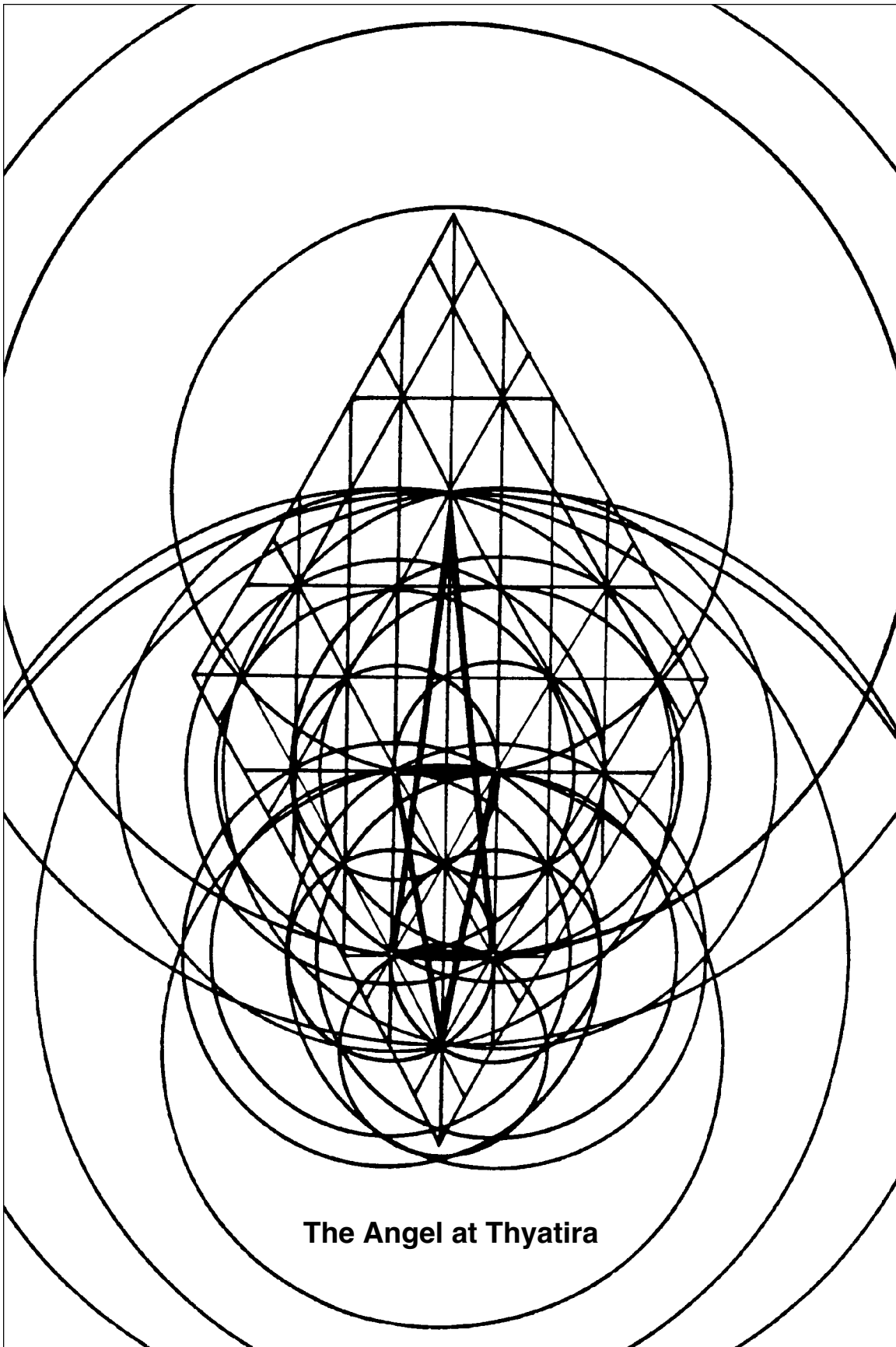


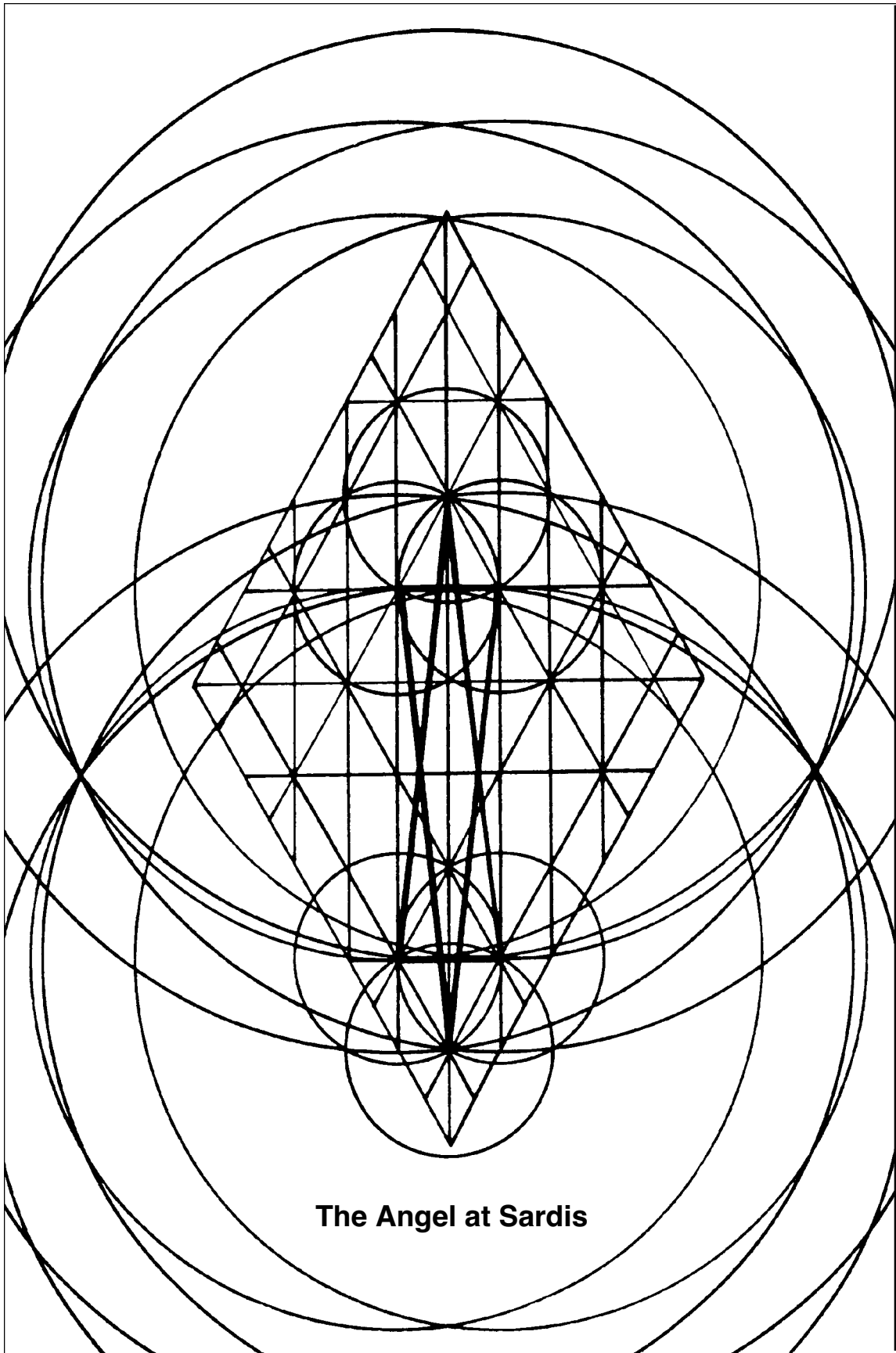
The Angel at Ephesus

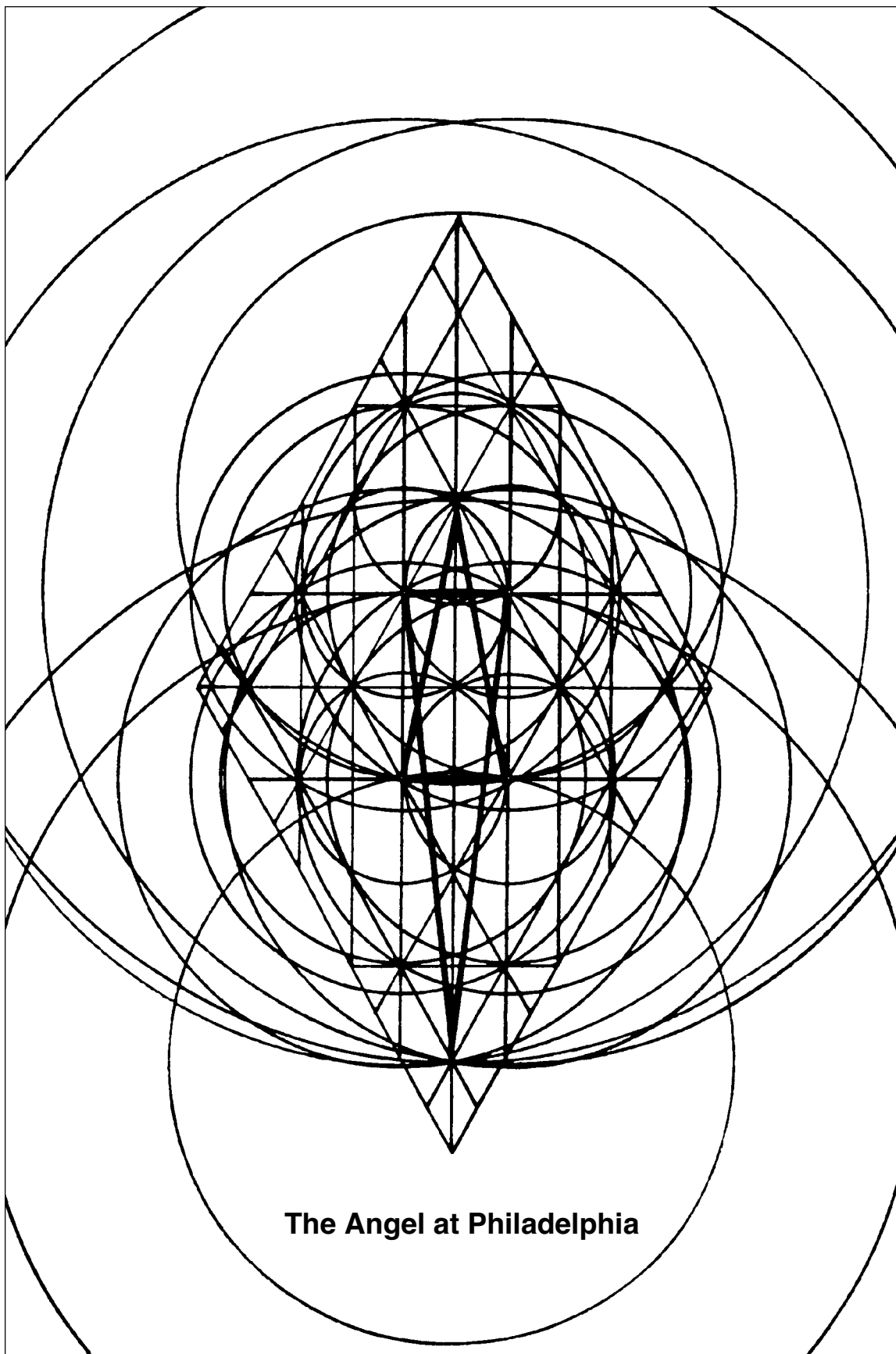




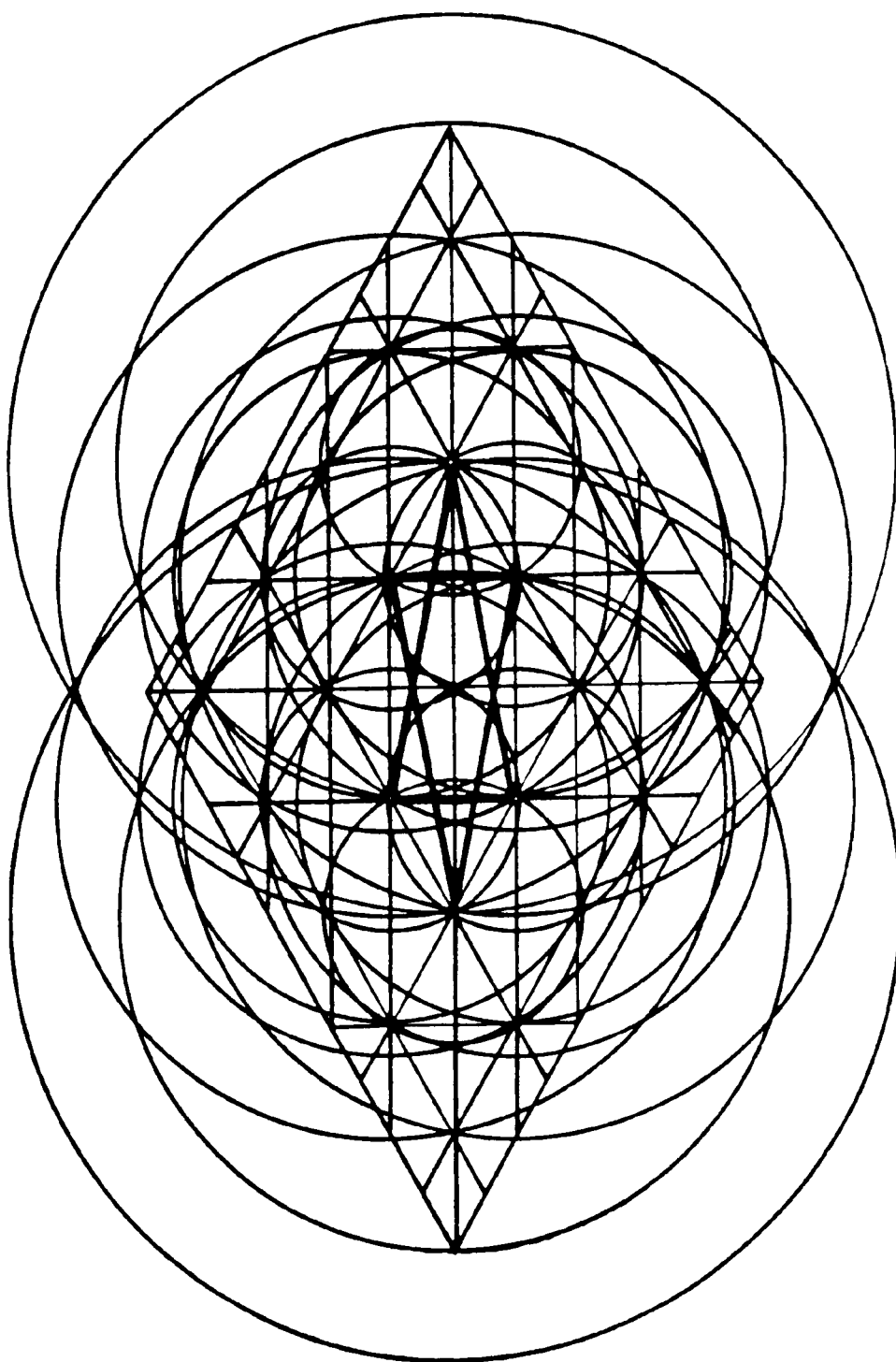
The Angel at Pergamos



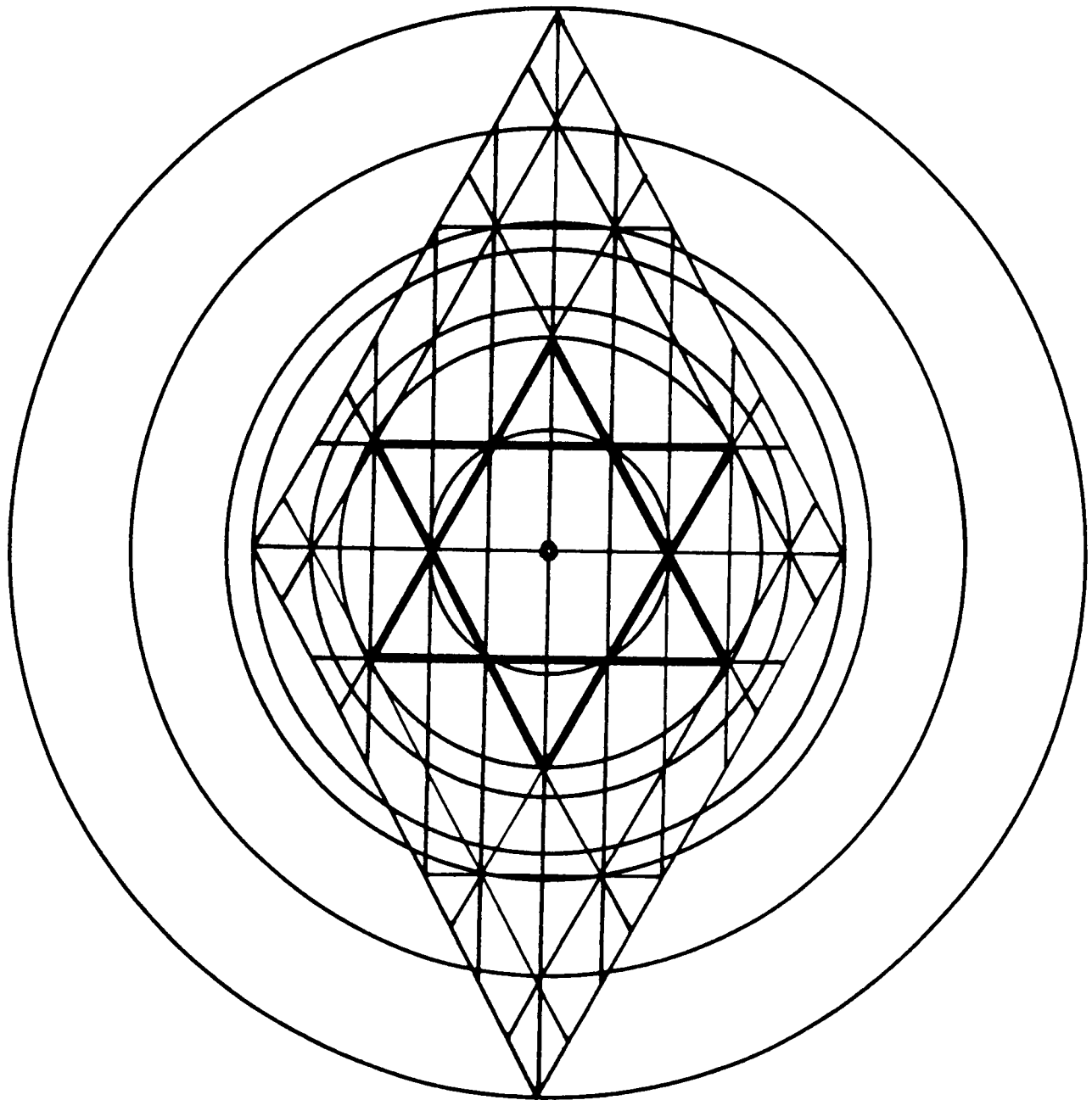




The Angel at Philadelphia



The Angel at Laodicea



Am Yisrael:
The Holy Nation Restored to the Measurement of HaMashiyach

The Scarlet Thread:

Path to the Inheritance

What is man, that thou art mindful of him; and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

The prevailing understanding is that man is a trinity, of sorts—comprised of body, soul, and spirit. This view, however, is not sufficient to satisfy some difficult statements in scripture; nor is it useful in learning of the righteousness of Elohim or of the destiny of man; neither is it consistent with even scientific thought, which generally recognizes conscious, sub-conscious, and unconscious levels of mind, all of these being fed and animated by the life force—the libido, or id.

Of the three generally recognized components of man, only spirit is immortal by nature, according to scripture; and as spirit is the gift of YHWH and returns to Him at physical death, one wonders how creation could serve perfection of soul to mankind's benefit, or by what logic mortals could deserve an eternal condemnation for failing to achieve that end. Nowhere does the scripture speak of an immortal soul, though soul can put on immortality; yet there must be an immortal component to every incarnation, else the reason for our trials and tribulations here, below, can only be irrational—the whim of capricious omnipotence. When our view of self is askew, can our view of Elohim be any better? Misunderstanding ourselves, how are we to bring light to the world?

The great lamp that first shone in Galilee proclaimed of John the Baptist, that John *was* Elias, while John uncategorically said that he was *not*. There *must* be a cohesive interpretation by which both statements are congruent; for in Mashiyach were not found yea and nay, but yea. If apparently contradictory statements are found in scripture, the reason can only be that the reader has yet to come to the paradigm of perfect affirmation.

Further, Yahushúa said of Avraham, Yitschaq, and Yaaqov, that they are not dead, and that those who see them as being dead do greatly err: among whom we must also number Peter, if we judge—by extrapolation—only by the letter of his words concerning the mortal patriarch David. Again, there must be a level of interpretation in which all testimony is congruent; and I began my study of these matters by taking hold of the affirmation that the Father is El of the living, and by then scrutinizing the New Testament scriptures most closely associated with a finality of death: those dealing with blasphemy against the Holy Spirit.

I found that, according to the letter, those statements also differ somewhat: Matthew says, “but whosoever speaks against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.” Mark says, “he that shall blaspheme against the Holy Ghost never has forgiveness, but is in danger of eternal condemnation.” Luke says, “but unto him that blasphemeth against the Holy Ghost it shall not be forgiven: never forgiven, period—however one interprets the world/age context—but yet, only in *danger* of eternal condemnation!

Many believe that only the greatest sinners are guilty of this greatest sin. However, blasphemy against the Spirit of Truth is not limited to vocalization of disbelief in the words of Moshe or of Yahushúa or to the misuse of holy names. The master of Torah, who judges according to inward thought, teaches that “Whenever you have done this unto one of these, the least of my servants, you have done it unto me”; for “Him that receives you receives me, and him that receives me receives Him who sent me.” Argued differently, he who offends in one point is guilty of all.

We are all on the block; for we all have ignorantly blasphemed the Lord of Glory in our midst. We

all, at one time or another in our lives, have called the truth a lie and have rejected its messengers, thus crucifying Truth in unbelief. One might say that the sin of blasphemy can only be committed willfully, purposefully; but—willful or not—it has the same effects in the lives of those who commit it carelessly, ignorantly: it prevents them from receiving of the Truth; and it blocks access to those they influence, as well. Far from being a rare sin, blasphemy against the Spirit of the Holy is a common sin. Indeed, it is the first sin.

Realizing I was vulnerable to the ultimate condemnation, I recalled Ezekiel's words (we must live by every word): "The soul that sins, it shall die": an unequivocal statement! To what, then, does salvation pertain, since all have sinned and since all sinning souls are under an unequivocal sentence of death? We know that the wages of sin are superseded by the gift of Life to those who believe; but how are we to receive this gift, since we have all characterized truth as falsehood at some time in our lives, our souls thus being forfeit to the most solemn judgment?

The Father's words in the mouth of the Son are, "Unless you believe that I AM, you shall die in your sins." Well, belief is the gateway to ransom, but not of sinful souls; for they are under an unequivocal sentence of death! When we receive of the Father's Life in the Son, we become not reformed or realigned souls, but new creatures: we walk in the newness of the Father's life, not as reformed sinners; however—more troublesome yet!—the new creature Paul (or him speaking through Shaul) characterizes himself as the foremost/first/chief sinner! Where, then, lies the hope of men living less careful lives?

In answer to these questions, I remembered the words, "He that overcomes shall not be hurt of the second death." This scripture did not fully answer my concerns, but it became very like a magnet, drawing my mind through the inquiry. Some see the first death as the physical birth—as our incar-

nation into flesh; others, as the spiritual death of the man of sin, that the child of light can be born. Although both views have merit for certain lines of inquiry, I understood from my youth that the second death is none other than the death of the sinful soul, subsequent to the death of the physical body: for it is given unto man once to die, and after that the judgment. Note that the scripture does not say that the overcomers shall escape the second death, but that they shall not be hurt of it.

I believe that the atonement for sin that comes by the voluntary shedding of the lifeblood of him who knew no sin provides a scarlet thread by which we escape the overthrow of perdition: that this atonement makes possible the *process* of salvation, bringing us near the congregation of Yisrael for the purpose of perfection. Strangers no longer, we drink of the Living Waters apportioned to Yisrael; and the old man—the karmic husk that climbed down the scarlet thread for atonement—continues, now, in subservient sacrifice to the authority of the Life now found in the New Man—the Son of Man, the Complete Adam.

Atonement pertains to receiving the spirit of adoption, the fruition of which is the redemption of the celestial body (not of the sinful soul, which must die; nor of the physical body, because flesh and blood cannot inherit). The book of Romans testifies that we are, simultaneous to spiritual adoption, *already* the children of Elohim by an immaculate conception through the Holy Spirit (1 Cor. 4:15; Mt. 23:9). We conclude, therefore, that salvation is an ongoing birth process that must be worked out in our natural lives, and that the manifestation of the sons of HaShem has yet to appear in its fullness because they are yet encumbered by karmic swaddling clothes, their full light being yet hidden in this final age of worldly dominance, this third measure of meal.

We share Serai's triumphal laughter at the promise of a child in her old age; for what can be the mother of this holy child promised to each of

us, other than our own, imperfect souls? For that which is born of the Spirit is spirit, while that which is born of the flesh is flesh; and soul is the medium in which spirit and flesh interface: soul is the body formed by the impregnating breath of Spirit, and it monitors and integrates the sentient faculties of the flesh.

As living souls that walk the paths of atonement, we take up our crosses daily and crucify the old man on them, that the new man might live in us. What is the old man, other than the sinful soul? What is the new man, other than the developing soul of the new creature? By following in the footsteps of HaMashiyach, we work out our salvation by faith, sharing the interest accrued on the wages of sin. Men of spots and blemishes could never pay the debt; but the teachings of sowing and reaping make it clear that there is somewhat to repay, and that the walk in Messiah is the narrow path to Life, and to a balancing of accounts. Thus it is written, that if the Anointed of Yah shall make us free, we are free indeed.

The holy, embryonic child we carry in the temple of our bodies is wrapped in swaddling clothes—in the convulsive garments of the soul of the old man (Lk. 17:34). Are we not instructed that a woman will be saved—not hurt of the second death—if she continue in child bearing? Let us not lose hope, therefore. The travail of Yisrael's wilderness is long and difficult because of sin, but HaShem promised that He is able to bring us to the birth—but again, each in his order.

Our zeal for the new man being born in us makes us ashamed of the swaddling garments belonging to the old man; and the temptation is to suppress them, to conceal them. To do so, however, is to abort the process of birth. Further, to do so is to embrace the processes of death—to become a whited sepulcher; for we have somewhat to repay for the bones buried in our pasts, and we cannot enter into freedom until the last farthing is paid. This is good; for it is the garments of the sinners

we were that distinguish the mission fields that will be expedient, both for working out individual perfection and for the efficacious spreading of the good news of the Kingdom of Heaven unto all peoples everywhere.

The apostle Shaul speaks of the two laws of sin and of grace operating simultaneously within himself. The intersection of these laws displays the dynamics of the cross: by a narrow focus on their interactions, we witness—step by step, in our lives—the righteousness that is ours through the second Adam as it victoriously confronts and cancels the unrighteousness that entered into the first Adam: the triumphs of each day contribute to the maturation of the new creature unto its state of perfection at the last day. As it operates within us bodily, it is the intersection of these two laws that brings us into alignment with the measurement of the Godhead that is in Messiah.

These two laws—one pertaining to the old man, and the other, to the new—are as the sons (words, works, formulations) of Yahúdah (praise) by Tamar (upliftedness): they are as Zerach (the arising) being supplanted by Perets (the breach). These sons war together in the spiritual womb of the new creature, a struggle that is congruent with the process of salvation, itself. Like with our struggles at Ephesus, Zerach appears first, to our joy, but succumbs to a falling away at the supplantive emergence of Perets. Nevertheless, the election of the firstborn belongs to him who bears the sign of the scarlet thread; and the fruits of the falling away, like the days of Edom, shall be as though they had never been.

The appearance of the finger of Zerach is as the first sign/wonder of our experience of salvation. When Zerach is withdrawn back into the spiritual womb, it is on behalf of Perets, who is as the karmic debt of the sinful soul comprising the old man; for only after full presentation of the parameters of Perets can Zerach be truly born—all debt paid, every accuser cast down, every brother

lifted up. Zerach's complete measurement appears only in those who have overcome: only in those who have faced the bones within and have fully returned life for life by the walk in Mashiyach. In this fashion, the perfection that appertains to humans is consummated by the true birth of the soul of the new creature, which is the Son of Man. Until the full manifestation of the Sons of Elohim, we are "babes" in Christ—embryonic heralds of that which is to come.

At physical death, the body returns to the grave of earth, where there is no understanding; the spirit returns to HaShem, who gave it; and the soul—only if it is perfected in its human dimensions and no sin/guile is found therein—is not hurt of the second death. This means that the second death for those who overcome is a change for purpose of extension, not a termination.

But what of the fathers to whom the promises pertain who died owing wages of sin? For of them, as also of us, it is written, "There is none that is righteous"(doeth good), "no not one"! Having died in unrighteousness, are they now living in a purgatorial Sheol or Gehennah? If so, we must understand Avraham's bosom to be a kind of hell! Furthermore, the "good" thief on the cross, with little to recommend him, was promised paradise on the *day* of his death. We can *say* that the thief died after the cross and the patriarchs before; but the Lamb of Elohim was slain *from the foundations of the world*; and Avraham and those with him are clearly pictured in the gospels as residing in paradise previous to the temporal cross.

There is a higher interpretation of the patriarchal functions than can be understood from the literal Torah stories, but the words of spirit and life must have their effects at every level of interpretation, in harmony with the extension capabilities of the Crown Diamond display and the developmental levels of God's children. The land is promised to Avraham's seed and to Avraham, *himself*. By what means, then, does he inherit it?

This is what I understand concerning man: the body is the outer garment; the soul is the inner garment; the angel is that which is clothed; and the spirit that proceeds from the Father is the life and the unity of the entire organism. It is given man once to die. Take away any one of these elements, and man is no longer man: he becomes a disunity, with his constituent parts being extended to their realms, or localities, of origin—with them being gathered to their fathers.

In fact, there is no death; there is only extension from one form to another, as also from one state of being to another. The natural law of the conservation of energy should settle that question, even for non-believers. If thought is electrical impulses carried in the nervous system, it cannot be lost; it can only change. Look for death: where is it? It is the invention of man! Even a natural corpse is full of life, though the life of man is absent. Death is extension, and the questions it raises have relevance only as they teach us about life.

The body is a garment that returns to the earth, from which it came. We know, also, that the spirit of man is the gift of Elohim and returns to Him at death, and that no man has power to retain the spirit. If we settle the core of being upon the soul, what is left to be hurt of the second death? The second death, if such were the case, would be mere oblivion! The core of our being, on Earth as it is in heaven, must be in the angelic: as it is written, "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."

The chariot vision of man explains John/Elias. John was not Elias: he was a *soul* named John; the soul named Eliyahu/Elias lived and died in another age. John *was* Elias: he was the *spirit* and *angel* of Elias returned as a *soul* named John. Yahushúa turned the age upside down: he taught us that our roots are in heaven; and because our angelic roots are there, we rejoiced at the creation of Earth.

Further, because salvation pertains to the inward thought of the creature made of dust, those angels not buried in the flesh greatly desire to look into the good news concerning man. Barak-El!

The immortal angel is the fiery grub, the chrysalis of the soul; and the flesh is the cocoon. The transformations that occur in life—good *and* bad—are not from one thing to another thing; they are transformations within the *same* thing. It is by virtue of this fact that the angelic Sons of Elohim, seeing that the daughters—spiritual wombs—of mankind were pleasant, were able to father “sons” in them: exerting their *projections* into the flesh.

The angel is the first formulation of Spirit. It is naked fire. Delineated as a spark within the consuming fire of HaShem, the angel seeks a house but is incapable, on its own, of inhabiting one without causing its ultimate dissolution. The angel is a pillar of fire, a tongue of fire, a worm of fire. It achieves stability only when positioned in a lamp. Knowing this to be true, the angels therefore rejoiced at the creation of Earth. “Worm” is a fitting metaphor for fire, the natural element of the angelic. A worm is all slopes—all *eshdat*—“the manner of fire.” It climbs tentatively, it burrows, it consumes its path. Divided, it is cloned. Water, in its free state, is its natural peril.

When the angel incarnates in a cocoon of flesh, the soul’s life commences with the body’s first breath; however, the soul’s life at birth is but the beginning of a process of transformations that lead to eternal life. The destiny is certain, but the stages along the way depend upon the soul’s progress in the will of YHWH. When that which is perfect is come, the imperfect stages fall away. We have a foretaste of this truth even now, as we daily mature, stage by stage, towards perfection.

Spirit is the breath of life; and the life of the body is in the blood: the fire/angel/*ish* is empowered by the blood—its experiential fuel is metabolized there as in natural combustion, wherein air (spirit)

feeds the fires of transformation. Without the spirit and the inward fire, the body dies and the soul is surrendered to spiritual judgment in the angelic.

The angel’s immortality consists of its inseverable link to HaShem’s Spirit: the angels are His words, even as Yahushúa is His Word; and they do not fall to the ground in vain. The body’s mortality is due to its dependency on the light energies of the incarnated angel. By means of the body, the immortal angel puts on mortality; and by means of the perfected soul, the naked angel gains an immortal garment of soul, a celestial body.

As the blood (lake of fire) interacts with the cells of the body in an incarnation, the soul is energized: the sentient capabilities of the cocoon/flesh are activated, and the life of the angel becomes manifest in the faculties of the host’s shell (body). Thus, we see soul/7 as the expression of the life within; and it is that. But it is also more than that; for the body/cocoon is a womb both inhabited and, in a sense, impregnated by the angel, and the soul/9 (butterfly, celestial body of light) is also the embryonic child of that union.

The lake of fire above is HaShem. He sends forth His angels/sparks by means of the holy flame of His Word: He speaks them, breathes them: one by one, He sends them forth to the Earth. It is these sparks of HaShem that become man/*ish*. As natural man/*adam*, the flesh/*adamah* glows with the light of the fire (divine spark/*ish*) incarnated within the cocoon of the earthen tabernacle. This glow is soul as expression.

As an expression/7, the soul is the son/work of man/*adam* (Ps. 8:4): the glow within is seen without. As an enformulation/child/9, soul is the Son of Man/*enosh* (Ps. 144:3), one to be transformed by mortal experience in preparation for an immortal garment suitable to its ultimate state of being.

A woman/*isha* (“garment”/the flesh) encompasses a man/*ish* (“fire being”); and this woman dies (is

extended) in childbirth, transforming the man by her extension. That which we have been is the womb of our becoming: the emergence is Zerach, a “lifting of the inner light.” Zerach—the emergence of the light body (soul/א)—appears first, but is quickly swallowed up by Perets—by faulty expressions (soul/פ) engendered in the experience of mortality/*enosh*. When those expressions have been fully measured and comprehended, they are overcome; and Zerach is truly born, at last.

An imperfect son of mortality/*enosh* clings to the mortal and perishes with it: such a son is stillborn. In the metaphor of Perets/Zerach, it does not gain the inheritance/birthright of the firstborn. A perfected son of mortality puts on immortality and rises from the cocoon of the flesh in an imperishable form, the body of light. The scarlet thread—the karmic trail of blood/life—accompanies the elect son (Zerach) through all of his struggles with Perets in the cocoon/womb/flesh.

Not every incarnation produces a butterfly (perfected soul/light body): adversity exists; breaches occur. The angel failing to complete its transformations in an incarnation is not lost, however: it remains immortal, a spark of HaShem. It is gathered, again, into the lake of fire above, where it is purged and purified. The aborted soul that was in process of formation in an incarnation but failed to reach perfection is lost; but that loss does not involve the life of the angel. The immortal angel can be sent forth again, into a new cocoon.

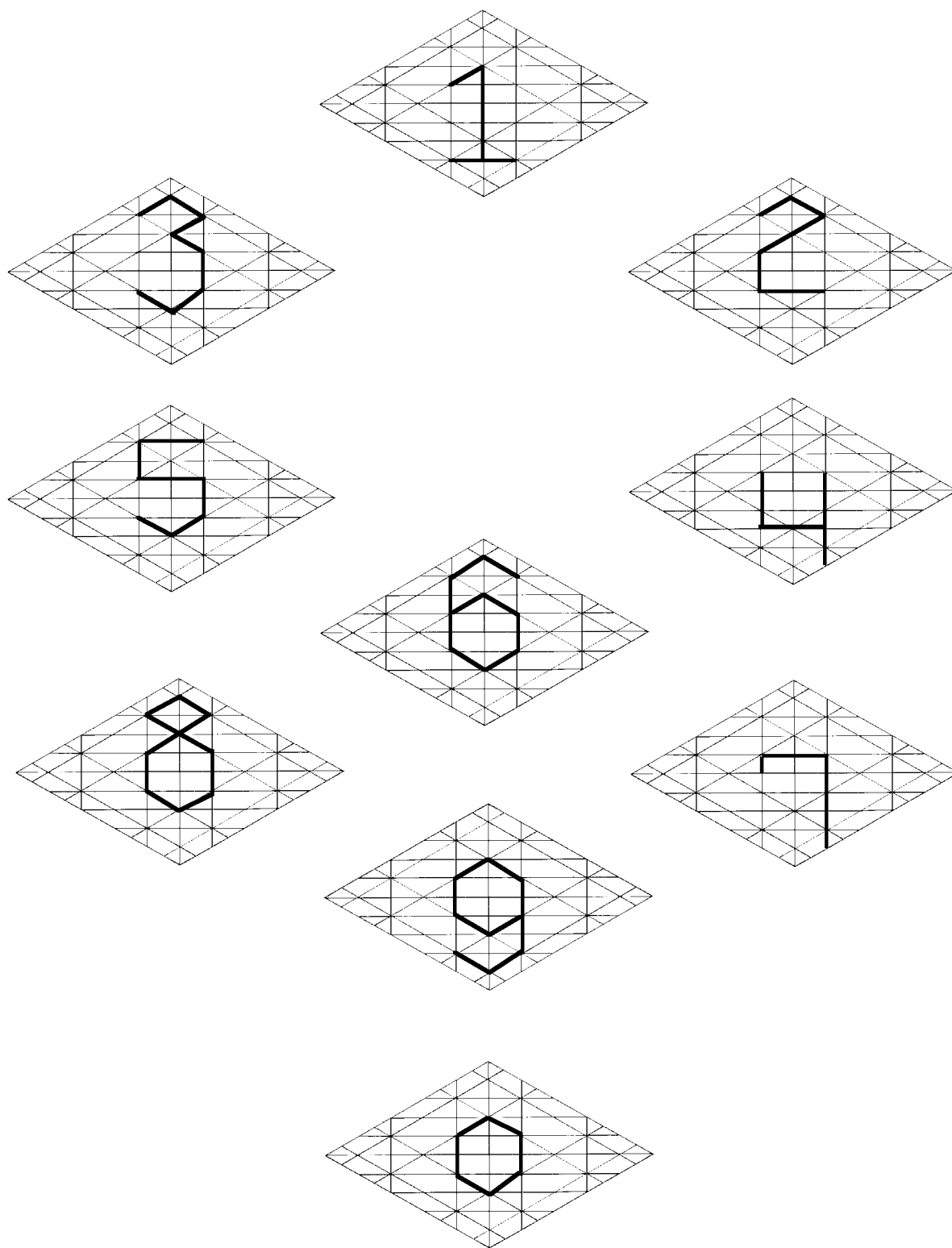
The light body is formed by the release/surrender/פ of the full nature of the light energies (angelic character) resident in an incarnation as the angel again becomes aligned with the perfect unity of the Life Force, the Spirit of HaShem. This is analogous to the formation of the physical body within the natural womb. A partial release of cell energies creates an imperfect body/soul/א, which cannot be sustained. But unlike the natural mother, who survives childbirth by retaining those things necessary for her own life, the chrysalis of

the soul must utterly abandon itself to complete transformation if it is to emerge from the cocoon in a new form. This abandonment of self releases every expression within the chrysalis: the scarlet thread is entirely spooled from the skein of yarn above into the garment of light forming below.

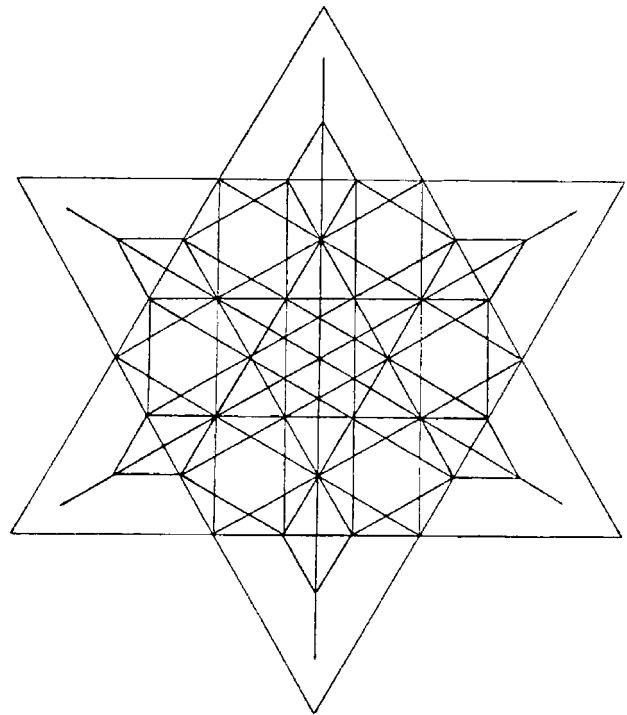
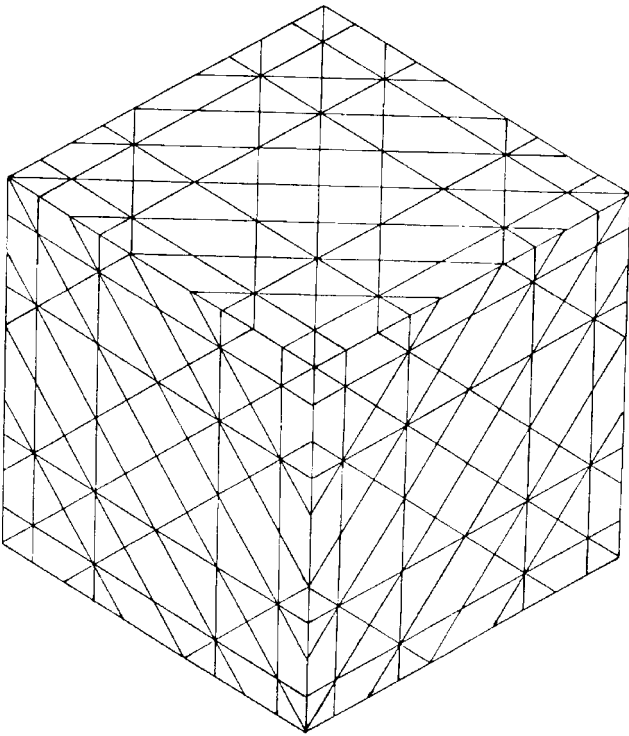
I’ve written many words and have failed to write clearly. Discussing the פ soul and the א soul is like dealing with the double helix of the DNA string: it’s possible to make the jump between the two understandings, but it’s no easy matter to explain exactly what you’re about. I’ve had visions of people I know, seeing them in their angelic form as they were previous to incarnation. That form is an unstable cloud of fire, like the blaze of a sun, and must become a fiery grub for purposes of incarnation. In comparison to the light body we are destined to attain, the earthen body is like a bushel over a lamp: it obscures the light within; and the light within must eventually burn up the earthen vessel, releasing the incarnate fire. To develop an enduring house, our souls must be fully transformed.

For it to appear, light must inhabit a medium. Without a medium to differentiate between them, light and darkness are indistinguishable. “Space” is black in full sunshine because there is nothing to receive and reflect the light. Praise The Name of YHWH, who divides light from darkness!

It is written, “...the times of this ignorance, YHWH winked at,” and this wink encourages the imperfect soul. Thus, now, “we see through a glass darkly...”; for the eye of YHWH outshines the sun, and a soul that is as an unpolished diamond cannot adequately measure or convey the light of His countenance. The soul’s imperfection is the measurement of the darkness within. Once perfected, however, we shall see Him “face to face”—that is, “face upon face”; for it is also written: “I know that in my flesh shall I see YHWH....” Praise The Name יהוה, and may His faces shine from within each of us. Shalom.



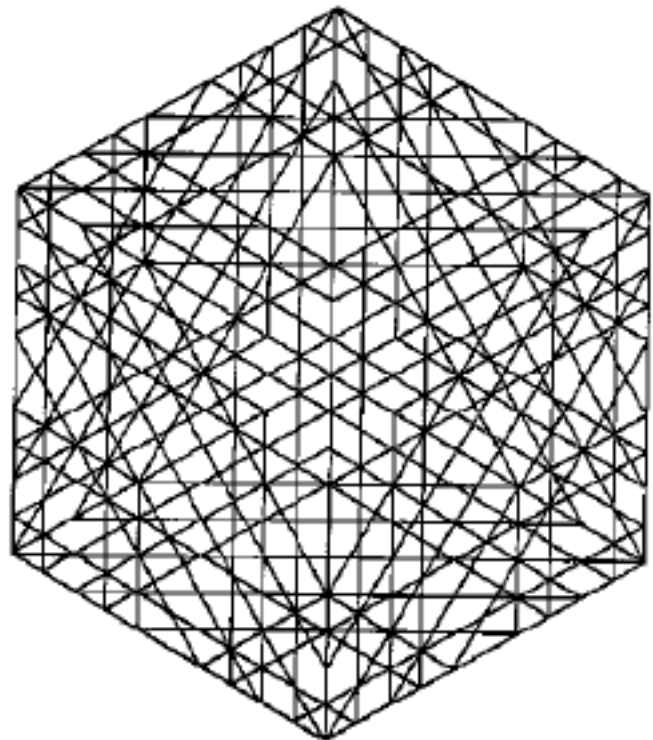
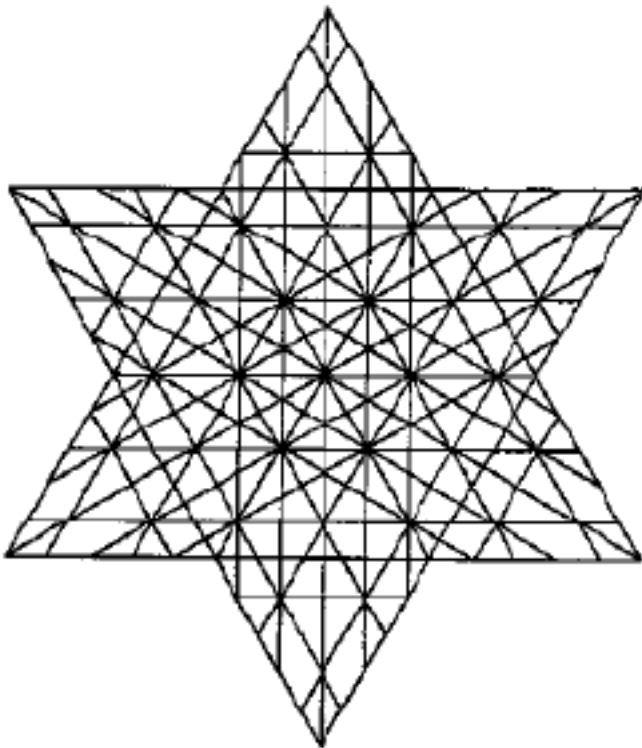
The Crown Diamond and Indo-Arabian Numerals



New Yerushaliem

The stone that the builders rejected has become head of the corner.

This is Yahúwah's doing, and it is marvelous in our eyes.



Zeal: an Afterword

If the works of Y'shúa were not chosen, but the works of YHWH in him, how then shall our works stand? Beliefs and the works that follow after are but the mammon of righteousness, having their conception in the gift of faith; for there is nothing we have not first received.

We are called, first and last, to receive into ourselves the state of being called the Son of Elohim: Yahushúa, the Projection of Yah. As we are enabled to accept this unspeakable gift into ourselves, the Son of Man is conceived, being furnished unto all good works prepared for him on the path to perfection.

Having ceased from his own works, the Son can do nothing of Himself because He is occupied in the administration of the Father's works. This is the path of shabbat, the seal and perfection of faith. Blessed are they who wait upon YHWH!

Consider the stave of Mashiyach Y'shúa—his alignment in the will of YHWH! Knowing his calling and election before his baptism by Yahuchánnan, he affirmed that all righteousness is fulfilled by demonstration of the willingness to drown in the waters of karmic Earth, with trust that the Father is able, there, both to hide the soul from the faces of corruption and to revive and renew it in the midst of the overflow—both as pertains to his descent to the depths and to his resurrection upon the shore of the Father's choosing.

As he was lifted up from the waters in the newness of the Father's life, mashiyach went not to Jerusalem to purge the Kingdom, but to the wilderness: to purge himself, utterly, of the habits of self. This is the fast YHWH accepts.

Mashiyach is tempted, in the wilderness of thought, to investigate and to prove his anointing, to put on works, and to worship that which appears. He chooses, instead, to wait upon YHWH,

relying upon the Author and Finisher of the faith found in him. This rest is the posture of the Son and the seal of the true priesthood. To walk in this rest is to know the power of the King.

As mashiyach Y'shúa enters into his earthly ministry, he faints not, nor is he overcome by it: because he speaks what he hears and does those things that are shown unto him, of the Father. Step by step in its time, he performs the will of YHWH by performing a daily sacrifice of self: overcoming not by might nor by power, but by continuance in the Spirit of YHWH.

No doubt there were times, in his walk among his fellow men, that mashiyach understood the Father's intent before the time and manner of its appointed performance was made known to him. He understood also, however, that it is YHWH that must build the house made without hands, and that our labors below are blessed only as they reflect work done above—that to employ saw or axe at his own will, even for good works designated for his own hands, is to war against faith.

Y'shúa did not surrender the reins of his heart and mind, only to take the bit between his teeth to run, headlong, into confusion. He conformed himself at all times, with patience, to the transformation that is from above.

We who follow in Y'shúa's footsteps are no greater than he. Whatever our gifts or callings or the urgency of the works given into our hands, we are blessed in our service only as we abide in faith. In our weakness, our wills and works are perfected together as they proclaim that YHWH lives and reigns and is fully able to accomplish His will in us, according to His good pleasure.

What, then, shall we understand by our shortcomings? Have we not believed? Have we not surrendered? Have we not dedicated ourselves? Yes, but

only as we have been able within the continuum of maturation—within the ongoing process of a perfecting salvation.

When we stumble, we are reacting to the goad of instruction. Let us have ears to hear!

Should we fall, we are nevertheless sheltered in the hands of Him who first loved us; and we shall arise in Him again for His Name's sake and for the love by which He has loved us. Let us have eyes to see!

When the brief moment of His chastening anger is overpast, only the glow of renewed zeal according to knowledge will remain; for there is healing in His wings. Let us have hearts to understand!

All of the works that the Father shall give into our hands by the agency of His Son will continue to

direct our feet away from the pitfalls of self and unto the narrow pathway leading to our El.

All things are lawfully accomplished in Him. Let none of us suffer as evildoers by yielding to haste. Let us continue even as we first began. Thus, does Tsion return unto us; and by this are the walls of Yahrushalíem raised anew in truth, with mercy and justice.

This is the Father's will: that we believe and rely upon Him who He has sent to live in our mortal tabernacles. This is power, and the patience of the saints. So abiding, we cannot fail to accomplish His will, because we are enlarged by the river of divine love flowing into and through us, which cannot issue forth in vain.

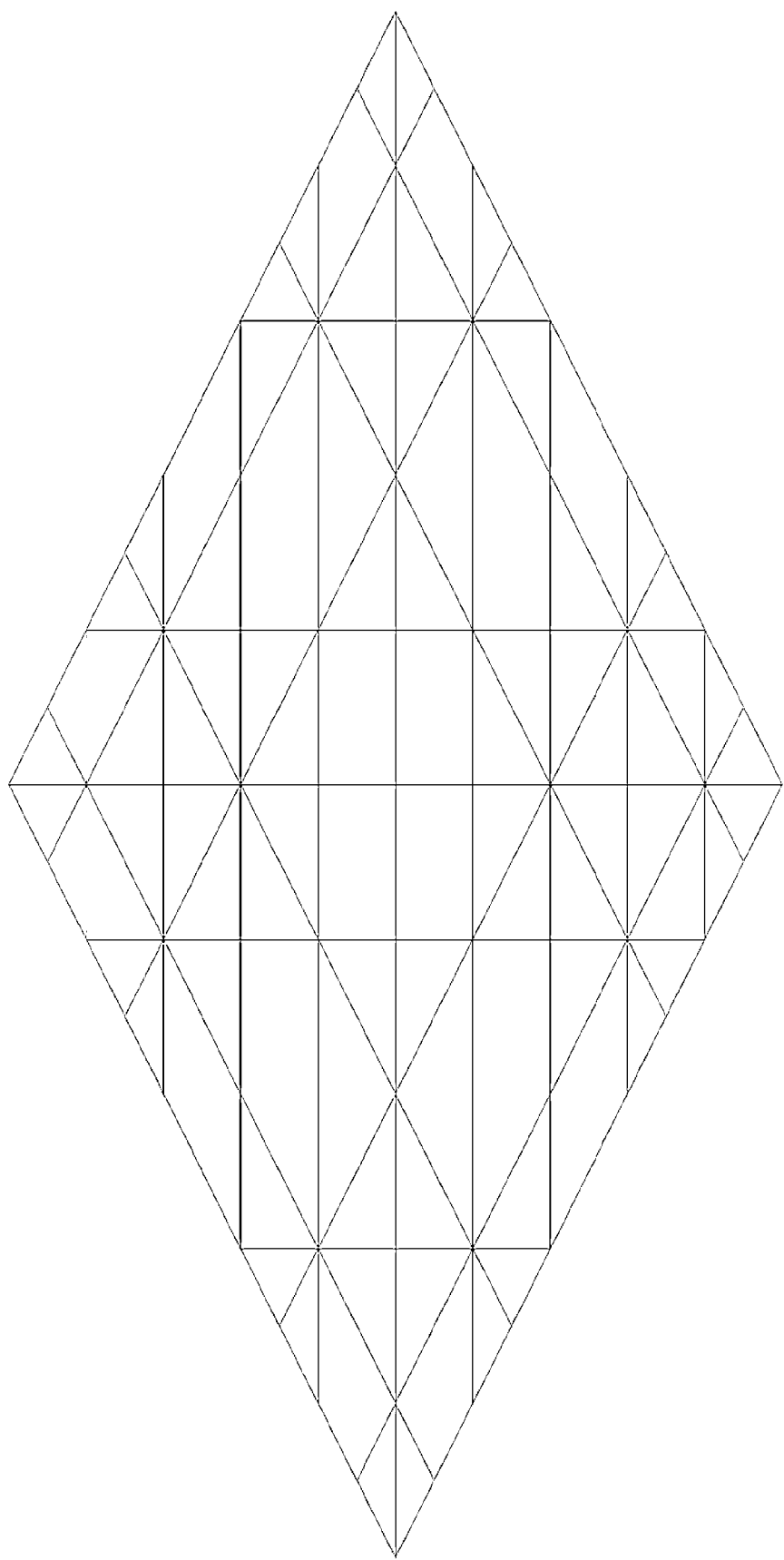
—Bora ben Yosef wa Elazar-Finton, 2013 C.E.—

Yahúwah blesses you and keeps you.

Yahúwah makes His faces to shine upon you and is gracious unto you.

Yahúwah lifts up His expressions within you and gives you peace.

Shalom.



This book of testimony was prepared by
Bob Finton
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