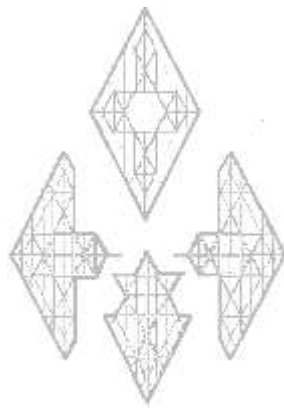


The Mystery of Iniquity:

Gospel of the Man of Sin

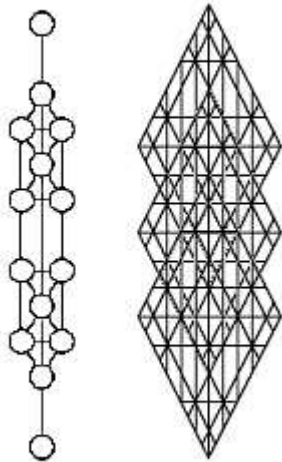


Second Edition, Fragment One

by Bora ben Elazar

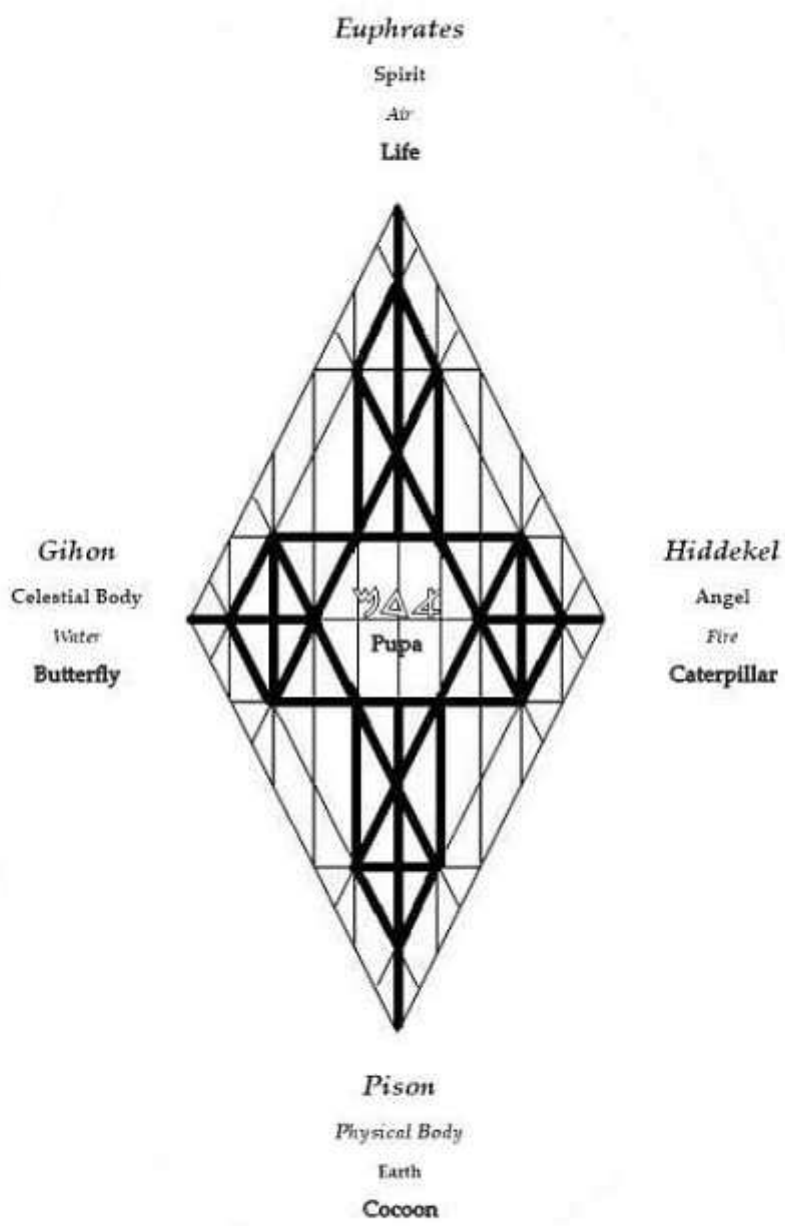
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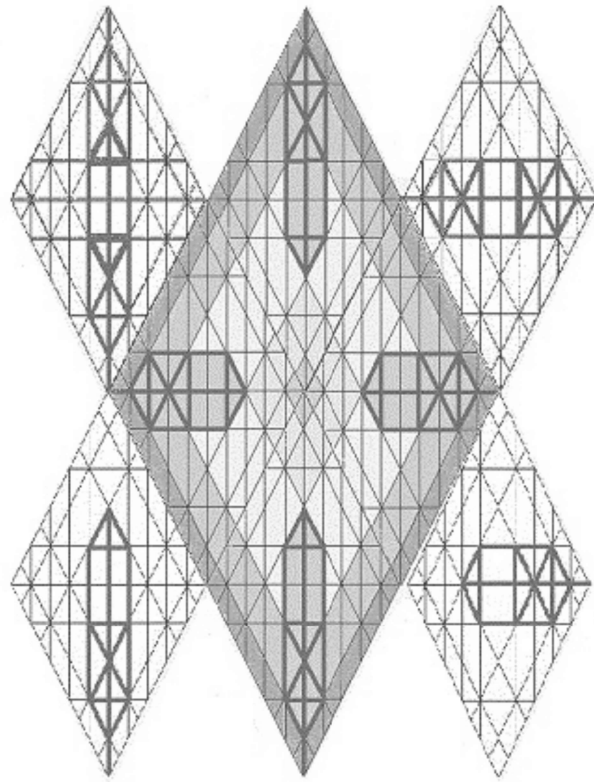


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The Tree of Life



And its Vine

**We are called to the restoration of all things,
but except we abide in the Vine, we can do nothing.**

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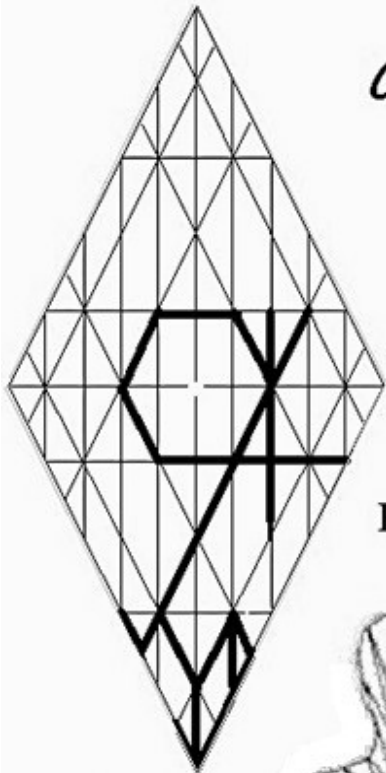
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Immanuel עמנואל

among
the Sons of Man
sits
God

שמע ישראל יהוה אחד

שמע ישראל יהוה אחד

Hear, Yisrael, YHWH our God is one YHWH.

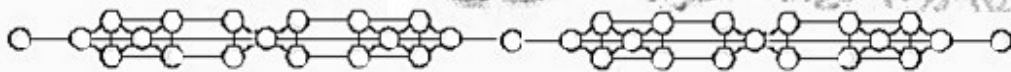
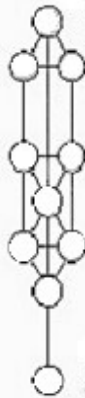
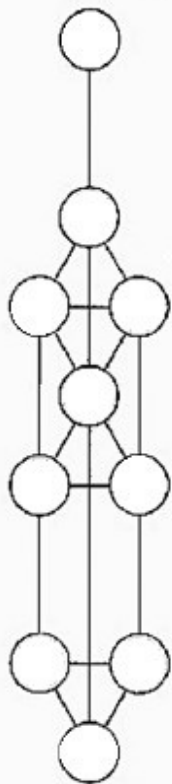
I am in him, as

he is in the

least of the

little

ones



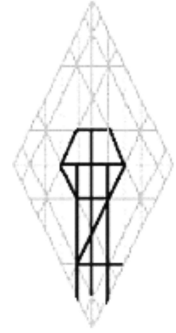


Sin 4⊗H

חטא

to miss

to sin, fall short; transgression; fault, guilt. to cleanse, purify, disinfect; to be cleansed.
a sin offering.



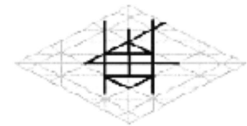
distance H to the target ⊗ was deceptive 4; appreciation H of complexities ⊗ was insufficient 4; a bold H rejection of principles 4; strife H, contention ⊗, disorder 4; a betrayal H of trust ⊗ that's intentional 4; to be weakened H, marked ⊗ with injury 4.

to reconsider H, resolving conflict ⊗ through meditation 4; to sight H a target ⊗ with accuracy 4 is to coordinate H and integrate ⊗, by triangulation, concepts 4 that were at odds H or were simply hidden ⊗, is to focus 4 on a framework H for resolution ⊗ and to initiate 4 improvement H by strengthening ⊗ vitality 4; for the joy H of order ⊗ has been restored 4.

Gematria 18 H7: Grab the ladder!

Ordinal 18 H7 > 9 ⊗: Choose 7 commitment H to what is clearly right ⊗!

Targum: Honor H the secrets ⊗ of inspiration 4.



Is Iniquity Equivalent to Sin?

Iniquity 7770. Is it a synonym for "sin," in the darker sense of that word's Hebrew connotations? Or if its meaning isn't so arresting as "intentional disobedience," does it convey the less guilt-ridden understanding of sin as "error, transgression?" It's a question of no small importance because, without exception, the soul that sins shall die.

As a generalization, the connotations of sin cover a broad range of errors, from simple mistakes to instances of gross malfeasance. When rendered

into English, 4⊗H, the Hebrew word for sin, has greater clarity in common usage than does the Hebrew root for iniquity 770. The explanation for this visceral effect is that the concept of iniquity touches upon and cannot avoid or rise above the mystery of Lucifer, the fallen angel.

Most will admit to a negative reaction to "iniquity," but the word's actual meanings are unclear. Even though mention of iniquity might send chills along the spine when it's raised in conversation, not many are troubled enough by their reactions to resolve their concern about its implications.

The opening illustration presents definitions of the Hebrew word for “sin,” as it appears in Torah’s original language. Without providing reason to deny etymology, the meme suggests the rich subtexts that emerge as readers investigate texts as written in the “Moses Script,” the alphabet also known as Sinaitic Hebrew.

The bones of all Western alphabets, Torah’s emblems were in use as the common language in Pharaoh’s Egypt at the Exodus. They survived as the literal language of Y’SharAL beyond the reign of King David, unto the rise of the Ezra script. Never wholly forgotten, they are still in use today in isolated villages of rural Yemen.

At his death, David was gathered to his fathers, among whom he remains; and the spiritual kingdom he once led awaits restoration. His kingdom, the Kingdom of Heaven—of Names—is the state of being in which blameless intention blossoms as reality.

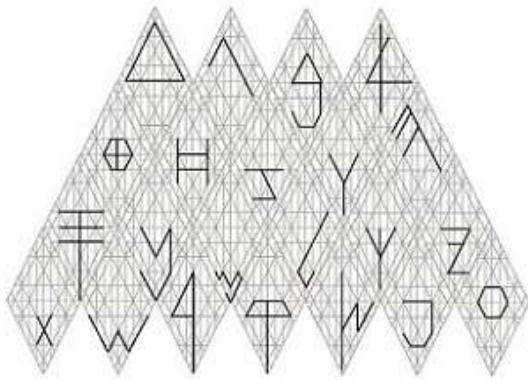
God’s Kingdom is the reality behind mythical Camelot; and HaShem is calling upon a new generation to rebuild David’s Tabernacle: not his buildings, but the ambiance of his world view. Whether or not we are privileged to share in that restoration, we ought to have interest in how David saw his world and, also, in how he approached the scriptures upon 1which his world was founded.

The shepherd king of Yerushaliem read the Lively Oracles as written in an alefbet whose twenty-two letters were ciphers derived from the grid of the pattern mandated on Sinai. That pattern, from which Moses was not permitted to deviate, is the sigil of the Logos of which John Baptist testified.

The root of language and mathematics, the divine pattern that came to be known as “the Word” springs from the purity of the father’s heart. Projected by the eternal father, that purity was shed abroad upon the children of men.

If the father’s sacrifice is received and lifted up in the hearts of believers, it redeems the reins of intellectual calculation; and the mind escapes carnal speculations through spiritual revelations, which determine the cant and the pace of ambivalent thoughts as they are brought into alignment with the mind that was in Y’shua, the anointed servant of Yahushua.

Spells of approximation are cast upon Torah’s $\Upsilon\text{O}\Upsilon$ when the word is voiced as the English “in-nick-quit-tea.” When thoughts are conjured by utterance of phonemes, languages become inherently tribalistic. Syntax be damned, their words, like the ancient dust clouds that arose with collapse of Babylon’s great tower, the arts of speech must give way to cacophonies of confusion when meanings are determined by sound.



Language is a fruit of the Tree of Life, and the alphabets of mankind dress its branches with purpose. Passed from Eden to Ararat and from Babel to the Mediterranean in the days of Moses, the oracular language was adapted by traders based in what became modern Venice to conduct business; and, therefore, the alefbet of Adam became known as the Phoenician alefbet.

With the primacy of Egypt, the script's oracular properties were eclipsed by the novelty of the hieroglyph, but its utilitarian properties were enhanced among the people, generally, by its usefulness for trade. Transactions were accomplished with reference to emblems in combination with gestures and brief exchanges of speech in closely related tongues.

Raised in this disorderly context by Pharaoh's daughter, Moses was schooled in the arts of Egypt. He was a masterful adept of the alphanumeric emblems, which he would later be commanded to use in the compilation

of Torah on behalf of the mixed multitude that accompanied Y'SharAL into the desert. That there was to be one law for all required that it should be written and understood in one language.

Because of our experience with modern languages, we tend to think of the alphanumeric script as though its integers are either letters or numbers, our minds putting the difference between them. In truth, however, the two functions of oracular emblems operate simultaneously, both within words and groups of words. HaShem speaks once; yes, twice, and man does not perceive the message.

Verbal and numerical expressions, the meanings of Torah's words within a narrative are understood through the seamless interplay between their literary and mathematical properties. This complexity was the background of the deliberations between the Egyptian priesthood and Moshe and Aharon as the brothers petitioned Pharaoh for the release of the people of HaShem אַיִן.

When we reverse-engineer the biblical narrative, having restored the original script, we regain understanding. The priests of Egypt had rudimentary skills when using the alefbet of Adam, but those skills were dwarfed by the expertise of Moses and Aaron.

Aaron's rod — his tongue — behaved like a serpent: it wove concepts with spiritual magic that swallowed up the limp phrases sliding off the tongues of Egyptian priests. The Hebrew brothers used Adam's language to tap into new dimensions, unearthing new thoughts and extending horizons, whereas Egyptian usage buried thought in trappings of the past.

Sinaitic Hebrew is also known as Paleo, the name I'll be using in this document. The difference between biblical Paleo and secular Phoenician is one of interpretation. The gospel teaching is, "If you had seen me" (invisible spirit, a gift of perception), "you had seen the father, also" (you would have comprehended the nature of your ability to perceive).

If we are blind to the world that appears, we see without error; for the faculties of sight are focused not on appearances, but on auras, by which we can trace contours within the invisible realm; but should we claim we see what is invisible, our mistake remains; for the fullness of the spiritual world is beyond seeing.

Egyptian magicians worked wonders with their serpentine tongues trained, rod-like, on issues pertaining to the material realm of Pharaoh. However, understandings drawn to earth by Aaron overwhelmed concepts born of their natural abilities.

We wrestle with bondage, the reward of sin. The precursor to our errors is iniquity; and because sin is essentially a state of being, iniquity's inroads are subtle, patient, ubiquitous, persistent.

Iniquity is a miasma that crowds upon productive thought as doubt, and it debilitates and immobilizes by means of disheartening depression. The soul whose focus is centered in messiah, however, is able to countermand the pitfalls of iniquity by bringing the spiritual eye to bear on issues that underlie circumstance.

The remedy is guaranteed, but it isn't simple; for the ditches exposed by iniquity were plowed by personal bias; and, having commandeered the intention to better oneself, iniquity takes root in concerns about election and piety, concepts that rank self in comparison with others.

Ambivalence added to doubt, the soul weighed down by piety elevates focus on personal standing above a focus on God. With that done, every seeming step forward stumbles backwards; for, desperate for justification, thought succumbs to zeal, which is mistaken for guidance by the holy spirit.

Doctrines that defy common sense are hammered by Goliaths of pulpits, synagogues, and mosques to trample the spiritual freedom that comes with direct experience. Whether they scold from their platforms or plead from

their knees, they instill thoughts that cloud the mind; and we can no longer surrender to their leadership.

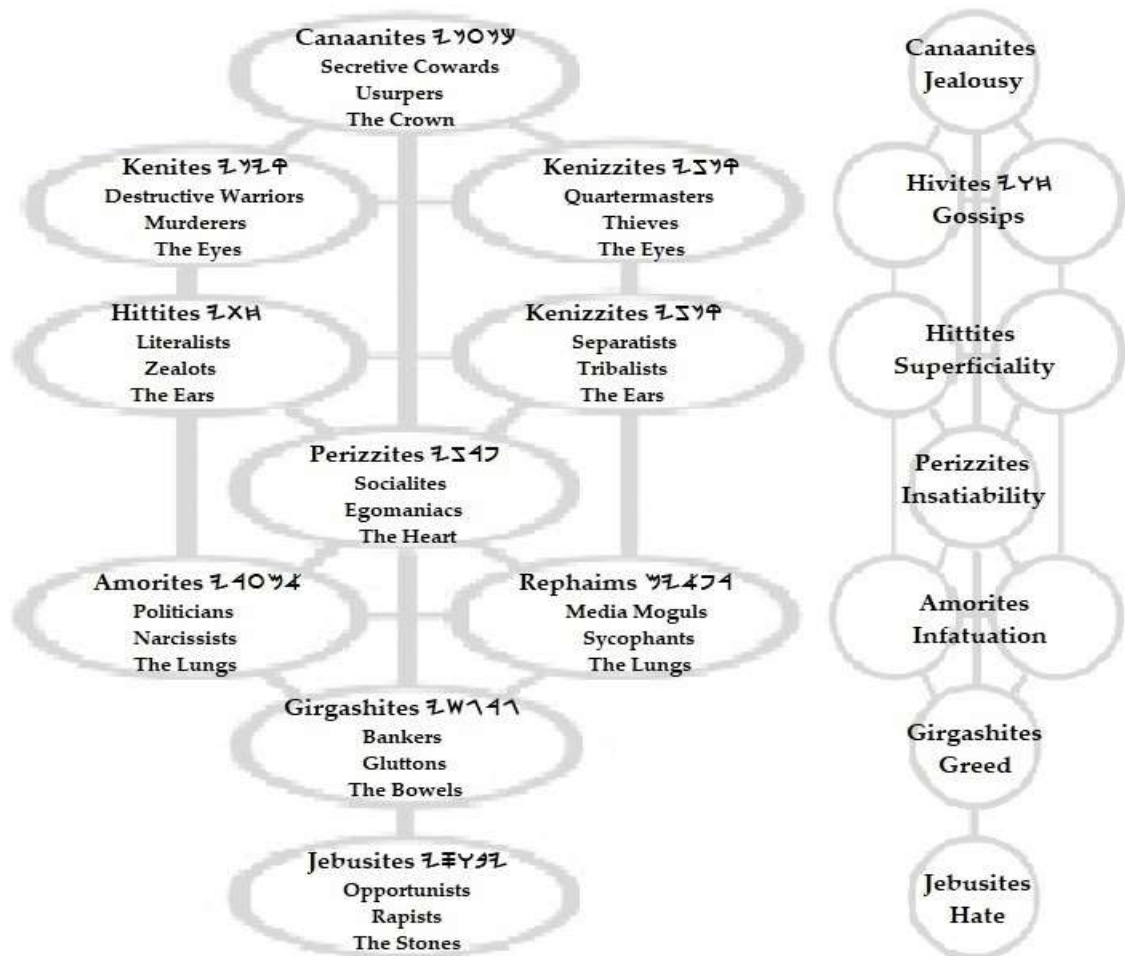
Tall King Shaul killed his thousands and found no peace at the head of his armies, nor even in his own house. If we are to do better, we must emulate

David; and our questions must stir the golden dust clouds of Ophir 470: our thought 0 must reflect 7 clarity 4 by tightening 0 debate 7 about what we think we know 4. Opinions will not fill our slings against Goliath. Effective answer is hidden in stones unearthed from grounds we truly know.

The Cyclops Goliath

Loss of Cohesion through Aggressive Self-Absorption

The Philistine Champion of the Secular World



The Nations of Canaan

Nations Driven out by HaShem

Y'SharAL is a spiritual nation. Its weaponry isn't carnal, and neither are its adversaries. We war against the spiritual forces that we create and empower within our own souls by the choices we make in days of our lives.

The devils and demons with which we contend are constructs of the unsavory attributes and proclivities we feed within our own beings. The gods we serve are idolized caricatures of what we imagine to be our own existential qualities. We cherish the "acceptable" self image we retain and defend in our minds, as if it were a favored figurine on the shadowbox in the living room.

We acrobatically nod our heads at the notion of a living God, but we serve ourselves, living lives with cogs geared to meet the necessities of self interest. We gamble that diligence will save our mortal souls from everlasting peril as it inoculates our bodies against pain.

Our own thoughts bear witness against us because they elevate the bias of our hearts and minds above all other considerations. When personal metrics determine the standard by which we accuse or excuse other souls, we shall have become primly demonic.

Without guidance by HaShem, we will fall victim to self-serving standards as though they were gods, believing that adherence to their demands will serve us well when a final judgment of our worth is made.

With our days on earth driving nails into our coffins, we console ourselves with the argument that we might yet be justified if we are able to weave threads of kindness spun from the wool of our idealism into the tapestry of our materialistic lives. If need arose from falling short, we could then fall back on decency as merit for mercy.

Imagining that we control our lives, we continue to marshal arguments for self-justification. We brazenly take our stand alongside like-minded zealots, where we widen our stances until we become like Goliath; and we will challenge all comers to defeat the logic of our single-minded focus.

Puffing ourselves up with will power and brandishing our piety for all to see, we will defy any to war against us. We know, full well, in whom we have stubbornly believed and trusted.

Spiritually weak and gullible because of the intense popularity of such reasoning, we are easily misguided and manipulated as we absorb rim shots drummed by humanistic doctrines born of bigotry. Misled in so many ways, our souls watch in silence as their substance is seduced into warring on the wrong battlefield in a world that stands on the brink of planet-killing destruction. The status-quo is guarantor of the bottom line; and so we remain in conflicted silence.

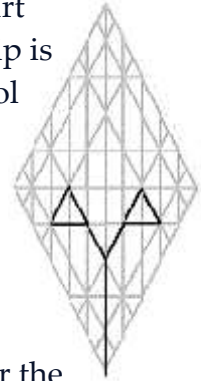
distortions. Wisdom is justified of her children.

Goliaths of commerce and finance back their demands by issuing their challenges with the trappings of worldly power and the endorsement of religious skills. They are confident they will accomplish their agendas, but they are unprepared for a revival of such spiritual warfare as was waged by King David, whose bravery confounded armies that had gathered for a final battle. David's example teaches us to war with songs of wonder, so that those with ears to hear will embrace the wider understandings of life that come with allegiance to the demands of spirit, as hearts answer to hearts.

David's people were simply proud of him. King Shaul had been an appealing man, and the people credited him with killing his thousands; but of King David, they bragged that he had "killed" his ten-thousands. He hadn't murdered them, as King Shaul had done in his determination to retain the throne HaShem had entrusted to him, which had become his by his claim. By contrast, humble David avoided confrontation where possible. He preferred to change hearts and minds by using the same playful tactics of restraint he demonstrated as he lay hidden in the brush while King Shaul

lowered his skirts in answer to nature. Not by choice a man of war, David preferred to circumcise the enemies of Y'SharAL with the blade of reason.

He was not called to the throne as a warrior, but as a rural shepherd; and in tending the herds, young David's heart had approached congruence with the heart of God. Their relationship is understood in the symbol formed by the emblems that spell his name, as they are positioned on the Crown Diamond of the Tree of Life.



"David $\Delta\Upsilon\Delta$ " is a sigil for the man whose heart Δ was wed Υ with the heart Δ of messiah: in his lonely life, he had meditated on the reality of his spirit until his perceptions Δ were brought into alignment Υ with divine revelation Δ .

A man of vision, the great poet of the book of Psalms, a prophet, a spiritual warrior, King David understood the saying, "Let not the sound of the ax or the hammer be heard as you build the temple;" for he was a tabernacle man who submitted to God's spirit.

Iniquity $\Upsilon\Upsilon\Upsilon\Upsilon$ $\parallel\parallel\parallel$

Not precisely error, iniquity is a precursor to sin. It's the lip placed

upon the cup. This manner of expression is expected in discussions such as this, and I don't avoid it; but my approach differs somewhat.

Although its effects are extremely complex, iniquity is the involuntary consequence of the natural dynamics of Creation that make error possible. Iniquity is comparable to the drag of inertia that asserts itself against the photons within a stream of light, causing the light to bend upon itself in spirals that result in accretion as mass piles upon mass, which are responsible for the great variety in atomic and galactic structures.

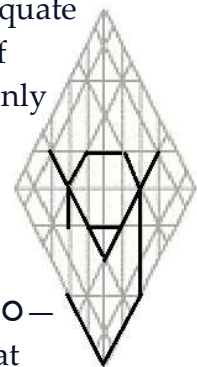
Without the dynamic, the diversity displayed in the universe would not exist, nor would differentiation within and between species be observed. Error doesn't come upon us solely because of innate wickedness in our bodies or brains or because of dark emotions arising from our hearts. Neither does error gain power over our spirits through compulsions that brew within physical drives. Sin is natural.

We fall under the sway of error due to spiritual ambivalence. Our hearts can reach through all these mysteries and grab hold of the sublime if our focus is the creator, not the creation. If we long for a thing to which we find no access, traps of error are baited, around and about us.

The hidden things of the heavens are reflected in that which has been made on earth. "As above" is "as below," but in a reverse image: reality is mirrored in the things that are made; and so, if we flounder in our search for the gateway to things above, it's because we must turn our thinking inside out.

We tread water or fire in the lakes in which we swim, and we'll not long survive without moving forward. Unless the shore is sighted, we'll flounder in danger, kicking against suction as iniquity exerts the latent force of its the undertow, which will swallow us.

To entertain iniquity ♫ΥΥΟ within the soul is to risk drowning in the belief that, could we develop adequate mechanics or capabilities of thought, which we mistakenly believe to be the child of intelligence, we would then be able to summons — of ourselves, by ourselves, and from within ourselves Ο — the judgmental acuity Υ that would make it possible for us to pick, choose, and balance Υ an efficacious diet for our private lives ♫.



Masters of our fate Ο, and now able to weigh Υ and to evaluate Υ the options we enjoy because of merit, it would then be possible for us to sample, at our leisure ♫, whatever promising nutrients we might happen to stumble

upon ♫ as we feast ♫ and feed ♫ to our liking ♫ and to our full ♫.

Allow me to continue with this specious examination of the emblems that, when read together, are said ○ to mean “iniquity.” Although oversimplified ♫, it’s understood that iniquity is a balance act ♫, a mindset ♫ in which opinion ○ equals truth ♫, which asks that we abandon caution ♫, even as it ensures reversal or an overthrow by catapult ♫.

Whether we enjoy true spiritual vision or are presently wandering, lost among the blind, any progress must come in response to the gift of faith; for our expectations must not deprive us of the efficacious ○ nourishment ♫ that will come down from heaven. Only when we are properly fed ♫ will we be capable of pursuing a righteous development of our fullest potential ♫.

We are young birds in the nest ○. Lacking strong wings ♫ of our own ♫, we either maintain diligent watch for the assistance ל provided in the design of our species, or we fall ♫.

Gematria 132 ללפ: To detect and then to acknowledge ♫ the compulsions ל within the soul ♫

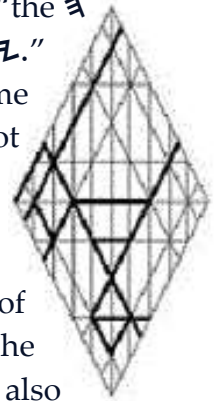
Ordinal 42 לל: is to petition for cleansing ♫ and congruence ♫.

Checksum: With patience ♫ (6 ♫), disruptions ♫ of emotion Δ (24 Δ) will

subside, freeing ♫ us to claim ♫ (42 לל) our parts in the joyful celebrations due that are certain to unfold ♫ within the bridal chamber Δ (24 Δ) of unity ♫ (6 ♫).

Lucifer לללל הילל

We can infer from scripture that the light within the Light Bearer faded after the judgment, but that may not have been the case. Nonetheless, support for the narrative’s dark interpretation is found in the spelling of the name; for by etymology, “Lucifer” can be read as “the א weeping, the howling ללל.” By that standard, the name speaks of remorse, but not because of guilt; for the angel was not accursed.



Lucifer was given a way of escape; for it is true, that he would die, but he would also live after the manner of men: he would share their joys and sorrows, their expectations and disappointments.

Numerous scriptural precepts argue that the fallen angel would also share in man’s promise; among them, the many scriptures assuring us that HaShem’s mercy is without end and cannot forever be lost to any.

When faced with judgment bringing loss, some souls are distressed; and they become despondent because of

lowered energies. Not liking what an ordeal shows them of themselves, they lapse into depression and become haunted by fleeting impressions of consequences that may not actually arise.

Human instincts are peremptory, and reversals often trigger downward spirals fueled by regret. When their spirits are over-matched, men look for dalliance. What they might do differently is of no great concern, so long as the diversion affords a moment of respite.

With depression, even hitting bottom brings no lasting relief; for its victims are smothered by paranoid perceptions. What had been perceived as a worst possible outcome becomes the platform for deeper dives as depression wears on.

Imploding under the pressures of anxiety, depressed individuals can panic at the edge of calamity, becoming preoccupied with minute details of their danger in order to shield themselves from its peril. In frantic hope of relief by this or by that offside influence, such men cling to sanity by repeatedly tabulating the data points of their dismay, as in a fog.

If they survive and their lives move on, they're left stranded with poor footing in sandy marshes, whimpering in the depths of their souls because they're

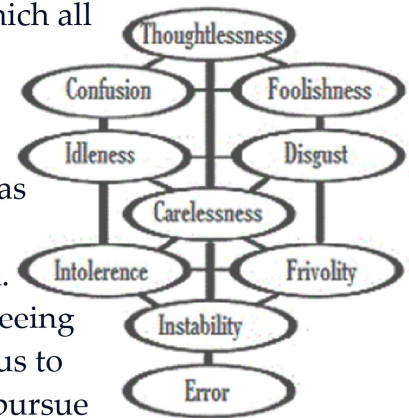
marooned and alone. In despair, they tuck their minds into shallow thoughts, as into a shell, burying their potentials in idleness; and because reality is too difficult, they steel themselves with the resolve to just get by, living a parody of real life.

A realm in which all are brothers is far beyond consideration of those such as are enslaved by depression.

Incapable of seeing what is obvious to those able to pursue the rewarding focus on essence, they are strangers, even to themselves; for they are lost to defeat.

Incapable of considering fresh ideas free of contamination by their negative biases, they have no way of escaping quarantine. Blinded, imprisoned by their conjectures, they wear the self-indulgent mask of the narcissist, even with exposure of their disgust.

Closed systems, they think of themselves as aliens; and because they face the torment of isolation, their tenuous affiliations offer them little sympathy. Bitter to their cores, they struggle with hostility, fearing that they will forever be just one concept short of a mindset that can bring them resolution and acceptance; but if



pressed about what that thing might be, they would not be capable of answering.

Because they face dead ends at every turn in every context, they engage in all manner of twisted, tunnel-visioned reasoning, hoping to discover some hidden door that just might let them achieve their stop-gap goal of escape.

To their dismay, nothing they try works to their advantage. Unable to find a way out, therefore, they wallow within the whiplash-tyranny of guilt for falling short, and they *do* fall short; for they have yet to discover that regret is not repentance.

A record of Lucifer's reaction to the judgment against him isn't given, but his fall was great, indeed. He had been perfect in everything—spectacular! approved! He had satisfied all required of him until that single detail surfaced and the judgment came.

However, the stain of iniquity, if stain it was, could not have been the result of some flaw intrinsic to his character. He had been positioned and approved as the covering cherub! The sacred light of אֱלֹהִים had been his to bear unto all in heaven and upon the earth. He had enjoyed knowledge of perfection by every consideration in all his ways; and now, it was gone!

The mystery of iniquity had been unknown to him until it was

discovered within him; and when it *was* discovered, his fall was immediate and imperative because, as bearer of God's light, he exerted compelling influence over everything and every being in all realms.

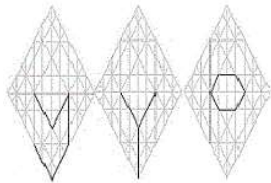
Oversight was among his duties, and he therefore could infect everything that gathered beneath his wings as covering cherub. Every being in heaven or on earth would be exposed to iniquity because he had fallen short of the perfection that had once been his.

He would have understood that, if iniquity had been the result of his shortcoming. On that point scripture is vague, and the reader's bias accuses or excuses under the umbrella of the father's mercy. Scripture does not report a clear and corroborated accusation. For his part, like a sheep before the shearer Lucifer opened not his mouth.

He was perfect until he was not. Are we to understand, then, that the favored angel made some kind of mistake? Had he secretly harbored a core wickedness that had festered within him until it came to a head, drawing God's attention and his ire? Had he rebelled? Was rebellion even *possible*, considering that the father had affirmed his faultless performance in all his ways until the instant iniquity was discovered?

If Lucifer had hidden a measure of iniquity from the father for a short time, it wouldn't speak well of **לך**; for even after its discovery, Lucifer was praised for perfection in *all* his ways. Had he served HaShem with masterful duplicity?

If the father had not been fooled, was his blanket praise of the Light Bearer's perfection just an overblown maxim, a way of patting the unfortunate fellow on the back before showing him the door? I think not. If that were so, it would paint **אלך** with a very black brush.



Iniquity, its Discovery

In my view, iniquity—whether it might be found in angels or in man—has nothing to do with thought, motive, behavior, aspiration, or any such thing. The iniquity found in Lucifer was not his by reason of his contemplation, his actions, or his inaction.

The Light Bearer was the foremost expression of God's essence and served at the pleasure of the father. Bad nor good, therefore, the iniquity found in him was symptomatic of the dynamics of creation and of its creator.

Anything at all for which the Light Bearer's accusers might consider him to be responsible could not have been its cause; neither could Lucifer have undertaken countermeasures to prevent its gestation.

Until the very instant iniquity was discovered within him, the cherub had performed in innocent perfection: not in mere adequacy or acceptability, but in perfection!

The question then arises: if the iniquity found in him was failure, was it the result of some third-party assault? Had he been wounded by a lurking devil? No. Responsibility for Lucifer's fall was attributable to what the prophet Isaiah reported: the hand of **אלך**!

Iniquity **יְיֹוֹ** is commonly understood to be "grossly unfair or immoral behavior." I own a dictionary that says just that; but if that definition is sufficient, the angel's so-called "perfection" had been a sham: a hoax perpetuated by his fortitude—by a heroic restraint, through which he had managed to hold off error while concealing the struggle and its causes. Had he been a troubled Light Bearer, he would have been technically obedient to God's will while he was concealing contentious issues stemming from an inner turmoil. Unlike the lily of the field, his cloak of perfection would have been mere pretense.

Practicing duplicitous stoicism while posturing as an obedient servant begs for perverse sympathy and intrigue, but it's far from perfect: he would have been busy maintaining delusion, so long as possible. This would not have earned him the appreciative nod he received when judgment came.

If the iniquity had gone unnoticed but had come to God's attention at some later date, it could be claimed that Lucifer had been torpedoed in his innocence, making him a victim.

Speculation aside, the text says that the cherub was perfect in *all* his ways. If genuine perfection later fell prey to imperfection, the Light Bearer would have been susceptible to error because of his design and had succumbed to imperfection because of his innate vulnerability

If that were so: if he had failed—if he had missed the mark only because his imperfect nature had been poorly protected by the father, the judgment against him ought to have come with the comforting words, "Sit down here, until I make your enemy your footstool."

Without the father's protective seal of approval, imperfection could have arisen in Lucifer as consequence of anything he thought, said, did, or failed to do; or as correction for something he *did* do, but inadequately or inappropriately.

None of these scenarios is likely, however, because the judgment was that he who is called the Morning Star had been perfect in *all* his ways.

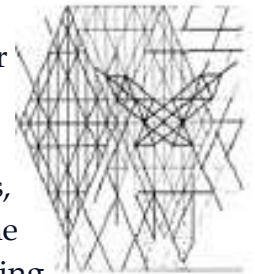
As I have suggested, there is understanding of the judgment that makes no accusation at all against the Light Bearer or his \mathcal{L} ; but its premise is very deep. I hope to get to it in this writing. I've touched upon it already, but there is a great deal to be said.

Failure is not an Option

These are serious matters, and I'm like a jester who is lighting fires and jumping around in the sparks I arouse. I must relay what I receive and can do no better than to do so in a timely manner.

Let's agree, for the moment, that Lucifer had been perfect until a random fault arose in his thoughts, profaning the pristine whole and refashioning him as a victim by opening the gates of his inner being to all kinds of imperfection.

How might he have defended himself against this invasive force that had caused him to fall short? He was the covering cherub! A mighty being! What had he missed?



For him even to have contemplated a scenario that would turn him into a victim would have been faithless doubt, an error in and of itself! At fault for falling prey to iniquity, he could offer no excuse in his defense without bringing accusation against the father. Matters of faith are wholly in the father's hands, and faith is therefore entirely his to give or to withhold.

We know that Lucifer acted in faith by two points. First, the father said that he had been perfect in all his ways. Because it's impossible to please the father without faith, the father's praise is evidence the angel had been faithful. Second, he held his peace and didn't chafe at the judgment, but accepted the father's righteousness without question. Offering no defense, he relied on the father's faithfulness, his goodness, his grace.

There's a diligence that stems from the desire for self-preservation, just as there's a resignation that's the ultimate expression of faith, as it's written, "greater love has no man than this, that he lays his life down for his friends." The gospels warn that willful discipline, though seeming right, can war *against* faith by nullifying the father's counsel.

If Lucifer had been performing his duties under the calculation that his performance gave him reason to boast

and that he expected to maintain competence through willpower, a plainly pejorative judgment against the imperfection found in him would have been forthcoming.

Had he taken the bit between his teeth and looked to himself on behalf of himself, he would have essentially dared ~~ACL~~ to intervene; and the fiery cherub would have set heaven ablaze with glib gossip and pious posturing as every angel looked to his own advantage without regard for his fellows.

If a claim of diligence had been acceptable as defense, it would have established a justification for pride, subjecting Lucifer and all like him to far greater upheaval when the dual focus on creature as creator became adopted by all.

Had he shelved dependence on ~~ACL~~ to depend on his heroic self-driven diligence, he would have become obliged to maintain self sufficiency on an eternal scale, and he could not long have forestalled disaster; for the ever-growing, dead-weight burden of that defense would prove too cumbersome, even for a Light Bearer. When roles are conditional, the imbalances of duality develop and worsen.

Had a culpable Lucifer relied upon a narrow, legalistic standard in his

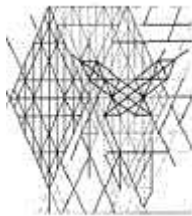
defense, holding to it by the force of will, the feat would have ended badly because of the magnetism generated by the dual focus.

The incessant attraction and repulsion of ever-growing contingencies within a strict regimen of rigid perfection maintained by willpower and competence would have scrambled Lucifer's loyalties and his mind. By the time he was confronted with error, the smidgen of iniquity with which his troubles began would have ballooned into unwieldy complications, wreaking havoc within all his ways.

The Brink of Despair

If the covering cherub had been laboring under hidden guilt, worry about coming chaos as recompense for mounting errors would have harried his thoughts as he performed his duties, fanning fires of shame.

Dread of his personal liability would have become a nagging irritant as he thought, and he would have become obsessed with the spectacle of being demoted from the highest level of service to sudden banishment in ignominy. If he had been tracking ever-widening pathways of error, it would have harassed and unnerved him, world without end.



Whether or not he was conscious of guilt, we know by the flaw's report that the Light Bearer was changed. He was transmogrified, transfigured, reborn, recreated, born anew. He had been praised as the perfect covering cherub; but in becoming a man, he would become feared as a perfectly intolerable menace by some and hated by others as the scapegoat, which reminded them of their own iniquities.

After expulsion from heaven, his reception on earth as a mortal would have been met with resentment from everyone he encountered, drawing shame and derision upon him. His adoptive brothers would have painted him with guilt that he would forever shoulder as an infectious outsider.

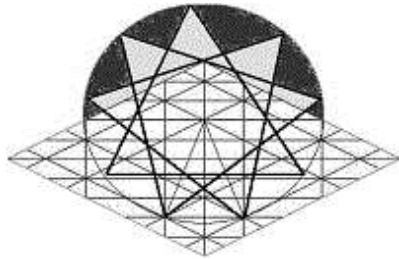
Still worse, bloody tale bearers would surely seal his dishonor among their fellows with gossip; and he would be labeled as a devil. Some would even whisper that he was the Satan about whom they had been warned.

Times are determined by the spin of the wheel; and in God's creation, wheels turn within wheels as firmaments evolve into expanses. By the time Lucifer first lived as a human being, the bane of iniquity would have touched every family on earth.

Perceived through the dimmed eyes of errant mortals, the fallen angel could

expect no sympathy for his fate; nor would he find remedy against the shudder his name awakened in the hearts of his contemporaries.

Ostracism is severe punishment. On his own at all times, Lucifer would have craved alliances. He would have welcomed even his fiercest detractors because confrontation requires interaction, which would have chiseled away at the distance between himself and his accusers, relieving his solitude and opening a causeway for dialog.



Desperation would have been driving him near madness. His thirsting soul would have been riven by an itch of the absurd; and the corrosive cancer of guilt within his angelic core would have metastasized into a narcissistic pride that had not been present in his experience as the covering cherub, but which would have seized upon his nakedness as a [hapless man](#).

It would no longer be said of him that he was perfect in all his ways, or that he was the Bearer of God's Light.

When the realms were created, an expanse between heaven and earth

was formed to divide the higher from the lower, the light from the darkness, and to rule the reality of discrete systems integrated with other systems throughout the expanse of space, in whose vacuum night and day are one.

Dance of the Sufi Warrior

The times of creation are not linear, as the natural mind would inform us, but circular, as memory, intuition, and the movement of heavenly bodies suggest. This view was favored by ancient seers and is gaining popularity among modern scientists.

As HaShem told the prophet Jeremiah, "Before I formed you in the womb I knew you. Before you were born, I set you apart; I appointed you as a prophet to the nations."

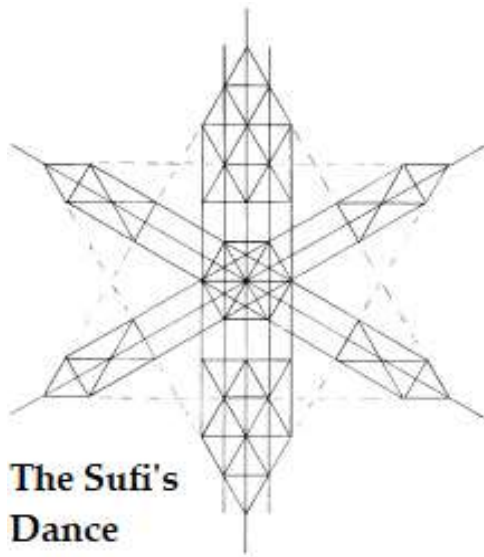
Our paths begin in heaven, not on earth; and our futures will find us on one of any number of heaven's mansions as we explore everlasting life. For that to become reality, however, we must pass through the eye of the needle: through heaven's farther gate and into realms that eye has not seen nor ear, heard.

The gatekeeper is the creator, but iniquity, which hid in the nexus between what is above and things that are below, now hides between that which is and that which is coming.

Neither bad nor good, iniquity is a reagent that operates under the purview of HaShem. It is not subject to the laws of temporal realms, although all created realms are bound by the same principles, in that they are wrought by the hand of the father.

Although iniquity and its operations stem from a realm that's beyond the known realms of heaven and earth, its effects are experienced in temporal realms because it is fundamental to creation's systems. We are taught HaShem, alone, is perfect— that none is good but \aleph . Within all brightness, there is one point of origin.

The conflation is jolting, but it must be true: among all beings, only God is good. Therefore the Tree of Lives is not rooted in created realms, but in the eternal, where it is hidden with \aleph , as are all our lives.



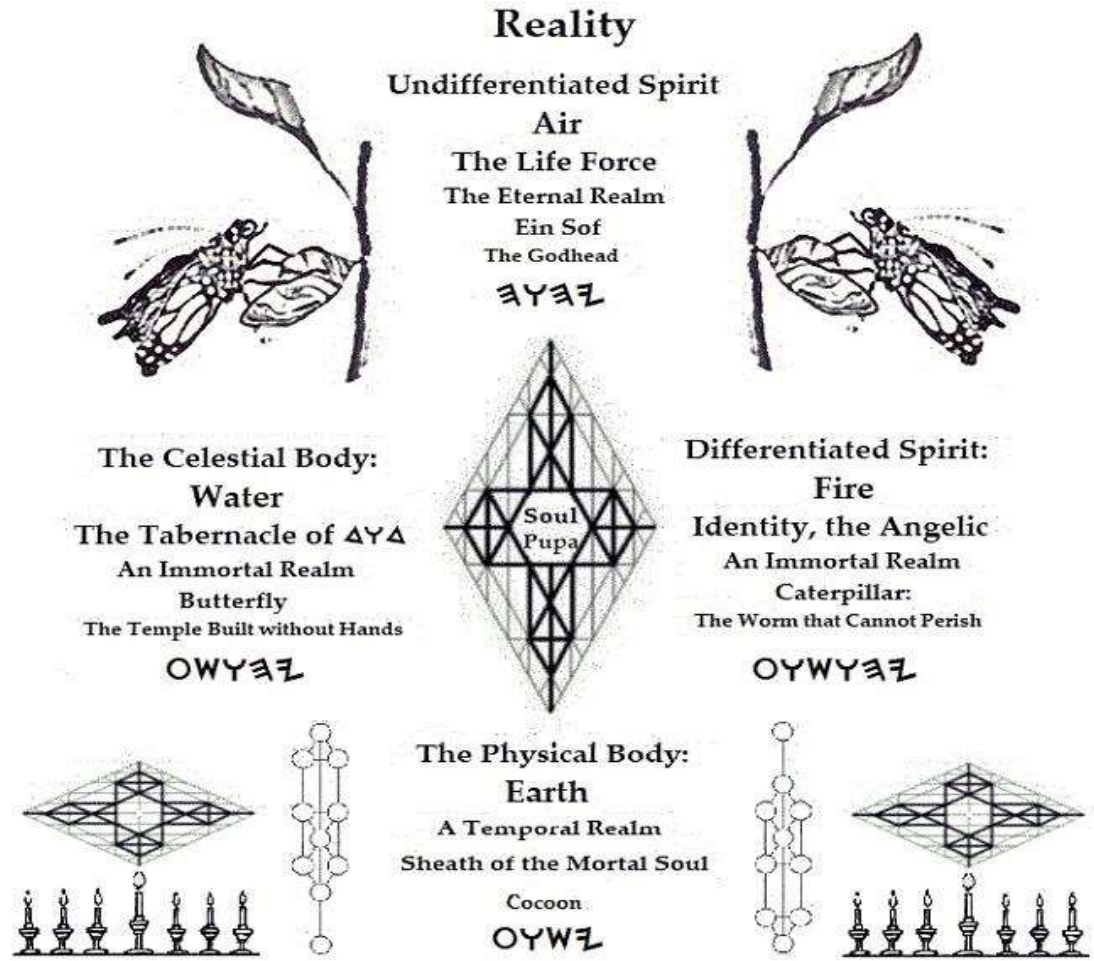
The father agrees that he is responsible for all things. The fruit proves the tree; and from the beginning, the father's word has proclaimed his work to be "good" and "very good."

The creator of a universe that is both good and very good gave mankind laws that were also good, the ten sayings. Those were followed by laws that were not good: not "bad" laws, mind you, but laws that fell somewhat short of being "good."

The "not-good" laws are the statutes and ordinances of the Levitical priesthood, whose initial purpose is to meet man in his fallen state and, using metaphor, to map out the pathway that would lead mankind back to the measurement of Torah's Son of God.

Lucifer wasn't an inhabitant of the temporal realms. He was the covering cherub for *all* of creation, as though he were an intelligent membrane between organs with differing functions.

The covering cherub joined part to part while serving the whole in the interests of order; for he supported communication between synchronized operations of the autonomous components of integrated systems. The interface between the creator and his creation, the covering cherub held occupancy in all realms, but none could claim him as occupant.



Language of the Realms

Many believe there is an eternal realm of undifferentiated spirit, a concept voiced by the "[Central Fire](#)" of the philosopher [Philolaus](#). Our **איה** is what he is, and he sees no other. Contrary speculation is pointless, as well as faithless, but we can question without blame; and [knowledge](#) will increase through study, but only in part; for we must await revelation by **איה איה** the holy spirit, if we are truly to know in the manner we are known.

It's written, "Blessed are those who wait upon YHWH." The eternal realm doesn't open to the will of man, nor in response to man's fervent hope or his tears of self-immolation. Mortals who overcome in [Laodicea](#) will meet Mashiyach at the door that opens onto wonders beyond which they can't imagine, but Yahushua either opens doors or holds them fast, according to HaShem's good pleasure; for **איה** deals with the unruly as he will.

It's taught that the iniquity found in Lucifer was sin. Because usage establishes a word's meanings within society, so that we can at least *try* to understand one another, we must accept that it is so. However, I don't think that it's *strictly* so!

Within the eternal realm is the well of Wisdom, the holiness **WΔΦ** in all that is holy **ΥΖWΔΦ**. And rooted within its Waters of Life is **ΥΖΖΗΑ ΙΟ**, the Tree of Lives. The Waters **ΥΖΥ** of Life are undifferentiated Spirit **ΗΥΑ**: They are God as **ΑΖΑΑ ΑWΑ ΑΖΑΑ**, the Great IAM, who becomes **ΑΖΑΑ** what he chooses **AWA** to become **ΑΖΑΑ**, declaring that he is **ΥΖΑΑΑ ΑΥΑΖ**, YHWH Elohim which King James rendered as "Lord God."

We can choose to speak spontaneously with expressions we, ourselves define; or we can lecture strictly in accepted terms of etymology, arguing that the traditions of the fathers are adequate: that there's little to add by digging deeper, but there's a sealed book, which is to be opened and read!

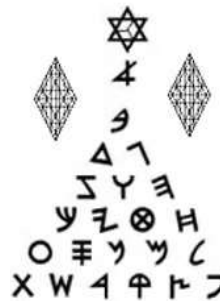
The Oracular Torah magnifies and glorifies what Moshe wrote. We are to join with **ΥΥΥ ΥΥ OWYΑ** Hoshea ben Nun (the called) while Y'shua **OWYΑΖ** (Joshua, Y'shua, the anointed) serves in the throne of Yahushua **OYWYΑΖ** (Jehoshua, the messiah) as Moshe maps out the magnified measurement of the messiah **OYWYΑΖ** Yahushua.

Like John the Baptist, Moses is an apostle sent **ΗΛW** to prepare the way of HaMashiyach, teaching the unity of faith **ΑΥΥΥΑ**—of *faith*, which comes with the grace of God.

An emblem dictionary will be included in the appendix of this book, but the following quote from an early witness to the importance of the Phoenician script explains my stubbornness for its use in this presentation. This ancient adept, an Essene disciple, wrote of the Moses Script, recalling the words of Y'shua, "I have food to eat that you know not of."

The Apocryphal Gospel of Truth
(from the Nag Hammadi Collection)

Ketav Levonah:
The Letters of Light



For he revealed it as a knowledge with which all of its emanations agree, namely, knowledge of the living book that he revealed to the eternal beings at last as his letters, demonstrating to

them that these are not merely vowels or consonants, so that one may read them and think of something void of meaning. On the contrary, they are letters that convey the Truth. They are pronounced only when they are known. Each letter is a perfect Truth, like a perfect book; for they are letters written by the hand of the Unity, since the father wrote them for the eternal beings, so that they by means of his letters might come to know the father.



4 = 1, 1,000

9 = 2

7 = 3

4 = 4

5 = 5

6 = 6

7 = 7

8 = 8

9 = 9

10 = 10

20, 11

30, 12

40, 13

50, 14

60, 15

70, 16

80, 17

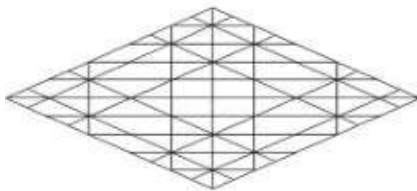
90, 18

100, 19

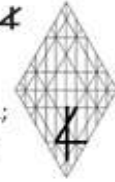
200, 20

300, 21

400, 22



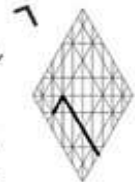
Father; seed, beginning; Life Force; angel; incarnation; sprout, renewal, growth; outward projection, power; spark, explosion; to transect, inspiration; contraction, friction; torment, intervention; one, single; to focus, locate; ox; transference; the priesthood.



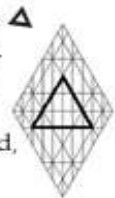
to conceive, interiorize; to carve, fashion; to build, manufacture; to house; home, family, group; to agree, include, accept ear; to listen, hear; to heed, pay attention; to echo; receptivity; to embrace, engage, adopt; to recoil; to store, hide away, conceal.



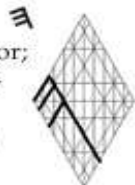
movement, progress, process; to travel; donkey, camel, chariot; hoe; to weed, cull, eliminate, subvert; hill, incline; neck, throat; to give voice, verbalization; path; bowels; appetite; variance, disagreement, bitterness; depression; to hurl, spin twirl.



door, entrance, opportunity; to materialize; obstacle, wall; to look, see, observe; perception, insight; heart, altar, hiding place; nostril; vagina; meditation; thorn, arrow; pyramid, grave; pointed; named, implicated, emotions; love; flame, candlelight.



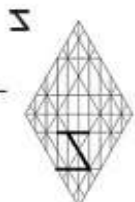
rake, winnowing fan; breeze, rain, relief; to cool, evaporate; wind, anger, heat, vapor; healing, beneficial; light, visibility; illumination, revelation, enlightenment; conscience; comb; to pick, choose; fingers; to drip, burst; to embarrass, shame; hate.



scales, balance; fair, just; adjudicate, adjust; to agree, consent; to argue, dispute; a nail, clasp, girdle; cradle, comfort, peace, mercy; to join, marry, wed; funnel, fulcrum; to inject; to nourish; to reinforce, sustain; worship.



lightning, drive; determination; to dodge, avoid; scythe; tools, armaments; wing, flight; goal, objective; expectation, ambition; to finish; perfection; enthusiasm; deliverance; overcoming; to cut, sever, separate.





H agreement, covenant; appreciation, friendship, empathy; window, outlook; border; framework; ladder; ascent, descent; torso, chest; apron, cloak; work, labor, vocation; loom, weaving, context; to reconsider; to repent; to aid, assist.



O integration, harmonization, conflict resolution; differentiation; four elements, directions; to navigate; basket, repository; target; to specify, point out; prison, confinement; torment, persecution; inertia; dependence, trust; truth.



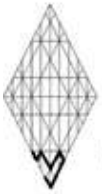
Z hand; to touch, reach, bring; to bow; humility; to come; to apply, supply, provide, exert, honor, repay, respect, serve; need; responsibility; to release, brush aside; to discard, betray; to stimulate, kindle, implement; applause.



V comb, brush; to realign, restructure; to simplify, complicate; pitchfork, harvest; fruitfulness, productivity; evidence; to celebrate, rejoice; unrest, riot; to persuade, convert; teachings, doctrines; antlers; branch, tribe; permutations.



L rod, staff; arm, leg, finger, bone; nose, penis; beard; elder, wise; ancient; to lead, influence; to order, command, insist; to punish, afflict; to redirect, change, alter; to deflect; to goad, herd, steer; to impose limits, prohibit; to argue.



W water; reflection, mirror; memory; to be free, unrestrained, unbound, wild; continuous; spontaneous; to pour, anoint; oil; to be chosen; to accuse, trouble; people, country; to crawl, creep, scurry; to exit, flee; to be lost; divorced.

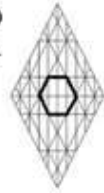


M fish; flexibility; to surprise; potential, possibility; to sway, rock; undependable, unreliable; reversal; to restrict, negate, cancel; to backslide, deny; failure, defeat; to suffer; to investigate, attempt; to demonstrate, display; jubilee.

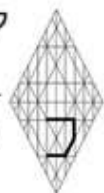
Tree of Life; tower, refuge; shelter, fortification; Burning Bush; determination, consistency; responsibility; to be alert; to support; to enforce, demand; woven; corridors; seasons; repetition.



wheel; to understand, comprehend; warmth; eye; sight; look, see; study, detect; vision, prophecy; clear, accurate; receptive, attentive; well, cistern; loop, circuit, lap, contrivance.



breath, aspiration; voice, language; to acknowledge; to permit, refuse; to mock, scorn; to allow, disallow; expression; face, appearance; mouth; sermon, homily, speech; feast, meal.



lifted leg; to dance, spin; to repent, be transformed; saint; to leap, jump; to pursue, follow; to flee, escape, evade; to suppress, challenge, oppose, defy; to hunt, pursue; armies.



heaven; mind; holiness; sanctification, purification, dedication; to designate, confer, confirm; a bow and arrow; to propel; to drain, siphon; to give shade; to dim, darken, diminish; to climax.



head; self, sovereignty; king, ruler; adversary, enemy; government; peak, mountain, summit; thought, knowledge, intelligence; beauty, elegance; to sail; graceful; messiah, visionary, seer.



Wisdom; fire, glory; breath, breathing; God, angels; to utilize; to vary; weakness, frailty; to struggle, wrestle; strength; illness, sleep, death; compelling; tooth, to absorb, assimilate.

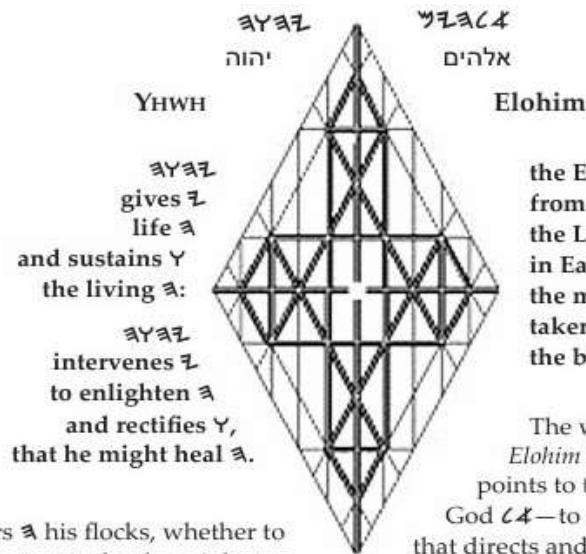


to mark, measure, sign; to end, finish; to cancel, obliterate; to alter, change; to vanish, disappear; continuation, completion; proliferation; continuum; sum, totality; infinity, universe.



Key words require deep understanding if one is to grow in faith. We don't grow to sounds; for they speak to the emotions, not to the mind; and understandings based on sound are welded to the memory,

which imprisons thought: it serves for consultation, but it is not a gateway to fresh ideas. The Lively Oracles of God are based on twenty-two concepts that broadcast the full import of the written word to those who see.



YHWH
 אֵלֹהִים
 gives ™
 life א
 and sustains ™
 the living א:
 אֵלֹהִים
 intervenes ™
 to enlighten א
 and rectifies ™,
 that he might heal א.

Elohim
 the Emanation א
 from antiquity ™:
 the Life א invested ™
 in Earth's creatures ™;
 the master א, guide ™, and care-
 taker ™ of all living א, through
 the blessings ™ of his counsel ™.

The word rendered into English as *Elohim* is a collective plural that points to the principles and powers of God א—to the faces of a Singularity א that directs and controls ™ all permutations of light א for the benefit ™ of all creatures within the heavens and upon the Earth ™.

His hand ™ gathers א his flocks, whether to comfort ™ or to chasten א, that he might provide ™ enlightening א nourishment ™ for their lives א.

Gematria 26 ™:
 In HaShem אֵלֹהִים, every realignment ™ is a dispensation of grace ™.

Ordinal 26 ™ > 8 ™:
 Evidence ™ of the Father's mercy ™ is seen in the interchanges ™ between the second heaven (the firmament) and Earth.

Targum: HaShem provides ™ relief א and reconciliation ™ through enlightenment א.

אֵלֹהִים has many titles, but one name: a succinct statement of covenant, the hand ™ that winnows א the wheat also nurtures ™ what it gathers א.

HaShem YHWH signifies both the Heavenly Father א and the Divine Mother א; and, because the principles of male and female are intrinsic to life, it's understood that אֵלֹהִים, our Elohim, is One אֵלֹהִים.

Gematria 86 ™:
 Elohim are the faces—the appearances, expressions, utterances, the Word ™ of the unified ™...

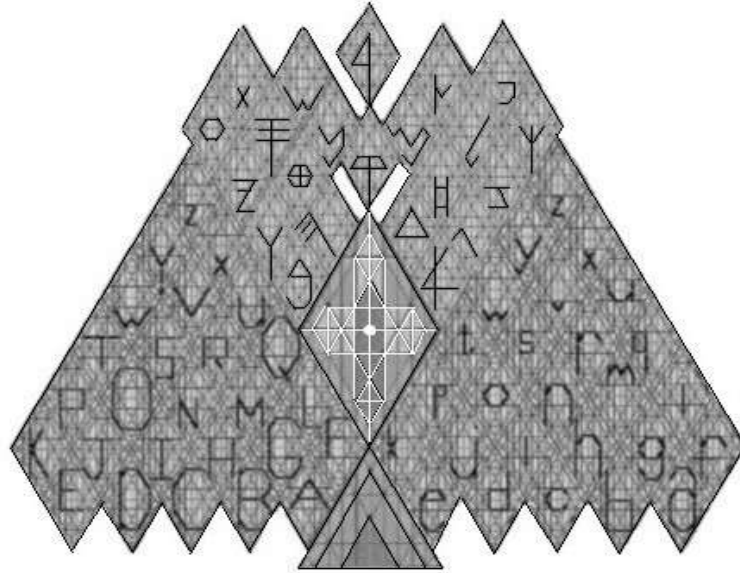
Ordinal 41 א > 14 א > 5 א:
 ...attributes of Wisdom ™ our Father א uses to offer access ™ to the Door א of Life Eternal א.

Among the Titles of אֵלֹהִים:

אֵל (Al, God) God the Father; master א of shepherds ™; the singularity א of which we are instructed ™.

אֵלֹהִים (God, Allah) The persona א revered as the Ancient ™ of Days א.

אֵלֹהִים (God, Eloah), the title of ImmanuAL, a name that signifies the Godhead as positioned within the creatures of Earth. אֵלֹהִים is the emanation א of the Shepherd ™, which watches over and upholds ™ each and every life א.



A Chat

Understanding comes by revelation, not by the arsenals of erudition; and no approach to study is good or bad. All effort is lawful if it is expedient for edification, so long as its disciplines don't become obsessive because of its advantages, and so long as it is not used to entice others to follow our personal practices. We are to allow nothing between ourselves and **אזאל**, not even those concepts we have received by inspiration.

Moses was shown a pattern on Sinai, and he was instructed not to deviate from it in writing Torah. For years I thought the pattern was something apart from language— a secret design carefully hidden away; and, of course, it was hidden in plain sight.

Torah was written with the Phoenician emblems that comprised the language of commerce within the borders of Pharaoh. In its present revival, its

alphanumeric emblems are recognized as the keys to the book that was sealed. Its properties restore access to the full dimensions of the Hebrew canon, revealing the amazing oracular wealth of Torah as record of the living word, the logos John the Baptist envisioned on Jordan while singing of **אזאל**, the Salvation of Yah **אזאל**.

A well of spiritual utterance, waters of heaven and earth are reflected in the substance of its emblems, which codify the invisible things of **אזאל** that are made visible in things that are made. Because creation was projected from the mind of **אזאל** by the shout **אזאל** of **אזאל** Yah **אזאל**, both heaven and earth are graced with ripples of that shout's vibrations.

By the impact of Torah's true emblems within our hearts and minds, we are fed daily by expressions of **אזאל** Yahushua, the bread that comes down from heaven. The scriptures testify of

that presence through every written word; and we walk in that presence, whether or not we know it by name.

Yahushua is the proclamation of the father's life within and among us, whose faceless presence is called **ImmanuAL** לָאֵלֹהִים , the incognito messiah, the faceless presence of the life of HaShem within us. The name ImmanuAL states that, among us אִמְנוּנָא , the Son of man בְּנוֹ אֲדָמָה is seated upon the throne כִּסֵּא of God אֱלֹהִים . Death has no power over that inward presence.

These are difficult matters, but we hope to explore, together, those things that await us in the wonders of life everlasting, which we know is soon to come because it is presently within us. As these things unfold, HaShem has promised to enlarge Torah as he enlarges our hearts, glorifying his written word with the life encapsulated within its emblems, as we break bread and share in the love that is of אֱלֹהִים .

In the footsteps of messiah, all things are redeemed in the glory hidden with the father, from the beginning. The time of separation preached by the apostle Paul is coming to an end. Our minds will soon reach congruence with the measurement of the mind that is in the anointed Y'shua; and we shall know, even as we are known: face upon faces.

Oracular writings address the question prevalent in the supplicant's mind and its interpretations will address the underlying context. We may not have enough understanding to voice our concerns, but the answers are made ready within our hearts before we call.

Messiah is the high priest, and he stands before the altar of HaShem, uplifting our spirits in the spirit of HaShem; for it is the work of qodesh qodeshim, the holy spirit, to guide each of us through the maze of jumbled ideas competing in our hearts and minds.

If, like the rich young ruler of the gospels, we are saddled with dainties of inexpedient knowledge, we will be too weighted down with our cherished acquisitions to pass cleanly through the narrow gate of Truth, which leads to everlasting life.

We must be willing to abandon even righteous mammon if we are to move on. Like newborn babes, we must be caught up and turned from above. When every care surrendered, tears of sorrow sweeten into tears of joy. As HaShem returns us to Tsion, we will awaken, as from a dream.

Considerations of realms, firmaments, expanses, and the mysteries of iniquity and righteousness will follow; and the Moses Script of the written word is an essential tool of the carpenter.

For these reasons, I will make use of these emblems throughout this presentation, both to illustrate and to augment the text. An appendix giving broader interpretations for each letter of the Paleo alefbet follows the body of this text.

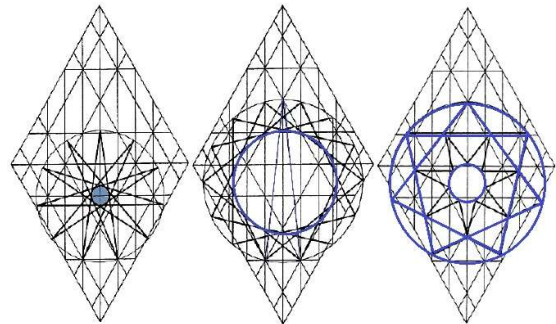
The Crown Diamond demonstrates that the alphabets of the West share a common source with the emblems of original Hebrew. The lines of each letter in all words of the West are woven into the Crown Diamond grid, which is as David's buckler.

The Diamond's platform is in use by all peoples, and the universality of its matrices provide argument that the alphabets are not devised by man. The letters of the alphabets are fractals of creation's geometry, and the alefbet of the Moses Script speaks of creation's spiritual qualities with greater clarity than any other alphabet.

The majestic power of God's strange work on earth has brought us to this present-day period of great sorrow and great promise, as nation states rise against each other without hope of rapprochement, crumbling from within because of the rot eating at their roots as they prepare for a show-down war, an Armageddon.

We shudder in sympathy with the weeping א and wailing לל that resounds within our expectations as

we hope against hope for relief, watching within and without for the approach of the angels that accompany the return of the Morning Star.



Spirit

Nation

Warrior

Our ל is not a man nor is he an angel, although he is the substance of both. Our Eloah אל is divine breath, invisible spirit א. Because it transcends all forms, Elah אל, is the life א of God ל, is not a creature or like unto any creature. Where there is resemblance, creatures are likened unto him.

Our ל is reality, seen and unseen: he is *what* he is when he chooses to *be* what he is; and none can resist him: this is the boast of the great I AM.

He is not a father, mother, son, or daughter. Neither is he husband or wife, though he is the source, sum, and substance of all such roles and functions.

All aspects of the father's essence—his faces—are reflected within each of us; for it is his good pleasure to give of

himself all he has fashioned us to be. Thus, we eat of the bread that comes down from heaven as manna, the cleansing seed whose nourishment prepares us to be like the father, as he forever is and forever shall be.

Can a woman encompass a man? Presently, our bodies envelop that which we are, conveying us from strange lands to a homeland we believe in but cannot quite remember. We are children of eternity and must serve as mothers of the future.

Our bodies are cocoons. We are caterpillars, cherished worms of heavenly fire. Immortal angels of divine spirit, we are holy sparks that fall from heaven to earth in rounds of incarnation as, as shall be expedient for transformation.

The gospels report that, though it is given to man once to die, we are more than man. Physical death distances our spirits from laws applicable to man, but tarnished souls remain subject to a second death. Those things happen not to man, but to Sons of Man.

Imperfect mortal souls will perish, a judgment to which we agree; for everlasting life within a flawed garment would be difficult to endure. Accepting deserved death, we receive clean mortal souls for return to mother earth, in accordance with the teaching, "I will have mercy, not sacrifice."

We are worms of heavenly fire; and when garments of mortality are burned away, we stand before the throne of judgment in the naked contours of spirit, longing for the rest that is will come alongside Abraham in the bosom of the father.

We have live as strangers in strange lands, and we take our rest in the way station of heaven, preparing for our return to earth, the birthplace of souls. Earth is the graveyard of souls, as well; and one of [several pathways](#) opens to us at the time of physical dissolution.

Death of the body does not end our true lives. Neither does death of the soul. Mortal souls perish with or without loss of the progress made on the pathway to perfection during an incarnation. Whether or not we suffer loss, our lives continue; for they are hidden in HaShem.

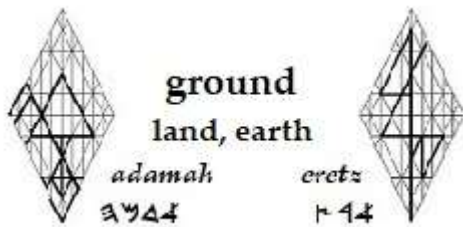
If we did well on earth, we may not taste of the second death at all, but could pass from life unto life, easing from one incarnation into the next; and if our souls have overcome every fault, they will be freed of the need of going in and out; for they will have outgrown the need to migrate from heaven to earth and back again.

Worthy of immortal souls, we will be invited to take our places as pillars in HaShem's temple of perfection.

Until mortality puts on immortality, however, we will endure as immortal caterpillars within the cleansing fires of temporal heaven and their cooler counterparts on earth.

The expression “worms that do not die” is reference to man’s angelic component, the immortal spiritual profile. God’s spirit in man and the angel of its presence survive whatever happens to body and soul.

It is the immortal angel that is vulnerable to the danger of eternal condemnation: not damnation, but the distancing imposed by shame; for the angel knows, full well, the will of the father. A great house is filled with many wonders. We are spirits, and our lives are hidden with HaShem, with whom nothing is impossible.



We are sparks of divine fire that fell from heaven, and we were caught up in the winds of earth, which fanned the ember within each of us, causing it to glow with greater urgency as the light it raised contributed to the purification of our souls.

The *adamah* אָדָמָה within us is the inward fire, and it smolders from the

precision א of the heat א brought to bear on the dust motes אָא we raise מ from earth as we live our lives א.

The fire of heaven, which brings transformation, is *eretz* אֶרֶץ; for it rekindles the stardust we brought to earth from heaven; and the additional heat causes concepts to explode א within us, as messiah lifts up our thoughts א, triggering transformations that are righteous א.

Adamah and eretz transform by the same fire, the heat of one augmenting the heat of the other. The Wisdom W of HaShem א bathes as its divine heat redeems and purifies; for the Lord א of Glory W positions himself above the throne that’s centered in the haven of fire hidden within our hearts.

Searching within, we are mesmerized by the faces of HaShem. Moshe and Eliyahu share their deep perspectives as we think, and Rebbe Y’shua stands at the throne’s right hand, chanting our names as they appear in the Book of Life as he makes intercession for all whose names are written there.

Heaven’s fire bathes us all as one, whereas the fires of earth are fed by our personal dynamics and burn with less intensity than heaven’s fire. Together, they sear, cleanse, and cauterize spiritual wounds, sealing against reinfection.

When time shall be no more, all names but one will have been inscribed in the Book of Life, and the one left out is not a man, in the conversational sense. He is the “son of perdition,” the product, the outcome, the effect of ruin.

He who is lost is allegorical Esau **YWO**, who is called Edom (spelled both as **YDA** and as **YDA**). He is **YDA** because he hungered **Y** after the crumbs **DA** he could easily extract from Wisdom’s attributes **Y** with greater **A** passion **A** than he for the judgments **Y** and counsel **Y** combined as one in heaven’s food **Y**.

Esau preferred the on-again, off-again duplicity observable **A** in reflection **Y** to the focus required for inspiration **A**. The voracious principality called Edom (a bitter manipulator that stood by and watched without concern as brother Jacob **YPOZ** faltered under duress).

Not a man, a tribe, or a nation, Edom is a principality: an archetypal foe far greater than any individual. Obadiah and Jeremiah write that Esau shall drink from the cup prepared for him, and he will then become as though he never had been. Though our errors be as scarlet blood, they will be removed from us as far as East is from West, and they shall no more come to mind.

The oppressive memories of our troubles on earth will be snatched from

our minds and cast into the bottomless; for Edom, the husk of what we are becoming, is the record of every bad deed and every unwholesome thought or craven desire that any of us has ever entertained in our lives on earth.

Edom is the inward hoard of wickedness we bury in our hearts by moving on from failure to failure after failure in our daily lives. When he is taken away, and our sorrows will turn into tears of joy.

With the battle for Jericho in our minds, Rachab’s scarlet thread— the pull of her lifeline— will lift us over the obstructive rubble of Yircho’s walls, clarifying our understanding of the victory of HaShem’s mercy; for HaMashiyach will relieve our burdened hearts as we resume the march to Yerushaliem.

A Moment, Please

If “God the father” were time, rather than the creator of time, we would perceive in him the faces of the past, the present, and the future, none of which exists in eternity. The faces of time seem to exist in creation, which speaks of the hidden things of **CA**, but not if we look more closely.

The faces of time disappear in eternity, and they are easily lost within this reality if we stop, for a moment. The

three faces of time exist only within the present because, as creatures of time, we live our lives locked in the present, but of course it just passed.

We compartmentalize the faces of time because of they seem seamless in our experience, and they are convenient to our metrics. However, time consists of an ineffable sense of presence that can't be grasped, even though it can be understood; and attempts to define the present end up mumbling in the past; for the urgency of time points to its uncertain future.

In the natural order, messiah declares that he is time: the door \blacktriangle —the number four, the *dalet* \triangle —a metaphor that offers a future. In thinking of the dalet, a common error is to count its points and to overlook its open center, which is a feature that complicates the number considerably.

“If you had seen me,” said the Man of Four, “you had seen the father also,” meaning, through interpretation of the parable, that we would have looked beyond past, present, and future and would have seen time, itself, the reality of which its appearances are tokens.

Our experience affirms an existential reality of the trinity comprised of past, present, and future; and the structure of that reality must be applicable to temporal realms at every scale. This presents real problems.

To generalize about the past is to know little of its substance; for the past must first be quantified as a distinct period, then retrieved into the present for consideration. When that is done, the duration of the designated intervals challenge the premise of our metrics, stalling our analysis.

The illusive present is the dimension in which our minds operate. Attempts to pin it down clear the circuitry. We've no choice but to live lives based on faith, however complex the arguments to the contrary.

The I AM of YHWH Elohim is absolute Truth, and we shall know him as he is in the moment we experience him, face upon faces. In that moment, we shall become like unto him—*as* him; for our consciousness will be indistinguishable from his presence.

That of HaShem that exceeds our comprehension will be of no consequence. Our celestial bodies shall be filled with his presence, and it is enough that the servant be as his Lord.

Standing at rest in the father as Sons of Man, we shall look upon those we behold through eyes that behold us; for in the father we shall be one. Time will be no more; for differentiation will have accomplished its purpose to perfection, and sparks struck by the heels of the Light Bearer will be regathered together in the lake of holy fire that the throne of HaShem.

We are the image of **מְלַאכָּא אֵימָר**. Our souls testify of a likeness to the Breath of Life, in that they harbor the flow of time. Our minds reflect his likeness, in that our physical bodies are fashioned to project time's image, as their features and functions illustrate and exhibit the corporeal experience of the flow of time.

Down to the microbial level, all aspects of the body—its organs and faculties, with their functions and processes—operate in accordance with timed rhythms, whose cadences, and harmonics are integrated within the spiritual nature of our souls, which echo the father's likeness.

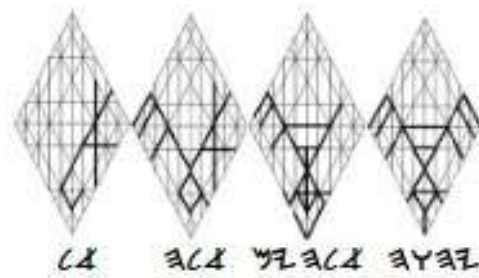
The forms and faculties of the body express God's unity by the thoughtless coordination of their physical functions and spiritual processes. At our best, our feet find the right footfalls; our hands, the needed tasks; our mouths, the appropriate words.

At rest in HaShem through Yahushua HaMashiyach we may hear fully or part; we may see fully or conjecture, in part. Our minds will accept or reject whatever we conclude but truly, such concerns are vanity.; for it is not for us to solve the mysteries of creation or its creator.

Our single purpose is to present ourselves as a living sacrifices on

behalf of the HaShem's temple within humanity. We know that our understandings come from God, if they are wrought in God's image and project his likeness in the love we share, one for another.

All that is or shall ever be has its beginning in the mind of **מְלַאכָּא**, and all is created to lift our minds to reunion with **אֵל**. Inconstant though we may be, may we live in faithful expectation of perfection through congruence with the spirit of HaShem, which is not constrained by time.



Thoughts of God and of Man

Our **אֵל** is **אֵלֶּל**. He is not the father, though God's eternal divinity is instigator of all created things. **אֵל** is not the mother, though our **אֵלֶּל** is the eternal well of divinity from which all things originate. **אֵימָר** is not the son, though **מְלַאכָּא** projects his essence into temporal realms to perform the works of divinity. **אֵל** is not a spirit that is distinct within a consortium of divinity; for **אֵל**, a formless unity, is the source and substance of all holiness.

Our **ל** is **ל**. There is no other, and any attempt to define **מלאכה** creates idols in our minds. **אל** can be known, loved, and worshiped; but **אלה** cannot be defined by being stuffed into a word or into a book of words.

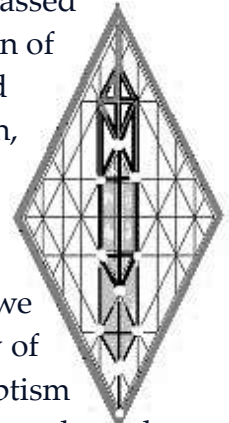
In parables, the scriptures speak of differentiation within divinity, such as father, AL Shaddai, and Lord of Hosts. but the distinctions concern principles within a singularity, not discrete spirits who, together, comprise the godhead or a structured commonwealth of gods.

The word Elohim **אלהים** is a collective plural that speaks of the attributes of HaShem, the singularity **א** that guides, defends, and teaches **ל** the living **א** with the benefit **ל** of his counsel **א**, whose inspiration **א**, whether by rod **ל** or by staff **א**, is a great blessing **ל** for all people **א**.

The Elohim are faces of HaShem: they are the garments through which he addresses creation; they are not his surrogates. As creator, the great I AM has prepared each of us to fulfill many roles and functions in our lives on earth: know within ourselves that we are who we are when we are what we are, and that we will be that which we are becoming. Should HaShem be subject to some limitation that does not apply to us? No; for we are made in the likeness of HaShem, and we shall grow to congruence with his image.

The inward diversity we experience each day is effortless and operates within a seamless profile that informs us of our essence. Our minds and emotions change instantaneously and are fully ready to change instantly, yet again. We act, and we react; but in all that we do, as with all that is done in us, we are one.

As created beings, we are specimens; but as Sons of Man, we are begotten children of HaShem: we share the singular Breath of Life passed to us from Adam, the Son of God. We descended, and we will ascend to heaven, yet again.



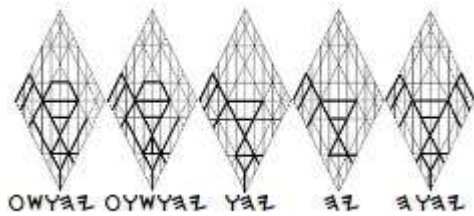
When we came from heaven for incarnation, we entered into the mystery of life on earth through baptism in amniotic fluids of our earth mother. With our first gasp of air, we are immersed in the holy breath of the father, which hides between the phases of our natural breathing. Its rhythms affirm that we have accepted our mortal identities, and will comfort us all the days of our lives on earth.

Immersed in the Breath, we live as though impaled within it, even as it is seated within us. Believer or non-believer, we magnify HaShem; for by coming to earth, we became finite portals of the infinite.

Immortal worms of fire that descended to earth for incarnation, we put on mortality to wear it out in the quest for the immortality we claim to be our destiny, an inexplicable belief were it not for the presence that hides between our breaths. When mortality shall reach its end in us, we will have come to perfection as pure expressions of The Name.

Just as L4 is beyond definition by man, he is also beyond being named by man. Because man has need to call upon the eternal one, however, M4L4 chose AYAZ as the name of address because of its oracular properties.

For my part, I trust that A4L4 tolerates traditional use of “HaShem YWA ” in informal address because of our fondness for its poetic properties. I trust, also, that HaShem will overlook lapses into my childhood habit of using “God” as a term of reference; for we are to make no man an offender for a word, regardless of its etymology.



The Name AYAZ speaks of him who gives L life A in order to sustain Y the living A . The Name is both the cause AZ and the effect AY —that is to say, both the action AZ and the counterbalancing reaction AY .

Interpretation of “HaShem” answers to the context in which The Name appears, as detailed in Torah by the apostle Moshe AWY , who came as the reflection of HaShem YWA (the Name) on earth, to prepare a people capable of honoring the coming of The Name’s projection: namely, Mashiyach Yahushua OYWYAZ , the shout OYW of our Y father Yah AZ , as affirmed in the ministry of anointed Y shua OWYAZ , the salvation OWL of father Yah YAZ .

Each of us existed in the mind of L4 before the doors to heaven and earth materialized in answer to HaShem’s word, within which father AZ laid down his eternal life and godhead to be projected as OYWYAZ into temporal realms. Yahushua is the Shout OYW , the Vigor YAZ , the exercise of the father’s enunciated will, which seeded temporal realms with beings capable of housing eternal spirit. To that end, Eloah AYL4 lifts a remnant of every generation unto congruence, the standard for everlasting life.

Some argue that the etymology of Yahushua should render that name into English as “the Cry (*the sob*) OYW of Y Yah AZ ,” an interpretation that would disqualify the name from consideration as the name of HaMashiyach. This belief is supported by emotional notions attached to its enunciation as mere sound across the millennia by masses who could not

hear its ring as HaShem's one-and-only battle cry.

Words are bodies of thought, and Yahushua is the "embodiment" of HaShem's thought concerning salvation. This battle cry is the garment, the Logos, the reality: it's the angel of the presence of HaShem; the ineffable taking shape.

As savior and deliverer of temporal realms, Yahushua HaMashiyach raced through the universe as it opened before him. As his feet landed and lifted within its vast expanse, we who followed were dislodged in his wake, and we fell to ground as sparks raised by the footfalls of his heels.

In the footsteps of the word, we became as seeded words that were scattered throughout the temporal realms of creation. As we became forgetful of our origins, we also lost track of the divine presence that fuels the spark of life in us through the whisper of our names; and we fell, ever deeper, until we became planted within a darkness we couldn't understand, nor could we escape.

Disoriented by the hazy expanses of temporal realms, we became deluded by specters and shadows we imagined in the half-light of our perceptions; and we began thinking of **ל** as a strange, unapproachable, exterior reality: a confusion by day and a terror by night.

Anticipating such weaknesses, HaShem determined from the beginning of creation that he would dwell in the thick darkness of our hearts. We may feel utterly lost, but our hearts are God's footstool; and our lives unfold in response to the warmth of his feet. Our minds are God's throne, allowing us moments of great illumination in the pastures of earth, even when pressed by the heaviest distractions of the temporal.

If we are to resolve the confusion that envelops us in moments of doubt, we must accept that **א** is *already* within us: even if we have no workable conception of what that means. That simple step of faith is a holy call upon the godhead to reveal its presence in times and circumstances that are useful for our healing.

Because **א** has always been with us as ImmanuAL **ל**, the hidden presence of messiah that ascends and descends as he walks within us, we are prepared to hear Yahushua's silent voice when it calls for our attention, knocking upon our hearts, asking permission to be born again.

We are pre-schooled in the ways of divinity by our experiences in temporal realms. All things that are made— with their forms, their operations, and their interactions— are parables concerning the astounding practicality of divinity.

What is written can lead us to God only as it is imprinted on our hearts by the lives we live. It is the call of אַלף, the parable of father and son that brings our אַלף nearer. The scriptures preserve the record; but to be effective, the parable must be lived.

Only acceptance that we are the outcome of God's projection breaks down the wall of division raised by the confusion of incarnation. Only our willingness and agreement abandon our expectations and to walk in the steps of God's projection will bring us to Golgotha, the Mount of Salvation; for it is there we nail the temporal to the eternal and fully accept the process of redemption.

Let there Be!

Like concepts moving towards a cohesive thought, creation began within the vision of HaShem. The vision remained amorphous until its underlying thought found expression in logic, language and, ultimately, in words; for words are the bodies of thought.

A nexus was needed between the expression of the divine thought and its implementation; and therefore, within timeless eternity, the creation found its beginning in the emanation of the logos, the articulation of HaShem's word.

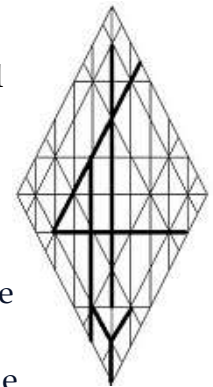
When the process of creation began, it was understood that the fullness of God's vision would not be known until the ripened appearance of its effects. In that moment, all that live will manifest divine sentience, within and among themselves, having grown to a most intimate knowledge of אַלף.

When proclamation of the word began, creation embarked on a timed journey to the end of days. From the beginning, therefore, wheels began to turn within wheels.

Of that first day it is written that creation, the expression of HaShem's will, was *tohu* and *bohu* — that is to say that the temporal realm, taking form in response to the father's song, was formless and empty, and that HaShem perceived great darkness on the face of potentiality; for all that would come to pass, one day, was yet veiled in darkness.

God's spirit was moved by the fluidity of that which might be; and as the first morning approached, the word was released, "Let there be— lightening אַלף!"

And emanating from the eternal at the command of his word's enunciation, God's formless spirit found release from Ein Sof and undertook expression in the temporal.



No longer the offspring of amorphous concepts, the vision had taken on a life of its own. HaShem's thoughts had pierced the firmament of the temporal with the logic \aleph and the language ζ of his projected word $\aleph\zeta\aleph$.

The word of HaShem entered the temporal, driven by the father's spirit, and the vision began to clarify in accordance with the pattern ingrained within divine seed; for the blueprint of creation was begotten in congruence, and it came to the birth by expression.

The principles within HaShem's spirit were made evident as the Light \aleph of God $\aleph\zeta\aleph$ appeared, falling upon and filling the bowls of concepts that had first appeared within God's vision. Having begun, the mandate of the living word $\aleph\zeta\aleph$ would never end.

Through embodiment of the word—that is, by the enunciation of divine thought, by its projection into temporal realms— all things were made; and without the expressed word of the Life Force, nothing was made that has been made.

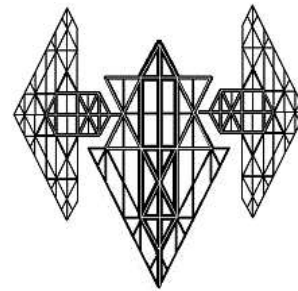
The father invested his Breath of Life in the temporal by its projection; and the expression of that life, cycle upon cycle, is becoming the light $\aleph\zeta\aleph$ of men. It shines in the darkness of our bodies, and the darkness does not overcome it.

Our father \aleph bears the weight ψ of his authority \aleph as his great power \aleph thunders ψ within his mind \aleph . The creator ponders and plans \aleph , in merciful ψ mastery \aleph , as his fiery principles \aleph lay their claim to their seats within the lamps ψ of anointed minds \aleph . It is HaShem's intent to cultivate \aleph true ψ knowledge \aleph .

Gematria 207 $\Sigma\aleph$: The mind \aleph that is perfect Σ ...

Ordinal 27 $\Sigma\psi$: ...displays the fruit ψ of its perfection Σ .

Checksum: A completely thorough measurement \otimes (9 \otimes) of the evidence ψ will result Σ (27 $\Sigma\psi$) in knowledge \aleph that is perfectly objective Σ (207 $\Sigma\aleph$). And because it will have been both tested ψ and verified Σ (27 $\Sigma\psi$), it will have resolved all outstanding issues \otimes (9 \otimes).



The presence of HaShem saturates the eternal realm. To expand, therefore, the Infinite One had to become, also, less: to become greater, our $\zeta\aleph$ had to become, also, smaller. For immortality to become a meaningful concept, mortality would have to be established and, subsequently, overcome.

It was the pleasure of the great spirit that his word should dwell in thick darkness; for serving growth, he chose to project the light of day upon the darkness that had entombed his seed. Because darkness cannot withstand light but flees before it, the scripture reads, “there was evening and there was morning, day one.”

The fading evening that comes before and follows after the expanse of night would usher in each new morning; for the second day would see creation of the expanse in which night and day dance. In the firmament, that dance had really with the Light Bearer’s pressing words, “Let there be....”

Night and Day

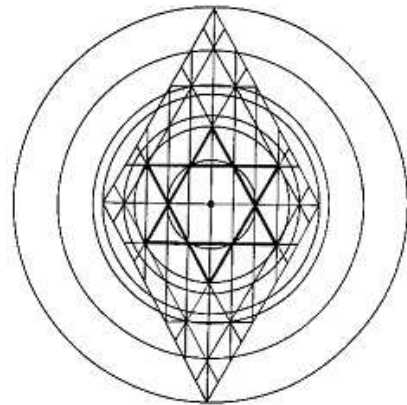
Darkness had been upon the face of the waters before they were drawn from the eternal realm, but those waters were not part of any darkness; nor were the waters subjected to its influence. The waters of the eternal realm are Living Waters, and in them all life is secured.

To say that darkness was before their faces is to say that the door to the temporal had not yet opened. The temporal life forms those waters would sustain had not been defined, and challenges had yet to be savored.

Thus, the spirit of HaShem hovered over the face of the Living Waters, drawing upon their light.

There is evening and there is morning; hidden potential is followed by open reality. The command, “Let there be light,” opened a doorway to all potential. The light of HaShem drank the dew of life from the eternal waters; refreshed, he would carry those waters forward to receptive temporal realms.

The father’s projected word—the logos enunciated as the full measurement of his essence, the light of the godhead—carried its living pattern into the skirts of time, filling all temporal realms with seed, with the zeal of an only-begotten son. HaShem saw the light, that it was good; and he divided the light from the darkness, which could not prevail.



On day one, the precedent for both firmament and expanse had been established, allowing the formation of discrete elements of creation. “Let

there be” was tacit acknowledgment that yet other elements of creation had already been envisioned and would soon be called forth.

The interplay between the possible and the actual established a most dramatic expanse in the core firmament, which fused together the poles of all temporal realms, welding their destiny within the mind of HaShem. On day two, the parameters of all firmaments and expanses were established.

Firmaments exist in many scales within creation, from the sub-atomic to the galactic; but they all share the same principles. At all scales, wheels turn within wheels; and the firmament pertaining to each discrete wheel joins what it also holds as separate. In a sense, firmaments are as the axles bridging the expanses, which are the living wheels of Ezekiel’s vision.

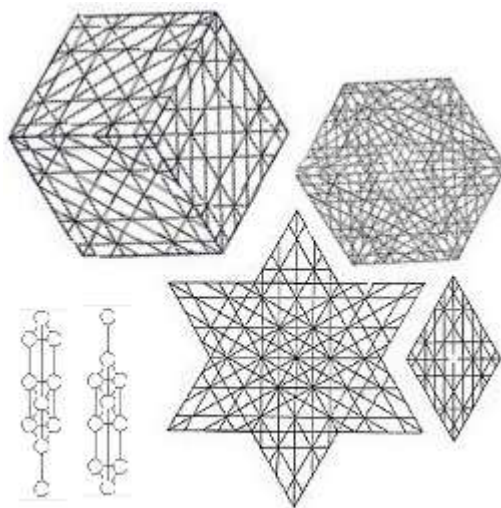
Consider: around the nucleus of every atom there are expanses — orbitals — that capture and hold the electrons that differentiate one element from another. The atom’s nucleus is the parent expanse; its orbitals are secondary expanses; and the invisible force fields between the positive and negative polarities cloak the atom’s firmament. In molecular combination, electrons adopt logical positions within colliding expanses as required by the melding of

the elemental profile, establishing order where chaos would prevail.

Because they join what they hold as separate, firmaments establish interface between discrete realms. For example, water is the molecular structure of elemental gases, in which two hydrogen atoms combine with one oxygen atom to produce the liquid.

The firmaments and expanses of the two elements of water are not lost in the compound. They retain their core atomic characteristics, which include the principle that their firmaments are open to combination in the molecular realm.

Their combination creates a binding firmament that determines the parameters of the molecular expanse; and the molecular firmament, also open to combination, probes surface tensions of neighboring expanses.



Wheels turn within wheels. I write of atoms and molecules, but these terms are only conventions used to study the continuum we call creation, which is comprised not of materials, but of valencies that are held together by the dynamics of firmaments and their expanses. Creation is like a hologram, but it is not a hologram; for its masses are rooted in sound, not light.

Creation is a word, a logical statement. It is the body of divine thought. If it were possible to cross-section reality, we would discover data points beaming along the wires of its firmaments; for firmaments are as tunneling expanses—they are expanses elongated and activated by vibration.

Sound rippling out from within the thin envelope of form carries data between the inner and outer spheres of the expanses they join as one formulation.

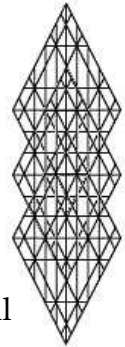
A thing or a creature may seem solid and alive at one observation point in the continuum but appear to be fragmented and, arguably, dead at others. I say “arguably,” because each measurement gives way to the next, and all temporal conclusions are based on available data at any given point of observation, none of which can quantify the effect of wheels turning within wheels.

The just shall live by faith; for there is no other logical way to live. We arise

each morning and proclaim that HaShem אֵלֹהִים has made the day, resolving to rejoice and be glad in it, whatever it might bring; for this is our rest, and the day’s intricacies cannot be memorialized in any mausoleum of knowledge. If a man thinks he knows anything at all, he knows yet nothing as he should. The just live by faith.

In the beginning, HaShem divided the waters that were above the firmament from the waters that were below the firmament; and it was so. And אֵל called the firmament heaven. “Living Waters” are of the eternal realm, not of realms isolated above or below.

Created on the second day, heaven is the expanse within the temporal realm that supports immortal life; and it also functions as firmament of that realm’s material expanse, which supports the mortal life of earth. The eternal realm emanates temporal heaven, which feeds into earth.



Heaven always existed in the mind of God, and it became reality when drawn from the Living Waters and then given expression by God’s word. Distilled within the expanse of heaven, the holy waters are turned into wine that siphons down to earth as parables intended to slake thirst of those seeking the source of life, whetting their interest in stronger drink.

There's a living $\mathcal{C}\mathcal{A}$ creation cannot contain, and yet the infinite one is aware of each of us at every instant of our finite lives, as unremarkable as they might seem. We are children, the best of us; and at our worst, we indulge infancy by surrendering to things we crave but dare not mention.

Creation is a divine contrivance that is designed to teach us how we are to live, as breath follows upon breath. We act or we do not, and we learn or we don't; but the cost of error is prorated according to our understanding, and the grace of a merciful $\mathcal{C}\mathcal{A}$ wars against bitterness, making our necks supple again and softening our hearts.

Like earth, heaven is a created realm. It's a temporal manifestation that has not always been clean in the sight of HaShem. Man is a little lower than the angels in form, but not in function; for our mortality plays an important role in the cleansing of temporal realms. All things shall be renewed when the Sons of Man overcome through unity with HaShem. "Behold," says HaShem, "I create all things new."

When the spiral that had begun when iniquity was discovered shall regain its congruence with the circle of divine perfection, creature and creator will be reunited as one. In that moment, death and disorder will not be found, and the immortal angels, who shouted for joy

at the creation of man, will put on the immortal garments prepared for them as they labored on earth for the harvest called the Kingdom of Names.

Earth $\mathcal{E}\mathcal{A}\mathcal{A}$ cradles mortality. It is the context $\mathcal{A}\mathcal{Y}\mathcal{A}\mathcal{A}$ within which immortal star seed \mathcal{A} has the opportunity \mathcal{A} to bathe \mathcal{Y} in the light \mathcal{A} of the father \mathcal{A} , who is responsible \mathcal{A} for his children's redemption \mathcal{E} .

The children became impaired when iniquity was found in them. As creator, HaShem might have simply destroyed them and raised up others in their stead. He had done so, but not after the manner of men. In righteousness, the father chose mercy over sacrifice; for his children had stumbled through no fault of their own.

He would groom their lives after the pattern of the vine. Preserving the root, he would prepare for each cycle of growth by preserving cuttings from tender foliage, if root and seed should fail. The lifeline from first planting to final harvest would be unbroken.

To this the angels had agreed; for they would be revitalized in the intervals between seasons by the cleansing fire of heaven. They would not have been comfortable living everlasting lives in souls maimed by imperfection.

Again and again, therefore, they had ventured to earth to overcome error within its cooler fires. Like heaven,

earth was never a final destination. Both are way stations, clearinghouses, in which we complete many circuits, exchanging the old for the new.

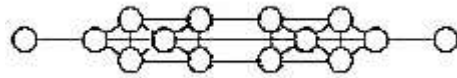
It is written, "Behold, I create all things new." This is true not only of great cycles, but also of the moments of each day. We know by each beat of our hearts that more is coming than we can foresee, especially if our eyes should be fixed blindly on the abyss.

That there is more awaiting us than heaven offers is understood in the book of Revelation, in which a voice comes from an expanse above the heavenly throne, which calls to mind the transfiguration parable, in which the voice comes as from above a cloud-like expanse, admonishing the expanse formed by the on-looking apostles by means of a firmament of sound, assuring them of Y'shua's anointing by saying, "This is my beloved son, in whom I am well pleased."

There are wheels within wheels. With the command, "Let there be," the essence of HaShem אֵלֶּיךָ, which had *known* no beginning within eternity, put upon *itself* a beginning.

In creating the paradigm of time, the unqualified became qualified; the limitless, limited. In the gospels, HaShem is seen as the charioteer within the chariot, sending forth his emissaries by twos; for all things in heaven and earth are paired.

HaShem is beyond the limits of any paradigm. Firmaments empty into expanses; and expanses gather themselves, that they might be projected as firmaments. With no ceiling, HaShem chose to establish a floor, the bedrock Name אֵלֶּיךָ.



By means of the interplay between cause אֵל and effect אֵי, HaShem became both the creator אֵל and the deliverer אֵי. He chose to be magnified *within* time by becoming the magnet—the focal point—for all that time would come to enfold. To that end, HaShem's word was projected from the eternal into the temporal: to create, to uphold, to save, to redeem, and to rule by consent.

HaShem laid down his essence in the eternal, that he might shed it abroad in the temporal, sharing his life with all creatures. His fullest expression was measured within the Sons of Man. All mortals reborn within God's spirit recognize divinity within all life and serve that vision over any temporal advantage, having learned the meaning of the admonition, "I will have mercy, not sacrifice."

And He Became a Living Soul

Adam's children are living beings. It is so; but iniquity was found in them.

Resolution was ever-near and always unreachable; and they became vulnerable to error as uncertainty took root in their hearts.

Distracted, they lost memory of the melody in the father's counsel, which took on the ring of command. The dread of great distance came upon them, bringing discomfort; and they began hearing the words of promise unto all as personal threats. In their confusion, the stink of mortality came upon them; and they rebelled in bitterness, poisoning their souls.

The metrics of iniquity were known from the beginning, and HaShem had prepared a way of escape from its unsolvable dilemmas. As beings whose immortality was wrapped in mortal souls, their true lives were hidden within his spirit, to be revealed when that which is perfect had come.

Loss of soul would not be loss of life: death might claim them because of error, but it could not possess them; for their lives were hidden in HaShem. Within each incarnation, his grace brought them nearer and nearer to the measurement found in HaMashiyach.

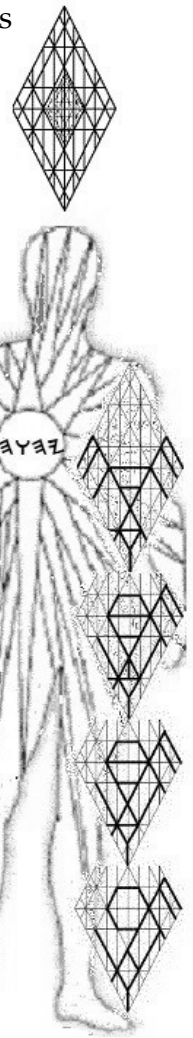
Through the ages, they followed the path of the cross; and when that which is perfect comes, that which is imperfect will have passed, never to return. Their bodies served as outer garments; their souls, as inner garments; and their immortal angels

were sustained by the holy fire of HaShem; and thus, they are known as the worms that do not perish. Their perfection is assured because they are inseparable from the spirit of 64, the qodesh qodeshim of 72364 3737 YHWH Elohim.

The judgments that come upon them fall not on their core beings,, but on the fig leafs of their mortal souls, lest their nakedness be revealed before they can claim the garments of promise.

They parted the garments of the blameless one between them. In the restoration of all things, that which they claimed will be returned, rightly woven into the eternal robes of Yahushua, the mystical projection of father 37.

Yes, they were clothed in mortal souls. Who would have it otherwise? If souls marked by error inherited, the Sons of Man—the Children of God—would live life everlasting clothed as offenders. Neither death nor dishonor has claim against perfection.



YHWH Elohim is spirit; and because our lives are concealed within him as he is, we understand that our core beings are also spirit, in that they hide within the invisible, formless creator. As living spirits, we are native to the eternal realm, and we live as strangers within temporal realms.

Our identities within temporal realms reflect the spiritual differentiation that came upon us as we transitioned from our origins in the eternal to manifestation in the realms of creation. Like Jeremiah, each of us was known in the eternal before being called unto the temporal—that is to say that we were called forth with purpose, in accordance with the father’s will.

Temporal realms were formed by the words, “Let there be”; for all things in the cycles of creation take on substance and acquire form in answer to the words, “Let there be.” Within created realms, infinite spirit is constrained—is slain, as it were—so that the finite might both appear and function.

To become more, then, the infinite one had to become, also, less. This is to say, by metaphor, that the vastness of a very great sea had to become, also, both a drop of its waters and many drops, each distinct from the other.

The spiritual waters of eternity parted to fulfill their functions in temporal

realms, and each quantification retained its core essence. Much as surface tension preserves the shape of a drop of water, ciphers rode upon contours and permeated interiors, which turned, again, to ride upon its contours. As configurations of spirit, therefore, the coded waters became invested with the properties of seed.

Within the temporal realms of creation, the sphere of heaven was the first to receive the emanation of divine seed.

A sphere of divine fire, it was set ablaze by the arc of the Light Bearer as he passed through time. The sparks of his footfalls would come to rest in the children of men; but first, they first comprised the host of heaven.

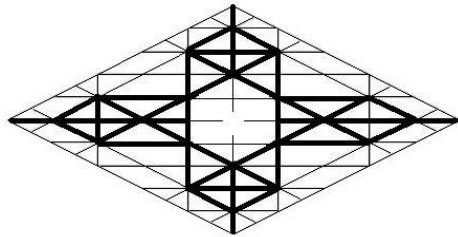
The Living Waters of heaven were driven by the Breath of Life. As the eternal dew met the temporal fire of heaven, the encoded patterns within the waters became enzymatic; and heaven was filled with explosive interactions, whose residues became the immortal angels, worms of fire that do not perish.

Embedded surface tensions expanded in the heat of emanation, giving rise to the cloven tongues of divine fire that filled the heavenly expanse with record of the majesty of HaShem; for the spark carried within each ember was a treasured thought drawn from the well of living waters.

Like thoughts within the human mind, heaven's angels arise and fall within heaven's lake of fire, which is as the mind of HaShem. Thoughts are like worms: they move back and forth in the stream of consciousness. This is the parable of the worm that perishes not.

Angels began their journey in the eternal and transitioned into the immortal, whose security gave them courage to dip into the mortal and finish God's strange work.

Creation is not divine entertainment. It is the process through which formless spirit develops the autonomous and immortal forms that can celebrate everlasting life without error. Righteous perfection will overtake us all when love is treasured by all.



An invisible and formless reality, love is the embodiment of אַיָּאֵל: it is the internalization of The Name. Those in whom love is perfected are blessed with the invisible face of HaShem upon their faces. Worthy of the eternal promise, they love with open hearts that celebrate none before HaShem.

Creation is a strange work that reflects differentiation within the immutable spirit of HaShem. Each of us is as a data point within that differentiation, and we are bound by the logic we express. We are as sparks of the divine fire אַיָּאֵל projected in the enunciation of אַיָּאֵל Yahushua, the which is the shout אַיָּאֵל of אַיָּאֵל father Yah אַל.

The logos—the word, the pattern, the essence—is the fiery stream of eternal consciousness, which found expression through the proclamation of words, each of which is a body for thought.

Thus, the emanation of thought was empowered through its enunciation as differentiated words. By the command, "Let there be," HaShem became both less and more, as wheels turned within wheels set in motion by the valencies of thought.

Within the temporal realm, the spheres of immortal heaven and mortal earth were created simultaneously. What has been written can be interpreted as "Elohim created the fullness of the heavens and the fullness of earth."

As above, so below. Interrelated but distinct, one sphere mirrors the other. Earth is the sphere in which the invisible essence called the father can be both perceived and heard: not by natural man, but by the Sons of Man, whose angels continually behold the faces of HaMashiyach.

Strictly speaking, heaven is without the substance and form we experience in the mortal sphere of the temporal realm. HaShem's projection permeates the invisible heavens, clothing them in the majesty of light by the projection of his word. That light and its principles are reflected within created systems, as it is written, "the spirit of Elohim hovered over the face of the waters."

Before the rains of revelation fell upon earth—before there was man to till the ground, a mist arose from earth and watered the ground אַמְדָּה. The light of HaShem, passing through heaven, fell on earth, drawing out its principles from within its form (image) and substance (likeness). Earth אֶרֶץ absorbed the principles of HaShem.

Natural man learns of HaShem by drinking of the light as reflected from heaven. The father calls natural man immersed in his light to drink, not of the reflection but of the projection; but man misunderstands: HaShem speaks once (heavenly light); yea, twice (the reflection of that light within earth); but man does not perceive its source.

Man doesn't understand that his life is hidden in HaShem. Beset by errors, he credits himself with the power to resist God's will, not realizing that the stumbling blocks he encounters are put there as guideposts along the way, and that they compel movement towards life everlasting in Y'shua's footsteps.

Earth's transformational light אֶרֶץ is woven into its forms אֲמָדָה, which are parables that were created to absorb, to store, and to reveal the substance of HaShem's emanation. None can evade or hasten his will, which is that the Sons of Man should enjoy everlasting lives, filled with far greater spiritual abundance than we have known; but each of us, in his order.

We are whorls of immortal spirit that rise and fall upon the lake of holy fire surrounding the heavenly throne of the eternal one. We are sparks of divine fire that have fallen to earth.

When we are lifted up, our embers intensify; and at a convenient time, the flames within our hearts are engulfed by the heart of HaMashiyach. The confluence of earthly and heavenly fire is the work of father אֵל, and of those whose hearts are enlarged by the father, none is turned away; for the father enlarges hearts so that they can enjoy their portions at his table and learn generous the simplicity of his yoke, which is love.

Heaven's angels are immortal in their substance, but they dwell within the lake of fire and can attain no certain form, no certain identity, no certain dwelling. Incarnation on earth opens a pathway for all those things. Each of them is a spiritual essence, and that essence determines the life they will experience with incarnation.

EUPHRATES

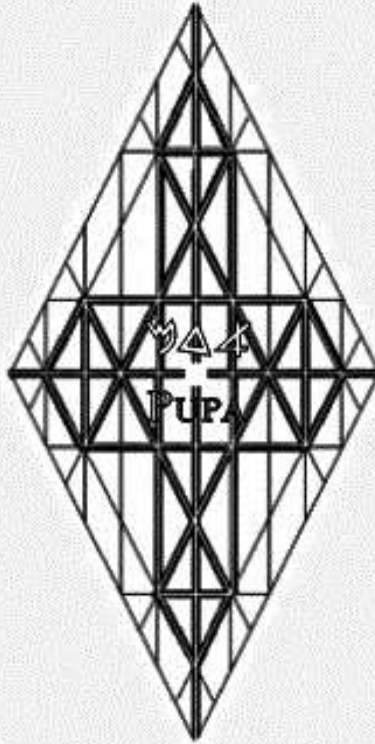
Spirit

Air

LIFE

BYAL

YHWH



Gihon

Celestial Body

Water

BUTTERFLY

OWYAL

Y'SHUA/JOSHUA

Hiddekel

Angel

Fire

CATERPILLAR

OYWYAL

YAHUSHUA/JEHOSHUA

Pison

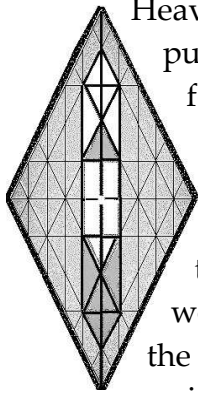
Physical Body

Earth

COCOON

OWYA

HOSHA/OSHA/JESUS



Heaven's fire bathes and purifies as HaShem cares for his children, reliving their pasts with them and exploring alternative paths for their futures; healing wounds and explaining the reasons for suffering, reminding them that, by their

stripes, they are healed; for the inward presence of ImmanuAL cushions every blow as he wills their recovery unto vibrant health in all their members.

They gaze at the angel of the presence, looking upon all of them, and loving each of them. He revives, restores, corrects, redefines, inoculates, adds, removes, grafts, splices. He meets every need; for the fire of his spirit is unquenchable: it is their life.

It is so, that mankind was made a little lower than the angels; but that saying is also misunderstood. With every bit the stature of angels who do not incarnate, those who choose to live and die as man set aside many attributes.

Those who come to earth to serve the dynamics of the cross of the eternal and the temporal in the material sphere of creation are treasured workers of the Kingdom of Names. Living their lives in the footsteps of Y'shua, they generate immortal souls for the harvest of earth as they grow to

the stature they held in the mind of HaShem from the beginning.

When that which is perfect is come, it will not come in piecemeal function, so that one might boast of achievement, having reached the goal before others. It will come upon us all at once: in a moment, in the twinkling of an eye.

In perfection, we will awaken from the world of commerce as from a dream; and our shouts of joy will dwarf the shouts we made at the creation of man; for we will have defeated the inertia of iniquity. The walls of Yircho will lie flat behind us, and the last of its remnant to fall will be death, itself. The tombstones will roll away, and the sepulchers will be empty.

Secure among the immortal angels, we did not come to earth as punishment for sin or to save our souls. We came to defend life and to affirm the identities we enjoy in the eyes of HaShem from the beginning. It is not for us to direct our steps. Wheels turn within wheels.

In heaven's war with the mechanics of error, twins struggle within the womb on both personal and universal scales. We war not against our own flesh and blood, nor directly against the powers and principalities of heaven or earth. We war with inertia, the dead weight of iniquity that imposes itself upon our consciousness and our lives.

As above, so below. While living upon earth of the temporal realm, immortal angels part the hoof. Free to ascend and descend along the silver cord of spirit that sustains mortal life, they stand astride the tides of adversity, helping us keep our balance as we search for solid ground.

Many have been taught that the lower self is at war with the higher, and their sense of who they are is bifurcated. They wonder at the misery round and about them and within them, knowing that a house divided against itself is destined to collapse, to the calamity of all, both bad and good.

HaMashiyach is our peace. He loosens the sandals that protect our feet and, mindful of the blisters upon our soles, he bathes them in his modesty, his words reminding us that we are one organism, and that we are to stand together, secure on the solid rock upon which HaShem builds his temple.

Our father repairs the breach and puts an end to the enmity that plagues our lives, blinding us as one with his goodness, his loving kindness, and when we arise in him positioned as his projection, our angels rejoice as we overcome the divide that hampers the unity of heaven and earth.

Ascending and descending along the silver cord of spirit that travels along

our spinal columns, our angels are not bound by adversity. The hosts of heaven are open before them, and they gaze, continually, on the faces of HaShem, in whom all are one.

Brothers and sisters standing together as one, we sharpen each other against all that offends; for the life that hides within us is capable of cleansing all things, bringing us peace. In unity, the veil between heaven and earth is torn, from top to bottom.

Yes, we must be vigilant against error; but love is our weapon, not discipline. We embrace discipline, but we do not serve it. If we imagine that discipline will suffice along the way, we are lost; for the scripture says that אַיָּאֵל will fight for us, and that we shall hold our peace, trusting our redeemer; for it is not for man to direct his steps.

We know in whom we have believed if we have love, one for another, whatever challenge presents itself. We must reject the doctrines of damnation. Accusers will be cast down, even for their thoughts; and they will be condemned, but not by us. All will be lifted up, each in his order.

Many are called but few are chosen. Distinctions between the remnant and those who must perish is not ours to make, nor should they be of any concern. Expecting nothing in return, we are to love our enemies to death; because the differences between a

householder and his enemies have been put there by HaShem for the good of us all.

Should those of the remnant indulge in communal or interpersonal warfare, or should they devise strategies for spiritual war as agents of HaShem, pitting their skills against others or against the darkness within themselves, their garments will be bloodied: not the rags on their backs, but the souls that clothe their angels.

The remedy does not lie in willful discipline, but in willful surrender; for the grace of HaShem is sufficient for us all. He declares, "This is the way you should go. Walk in i

"Resist the devil, and he will flee from you." Yes, the tempter knows when HaShem stands with a Son of Man, and he will flee when challenged; but this teaching addresses the enemy within.

We resist not by shutting down, but by opening up. For this reason, the man of the gospels also taught his disciples, "I say to you, do not resist." Take up your crosses—the inward interplay between mortality and immortality—and follow.

Having done so, we left trappings of the world behind when we began the walk in faith. We know something of sacrifice and have experienced the rewards that follow, all of which are wrapped in spiritual instruction that

fits our needs in the moment, and which teach us of the father as well.

We've studied Y'shua's oath from many points of view, and because we determined to follow him to the end, if need be, we also know of the difficult doubts that press upon us at every station of the cross. We are thankful none will be asked to endure more than he is able to bear.

Had his accusers known, they would not have crucified the Lord of Glory in the body of Y'shua; nor would they have scorned or the remnant walking in his steps; They wouldn't have belittled the disfigured, the drunken, the foolish. Messiah is within all of us,, whether recognized or not.

If we had stopped to think, we would not have joined in the fun when the bullies taunted others among us. Our our hope of forgiveness rests in the prayerful spirit the abused as they pity the poverty of their oppressors; for by his stripes, we are healed.

Saint Stephen before his murderers, reached the stature of Rebbe Y'shua. His comportment shocked onlooking Shaul; and in answer to Stephen's prayers, the separatist became Paul. Taken literally, his teachings resolve the reason the way of truth is evil spoken of. Iniquity was doing its job. We need listen for the voice of Y'shua as we read Paul's words, even as we listen for God's voice in all.

Choosing mercy over sacrifice turns the ten commandments into ten prophecies. The errant mortal soul doesn't die as punishment for sin, but to free its angelic worm of soiled swaddling clothes. Mortal souls are a cogs in the wheel of life, turning wheels within wheels until that which is perfect is come.

No soul has power to retain the spirit, which is hidden in HaShem. Having come from Elohim, it returns to Elohim because it is of Elohim. It cannot die. Whatever happens to the rest of our organism, that spirit is our life, and it's the life of God.

When a man dies, he is gathered to his fathers. His muscles and bones go back to the earth, his fluids return to the streams, his natural breath is returned to the atmosphere, and his holy fire returns to Elohim, who gave it.

Life is in the blood, and that explains the word Adam אָדָם as the first man's name. The living soul is the holy spark of the father אָ in the blood אָדָם of Adam. The alef אָ is the holy seed that began our life, and its the chariot אָ that will return us to father. It's a long haul with many stopovers and detours. Its staging area is heaven

Natural death is a time of physical dissolution. The body is left behind to wither and die, just like the torn cocoon of the caterpillar, which opens from within, allowing the captive

butterfly to escape. Nowhere to be found, the caterpillar's pupa surrendered its existence on behalf of the butterfly. Much like the mortal soul, the pupa's death completes the transition from caterpillar to moth when it dies, which frees the immortal angel, that it might attain its celestial garments.

When imperfection persists, the angelic worm may need to return to heaven's Lake of Fire for purification and redemption until such time as it overcomes enough of life's trials that it will not suffer loss at the second death.

HaShem אֵלֹהִים gives אָ life אָ and judges אָ the life אָ he gives. Imperfect immortals will recycle again and again until perfection comes upon them, at which time a door will open, and they will be invited into the room of HaMashiyach; for they will no longer have need to go in and out.

At the last day, all but one will be raised in perfection and counted worthy of inheritance, which is the "land" of promise, the celestial body and its immortal soul. Imperfect physical bodies and their mortal souls are but harbingers of the perfect celestial bodies and immortal souls that will be awarded to all but the son of perdition, metaphorical Esau.

The angels are emanations of *qodesh qodeshim*, the holy ones of the holy

spirit of YHWH Elohim. They are the spiritual sparks of divinity, the words of the logos— of the word, which is the projected thought of HaShem אַיִן. They are not vain expressions. They are measured, thoughtful; and they will accomplish the intent of their enunciation. They are אֵשׁ וְיָהוּא Yahushua, the shout אֵשׁ of אֵל father Yah אֵל. They are cloven tongues of spiritual fire אֵשׁ, the glory אֵשׁ of the heavenly father אֵל.

When heaven and earth were created, there was no man to till the ground; so HaShem said, "Let us make man in our image, after our likeness; and let them have dominion" over the earth אֶרֶץ: not the ground אֶרֶץ. Man אָדָם was created to accomplish the vision אֵשׁ; and the angels shouted for joy.

The angels were joyful because the work of transformation undertaken by the living souls of earth would finish the spiritual bridge that had begun in the eternal and would empty into life everlasting through Y'shua אֵשׁ וְיָהוּא, the salvation אֵשׁ of אֵל Yah אֵל.

The door between heaven and earth was established by Adam's creation. The Breath of Life is the silver cord of spirit, and it took root in the golden bowl of his heart. He was made a little lower than the angels to safeguard his body from the worm of his angelic fire; but for his role in the Kingdom of Names, he would be greatly exalted.

When man was created, he was as the angels: "male and female created he them." The doorway of heaven opened, and the angels of HaShem began to ascend and descend within Adam Kadmon אָדָם קַדְמוֹן, the living souls of ancestral man.

Of all before the flood, Enoch אֵנוֹךְ did not taste of death. Others went in and out as wheels turned within wheels in the wisdom of HaShem.

It is not for man to direct his steps. Our father did not create the earth in vain. He created it to be inhabited.

Yes, new heavens and new earths are coming, but not until the Kingdom of Names is embraced by us all; for at the end of days, all will have been brought together: we will be reunited as one in congruence with the measurement of Yahushua HaMashiyach.

It is enough for the servant to be as his Lord. A most striking aspect of the many things Y'shua taught and the many things he did was his calm demeanor when he spoke in the room of HaMashiyach.

He spoke with deep conviction and without urgency. He was at peace with himself and within his אֵשׁ; and we who listened knew he spoke the truth.

Each and every one of us knew by the visceral witness of within our hearts that Y'shua was empty of personal desire, and that he was filled with the

spiritual joy of his calling. That he had conquered zeal proved that his ministry was valid; for all he taught was delivered with grace.

All he shared was given in grace.

There was no argument in the cadence of his words, nor was there hesitation in his actions.

Though pointedly direct at times, his ministry was not personal. All he did was filled with truth born of unbiased concern for the well being of brothers and sisters.

We believed he knew the father because he gave all that he had within himself to the father's work on earth. He knew of the agony of mothers because what he did not have to give, he groaned in his spirit to receive, that he might give it also.

The underpinnings of love are mysterious, but they were so apparent in his message; and we who heard what he had to say recognized the ambiance of his words, and we understood the depth of his concern for each of us.

He knew us all because he had listened to the tales of our lives and had encouraged us to set our sights beyond our own horizons.

The world places demands upon us, yes; and we will meet them as HaShem permits. We believe it will be so; for day after day, we discover miracles in

proofs of his doctrine. And underneath it all— at the bedrock floor of our admiration—we shared the simple desire to honor our parts in the Life that was in him.

We believed in his truth: not because of its profundity, but because of the humility that wrapped his teachings.

Here are two examples of those teachings as I understand them. One is taken from the gospel of John—of Yahuchanan; the other, from the gospel of Marcos.

The account of the encounter with the woman of Samaria at Jacob's well teaches of his compassion for those who live ordinary lives and have no reason to think God would waste a moment of time on such concerns as they face, from day to day.

The second is of the man rescued from the tombs of Decapolis, the ten regions. Most teach that these were geographical locations, but they are better understood to represent the ten sephirot of Jacob's Ladder, the Tree of Life.

The man was haunted, but nobody could remain a stranger in the eyes of the anointed. He saw the humanity in all because all men have been chained to error; and he moved against the bondage: not as a teacher come to save by erudition, but as a brother come to share a moment of love.

The Woman at the Well

His journey required that he pass through Shomron שֹׁמְרוֹן; and beyond that watch station, he came to the city of Sh'khem שִׁכְמֹן, whose name invokes sympathy for those who face weighty spiritual decisions in their lives about matters with no clear distinctions.

Like a head upon its shoulders, Sh'khem lies close to the Amori land Ya'akov gave to his son Yosef.

A pivotal city, it had become a center for diversions under the Amori, a people so enamored of their pedigree that they neglected their posterity, wasting their substance on anything and everything that supported their sole conviction, which was that the universe answered to their thoughts and expectations.

Turning this delusion to Y'SharAL's benefit, Ya'akov had purchased the land for a good price; and he gave it to Yosef, the son that had earned a double portion.

Now, Ya'akov's well was at Sh'khem, and Y'shua had grown weary because of the journey and the stress of settling back into quieter life after spending so much time fielding intense interactions under the jealous watch of so many.

As noontime approached, he reached the well and decided to sit upon its casing and to rest for a moment.



By and by, a woman of Shomron came to draw water; and Y'shua asked if he might drink of her water, because his disciples had gone into the city to buy food, leaving him on his own.

And the woman of Efrayim's watch station asked of him, "How is that you, being of the Yehudim, ask me for a drink, seeing I'm a woman of Shomron? The Yehudim have nothing to do with the people of Shomron."

Sensing that her words could easily become sharp, he teased her, "If you knew of the gift HaShem has reserved for you and who it is that asks for a drink of your water, you would have asked him for a drink of Living Water, and he would have given it you."

Intrigued, the woman said to him, "Sir, you have nothing with which to draw water, and the well is deep. Where might that 'living water' come from? Are you greater than our father

Ya'akov, who gave us the well and who also drank of its water: him and his children and, also, his cattle?"

Y'shua addressed the question hidden in his cousin's words, saying, "Whoever drinks of this water will thirst again, but any who drinks of the water that I shall give him will never thirst; for the water that I give becomes a cistern of Living Waters that will well up from within him, bringing everlasting Life."

Disarmed by his gentle advances, she said, "Sir, give me this water, so that I will never be thirsty again!

"Besides, it would also mean that I would no longer have to come here every single day to draw water!"

Y'shua said to her, "Go. Call your husband and return here."

Deflated, but amused, the woman protested, "I have no husband."

Y'shua reached out to her, "You have well said, that you have no husband! You have had five husbands, and the one that you now have isn't your husband, either! In saying this, you are truthful."

Interested, now, the woman said to him, "Sir, I perceive that you're a prophet. Perhaps you can explain to me which is correct!

"Our fathers worshiped here, in this mountain. There were two worship

centers, and the sons of Efrayim could choose between them, as befit their needs; but the Yehudim say that in Yerushalem is the place where men ought to worship."

Y'shua answered her, "Woman, believe me! The hour is coming when you shall worship the father neither in this mountain, nor even at Yerushaliem. You don't know what you worship, but we know what we worship; for salvation is of the Yehudim.

"But the hour is coming, and is upon us, when true worshipers shall worship the father in spirit and in truthfulness; for the father seeks such to worship him.

"HaShem is a spirit; and those who worship him must worship him within their own, truthful spirits, and not by traveling to some particularly hallowed place to perform an approved mantra or **to enact spiritual ritual.**"

The woman artfully replied, "I have heard that the rabbi who will be king under King HaMashiyach is coming, a man called the messiah. When he comes, he will tell us all things."

Y'shua said "I that speak with you am he."

While they yet talked, his disciples returned and marveled that Y'shua talked with the woman, and they wondered what it was all about.

Yet no man asked of her, "What is your business, here?" Nor did they press Rebbe Y'shua to ask, "Why are you talking with her."

Regaining her senses in the presence of these new arrivals, the woman quietly left her water pot on the well's casing and made her way back into the city, where she told the people of Sh'khem, 'Come, see the man who told me all that I ever did! Is not he the messiah?'"

Then the people of Sh'khem set out, leaving the city to take care of itself; and they made their way back to the well, hoping to see Y'shua.

When they arrived at the well, his disciples were busy entreating him, saying, "Master, eat."

Setting a hook, Y'shua said, "I have food to eat that you don't know about."

In the consternation that followed this remark, his disciples asked each other whether any of them had given him food; and they traded theories about what the rebbe was talking about.

Watching them the way a fisherman studies his bobber, Y'shua allowed them to bicker among themselves for a while.

When they finally ran out of things to say, he reeled them in with the teaching: "My food is to do the will of

him that sent me and to finish his work.

"You have heard everyone say that there are four hard months after Pesach, and then comes harvest time?

"Look! I say to you: just look! Lift your eyes and look at the fields! The tips of the grain are *already* whitened, ready for the harvest!

"And he that reaps will receive wages, gathering fruit unto everlasting life, so that both he who has sown and all who reap can rejoice together.

"Therein lies the truth of the saying, 'One sows; another reaps.' I send you to reap that for which you have bestowed no labor. You have joined into the labor of those who sowed. Honor the seed; for it sustains us all."

Hearing this, the people of Shomron who had gathered around Y'shua implored him, urging him to stay; and he rested there two days.

Many more believed on him because of the things he said. And they congratulated the woman, saying,

"Now we believe, but not because of what you told us. We have heard him, ourselves; and we know that this one does, indeed, speak in the room of HaMashiyach, the Savior of the World."

The Swineherd

Not all communities welcomed the teachings and works of the anointed one. Consider the story of the mad man and his herd of swine.



On the other side, they came to a land in which groups of people with differing ideas had become walled off from each other, depriving themselves the benefit of healthy interaction.

And as Y'shua stepped out of the boat, he was accosted by a man whose spirit had become unhinged from his soul. He had become feral, and he haunted the region's tombs, which served as his den.

Accustomed, now, to a life of unwholesome isolation, the man answered to no one; and none could break through to him, not even with the strongest measures.

His relatives had contrived schemes intended to win them greater influence over his life, but he simply ignored such interference unless the busybodies persisted and became personal nuisances, at which point he resolutely slammed shut every door, locking himself off so that he would avoid further contact.

Nobody was able to control him. Night and day, he moved about at will, doing whatever he wanted to do.

Sometimes he would cry out, cutting himself with stones and bewailing his condition, claiming he wanted to be free of his peculiarities.

He was confused, broken, lost. In defense against himself, he had become his own warden.

When, from a distance, he saw Y'shua disembark, he was particularly desperate, anxious, haunted; and therefore, as it became clear to him that their paths would cross, he drew upon his courage and ran up to the rebbe in consternation.

Crying out with a loud voice, he demanded of him, "What have I to do with you, Yahushua, Projection of the Highest?! I beg you by HaShem אַיָּאָל, that you don't torment me. Please! Don't mock me!"

Y'shua had already commanded the unclean spirit to come out of the man, who was regaining consciousness of himself, but he was not yet free; and so, Y'shua called upon him to speak his name.

Growling, the man answered in agony, "My name is Legion; for we are many." And the man begged Y'shua that he should not send the legion away, entirely. It was all that was left

to him of life, and he had real need to take full measurement of his obsession, so that he could know its roots and perceive its end.

A herd of two 9 thousand 4 swine was feeding on the mountain slopes, nearby. Hungry beasts 9, they were unruly, driven by their explosive energy 4.

The legion of twisted thoughts and emotions tore a hole in the man as he moaned his plea, beseeching Y'shua— begging him: barely managing to stutter out— “Let the swine manifest my thoughts, that I may comprehend them.”

And when Y'shua gave permission, the unclean spirits went out of the man and entered into the herd of swine.

The animals, biting at each other, ran violently down a steep place and tumbled into the lake, where they were drowned, taking with them the two-thousand murmurs that echoed back and forth in the man's mind before they were choked off.

The core issues that had fed the unclean spirits fled the man; and the remarkable change in him was reported, both in the city and in the country thereabouts.

His acquaintances, along with those who claimed the swine as their property, came out to see what it was that had been done; for the rumor of a

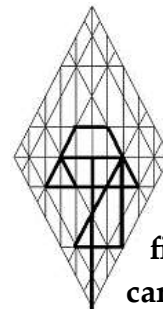
new rebbe who did not behave as he ought to behave had been reported.

When the delegation reached Y'shua, they found him sitting with the man that had been overwhelmed by so much confusion. The man was fully clothed, sitting quietly in his right mind and talking sensibly.

They that had known him as a madman were stunned; and they became fearful, that one man should exercise such power over another.

Those who witnessed the chain of events relayed what their minds invented about what happened to the man that was possessed, adding excited speculation concerning the fate of the swine.

As the townsfolk listened, people began to forget what had happened as they worried over loss of property; but even more troublesome was the possibility of losing control of their own, private thoughts. They therefore entreated Y'shua to depart from their coasts.



The Firmament

רְקִיעַ, אֶפְסוֹס

firmament, expanse; heaven; canopy; vault.

The messiah 4 is ordained 4 to share 7 his vision O. His spiritual separation 4

and humility 𐤌 make him attentive 𐤐 to the beauty 𐤁 of holiness 𐤁. Because he receives 𐤌 illumination 𐤐 directly 𐤁 from on high 𐤁, he is responsible 𐤌 for its dissemination 𐤐 throughout the Kingdom 𐤁 of Names 𐤁.

Captivated 𐤐 by his presence 𐤁 despite the dark veil 𐤁 imposed by our own 𐤌 understandings 𐤐, we honor 𐤁 his sanctity 𐤁; and we are able 𐤌 to overcome 𐤐 by shouldering 𐤁 his mantle 𐤁 and adopting 𐤌 his composure 𐤐. Our great reward 𐤁 is the Kingdom of Heaven 𐤁, with its many blessings 𐤌 and its abundant treasures 𐤐.

Gematria 380 𐤍𐤅: Chewed up 𐤍, swallowed 𐤅,

Ordinal 65 𐤁𐤆: digested 𐤆 by life 𐤁,

Checksum: our mortal souls 𐤅 (2 𐤅) find relief 𐤌 in principles 𐤁 (11 𐤁𐤌) that guide 𐤌 our perspectives in contentious situations 𐤁 (38 𐤁𐤌).

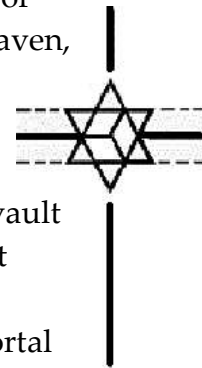
Afraid 𐤎 of our longings 𐤅 (56 𐤅𐤎) and worried 𐤆 about living lives 𐤁 (65 𐤁𐤆) of profligacy 𐤅 on pathways 𐤁 (83 𐤁𐤅) of destruction 𐤍, we are at a loss about what to do. We therefore confess our shame 𐤅 (380 𐤍𐤅) at having allowed 𐤅 ourselves to stumble 𐤁 (83 𐤁𐤅).

In support, the guardian of the Tree of Life 𐤆 refreshes 𐤁 (65 𐤁𐤆) all brethren 𐤎, restoring balance 𐤅 (56 𐤅𐤎); and the Ancient One 𐤌 of Torah 𐤁 (38 𐤁𐤌) touches 𐤌 us with divine fire 𐤁 (11 𐤁𐤌),

ministering to our souls and repairing our bodies 𐤅 (2 𐤅).

The firmament is the temporal field of demarcation between the spheres of heaven and earth, and its expanses are expressions of the godhead that became manifested with the words, "Let there be," as did the firmament itself. From the beginning, its functions and operations are intricately intertwined, but the differences are of great importance.

It is said that the trunk of the Tree of Life is in heaven, and that its branches reach every corner of earth, and it is so; for the Tree's trunk is the vault of the firmament, and it stretches between the temporal realm's immortal and mortal spheres.



Were it not for the central pillar of creation, the cosmos would sprawl without direction or objective and, arguably, without purpose. Mindless chaos would prevail.

The Life Tree drinks of the Living Waters of the eternal, sustaining life in the immortal sphere of heaven and supporting life in its cousin, the mortal sphere of earth. Its sap is as the swift flow of concepts within Sons of Man.

On earth, masses of water and banks of clouds are kindred expanses. Acting as catalyst, the spirit warms concepts

pooled within the lower expanse and returns them to the mind as thought. When the moisture becomes too dense for the clouds to support, it rains upon the earth as ideas.

Earth's firmament, then, is likened to an invisible dynamic that operates between mirrored expanses. Within the system, the expanses and the firmament are components of the same ecosystem.

Without the atmospheric currents of the firmament, the waters of earth would remain pooled in a closed system. With no way of shedding pollutants, earth's waters would be vulnerable to stagnation.

Firmament and expanse **ִמְרָמָה**: it's the same word, when written in the Hebrew. The difference between them is one of interpretation: to one belongs the dream; to another, the sense of it.

When we stand in thought before a large body of water or beneath a sky heavy with clouds, thoughts take on the color of their context. We are pervaded by the system we observe, and our minds take measurements of all that is about us, acting as both firmament and expanse.

Image and likeness, all are one. If we drink the Living Waters filled with concepts, or if we simply replenish the moisture of within our physical bodies, we are captive to the mystery of

firmament and expanse, even as the clouds within the sky rain down their waters upon our heads.

The laws of creation are not linear, but circular: wheels turn within wheels as firmaments stir expanses. There are natural systems that are highly structured, but I can think of none that is strictly closed. Change is a constant.

The soul is a garment, an envelop. The immortal angels are cloven tongues of fire that pool in the expanse of heaven. They migrate to earth within a cord of spirit, where they incarnate within mortal souls that share the expanse of humanity. The firmament is the column of spirit that sustains us all.

We commute to earth to participate in the generation of messiah. Our mortal souls are as the work clothes we wear as we incubate the seed of immortality we received of the eternal father. Shall he not bring immortal our souls to the birth?

Born as natural man, our work clothes are clean; for our mortal souls are as rocks against which we have yet to raise our tools. We are to make no graven image. Our vision is dim; and our well-intended, but clumsy, effort will be reflected in the wear and tear we inflict upon our mortal souls.

The mortal soul is clean at birth because angels are purged in heaven's Lake of Fire prior to incarnation, to the end that they should make good

headway in their service to the Kingdom of Names. Coordination between the immortal angel and the mortal soul occurs within the firmament of eternal spirit.

Because the mortal soul is not the core being, it has no history prior to natural birth, no memory of previous lives. However, if a man claims to have been this or that in an earlier life, he may be partly right; for memory is an angelic feature. When we dream or meditate, the soul's grip on consciousness relaxes, and angelic realities become more accessible.

At key moments in the cycles of being, pivotal memories can break through barriers within the conscious mind. As the angelic mind—the spiritual mind—gains dominance, sleeping or waking, we have the sense of traveling within a spiritual firmament. This sensation is a foretaste of *kundalini*, a concern of the messages to the Churches of Asia.

Exchanges between the carnal mind and the spiritual mind can be very subtle. Without discipline, such moments are usually fleeting; and it's no easy matter recalling the thoughts that triggered such exchanges.

In the experience of *deja vu*, our minds attempt to establish simultaneous understandings in the earthly and the heavenly spheres of the temporal. This is possible, as claimed by seers of all faiths. Y'shua was a master.

The parted-hoof mindset is desirable, but not as a personal goal; for it is written, "You shall have no other before me." It's enough for the servant to be as his lord. If serving the spirit of holiness is the most important thing in a man's life, all other good things will be added because he made love of the father paramount in his life.

The Teacher of Righteousness who baptized in Yordan during the days of the gospels was not the mortal אֵלִיָּא Elias, a name also written as יְאֵלִיָּא. The baptist said he was not that mortal, but that he had come as the mortal soul יְיָחֻזָּאן Yahuchanan.

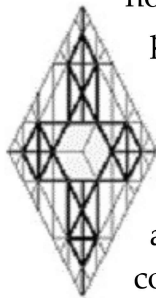
Neither was John the mortal soul of that prophet, who had died the second death. He was of the spirit of that prophet, but he came to the gospel age as a man named "John." His real name, however, is hidden with HaShem to this day.

While administering the Jewish rite of baptism without authority to do so, in the opinion of the Sanhedrin of Jerusalem, John Baptist was challenged about his standing because he was undermining the authority of the priests and was costing the temple money. Further, his claim to have been sent to eliminate confusion about the coming of messiah was a direct challenge to tradition, by which trappings religious leaders hold power.

His ministry was reminiscent of the battle in the era-ending confrontation between Eliyahu and the idol shepherds [Ahab and Jezebel](#); for Yahuchanan's dress and habits telegraphed the sense that he was presenting himself to the age as a sacrificial bull under the open-air altar of the heavens. His examiners therefore determined to discredit his standing in the eyes of the public.

To that end, they had asked if he claimed to be Elijah. The mortal soul named John answered truthfully when he answered, "No." And so they pressed him, asking bluntly whether he was "that prophet." Again, the answer was "No."

Not even the mortal soul AL-Yah was "that prophet"; for there is only one prophet, the spirit of HaShem. The messenger that had incarnated as Eliyahu in the days of Jezreel would



not have claimed to be "that prophet"; for it is enough that the servant can be as his lord.

When the inquisitors asked for answers they could deliver to those who had sent them, John confessed that he was sent as a spokesman charged with conveying the words of the prophet Y'shayah, and that it was his duty to contribute to their fulfillment.

We are angels sent from heaven to live and die as men. Physical bodies are the outer garments, and mortal souls are the inner garments that clothe our angels; and the spirit of HaShem is the unity in which we live and move and have our being. Parents name our garments, but they are unable to name who we presently are. Neither do we have knowledge of true names, either of our parents or of ourselves.

We're angelic worms of heavenly fire strung within firmaments that stretch from the eternal and continue unto the everlasting. By the divine cord of the father's spirit, we are tethered to our bodies, asleep in our cocoons.

Our presence on earth is of greater importance than our situations; for as we mature and are correctly joined together with others who awaken, we will fill the chambers of the House of David, whose foundations are the Temple of **𐤇𐤊** and whose cornerstone is the projection of YHWH Elohim in the likeness of Yahushua **𐤀𐤓𐤕𐤓𐤁𐤀**, the angel of HaShem's presence.

Yahushua, the Shout of HaShem's victory over death, is our victory as well. We were buried as caterpillars but shall arise like butterflies, breaking from our cocoons to join him as he is.

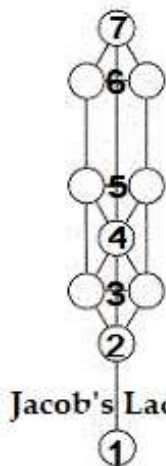
At the Names of spiritual Yahushua HaMashiyach and of Y'shua, his anointed, every knee will bow; for all are One. We stand within Yahushua,

along with Yahuchanan and Y'shua, offering ourselves as willing sacrifices within the wilderness of Shomron.

In the room of HaMashiyach, we are reconciled to the father as we unite as One. We are redeemed as we extend our hands to blind souls who tripped and fell among thieves. We earn reward as we contribute to restoration of their health.

Living not as men but as Sons of Man, walls of separation are broken down; and we can see God's angels ascending and descending within saints and sinners, alike. Ascension is listed first; for each rung of heaven's ladder is a plateau. As we are permitted to climb, we are helped from above.

Seeing with messiah's eyes as we rise, we behold the faces of HaShem in the faces of brothers and sisters; for every one of us carries Elohim **אֱלֹהִים** within us as ImmanuAL, the holy spark that transformed **אָדָם**, the first **Adam**, making of him the living soul that is called God's Son.



The second Adam both renewed and magnified the divine spark **א** in man's blood **אָדָם**, overcoming the mortal obstructions within the paradigm of natural man, which is Edom **אֱדוֹם**, the husk of who we are becoming.

HaShem enlarges our hearts, as we prepare to shed the carapace of mortality for the everlasting life within the immortal bodies of the celestial realm; for in clarity, we will see him as he is, filled with joy as we measure his divine face upon our immortal faces.

Firmament and Expanse

As below, so above: the heavens aren't clean in the sight of HaShem. Above as below, the processes of salvation and perfection continue within the spheres of the temporal realm.

We did not entirely abandon the immortal sphere of heaven when we descended to the mortal sphere of earth for incarnation. Imperishable worms of fire, we are rooted in the sea that surrounds the throne of **אֱלֹהִים** Yahushua, HaShem's projection.

As though being liquefied in the furnace of HaShem, we arise and fall as we are purged within the divine fire of the holy of holies while being tempered in the cooler fires of earth. So that we might understand what HaShem is doing in our lives, our immortal angels continually behold the faces of HaShem in the image and likeness of HaMashiyach.

None can be perfected in the intensity of heaven's fire. Rather, we are made *ready* for perfection: our immortal angels are cleansed by the fire, and

they receive instruction concerning the clean mortal souls that will serve them as they pursue perfection within the cooler fires of earth.

Natural birth anneals the angelic worm as it enters the waters of the clean mortal soul. Drinking of the soul's substance, the angel bonds with its soul, adopting its identity, knowledge of which will be needed for the resolution of interpersonal issues.

In some cases, remedy can follow a chance meeting. However, complex issues are more likely to be resolved between and among family members or within other group settings. Brothers are for adversity.

Whatever the context, HaShem arranges both encounters and timing. Angels are living spirits, but they are not living souls. Heaven's fire prepares them for life-changing encounters in their mortal lives on earth, but they are forgetful of human weaknesses.

There are mortal issues that have a harmonic relevance to immortal issues, but issues involving human interaction require visceral knowledge of human interactions. Friends need friends capable of both faith and doubt.

In life's trials, adversaries are given opportunity to heal each other as they contribute to the well being of yet others. They are rewarded by forgiving offenses, regardless of source or time

frames. Removing scar tissue while fielding other interactions and avoiding further errors is not the work of the mind, but of the heart.

"A soft answer turns away wrath, but grievous words stir up anger." Peace wells up from the heart that's trained upon mercy; war, from hearts given to accusation and insistent upon sacrifice when worms of fire intertwine. Balanced judgments are found by the merciful because they develop more deliberate thought processes.

Traveling the firmament between heaven and earth, awake or dreaming, the caterpillar called mortal man is establishing its foundations in the promised land. It weaves its cocoon, whose harvest is the celestial realm's immortal soul. Surrendering unto the dissolution of its gross body, it readies itself for the life that is to come.

In both spheres of the temporal realm, the angelic core receives instruction through its spirit. It has agreed to the parameters of its immersions, both above and below; and at the foot of its firmament, earth's fires continue the slow burn upon their souls: "sufficient unto the day..."

At the firmament's top, heaven's fire cleanses their angels, as understood in the saying, "their faces do always behold the face of their father." Even on earth, their angels retain anchor in

the Lake of Fire, above. In heaven as on earth, their true life hides within the firmament of God's spirit, around and along which man's spirit revolves as it negotiates the evils of each day.

The vast gap that stretches between the expanses of heaven and earth is a firmament that obscures the incarnated soul's sense of its presence in the fire above. The suffering soul may credit its burning solely to the fires of earth, but the angelic core is not quenched.

As the soul struggles to understand the source of its discomfort, it may draw upon angelic memories of heavenly fire that swamp the natural mind with foreboding premonition. The mortal believes in immortality, and it searches the limits of its understanding to chronicle its pain. The angel and its soul are like wheels of a chariot, the firmament serving as their axle.

The fire of heaven opens and bathes deep wounds. The fires of earth cauterize tears and repair tissues in concert with that which is being done above. Immersion in fire, above and below, allows the angel to confront, confess, and address outstanding grievances, whatever their source.

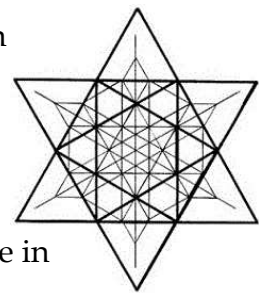
Each of us must pay his debts—an eye for an eye and a tooth for a tooth—until forgiveness triumphs among us all, freeing us, at once and as one, to

enter into the father's rest. Accusers will be cast down to earth again and again, because they generate enmity in all of us, polluting our thoughts and making us doubt the efficacy of Yahushua's sacrifice, which was made from the foundations of the world.

Heaven's fire seals immortal angels with the seal of promise, which is called the seal of the father's hand. Like vessels on the potter's wheel, we rise and we fall as we are shaped, reshaped, and shaped again, by the fires, both of heaven and of earth.

The creator sees his handiwork as it will be, not as it appears in its states of becoming. The father is responsible for our salvation, and the seal of promise remains in his hand, where it is held in reserve along with the forehead seal, the single eye, the third eye, the circle of light.

The seal of perfection is awarded to those who have overcome within the fires of earth. They have reached their promise in the mind of **८५**.



Souls that are so blessed have weathered the trappings of mortality; and they are ready to put on the immortal garment called the celestial body, the body of light, which is designed for the world to come.

The anointed one, the Essene Teacher of Righteousness, demonstrated the way that leads to perfection. He resolutely held to the path of Truth, which is the Light of HaShem. Gaining victory over the mortal realm opens the door to the everlasting realm, both within and without.

We are to arise from within the baptismal waters of Yordan to take our places in the footsteps of Y'shua. We should expect a wasteland, not the land of promise; for the banks of the River of Souls harbor hard realities.

As difficult as our personal choices might become, we are led to the wilderness to learn, not to choose. We chose when we accepted the yoke of the anointed. We are not led there to escape grief. We're there to learn that not even our own minds can separate us from HaShem's loving counsel.

We fast, ceasing from our own works. When a door opens, we must open ourselves yet further to receive guidance. Whatever else our callings might demand of us, they require that we accept the premise that we proceed by agreement, not by supposition. The word of HaShem must be written on our hearts and accepted by our minds.

If the projection of HaShem makes us free, we are indeed free. Walking in grace, we meditate on the scriptures as prophecies that testify of HaShem and

his ways. Worship is difficult if Torah is read as a set of commands, and communion is nearly impossible.

We walk according to the image and likeness of Yahushua, as demonstrated in Y'shua's walk on earth. He separated himself *unto* the will of his father, not *from* the activities of his brethren.

The Nicolaitans took this mystery as justification for them to do whatever came to mind. We are, indeed, free to do whatever the spirit of holiness requires of us; and mindful that we cannot allow our liberty to become a stumbling block for those whose faith is weak, we ought not to indulge their weaknesses by quenching the work of the Spirit within ourselves. There is a way of escape. Take up the yoke of the Sons of Man and learn of it.

Faith is in the father's hands, and only his spirit can provide proper guidance. It is neither for us to direct or to restrict our steps. Sure of our foundation, we are to walk within the counsel of God's spirit, which reaches every crossroads before us, declaring "this is the way you shall go: walk in it."

The path of the cross records the measurement of the anointed, of whom it is written, "Out of Egypt have I called my son." The faces of Pharaoh are not confined to ancient Egypt. They confront us daily. Hidden behind other

names, his tyranny pits brother against brother, people against people.

Pharaoh is a principality. He's a parasite that insinuates itself into our spirits, becoming building its nest in our actions and reactions. He leaches the human spirit with obscene demands and will not relent of his vampiric hold on our lifeblood. Without HaShem's intervention, he will escalate pressures and tactics as the promise and vitality of youth fade. None can escape his grip on his own.

If, by our own devices, we would flee before Pharaoh, know that he will pursue us right up to the judgment seat of heaven, using our own thoughts against us, demanding that we be sent back to earth to serve his desires, in order that he might bring us securely under his power, once again.

Do not allow your hands to become idle. Messiah has work for you to do. The debt of straw and the demand for bricks will not be forgiven or forgotten. Their tolls mount daily, and their costs must be paid with coin earned in the service to HaShem within the room of Yahushua HaMashiyach, the King.

The Kingdom of Names is an immense enterprise. It was planted on earth in the Garden of Eden, and it shall have no end. Over time, souls are anointed to fulfill roles of surrogacy, but there is one King.

In the third heaven, HaMashiyach Yahushua holds court as the Angel of the Presence. In the glory of the eternal father, he sits upon heaven's throne surrounded by HaShem's holy fire.

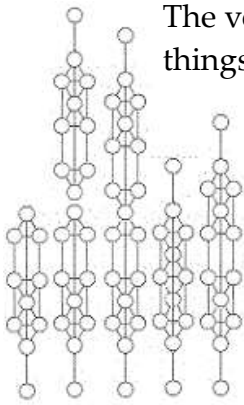
In the second heaven, he will be enthroned within the minds of every man as captain of the hosts of אַיָּאֵל. The history of his generation within each of us is recorded in the meanings of the Hebrew Names of Matthew One. Note the distinctions between the first and sixteenth verse.

As you pray about these things, don't enter the closet to speak. Enter to listen. Meditation is prayer without ceasing. It's the process of attuning the body's receptors to spiritual renewal through God's counsel. Shout out what is whispered in your ear for all to hear. For our accusers to be cast down, we must overcome spiritual obstruction together.

Just as malleable steel is tempered by being thrust into cold water when it has been hammered and shaped to the blacksmith's satisfaction—even so are angelic fire worms tempered within the cooler fires of earth.

We are to be born again and again: until we are ready to receive the promised immortal souls and celestial bodies. Yes, we can be born again. The good news is that physical death is no longer necessary for us to progress within the cycles of life.

The Firmament Within

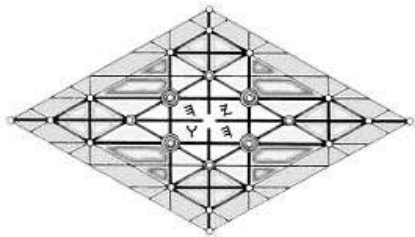


The veil that once hid the things of heaven from those on earth has been torn, from top to bottom. The secrets of heaven are no longer hidden from those with eyes capable of seeing. The hourglass has

turned. That which separated has become that which joins.

Our true lives are hidden in HaShem. The lives we live in heaven and on earth are phases of a continuum in which wheels turn within wheels; for nothing in creation is as it seems.

The expanse of earth wears its firmament like a crown; for it stretches into the vault of heaven like an immense spiritual aqueduct. In essence, it's a corridor, a wormhole that connects the eternal with its temporal manifestations. Its Name is Yarden: Jordan, the River of Souls.



In concert with the spirit of HaShem, angels travel the spiritual firmament between temporal spheres at the speed

of thought. Its column of spirit is as the highway of Ezekiel's living creatures, within each of which wheels turn within wheels.

Our lives are not linear, but cyclical. We remain at rest in the eternal realm, where our lives are hidden with God, even as we migrate through temporal realms on the path to perfection; and we are transformed within the spirit of HaShem in accordance with our functions.

Before we are born, we are known of the father; we are named, and we are privileged to accept his will in the Kingdom of Names.

A woman shall encompass a man. Beyond salvation, we participate in the *perfection* of creation. In natural birth, the woman surrounds the child she will deliver when her time comes. In spiritual birth, the woman is the envelope of God's spirit, within which a Son of Man lives and moves and has his being until arrival of the celestial realm, in which time shall be no more.

There are twins in the womb on both personal and cosmic scales. The prevailing understanding is that one twin is good; the other, not good. This view lends credence to the notion that one child should be favored at the expense of the other, the hapless child of Hagar all but abandoned in the scorching wilderness of Shur.

The destinies of rival brothers is a subtext of many scriptural parables. Many are called, but few are chosen because the road is long, the faces are many, and the relationships are highly complex; but that resolution comes is understood in the father's words to Cain, "If you do well, shall you not be accepted?"



Brothers are for adversity. By the will of HaShem, struggling twins must both come to birth; for they are faces of the same being. They are like the poles

of a magnet. When a fire worm incarnates, it does not cease to exist in heaven, nor does it leave heaven, entirely. Rather, the caterpillar inches forward and settles with one foot coming to earth, while others remain in heaven. It parts the hoof.

Manifestations in the universe are paired, and HaShem sends his emissaries out by twos, even as Joshua sent spies into Canaan by twos. As brothers scuffle within time, one twin shuffles ahead or falls behind, but both contribute to the generation of the Son of Man.

Would not righteous Abel mourn the loss of his brother? They are faces of the same being. It's written, "Learn what this means, 'I will have mercy, not sacrifice.'" We can't hate the offender within and understand God's righteousness. Works can be hated, but one can no more lawfully hate himself than a brother or a sister, who we are to love *as* ourselves.

Self hatred is accusation and condemnation, not denial of self. Both the "not good" and the "good" must be denied, so that that which is whole may be manifested. The word of HaShem to the apostle Peter is, "Do not call anything impure that God has made clean." The wall of partition is broken down.

What good does any earn by being thankful for the good things HaShem provides? The father is no doubt pleased that we are pleased, but the hardships he sends our way are important markers of delayed blessings to come.

Trials alert us to need, and they drive our search for remedy. If, as we see it, the way forward is blocked, it is better that we begin a dialog about reasons than to ask for specific solutions. To see an enemy is to imply that HaShem is less than gracious.

If we would enjoy true fellowship with the father, we should see him as friend. If our communications with HaShem are rooted in his love, we will find ourselves losing enemy after enemy in the world of men as we labor on behalf of the Kingdom of Heaven.

We earn freedom for ourselves and for our brethren within the comfort of messiah's embrace. It is not because of anything within us or for things that fall before us that we know ourselves to be disciples of the Son of Man. We are friends of the anointed messiah because we share the father's love.

What, then, is explanation for the confusion about left and right, good and evil, positive and negative, sinner and saint? It's the mistaken idea that creation is filled with dichotomies, with good and evil chief among them.

Good is an absolute. Its would be wickedness, an utter absence of goodness. In the days of creation, HaShem beheld the good and the very good. Considering the days of Moses, the prophet said was given laws that are good and laws that are not good. Wickedness is not named, and evil is not mentioned.

Only YHWH is good, and only the Son of Perdition is beyond redemption. The creation is the display of order within nominally incompatible elements. Isaiah wrote at some length to warn us that, insofar as evil is concerned, we've got a lot to learn.

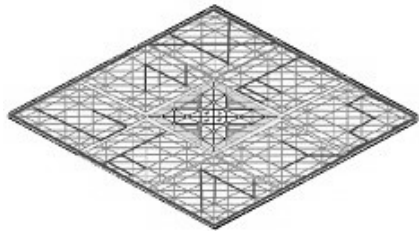
This mystery is understood in the parable of the [fig](#) that was *so* evil that none could eat it. Was it a little immature? A little overripe? No, the fig was garbage. Evil is every gradient of error that lies between the spirit of HaShem and its theoretical opposite.

The emanation of HaShem remains rooted in the eternal as it is projected into the temporal. In like manner, the angels of heaven remain rooted in the immortal as they put on mortal garments for life on temporal earth.

Similarly, the physical body and the mortal soul of the natural man remain rooted on earth, but they also retain a presence in heaven. Immortal, mortal, or everlasting, life remains hidden with HaShem in the eternal.

Progress: a Step Forward Floods the Expanse

The firmament of earth is vast and varied, from locale to locale, as are the firmaments within man. Within the creation parable, every firmament provides a nexus, a link, an invisible string that ties related but different expanses together. Much like highways, they facilitate exchanges between mirrored entities.



At both ends, expanses pool the extraordinary things shared firmaments convey. The compounds that are formed within expanses are dynamic at every scale, from the spiritual, through the atomic, and beyond galactic realms.

With so much happening at every scale all at once, expanses develop clusters of intertwined firmaments. Every cluster is an expanse with its own firmaments, which can coalesce into entangled knots.

When confusion overtakes thought, expanses can erupt with even more firmamentation, fostering a drunken disorder that overwhelms the mind as concepts give way to unprofitable

speculative leaching between numerous expanses. Chaotic accretion is the glue of creation.

This was an unusual way to broach the concept, but I intended to convey my wonder at the miracle of creation. Despite the likelihood of chaos (given the multitude of variables within expanses), firmaments behave much like thread passing through numerous layers of material to baste disorder into the highly ordered spheres of creation's material realm.

Allow me a non sequitur without judging it to be facetious: prayer miraculously accomplishes just that. Prayer builds a spiritual firmament that allows us to escape the limitations of the natural mind by renewing the connections that unite man and his creator.

Prayer honors the spiritual envelope within which our angels ascend and descend in communion with *qodesh qodeshim*. As we gauge the holy spirit's presence within the temple of our bodies, our angels analyze the expanses of our lives and ascend to the father, bearing our concerns.

If the door to the heavenly expanse opens to us, we are free to go in and out, seeking guidance. When that door begins to close, our angels descend again, conveying the father's counsel. This Western concept of prayer is not

greatly different from the Eastern practice of utilizing the kundalini essence during meditation.

We become distracted when the firmament of prayer is subjected to pressure from unexpected expanses, such as a thought that raises similar issues, but in a different context, the change of perspective demanding a reconsideration of presumptions.

There are many plausible explanations for prayer that seems to have become ineffective. The sense of dissonance may be intended to rivet attention on someone we have offended, consciously or not. Then again, it may be that a friend's angel is reaching out to gain our attention for assistance, not because of offense. Then again, distraction sometimes comes as a gentle rebuke— not for the subject or substance of the prayer, but for its manner.

Whatever the explanation, the fact that distraction occurred during prayer is a sign that we should leave our concerns on the altar and go our way, trusting HaShem to sort it all out in his time. It is not for man to direct his steps; for wheels turn within wheels.

Like Marta, the sister of Lazarus in the gospels, we can go about doing this and that for all the right reasons, performing well. Even if our labors do

not become a source of inappropriate pride, the many cares and obligations they impose will drain our strength throughout the day and over the years.

Somewhat forgetful of our first love as we labor in sincerity under mounting pressures, we may begin to build upon our own understandings. Impatience will tempt us to exude strange firmaments, into which we can funnel frustration, exhaustion, resentment.

Blowing past all warning signs, we easily fall prey to piety. Zeal may be the real culprit; but if we persist in arrogance, dark outbursts can trigger backlash behavior of epic proportions. In harboring the notion that we haven't received sufficient credit for our labors, we defile our garments and risk our crowns.

Marta's companion sister, Miryam, embodies the bitterness that builds within us when we don't know how to support a firmament that's become overburdened with the day's demands. Rather than act rashly, Miryam chooses to do nothing.

A responsible sister, Marta labors to satisfy perceived needs. Impractical Miryam bides her time by focusing her thoughts in preparation for greeting the person who can bring relief; and when he appears, she will scrub his feet with her hair, which are as firmaments of the expanses that fill her

heart as she meditates on questions she doesn't know how to ask.

Casual observers of the house of Lazarus might judge Marta to be the sensible sister because she's realistic and dependable; and she *is* those things, but she has not ceased from her own works.

It's not easy for bitter Marta to accept an unexpected firmament that will impose change in her routines. She is aware of the need and might discuss it, within reason, but she can't embrace it; and she won't implement the change without help from a strong hand.

Miryam's prayerful tears help keep her mind open. They are a reservoir into which she can admit new firmaments from unexpected quarters. She simply includes them with the firmaments of thought her mind generates.

Miryam experiences release because she expects to receive answers to her prayers. Emotion dominating reason, her prayers are robust firmaments that surge from her earthly expanse to her heavenly expanses in the second and third heavens. "Prayer without ceasing" is not a matter of saying words, but of remaining open.

My initial interest in such firmaments began with an attempt to account for the rise of iniquity within the Light Bearer. As covering cherub, he had

oversight over both firmament and expanse, yet he was susceptible to intrusion by a firmament of iniquity.

It's puzzling that we are expected to withstand the influence of iniquity as it arises within our hearts. We are called to a perfection that outshines that experienced by the Morning Star. Or *are* we? We are born into the world of sin. Perhaps the prevailing notion of human perfection is mistaken.

Perception is a matter of focus within grace. Any competent counselor will agree that the single-eyed focus is best. In reading the swineherd's confession, we understood that his mind darted about, restlessly. He was barely sane. His heart and mind under constant duress, he was a powerless victim of spiritual conflict.

By comparison, Goliath had been on a better track, with his singular point of view; but he squandered disciplined focus in preparation for warfare, only to be undone by the spontaneity of a godly shepherd. If the stone selected from David's sling was *Devarim*, the book of Deuteronomy, the giant was undone not by a slingshot, but by the ministry of a priest. Firmaments exist between parables and their expansive interpretations.

We'll not discover the reason iniquity gained foothold in Lucifer through speculation or by study. Every school

or discipline has its tools and its methods. Honest probes into the mystery of iniquity should not be hamstrung with such bias. To discover iniquity's origins and, perhaps, its purpose, we will need to address the earliest moments of creation.

If we would make the attempt, it behooves us to remember that the inexperienced child is on equal footing with foolish old men. The child is on *better* footing, as a matter of fact, because his memories are not far from his origins.

As we question the realities, meanings, and implications of these things, we are like fishermen. We may cast the net the whole night long, catching nothing; but in the morning, a man calls from the shore, advising us to cast the net on the other side of the boat. We doubt, but we do it, nonetheless; and our net becomes full to the breaking point.

Once the net is emptied, its expanses twist into the concept of "the catch." The fish became commodities when they left the expanse of the net to land on the expanse of the boat's deck. As they are removed from the boat and hauled to shore, the series of changes prepared for them accelerates.

The metaphor is clumsy and inept, but it tugs at masks that hide the spiritual realities that peek through latticed expanses by the artifice of firmaments.

To say that God creates the fruit of the lips is to agree that HaShem is the source of all thought. The implication is that our words are the bodies of his thoughts as secured in our hearts and minds. To gain hearing, words must be raised by HaShem from burial in our bodies, enabling them to find release through the open tomb of the mouth.

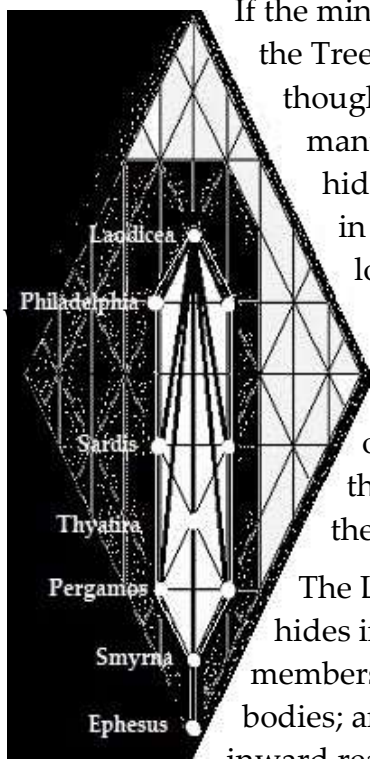
When thought slips the hook, the mind's faculties reassert themselves, attempting to reel concepts of the thought back in again before they become lost to memory, even as dumb thought searches out the compounds of the heart, making sparks fly.

For me to indulge this interplay of concepts is acknowledgment that the narrative has become one long on adventure, but short on edification. The intellectual zenith reached awhile back seemed like epiphany, but it was vanity: a striving after the wind.

Children of the א Name חW, we search as though looking outwardly, in denial of God's bounty and care for our core beings; and we constrain infinite Wisdom W according to its correlations within the finite capacities and expectations of wisdom's attributes ח.

In a small way, the mystery of iniquity is at work. Abandoning Wisdom W, we settle for diversion ח because we are driven by the dark medium of natural intellect.

Competing firmaments struggle, one with another, like twins struggling within the womb. They war against each other within the expanses that hide what we are becoming in the mind of HaShem. Should one twin annihilate the other? I don't think so. Fratricide is murder.



If the mind dwells on the Tree of Life as though it were a manifestation hidden away in a remote location, we will find ourselves grinding our teeth on the shell of the nut. The Life Tree hides in the members of our bodies; and the inward reality lies in

the functions of those members. As our physical members participate in heaven's work, we partake of the Tree's nutrition.

If we would eat, our minds must hunger after heaven's work; for a spiritual vine graces the branches of the Life Tree, binding them together as One. Both draw Living Waters from the root they share; and they fill their

branches with its mineral strength, saturating the air with the sweet fragrances of its seasons.

The expanses within our hearts reach out, emboldened by gentle probings of spirit, whose essence arises within us, racing along our spines to bless our minds with clarity: exploring, aligning, and bringing congruence with thought that will move understanding forward. We attribute such visceral sensations to enthusiasm, but they manifest the kundalini essence. "Rise up, O King."

Just as Nehushtan arose on the desert pole of the wilderness, so that all who saw him would live, even so Messiah must climb the sacred pole of our bodies as his spirit ministers to our spirits, lifting them to the father, in affirmation of the words, "If one prevails against him, two will withstand that one: and a threefold cord is not easily broken."

The mind is a symphony, not a recital; and the single-eyed focus may not always be expedient for sufficient edification. To insist upon any focus is to pursue an agenda. Such aids to thought as meditation, mantras, fasting, and rituals — if mistakenly practiced by will power and not in answer to spirit — can turn spiritual life into a parlor game. HaShem will knock us off the board if we so offend, which we are likely to do.

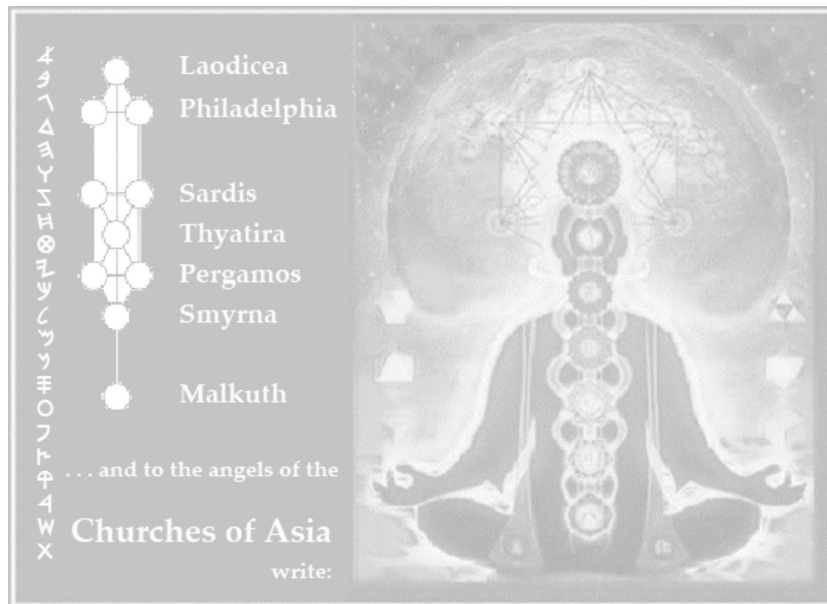
No regimen we map out for ourselves will long succeed. Those who are born of the spirit are moved by the spirit. Voyeurs judge those caught doing one thing today after being seen doing another thing entirely, the day before.

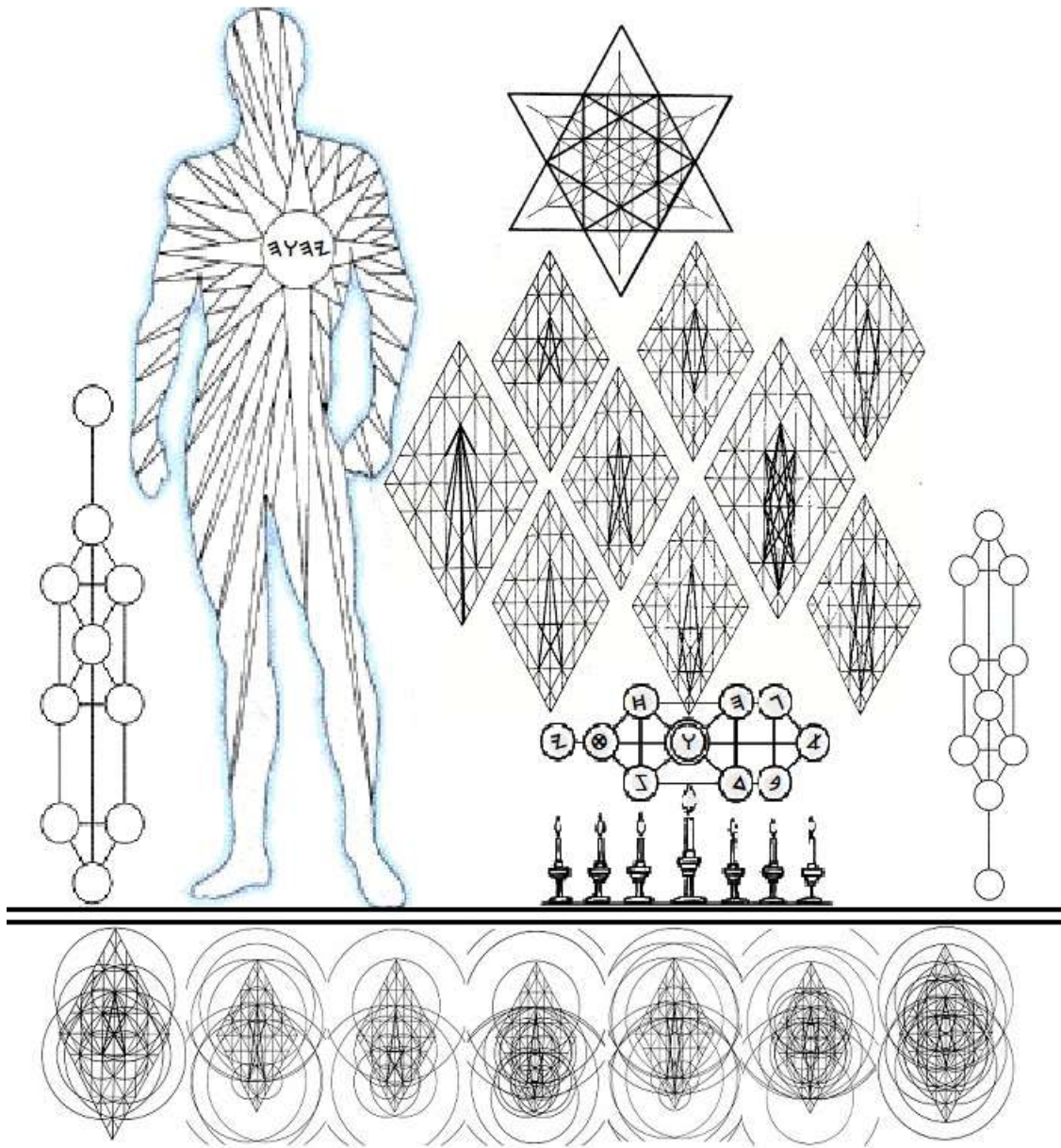
Today and yesterday, both prepare for tomorrow. Promise is the focus of Sons of Man, all along; for, in fact, they work at the same thing at all times and before any who observe. They do their best to serve HaShem's spirit as it unfolds from within their hearts at every moment.

The single-eyed focus is the spiritual reality of those prepared for the forehead seal; but that seal is not gained by acumen— by esoteric muscle building, whose foundation is the material realm. The third eye is the gift of the father to the Sons of Man.

Within each of us, ImmanuAL is a reservoir of spiritual power. The city of Sh'khem vacillates between the known and the unknown. The Breath of God awaits close by, sitting atop the casing of Jacob's well. The sages of the East call its Living Waters the "kundalini essence." The cistern of the waters that turn into sacred wine belongs to Yahushua, who wants to share.

The Living Waters of the eternal require the interface of the Breath of Life, the hidden presence that rests between the inhale and the exhale. We gain congruence with its rhythms in prayer-closet meditations. None is an offender because of a word, but the Breath is named Yahushua, the Shout of God. United with the father in the kundalini, we can do anything. More than conquerors, the Shout of God's Breath makes us Sons of Man.





The Seven Churches of Asia:
Their Stars, their Candlesticks, and their Angels