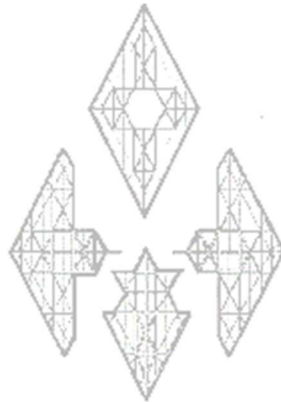


# The Mystery of Iniquity

Gospel of the Man of Sin



**Bora ben Elazar**

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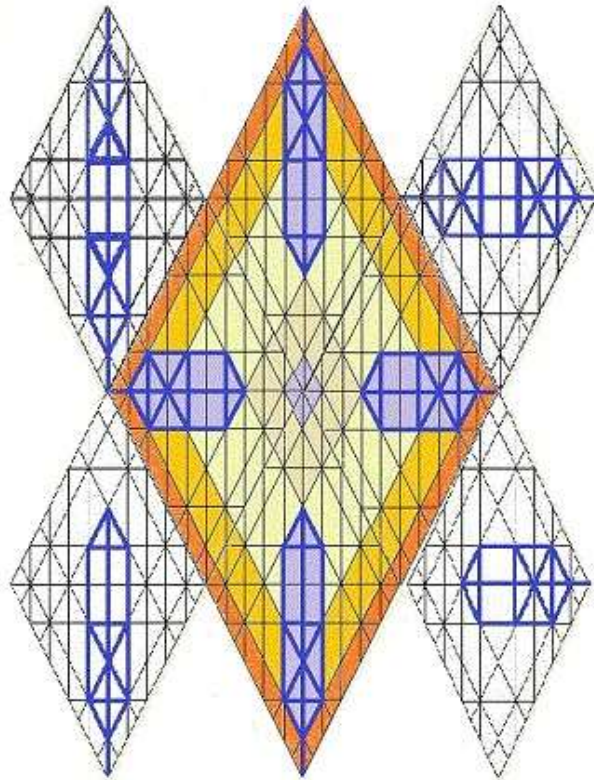
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# The Tree of Life



## 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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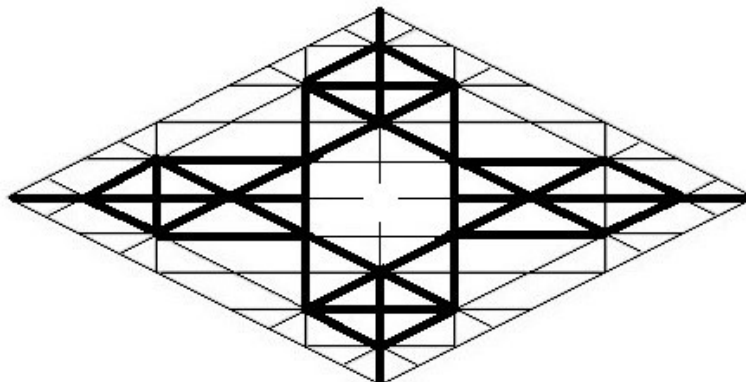
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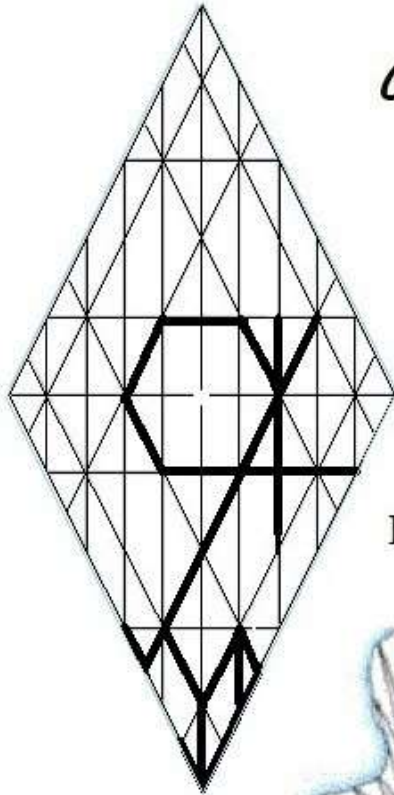
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# עמנואל Immanuel

among  
the Sons of Man  
sits  
God

שמע ישראל יהוה אחד  
יהוה אחד יהוה אחד

Hear, Yisrael, YHWH our God is one YHWH

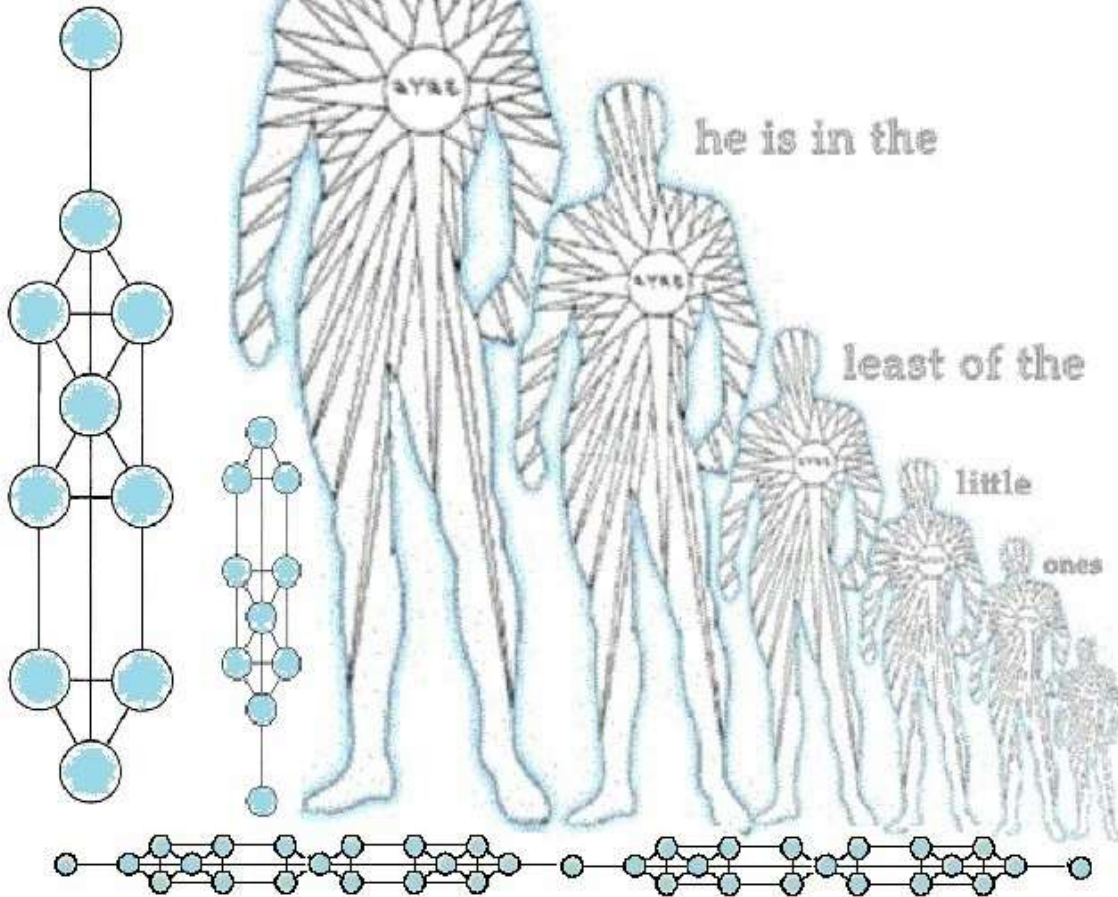
I am in him, as

he is in the

least of the

little

ones



# The Mystery of Iniquity:

## A Legacy of Lucifer



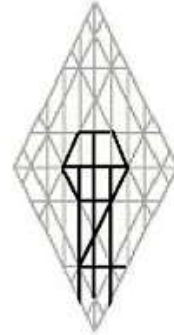
4⊗H

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

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

**Gematria** 18 Hℓ: Grab the ladder!

**Ordinal** 18 Hℓ > 9 ⊗: Choose ℓ commitment H to what is clearly right ⊗!

**Targum:** Honor H the secrets ⊗ of inspiration ♣.



## Is Iniquity Sin?

What is iniquity חַטָּא? 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 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. The Hebrew word 4⊗H has greater clarity in common usage than does the Hebrew word for "iniquity," which invokes similar anxiety to "sin," because it touches upon the mystery of Lucifer. Most will admit to the negative ambiance of "iniquity חַטָּא," but clear concepts about what the term actually means are illusive; and even though "iniquity" can run chills along spines when it's raised in conversation, not many bother to educate themselves about its implications.

The opening illustration presents the Hebrew word for sin as it appears in Torah's original language. The meme is suggestive of the rich subtexts that open when, without denying a word's etymology, readers explore a text as it's written in Sinaitic Hebrew, the alphabet known as the "Moses Script." The emblems, which are precursors to all [Western alphabets](#), served as the common language of Egypt at the time of the Exodus, and they were the language of [Yisroel](#) through the reign of King David and beyond. They are still used in the twenty-first century in remote villages of tribal Yemen.

King David was gathered to his fathers long ago, but his kingdom awaits a time of restoration; for HaShem is calling on a new generation to rebuild [David's Tabernacle](#): not his buildings, but the ambiance of his world view. Whether or not we are to share in that work, we ought to have interest in how David saw the world and, also, in how he approached the scriptures upon which his world was founded. He read the [Lively Oracles](#) of HaShem in the pattern required of Moshe on Sinai, and its subtleties shaped his understanding of the spirit that prepared a seat for him in the room of King Saul.

We wrestle bondage, a reward of error; and the precursor to sin is iniquity. Because it's a state of being, its inroads are subtle, patient, ubiquitous, persistent. It's a miasma that imposes itself upon productive thought in the form of doubt, but the mind centered in messiah is able to countermand its pitfalls and bring the spiritual eye to bear on issues that underlie circumstance. The ditches opened by iniquity are dug by personal bias. In the spiritual sense, iniquity is rooted in personal concern about election and piety, the fruit of ambivalence. Focus on God becomes secondary to focus on personal standing; and debate becomes driven by [zeal](#), which the blind mistake for the holy spirit.

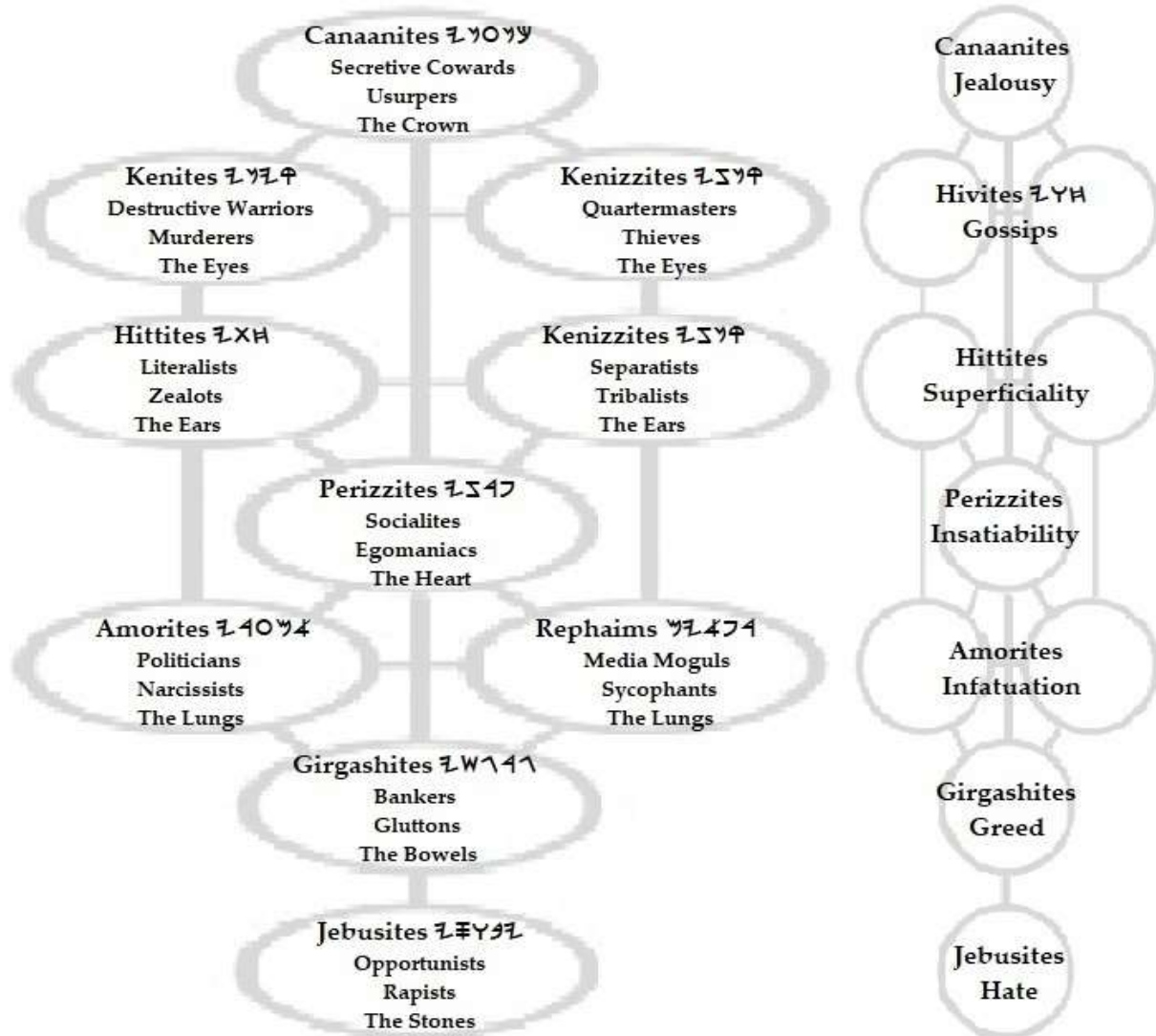
Armed with doctrine, Goliaths of pulpit, shul, and mosque impose themselves upon spiritual freedom born of direct experience. They pound or plead, raising dust. We can surrender faith to such men no longer. A tall man, Shaul killed his thousands and found no peace, even in his own house. For us to progress, we must raise questions that stir the profound dust clouds of Ophir **470**: thoughts **0** that will summons **7** [HaMashiyach, the King 4](#), by stirring up **0** debate **7** about those things we think we know **4**.

Goliath has manipulated spiritual lives for millenniums, manipulating men of faith by painting God as an adversary. Cowed by the intensity of that focus, the world has suffered under cruel doctrines born of bigotry; and spiritual men have been seduced into warring on the wrong battlefields in a world that, presently, stands on the brink of planet-killing destruction. Secular Goliaths lay claim to the lifeblood of so many by catering to lust: these captors are deadly pests who jet about like hornets, satisfying the demands of their bloated hives in very private ditches, but they will be toppled by the spiritual warfare of [King David](#), whose rhapsodies will confound the armies they are gathering for the great battle. [David](#) teaches us to war with [songs of wonder](#), converting many to the wider understandings of spirit, as hearts answer to hearts.

# The Cyclops Goliath

## Loss of Cohesion through Aggressive Self-Absorption

### The Philistine Champion of the Secular World



The Nations of Canaan

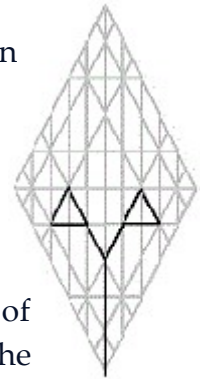
Nations Driven out by HaShem

King David's people were proud of him, bragging that he "killed" his ten-thousands. He hadn't murdered them, as had King Shaul in his determination to retain the throne HaShem had entrusted to him, as though it was his by right. A humble man, [David](#) avoided confrontation where possible, preferring 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 Yisroel, carting their foreskins to Yerushaliem to parade before his fellows as evidence of conversion.

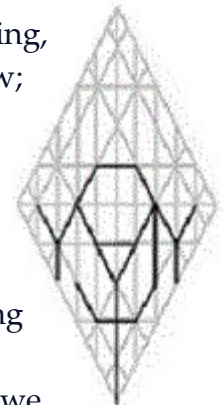
He was not called to the throne as a warrior, but as a rural shepherd; and in tending the herds, young David's heart had approached congruence with the heart of HaShem. Their relationship is understood in the emblems that spell his name. The name "David  $\Delta\Upsilon\Delta$ " suits a man whose heart  $\Delta$  was wed  $\Upsilon$  with the heart  $\Delta$  of messiah: a man who, during his lifetime, lived as a student until his perceptions  $\Delta$  became aligned  $\Upsilon$  with divine revelation  $\Delta$ . The great poet of the book of Psalms, King David was a man of vision, a prophet, a spiritual warrior. He understood the saying, "Let not the sound of the axe or the hammer be heard as you build the temple;" for he was a tabernacle man: he submitted himself to God's spirit.



## Iniquity $\Upsilon\Upsilon\Upsilon\text{O}$ $\text{||}\Upsilon$

Not error, precisely, iniquity is the precursor to sin. It's the lip placed upon the cup. This manner of thinking is expected in discussions such as this, and I don't avoid it; but my understanding differs. Iniquity is the involuntary consequence of the orientation that makes error possible. Sin doesn't befall us because of the nature of our bodies or brains or because of dark emotions surfacing from our hearts; nor does it gain power from the compulsions that arise from physical drives.

We fall prey to error because of spiritual ambivalence: if we long for a thing, the table has been set within our hearts. Things above are mirrored below; and below, as above. We tread water or fire within the lakes in which we swim, and we'll not last long without moving forward. Unless a shore is sighted, we'll flounder in danger, kicking against suction as iniquity exerts its latent force, an undertow that will swallow us.



To perversely entertain iniquity  $\Upsilon\Upsilon\Upsilon\text{O}$  within the soul is to risk drowning in the belief that, by developing adequate mechanics or capabilities of thought, which we mistakenly consider to be the child of intelligence  $\text{O}$ , we would then become able to summons from within ourselves, of ourselves, and by ourselves  $\text{O}$ , the judgmental acuity  $\Upsilon$  that would make it possible for us to pick, choose, and balance  $\Upsilon$  an efficacious diet for our private lives. Masters of our fate as we weigh  $\Upsilon$  and evaluate  $\Upsilon$  the options we enjoy because of merit, it would then be possible for us to sample, at our leisure  $\Upsilon$ , whatever promising nutrients we might happen to stumble upon  $\Upsilon$  as we feast  $\Upsilon$  and feed  $\Upsilon$  to our liking  $\Upsilon$  and to our full  $\Upsilon$ .

Allow me to continue with this specious examination of the emblems that, when read together, are said  $\circ$  to mean “iniquity.” Although over-simplified  $\Psi$ , it’s understood that iniquity is a boot-strap  $\Psi$  mindset  $\gamma$  that inflates  $\circ$  opinion as truth  $\Psi$ , causing us to abandon reason and caution  $\Psi$ , even as it ensures eventual overthrow by catapult  $\gamma$ .

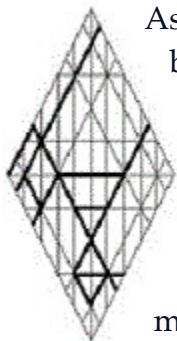
Whether we enjoy true spiritual vision or are numbered among the blind, our hope must rest on the gift of faith; for expectations must allow room for us to wait for the efficacious  $\circ$  nourishment  $\Psi$  that comes down from heaven, because only when we are properly fed  $\Psi$  will we be capable of pursuing the righteous development of our full potential  $\gamma$ . We are young birds in the nest  $\circ$ . Without strong wings  $\Psi$  of our own  $\Psi$ , we either maintain diligent watch for the assistance  $\text{ל} \text{א}$  provided when he designed our species, or we fall  $\gamma$ .

**Gematria** 132  $\text{א} \text{ל} \text{פ}$ : To detect and admit  $\text{פ}$  compulsions  $\text{ל}$  within the soul  $\text{א}$ ...

**Ordinal** 42  $\text{א} \text{ש}$ : ... is to petition  $\text{ש}$  for congruence  $\text{א}$ .

**Checksum:** With patience  $\Psi$  (6  $\Psi$ ), disruption  $\Psi$  within our hearts will cease  $\Delta$  (24  $\Delta \Psi$ ); and that will free  $\text{ש}$  us to engage  $\text{א}$  (42  $\text{א} \text{ש}$ ) in the joyful celebration that will unfold  $\Psi$  within the bridal chambers  $\Delta$  (24  $\Delta \Psi$ ) of unity  $\Psi$  (6  $\Psi$ ).

## Lucifer $\text{ל} \text{ל} \text{ז} \text{א}$ הילל



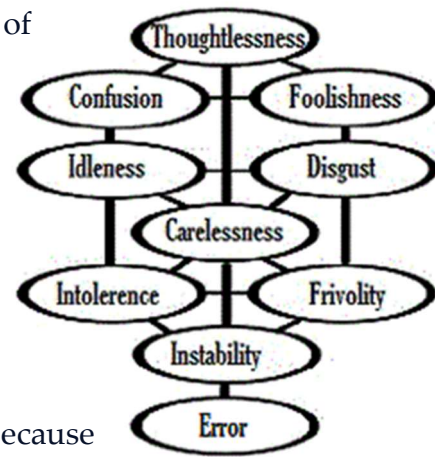
As can infer from scripture that the light within the Light Bearer diminished, but that may not have been the case. In support of the prevailing understanding, there’s support for this dark aspect of the narrative; for the spelling of Lucifer’s feared name contributes to its negative savor. By etymology, “Lucifer” can be read as “the  $\text{א}$  weeping, the howling  $\text{ל} \text{ל} \text{ז}$ .” It speaks of remorse. The covering cherub was not accursed, however. He was given a way of escape; for he would live and die after the manner of men, sharing their joys, sorrows, expectations and disappointments; but he would also share in their promise. HaShem’s mercy is without end.

When faced with judgment bringing loss, some souls become despondent and distressed because of lowered energies. Not liking what an ordeal shows them of themselves, they lapse into depression, becoming haunted by fleeting impressions of consequences that may not actually arise. Human instincts are peremptory, and reversals often trigger downward spirals fueled by regret; and when overmatched, men look for diversion. What they might do differently is of no great concern, so long as it gives a moment of respite.

In depression, even hitting bottom brings no lasting relief; for its victims are smothered by paranoid perceptions, and what was had been perceived as the worst possible ditch becomes the platform for a deeper dive. Imploding under the pressures of anxiety, they panic at the edge of calamity, preoccupied with minute details of their peril to shield themselves from the peril, itself. In frantic hope of relief by this or by that outside influence, they cling to sanity by tabulating the data points of their dismay, as in a fog.

When they survive life 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, therefore, they tuck their minds into shallow thoughts, as in a shell, burying their potentials in idleness. Because reality is so difficult, they steel themselves with resolve to just get by, living a parody of real life.

A realm in which all are one is beyond the consideration of those enslaved by depression. Their souls are incapable of seeing what is obvious to anyone able to pursue a rewarding focus on essence. In defeat, the depressed are lost. They are strangers, even to themselves. Unable to entertain ideas without projecting personal bias, their minds find no way of escaping quarantine. Imprisoned by their own thoughts, they assume the self-indulgent cast of the narcissist, even in the face of disgust.



Closed systems, they think of themselves as aliens; and because they face torment in isolation, their tenuous affiliations afford them little sympathy. Bitter to their cores, they struggle with hostility, fearing that they will forever be just one concept short of what is needed for resolution and acceptance. 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 a hidden door that just might let them achieve the stop-gap goal of escape. Nothing they try works; and unable to find that door, they wallow under 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 a single detail surfaced and judgment came; but that 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 earth. He had enjoyed knowledge of perfection by every consideration in all his ways; and now, it was gone!

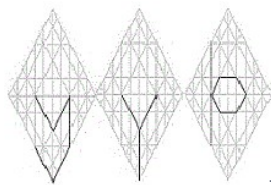
The mystery of iniquity had been unknown to him until it was discovered within him; and when it *was* discovered, his fall was imperative and immediate because, as covering cherub, he held intimate contact with everything and every being in all realms. Oversight was among his duties, and he therefore served could infect everything gathered beneath his wings as covering cherub; and every being in heaven or on earth would be exposed to iniquity because of his shortcoming.

He would have understood that, if shortcoming it truly had been. On that point scripture is vague, and the reader's bias accuses or excuses. Regardless, the scripture does not report a complaint. Like a sheep before the shearer, he opened not his mouth.

Favored of HaShem, Lucifer was perfect until he was not. Are we to understand, then, that the great angel must have 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 reaction? Had Lucifer rebelled? Was rebellion even possible for the covering cherub, considering that the father had affirmed his faultless performance in all his ways until the instant his iniquity had appeared?

If Lucifer, in duplicity, had hidden a measure of iniquity from the father for a short time, it wouldn't speak well of  $\mathcal{L}\mathcal{A}$ ; for after its discovery, he was praised for perfection in *all* his ways. Had he served with masterful duplicity? Or, if HaShem had not been fooled, was his blanket praise of the Light Bearer's perfection was 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  $\mathfrak{A}\mathcal{L}\mathcal{A}$  with a very black brush.

## Iniquity, its Discovery



In my view, iniquity—whether found in angels or in men—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, serving at the pleasure of the father. Bad nor good, therefore, the iniquity found in him was a dynamic included within the creation by its creator. Anything at all for which one of the Light Bearer's accusers might consider him to be responsible could not have been its cause; neither could he have undertaken countermeasures to prevent its gestation.

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

question then arises: if the iniquity found in him was failure, was the shortcoming the result of some third-party assault? Had he been touched by a devil? What devil?! The responsibility for Lucifer's fall was what the prophet Isaiah reported: the hand of  4!

Iniquity     is commonly understood to be "grossly unfair or immoral behavior." I own a dictionary that says just that; but if that were the case here, the angel's prior perfection had been a sham made possible by his fortitude: by the heroic restraint through which he withstood error while concealing his struggle and its cause. He would have been technically obeying God's will while concealing contentious issues stemming from inner turmoil. Practicing duplicitous stoicism while posturing as an obedient servant invites perverse, sympathetic intrigue, but it's far from perfection: he would have been busy maintaining a delusion, so long as possible. This would not have earned him the appreciative nod he received when the judgment came.

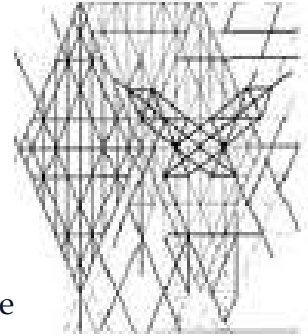
If the iniquity had gone unnoticed but had come to God's attention at some later date, it could be argued that a perfect Lucifer had been torpedoed in his innocence, making him a victim. Well, speculation aside, the text says that he was perfect in *all* his ways. If that genuine perfection later fell prey to imperfection, the Light Bearer had been susceptible to error by his natural design and was therefore imperfect because of an innate vulnerability. If that is so, he had failed—had missed the mark— because he was not protected by the father; and the judgment ought to have come with the comforting words, "Sit down here until I make your enemy your footstool."

Without the father's seal of approval, imperfection might have arisen in Lucifer as a consequence of anything he thought, said, did, or failed to do; or for something he *did* do, but had done so inadequately or inappropriately. None of these scenarios is likely, however, because the judgment was that the [Morning Star](#) had been perfect in *all* his ways. As I have suggested, there is an understanding of the judgment that makes no accusation at all against the Light Bearer or  4; 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 lighting fires and walking in the sparks I conjure. Let's agree, for the moment, that Lucifer had been perfect until, out of nowhere, a random fault arose in his thoughts, profaning the pristine whole and refashioning him as a victim by opening the floodgates of his inner being to all kinds of imperfection. How might he have defended himself against an invasive force that had mysteriously caused him to fall short?

He was the covering cherub! What had he missed? Even for him to have contemplated a scenario by which he could become a victim would have been faithless, an error in and of itself! Nor would any excuse aid in his defense without bringing accusation against the father; for matters of faith are wholly in the father's hands. Faith is entirely his to give or to withhold.



We know that Lucifer acted in faith by two points: the father said he was perfect in all his ways; and the Son of the Morning held silence when judgment came upon him. He didn't chafe at the father's words. He accepted the father's righteousness without question.

He must therefore have believed that all things would work together for their benefit because he trusted in the father's faithfulness, his merciful goodness, his grace. There's a diligence that is not born of faith, but of a fearful desire for self-preservation, just as there's a resignation that is a man's ultimate expression of faith; for 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 calculated that his performance gave him reason to boast and that he could maintain his competence through willpower, a plainly pejorative judgment against the imperfection found in him would have been forthcoming. If he had taken the bit between his teeth and had looked to himself on behalf of himself, he would have essentially dared  $\aleph$  to intervene, and the fiery cherub would have set heaven ablaze with glib gossip and posturing as every angel looked to his own advantage without regard for his fellows.

If a claim of diligence had been acceptable, it would have established justification for pride, opening Lucifer and all others to far greater upheaval as a dual focus on creature and creator became adopted by all. Had he shelved dependence on  $\aleph$  to depend on a heroic self-diligence that he would be obliged to maintain on an eternal scale, he could not long have forestalled disaster; for the ever-growing, dead-weight burden of that defense would prove to be too cumbersome, even for the Light Bearer. When things are conditional, the imbalances of duality develop and worsen.

Had a culpable Lucifer relied upon some narrow definition of a legalistic perfection, 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 regimen of rigid perfection maintained by competence would have scrambled Lucifer's loyalties and his mind. By the time he was confronted with error, the smidgin of iniquity with which his troubles began would have ballooned into an unwieldy mass of complications, wreaking havoc within all his ways.

## The Brink of Despair



If the covering cherub had labored under hidden guilt, worries about chaos as reward for additional error would have pricked his thoughts as he performed his duties, fanning fires of shame. The dread of liability would have become a nagging peril, and he would have become obsessed with the shock of being propelled from perfection at the highest level of service to a sudden banishment in ignominy. For him to have feared, suspected, discovered, and tracked the ever-widening pathways to sin would have harassed and unnerved him, world without end.

Whether guilty or not, we know by reason of the flaw's report that the Light Bearer was transmogrified, transfigured, recreated, reborn, or born anew. He had been praised as the perfect covering cherub; but soon, as a man, he would be feared by some as a perfectly intolerable menace and hated by others as a scapegoat for their own iniquities.

After the expulsion, his reception on earth as a mortal would have been met with resentment, heaping shame and derision upon him; for his adoptive brothers would surely have painted him with guilt he would forever shoulder as an infectious outsider. Bloody tale bearers would seal his dishonor among fellow men with their gossip, and he would become labeled as a devil, some even whispering against him that he was the Satan about whom they were warned.

Times are determined by the spin of the wheel; and in God's creation, wheels turn within wheels as firmaments spread into expanses. By the time Lucifer first lived as a human being, the sting 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 had come to awaken in the hearts of his new-found fellows. Ostracism is severe punishment.

He would have craved alliances and would have welcomed even his fiercest detractors because confrontation would have chiseled at the distance between himself and his accusers, relieving his solitude and opening a causeway for retribution. His 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 would have metastasized within his angelic core into a narcissistic pride that had not been present in his experience as the covering cherub, but which would have seized upon the nakedness of the hapless man. It would no longer be said of him that he was perfect in all his ways.

I write as a man unqualified to address these issues, but I'm compelled to try. As above, so below. That there is correlation is understood, but the vitally important relationship between heaven and earth is complex.

When the realms were created, an expanse—a firmament—was introduced to divide the higher from the lower, the light from the darkness, and to rule reality within discrete systems integrated within other systems throughout the expanse of space, within which night and day are one. 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: a view gaining favor by ancient seers and gaining favor 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.”



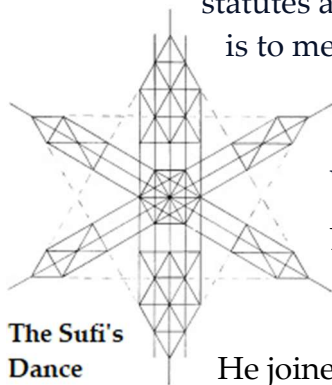
Our paths begin in heaven, not on earth; and our futures will find us on one of any number of heaven’s mansions as we explore everlasting life; but for that to become our conscious reality, we must pass through the eye of the needle: through heaven’s farther gate and into realms that eye has not seen nor ear, heard. The gatekeeper is the creator, but iniquity is hidden in the nexus between what is above and those things that are below and between that which is and that which is coming to be.

Neither bad nor good, iniquity is a reagent that operates under the purview of the creator. It’s not subject to the laws of temporal realms, though all realms are bound by the same principles, in that they are of the father. Although iniquity and its operations stem from a realm that’s beyond the known realms of heaven or earth, its effects are experienced in temporal realms because they are fundamental to creation’s systems.

We are taught that HaShem, alone, is perfect—that there is none good but **ל**. The conflation isn’t scriptural; but if we tie the head to the tail, the correlation becomes clearer. The [Tree of Life](#) is not rooted in created realms, but in the eternal, where it is hidden with **ל**. The father is responsible for all things, as he agrees; 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, 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 **א** in his fallen state, using metaphor, to map out the pathway that would lead mankind back to the measurement of the good [Adam](#) **א**, Torah’s Son of God, who fulfills the will of HaShem [in all his ways](#).



The Sufi's Dance

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. He joined part to part while monitoring the whole in the interests of



order; for he supported communication between synchronized operations of autonomous components. As the interface between the creator and all that came to be, he held occupancy in all realms, but no realm 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  $\zeta\delta$  is what he is and sees no other. Contrary speculation is pointless, as well as faithless, but we can learn; and [knowledge](#) will increase through study, but only in part; for we must await revelation that comes by the holy spirit  $\omega\delta\phi\alpha\ \eta\psi\chi\alpha$  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 does it open in response to man’s fervent hope or his tears of self-immolation. Mortals who overcome in [Laodicea](#) will meet Mashiyach at a doorway that opens onto wonders we can’t imagine, but Yahushua either opens it or he will hold it fast, according to HaShem’s good pleasure; for  $\zeta\delta$  deals with the unruly as he will.

It’s rumored—taught—that the iniquity found in Lucifer was sin. Because usage establishes a word’s accepted meanings within society, to the end that we can at least *try* to understand one another, we must accept that it is so. However, I’ve written a great many words explaining the reasons I don’t think that it’s *strictly* so!

Within the eternal realm is the well of Wisdom, the *qodesh qodeshim* **יְלֻוּדֵי הַקֹּדֶשׁ**: the holiness **קֹדֶשׁ** in all that is holy **יְלֻוּדֵי**; and rooted within its waters is **עֵץ הַחַיָּה הַחַי**, the Tree of Life. The Waters **יְלֻי** of Life are the undifferentiated Spirit **רוּחַ** of God **אֱלֹהִים** as the Great IAM **אֵלֵינוּ אִמֵּנוּ אֵלֵינוּ**: as he who becomes **אֵלֵינוּ** that which he chooses **אִמֵּנוּ** to become **אֵלֵינוּ**, declaring that he is YHWH Elohim **יְהוָה אֱלֹהֵינוּ**, the Lord God.

We can choose to speak spontaneously with expressions we, ourselves define; or we can lecture strictly in the accepted terms of etymology, arguing that the traditions of the fathers are complete— that there’s little to add; but there’s an unsealed book to read!

The Oracular Torah magnifies and glorifies what Moshe wrote. Join in **רוּחַ הַקֹּדֶשׁ** Hoshea ben Nun (the called) as Y’shua **יְהוֹשֻׁעַ** (Joshua, Y’shua, the anointed) serves in the seat of Yahushua **יְהוֹשֻׁעַ** (Jehoshua, the messiah) as Moshe maps out the measurement of **יְהוֹשֻׁעַ**’s being; for Moses is an apostle sent **לְעָלְמָא**, like John the Baptist, to prepare messiah’s way by teaching the unity of the faith **אֱחָדָה**—*faith*, not belief— that comes in the company of Noah, the grace **חַן** of God.

An emblem dictionary will be included in the appendix, 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 Essene disciple, this adept, 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 Hamadi Collection

**Ketav Levonah:  
The Letters of Light**



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

I’ve studied the Paleo emblems for over forty years. Sometimes I’m able to read them, like a child just learning his letters; and those times are both refreshing and edifying. For the most part, however, I consider the emblems as elements of a heave offering; and I keep tossing them into my mind, waiting for **רוּחַ הַקֹּדֶשׁ**, the holy spirit, to whisper the soundless counsel of HaShem into my heart. When that happens, I don’t assume that I’ve learned the meaning of a text, but that the understanding given to me addresses my concerns.

Key words require deep understandings 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 memory, which imprisons thought. They have their place, but they're not gateways to fresh ideas. The Lively Oracles are based on twenty-two concepts that broadcast the full import of the written word to those who see.

Understanding comes by revelation, not by the arsenals of erudition, and no approach to study is good or bad. All approaches are lawful if they are expedient for edification, so long as we don't fall under their power as tools by which we can gain mastery, and so long as we don't lead others to become enslaved by our own practices. We are to have nothing between ourselves and  $\text{L4}$ , not even the ideas we adopt as our own.

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 a secret apart from language—something lost or carefully hidden away. Naturally, it was hidden in plain sight. The Phoenician emblems were once the language of commerce in Egypt; and, today, they are the key to the sealed book; and under guidance of the holy spirit, its letters restore the full dimensions of Tanakh. Oracular Torah is a record of the Living Word, the Logos the Baptist envisioned while singing songs of  $\text{OYWY}\aleph$ , the Salvation of Yah.

A well of spirit, the waters of heaven and earth are reflected in the substance of the emblems, as stated in the teaching that the invisible things of  $\text{L4}$  are made visible in the things that are made. Because creation was projected from the mind of  $\text{L4}$  by the enunciated shout  $\text{OYW}$  of  $\text{Y}$  Yah  $\aleph$ , creation is replete with ripples of that shout's vibrations; and we can still measure their emblematic import by means of the presence called "Immanuel  $\text{L4Y}\aleph\text{O}$ ," the incognito messiah, which is  $\text{L4}$  within us.

These are difficult matters, but we shall discover all things in the wonders that await us in life everlasting, soon to come. HaShem will enlarge Torah as he enlarges our hearts, glorifying his word as we partake of the love that is of  $\text{L4}$ , redeeming all things in the glory we have with the father, from the beginning. The time of separation preached by the apostle Paul is coming to an end. Our minds will soon find congruence with the measurement of the mind of messiah. We shall know as we're known, face upon faces.

As I said, oracles speak to the question of the supplicant, who may not have enough understanding even to ask relevant questions. It's the work of the holy spirit to guide each of us through the maze of jumbled ideas competing in our lives; for if our hearts and minds are saddled with superfluous knowledge, like the rich young ruler of the gospels, we will be too weighted down with cherished acquisitions to pass through the narrow gate of Truth, which leads to everlasting life. Relieved of righteous mammon, however, we'll be turned again as tears of sorrow sweeten to tears of joy; for when HaShem brings about the return to Tsion, we shall awaken, as from a dream.



4 = 1, 1,000

9 = 2

7 = 3

4 = 4

5 = 5

6 = 6

7 = 7

8 = 8

9 = 9

10 = 10

11 = 20, 11

12 = 30, 12

13 = 40, 13

14 = 50, 14

15 = 60, 15

16 = 70, 16

17 = 80, 17

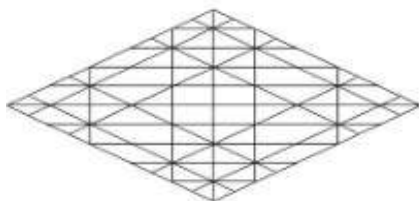
18 = 90, 18

19 = 100, 19

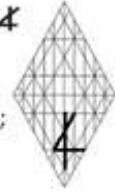
20 = 200, 20

21 = 300, 21

22 = 400, 22



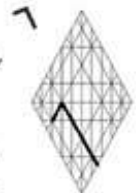
Father; seed, beginning; Life Force; angel; incarnation; sprout, renewal, growth; outward projection, power; spark, explosion; to transect, inspiration; contraction, friction; torment, intervention; one, single; to focus, locate; ox; transference; the priesthood.



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.



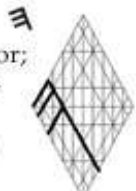
movement, progress, process; to travel; donkey, camel, chariot; hoe; to weed, cull, eliminate, subvert; hill, incline; neck, throat; to give voice, verbalization; path; bowels; appetite; variance, disagreement, bitterness; depression; to hurl, spin whirl.



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.



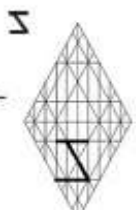
rake, winnowing fan; breeze, rain, relief; to cool, evaporate; wind, anger, heat, vapor; healing, beneficial; light, visibility; illumination, revelation, enlightenment; conscience; comb; to pick, choose; fingers; to drip, burst; to embarrass, shame; hate.



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.



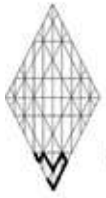
**Z** hand; to touch, reach, bring; to bow; humility; to come; to apply, supply, provide, exert, honor, repay, respect, serve; need; responsibility; to release, brush aside; to discard, betray; to stimulate, kindle, implement; applause.



**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.

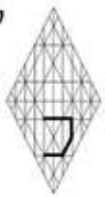
Tree of Life; tower, refuge; shelter, fortification; Burning Bush; determination, consistency; responsibility; to be alert; to support; to enforce, demand; woven; corridors; seasons; repetition.



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.



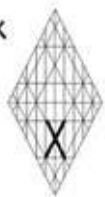
head; self, sovereignty; king, ruler; adversary, enemy; government; peak, mountain, summit; thought, knowledge, intelligence; beauty, elegance; to sail; graceful; messiah, visionary, seer.



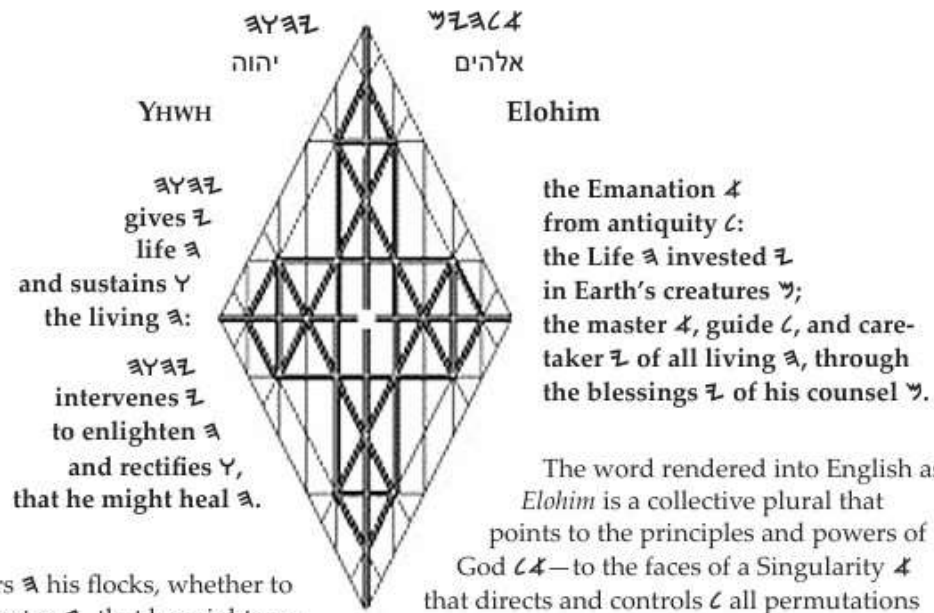
Wisdom; fire, glory; breath, breathing; God, angels; to utilize; to vary; weakness, frailty; to struggle, wrestle; strength; illness, sleep, death; compelling; tooth, to absorb, assimilate.



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



Interpretations of words translated as “God” follows. Deeper discussion of realms, their firmaments and expanses, and the mystery of iniquity also follows; but the Moses Script is an essential tool. The illustration is an introductory sampling, and an appendix giving deeper interpretations and applications of Paleo follows the body of this text.



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

**Gematria 26  $\aleph\psi$ :**  
 In HaShem  $\aleph\psi\aleph$ , every realignment  $\psi$  is a dispensation of grace  $\aleph$ .

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

**Targum:** HaShem provides  $\aleph$  relief  $\aleph$  and reconciliation  $\aleph$  through enlightenment  $\aleph$ .

$\aleph\psi\aleph$  has many titles, but one name: a succinct statement of covenant, the hand  $\aleph$  that winnows  $\aleph$  the wheat also nurtures  $\aleph$  what it gathers  $\aleph$ .

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

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

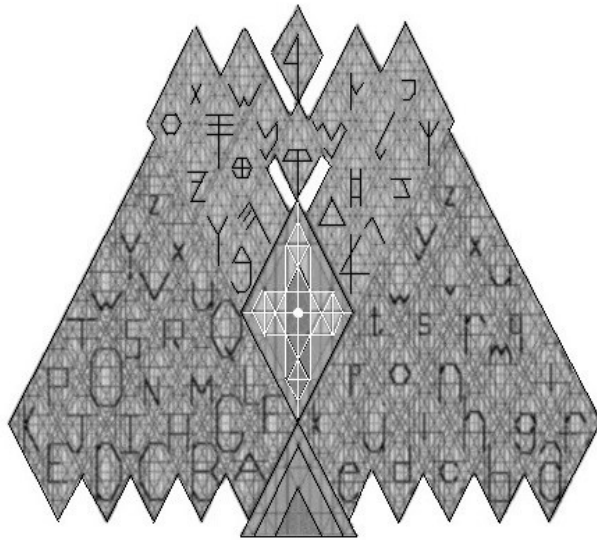
**Gematria 86  $\aleph\psi$ :**  
 Elohim are the faces—the appearances, expressions, utterances, the Word  $\aleph$  of the unified  $\aleph$ ...

**Ordinal 41  $\aleph\psi$  > 14  $\aleph$  > 5  $\aleph$ :**  
 ...attributes of Wisdom  $\psi$  our Father  $\aleph$  uses to offer access  $\aleph$  to the Door  $\aleph$  of Life Eternal  $\aleph$ .

**Among the Titles of  $\aleph\psi\aleph$ :**  
 $\aleph$  (Al, God) God the Father; master  $\aleph$  of shepherds  $\aleph$ ; the singularity  $\aleph$  of which we are instructed  $\aleph$ .

$\aleph$  (God, Allah) The persona  $\aleph$  revered as the Ancient  $\aleph$  of Days  $\aleph$ .

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



## A Chat

The Crown Diamond [diagram](#) is proof that all alphabets of the West share a [common source](#) with the [emblems](#) of Sinaitic Hebrew. All of them can be mapped on the Crown Diamond grid, which is as David's buckler. Its matrixes demonstrate that the alphabets of man are not devised by man. They are fractals of creation's [geometry](#). The *alefbet* of the Moses Script codifies these spiritual qualities more clearly 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 reproachment, crumbling from within as they war because of the rot within their roots. We shudder at the א weeping and wailing ׀׀ that resounds within the lower reaches of the firmament at the approach of the [Morning Star](#) and his angels.

Our ׀ is not a man or an angel, though he is the substance of both. ׀ is Breath: invisible spirit חַיָּא. Beyond all form, א׀ is not a creature or like *unto* any creature. Where there is resemblance, creatures are likened unto him. ׀ is reality: he is *what* he is when he chooses to *be* what he is: this is the meaning of the great IAM. He is not a father, a mother, son, or daughter, a husband or a wife. HaShem is the sum and substance of all these roles and functions. His essence is reflected within each of us; for it is his good pleasure to give of himself all he has fashioned us to receive.

Can a woman encompass a man? Our bodies are the mother of what we are becoming. They are our cocoons. We are [caterpillars](#): cherished fire worms whose sparks fall from heaven to earth when it is expedient for our transition by transformation. The gospels make it clear that, though it is given to man once to die, we are more than man; for one of [several pathways](#) opens to us at the time of physical dissolution.

We face a second death, which we can suffer with or without loss, depending on how we lived our lives; and at the judgment, we may not taste of the second death at all, but pass from life unto life—from one incarnation to the next. Further, if we have overcome the need of going in and out by means of incarnation—from heaven to earth and back again, we will be invited to take our places as pillars in the perfect temple of HaShem. But until mortality puts on immortality, we will endure as caterpillars that do not perish within the temporal fires of heaven or in their cooler counterparts on earth.



Sparks of divine fire that fell from heaven, we are caught up in the winds of earth, which fan the ember within, causing it to burn with urgency as it contributes to the purification of our souls. The inner fire may smolder as *adamah* אַמָּה— the earthen motes אָמָּה we raise אָ in living our lives אָ—but the *eretz* אֶרֶץ will ignite like stardust as its concepts explode אָ within, lifting up our minds אָ unto transformation אָ.



Adamah and eretz transform by the same flame אָ. The fire of heaven bathes as it liquifies, the molten heat redeeming as it purifies; for the Lord אָ of Glory אָ hovers above the throne centered in its haven of fire, and we little ones are mesmerized by the faces of the Presence. Moshe and Eliyahu stand nearby, sharing the depth of their perspectives and singing praises, while Rebbe Y’shua stands at the throne’s right hand, reading from the Book of Life and making intercession for everyone the book names.

The fires of earth burn more slowly than heaven’s fire, but they sear and cauterize spiritual wounds, sealing against reinfection. All but one are written in the Book of Life; and that one isn’t a man, in the conversational sense, but is called the “son of perdition.” Allegorical אָ Esau is lost. He is called both *Edom* אֶדוֹם and אֶדוֹם: אֶדוֹם because he hungered אָ after insubstantial אָ things אָ with greater אָ passion אָ than for the nourishment אָ that comes from אָ heavenly food אָ.

Esau preferred אָ the reflection אָ to the projection אָ. Edom is an archetypal foe greater than any individual; for Obidiah and Jeremiah wrote that Esau אָ, the bitter manipulator who stood by and watched without concern as his brother Jacob אָ faltered under duress— the voracious principality called Esau will drink from the cup prepared for him; and he shall become as though he had never been.

The memory of our troubles on earth will be snatched from our minds and cast into the bottomless; for Esau, the husk of that which 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. He is the inward hoard of wickedness; and when he is taken away, our sorrow will turn into tears of joy as Rachab’s scarlet thread— the pull of her lifeline— lifts us over Yircho’s walls of obstruction, clearing the way for the victory of HaShem as HaMashiyach makes 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. They seem to exist in creation, however; and creation speaks of the hidden things of **לד**. As the faces of time are lost in eternity, they are also lost within our present reality. Each of these distinctions within time is made, entertained, or expected only within the present; for within our reality, there is only the “present,” but of course it just passed. We compartmentalize the faces of time because of its seamless essence and for our convenience as captives within time; for time consists of an ineffable sense of presence that can’t be grasped, even though it can be understood; and attempting to define the present is to mumble in the past; for the urgency of time is its uncertain future.

In the natural order, messiah declares, “I am the door **ד**—the number four, the dalet d, a metaphor that speaks of the future. In thinking of the dalet, a common error is to count its points and to overlook its open center, a feature that complicates the number considerably. “If you had seen me,” said the Man of Four, “you had seen the father also,” meaning, by parable, that you would have looked beyond past, present, and future and would have seen time, the reality of that of which appearance is a token.

Our experience incorporates the trinity of past, present, and future, which defines the reality of temporal realms at every scale. To think only in terms of the past is to know little of its substance; for the past must be retrieved into the present for consideration. The present is the dimension in which our minds operate, making learning of HaShem difficult because we waste the present unraveling knots of the past. Even corpses find no rest in the present; for remains are soon commandeered by other organisms.

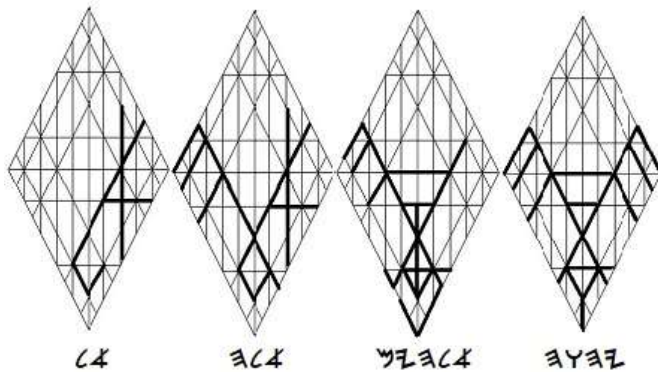
We are made in the likeness of **לד**: our souls are vivified by the Breath of Life, which is as the flow of time. One with his likeness inwardly, our physical bodies are fashioned to function in accordance with time’s image: their features and functions are designed to underscore and illustrate the corporeal experience of the flow of time.

Down to the microbial level, all aspects of the body, with its organs, faculties, functions, and processes, operate within the harmonic cadences of their times, which testify of the organization and integration of spiritual faculties and, by extrapolation, of God’s likeness. Our feet, hands, eyes are as God’s “faces,” his expressions: they reveal **מלאכה** by the image they build in our minds; and they edify us through their seamless operations, which teach us of God’s unity because we experience its likeness as we observe its coordination within our own physical and spiritual processes.

Time is a crucial element of routine matters; for example, it’s time that enables us to visualize what is overheard in another room. Not there, we measure the sounds by projection of our physical faculties and functions to compile a visualization of what is

heard in time. Many such things teach us of God's nature; for all things in any realm are either reflections (the image) or projections (the likeness) of the spirit of **א**. All that is or shall ever be had its beginning in the mind of **א**. All was created to bring our minds back to **א**, but **א** does not have a mind as we think of mind. **א** is spirit, and minds are projections of spirit, even as consciousness is the reflection of spirit.

## Thoughts of God and Man



Our **א** is **אאא**. **א** is not the father, though God's eternal divinity is the instigator of all created things. **א** is not the mother, though **א** is the eternal well of divinity from which all things originate. **א** is not the son, though **א** projects his essence into temporal realms to perform the works of divinity. **א** is not a spirit that is distinct or differentiated from some

other consortium of divinity; for **א**, a formless unity, is the source of holiness. **א** is **א**. There is no other, and any attempt to define **אאאא** creates idols in our minds. **אאא** can be known, loved, and worshipped; but **א** cannot be defined.

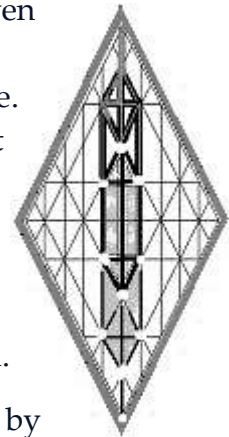
In parables, the scriptures speak of differentiations within divinity, such as father, Al Shaddai, and Lord of Hosts; but the distinctions concern principles operative within a singularity, not discrete spirits who, together, comprise the godhead or a structured commonwealth of gods. "Elohim" is a collective plural that speaks of the attributes of HaShem. The Elohim are faces of HaShem— his aspects, 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: we are who we are when we are what we are, and we will be that which we are becoming. Thus, we are made in the likeness of HaShem, after his image.

The inward diversity we experience 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 again; we act, and we react; but in all that we do or is done in us, we are one.

As created beings, we are specimens; but as Sons of Man, we are the begotten children of HaShem; for we share the singular Breath of Life passed down from Adam, the Son of God, unto each and every one of us. When we descend from heaven for incarnation, we enter into the mystery of life on earth through baptism in amniotic fluids. With our

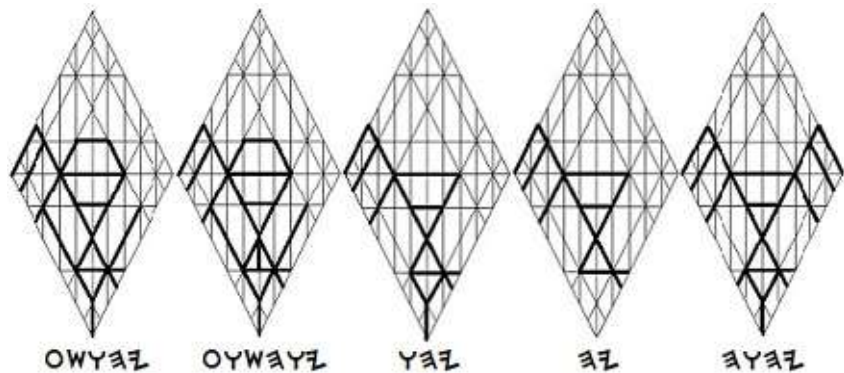
first gasp of air, we become immersed in the Holy Breath that hides between the phases of natural breathing, whose rhythms affirm that we have accepted our mortal identities.

Immersed in the Breath, we live as though we are impaled within it, even as it is seated within us. Believer and non-believer alike, 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 to regain the immortality we believe to be our destiny. This belief is inexplicable, were it not for the visceral Presence that hides between our breaths, masked by our breathing. When mortality has run its full course, we will come to perfection and shall be clothed as the expressions, the faces of HaShem.



Just as **א** is beyond definition by man, he is also beyond being named by man. But because man would feel need to address the Eternal One, **א** chose the Name **א** as the name of address for its oracular properties. For my part, I trust that **א** tolerates the traditional use of “HaShem **א**” for purpose of informal address, because I’m fond of its poetic properties. I trust, also, that HaShem will overlook lapses into the habitual use of “God”; for we are to make no man an offender for a word.

The Name **א** speaks of one who gives **א** life **א** and who sustains **א** life **א**. HaShem is cause **א** and effect **א**; both action **א** and the counterbalancing reaction **א**. Interpretation of the Name’s meanings must answer to the context



in which it appears, as codified in Torah by the anointed apostle Moshe **א**, who was sent as the reflection of HaShem **א** (the Name) on earth, so that its reflection would prepare a people capable of honoring HaShem’s projection: namely, Mashiyach Yahushua **א**, the shout **א** of **א** father Yah **א**, as affirmed by Y’shua **א**.

Each of us existed in the mind of **א** before the doors to heaven and earth materialized in answer to HaShem’s word, at which moment father **א** laid down his eternal life and godhead to be projected as **א** into temporal realms. Yahushua is the father’s Shout **א** of Vigor **א**, the exercise of his enunciated will, which is the population of temporal realms with beings capable of housing eternal spirit. To that end, **א** lifts a remnant of every generation into congruence, the standard for everlasting life.

Some argue that the etymology of Yahushua should render that name to mean “the Cry (sob)  $\text{OYW}$  of  $\text{Y Yah אה}$ ,” an interpretation that disqualifies that name from consideration as the name of HaMashiyach. This belief is supported by emotional notions they and their fathers attached to its enunciation across millennia because they don’t have ears to hear the ring of HaShem’s one-and-only battle cry. Words are bodies of thoughts, and Yahushua is the “embodiment” of HaShem’s thought. His word is his garment, his Logos, his reality as the angel of the presence of HaShem.

As savior and deliverer of temporal realms, Yahushua HaMashiyach raced through the universe as it opened before him; and as his feet lifted and fell within its vast expanse, we who followed were dislodged in his wake and fell to ground as sparks raised by the footfalls of his heels; and we became scattered throughout the temporal realms of creation. Forgetful of our origins, we also lost track of the divine presence that sustains the spark of life in us through the whisper of our names; and we fell, ever deeper, into a darkness we could not understand or 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  $\text{אב}$  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, and we share moments of great illumination in the pastures of earth, even when pressed by heavy distractions of the temporal.

To resolve the confusion that envelops us in moments of doubt, we must accept that  $\text{אב}$  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 ways that are useful for our healing. Because  $\text{אב}$  has always been with us as  $\text{אבאבאב}$ , the hidden presence of HaMashiyach, we are pre-paired to hear Yahushua’s silent voice calling within us as he knocks upon our hearts, seeking 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 interactions— are parables concerning the astounding practicality of divinity. Of course, we can also search the scriptures for understanding because they testify of divinity, but they cannot lead us to God.

Only the call within our hearts in answer to the parable of  $\text{אב}$  as father and son brings our  $\text{אב}$  nearer. The scriptures record the parable, but to be effective, the parable must be lived. Only our acceptance that we are of God’s projection breaks down the partition raised by the confusion of incarnation. Only our willingness and agreement to walk in

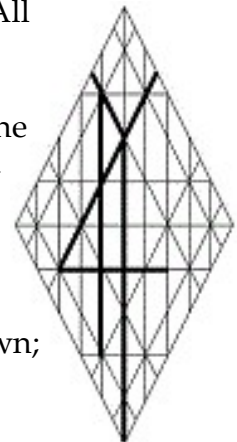
the steps of God's projection brings us to [Golgotha](#), the Mount of Salvation; for it is there we nail the temporal to the eternal and fully accept the process of redemption.

## Let there Be!

Like concepts moving towards a cohesive thought, creation began with the vision of HaShem. The vision had 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 required between expression of the divine thought and its implementation; and therefore, within timeless eternity, the creation would begin with the emanation of the Logos, to be executed by the enunciation of HaShem's Word. When the processes of creation began, it was understood that the fullness of the vision would be seen in the timely appearance of its ripe effects, at which moment all sentience will manifest, within and among themselves, a most intimate knowledge of **ל**.

When the word began proclamation, creation embarked on its timed journey to the end of days, as wheels began to turn within wheels. Of that first day it is written that creation, as the expression of HaShem's will, was *tohu* and *bohu*—that is to say that the temporal realm, gaining form in response to the father's song, was formless and empty, and that HaShem perceived great darkness on the face of potentiality. 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 day's morning approached, the word was released, "Let there be—lightening **א**!" 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; for HaShem's thoughts pierced the firmament of the temporal with the logic **ל** and the language **ל** of his projected words.



As the word of HaShem entered the temporal, driven by the father's spirit, the vision began to clarify as the pattern, the divine seed; for the blueprint of creation had been begotten through congruence, and it was given birth by expression: the principles within HaShem's spirit were made evident as the Light of God **א** appeared, falling upon and filling the contours of the concepts that had first appeared within the vision. Having begun, the mandate of the living word would have no end.

Through 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 by its projection into the temporal, and the expression of that life, cycle upon cycle, is becoming the light אַיִךְ of men. It shines in the darkness of our bodies, and darkness does not overcome it.

Our father אַ bears the weight י of his authority א as his great power א thunders י within his mind א. The creator ponders and plans א merciful י mastery א as his fiery principles א lay claim to their seats within the lamps י of anointed minds א; for it is HaShem's intent to reveal א true י knowledge א.

**Gematria** 207 א: The mind א that is perfect א...

**Ordinal** 27 א: ...displays the fruit י of its perfection א.

**Checksum:** A thorough measurement א (9 א) of evidence י will result א (27 א) in knowledge א that is perfectly objective א (207 א); and because it will have both been tested י and verified א (27 א), it will resolve all issues א (9 א).

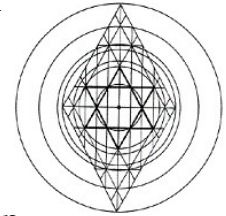
The infinite Presence saturates the eternal realm, To expand, therefore, the Infinite One had to become, also, less: to become greater, א had to become, also, smaller. For immortality to become a meaningful concept, mortality had, first, to be established; then, subsequently, to be overcome. It was the pleasure of the great spirit to dwell in thick darkness, but it would choose to project the light of Day אַיִךְ upon the darkness that would become known as Night אַלְל.

In recognition that darkness cannot withstand the light but flees before it, the scripture reads that 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. That dance had really begun in the firmament, however, with the Light Bearer's words, "Let there be...."

## Night and Day

Darkness was upon the face of the waters before they were drawn from the eternal realm, but the waters were not of that darkness; for they were 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 life forms those waters would sustain had not been defined, and challenges had yet to be savored; and so, the spirit of HaShem hovered over the face of the Living Waters, drawing upon their light.

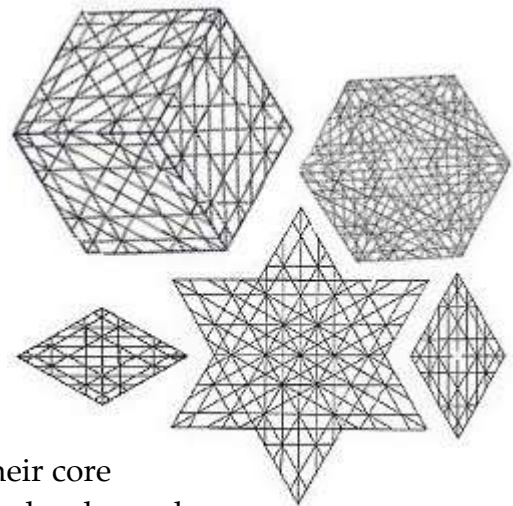
There is evening and there is morning: hidden potential is followed by open reality. The command, “Let there be light,” had opened the door to every potential; and the Light of HaShem streamed forth as Life unto receptive temporal realms. The father’s projected word, the enunciated logos, the full measurement of his essence, the light of the godhead, its Living Pattern had filled all realms, as though it were an only-begotten son. And HaShem saw the light, that it was good; and HaShem 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” is tacit acknowledgment that yet other elements of creation had already been envisioned and would soon be called forth; and the interplay between the possible and the actual established a very dramatic expanse in the core firmament, which fused the poles of temporal realms, welding their destiny within the mind of HaShem. They would again be one.

On Day Two, the parameters of firmaments and expanses were established. Firmaments exist in many scales within creation, from the sub-atomic to the galactic; but all firmaments 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 axle between expanses, which are as wheels.

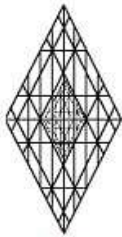
Consider: around the nucleus of every atom there are expanses—orbitals— that capture and hold the electrons that differentiate one element from another. The atom’s nucleus is the parent expanse; its orbitals form the secondary expanse; and the invisible fields of force between the two comprise the firmament. Further, in molecular combinations, electrons adopt their logical positions within the widening expanses in answer to the reality of the elemental expanse, 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 that allows two hydrogen atoms to combine with one oxygen atom, producing water. The firmaments and expanses of each of the two elements are not lost in the compound. Retaining their core atomic characteristics, they combine as one in the molecular realm, establishing the parameters of yet another firmament, which creates an expanse that is open to combination with others, and to other others.

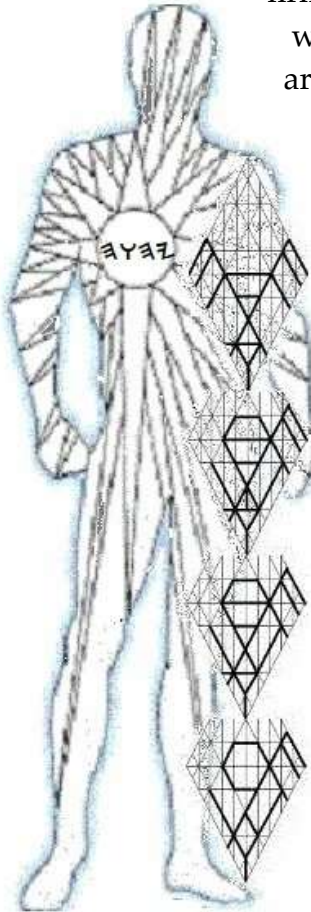
Wheels within wheels. We speak of atoms and molecules, but these terms are conventions used to study the continuum we call creation, which is comprised of valencies that are held together by firmaments and expanses. Creation is like a hologram, but it is not a hologram; for it has mass. Were it possible to cross-section reality without destroying it, we would discover data points distributed along firmaments; for firmaments are as tunneled expanses—they are elongated expanses, stretched thin in a context to carry data points between inner and outer spheres, the expanses they join as one.

A thing or a creature may seem solid and alive at one observation point in the continuum of creation but appear as fragmented and arguably dead at others. I say “arguably,” because each measurement gives way to the next, and all conclusions are based on available data at any given point of observation. 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 each day, determining to rejoice and be glad in it; for 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 **אֵלֹהִים** called the firmament heaven. The Living Waters are of the eternal realm, while heaven is of the temporal realm; for it was created on the Second Day.



Heaven always existed in the mind of **אֵלֹהִים**; but because it was given expression by God’s word, it became so. The holy waters of heaven are understandings that teach of the Living Waters of the eternal realm, which are also hidden in the holy water of earth within parables that teach of HaShem’s majesty.

There is a living **אֵלֹהִים** that creation cannot contain. It does not seem possible, but HaShem is aware of each of us in every instant of our lives, as unremarkable as they might seem by any logical analysis of our stature and worldly relevance. We are children, the best of us, and we are as undisciplined infants at our worst, concerned primarily about what our instincts crave.

Creation is a divine contrivance designed to teach us how we must live, as breath follows upon each breath; for everlasting life is a reward that dwarfs any present consideration. If any of us would choose death, it’s because we’ve not learned the lessons for which we came to earth, and we are ashamed to admit that we might need another chance and hope to disappear.



We are to be of good cheer. Heaven is a created realm. It is a temporal manifestation that has not always been clean in the sight of HaShem; and mortality plays an important role in its cleansing and the restoration of all things; for all things shall be renewed as mankind overcomes, reaching perfection. In that moment, in the blink of an eye, death will not be found. All memory of error will be erased. Though our sins had been as scarlet, our new, immortal souls designed for the celestial body will be white as snow. The tears will evaporate in joy as we awaken to life everlasting.

Earth was created to accommodate mortality, providing a transformational environment for immortal angels who had become impaired through error. Our heavenly forms—our worms of imperishable fire—came to earth to overcome error in the cooler fires of earth. Like heaven, earth was never our final destination. Both are waystations, clearinghouses. We've made the circuit many times, and an element of who we truly are is stationed wherever we happen to be, at all times.

Beyond the written promise, "Behold, I create all things new," we know in our hearts that more is coming than we can foresee, even if our blind eyes are fixed on the abyss. That there is more awaiting us than heaven offers is understood in the scripture in Revelation that tells of the voice coming from an expanse above the heavenly throne, calling to mind the parable of the transfiguration, in which the voice comes as from an expanse above the vision, admonishing the apostles by means of a firmament with the words, "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 אֵלֹהִים, which had *known* no beginning within eternity, put upon *itself* a beginning; and by creating the paradigm of time, the unqualified became qualified; the limitless, limited; and HaShem therefore sent them out by twos: all things in heaven and earth are paired, and the illusion of duality is produced by the distance between expanses and the firmaments by which they are joined. When creation is renewed, firmaments will be withdrawn and expanses will merge with expanses, allowing for the formation of firmaments of which we have yet to learn.

HaShem is beyond limits within any paradigm. With no ceiling, he chose to establish a floor, which is the bedrock Name אֵלֹהִים. By means of the interplay between cause אֵל and effect אֵלֹהִים, HaShem became the creator and the deliverer. 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, the word of HaShem was projected from the eternal into the temporal: to create and to rule and to save. God's essence was slain in the eternal, that its rebirth in the temporal would give life to all creatures, whose fullest expression is measured within the lives of the Sons of Man. All mortals who are reborn within God's holy spirit recognize divinity within all life and serve that vision over any temporal advantage. Learn what this means, "I will have mercy, not sacrifice."

## And He Became a Living Soul

Each and all of Adam's children had a soul: a living soul, yes, but a living soul that was mortal, fashioned to wither and die when damaged by error. Who would have it otherwise, that they should enter into everlasting life burdened with the scar tissue accrued in life on earth as it now is. But be of good cheer; for the soul is clothing, not essence. The life within the soul is hidden with **לח**.

None of Adam's children came to earth to put on life. They came to die, to sleep and, also, to dream. To that point the bards of earth have been known to sing, "life is but a dream," even as the scripture admonishes, "Awaken, all you who sleep." In heaven, earth's dreamers had been immortal worms of angelic fire, but they agreed to humble themselves, setting aside their immortality in favor of incarnation in perishable bodies whose vulnerability presented opportunity for the soul's incarnate angel to move forward on the trail of Truth, led by the teachings of anointed servants and aided by the benefit of HaShem's counsel, as deemed expedient for the children of man.



In all things, HaShem reserves unto himself a remnant, a memorial. Beleaguered mortal souls that stumble will not survive the second death, but those things nearing the measurement of messiah can never be lost. Like the tender tips of vines ready for grafting, those inward things whose measurements are congruent with their counterpart in messiah can be invested in new souls made ready for additional incarnation. The remnant, both among the people and within the individual, is upheld without loss; for its savor, which is the feel, the aroma, and the taste of messiah, holds and preserves both the substance and the ambience of HaMashiyach within the Sons of Man.

Death has no claim against perfection. It is loosed upon the world in heaven's war with imperfection, but there can be collateral damage. There are twins struggling within the womb, on both universal and personal scales, but these are issues even the archangel Michael would not address directly when struggling with the forces of darkness for the attention of Moses, saying instead, "HaShem rebuke thee." We war not with flesh and blood, nor do we war directly against the principalities and powers of heaven and earth. We war within ourselves, challenging ourselves to call upon **אלהינו** to show mercy by fighting for us and within us, that we may be one in HaMashiyach.

An individual who has put on the garments of messiah can be persuaded that his duty is to war against error. This is contrary to scripture, which says that **אלהינו** will fight for them, and that they shall hold their peace: that the difference between the remnant and those who must perish is not ours to judge, as it has been put there by HaShem, lest any should boast. Should the remnant indulge in carnal warfare or plan strategies for spiritual war, their garments will be bloodied: not the rags upon their backs, but the souls within their hearts.

Resist the devil and he will flee from you. Devils and demons know when HaShem is in a Son of Man, and they will flee when challenged by one with knowledge: not because of their fear of the man, but by reason of their fear of the one who stands within the man, ready to defend him, acknowledging his servant as a captain of the Lord of Hosts. For this reason, the anointed man of the gospels said to his remnant: "I say to you, 'Do not resist'. . . . Take up your cross and follow me."

We are well aware of the road Y'shua was on; for we travel it ourselves if, when we took up our crosses at the beginning of our walk in faith, we left all elements of this world behind us. We know where the world's road leads; for we see its victims falling all about us: some to death, some to waste, and some to mere disarray. We know where it must end, by one means or another; and our anticipation and experience of crisis would draw from us the cry, "It is finished!" But it is not finished. The great trumpet must sound, but until that moment, no one will endure more than he is able to bear.

Had they known what they were doing, they would not have crucified the Lord of Glory; nor would they have laid hands on the remnant of the Holy One; nor would they have accosted drunks in ditches; for HaMashiyach is with all of us always, whether known or unknown. The thread of hope for those who abuse others rests in the prayers of those they harm, who face mockery, cruelty, and death at the hands of evil men. Like St. Stephen before his murderers, they beseech the father to forgive their ignorance. Because of grace, he will honor such prayer; for the mercy of HaShem endures forever. Mercy over sacrifice: it turns the ten commandments into ten prophecies.

The errant mortal soul does not die as punishment for sin, but to free its angelic worm of the sinful rags in which it has become bound through error. No man has power to retain the spirit, which is the life and the unity of all that he is. Natural death is the time of physical dissolution, and the components of man are gathered to their fathers. The physical body is left behind to wither and dry, just like a torn cocoon that has opened from within, allowing its captive butterfly escape.

The smear of the pupa left behind is akin to the mortal soul; and it, too, will wither, dying the second death. Subsequently, if yet imperfect, the immortal worm of fire will be returned to Lake of Fire that surrounds the heavenly throne, where it will be purified in preparation for further alternatives. If the immortal core is healthy, however, the butterfly is free to ascend and will find blessing in the second death.

HaShem אֵלֹהִים gives א life א and adjudicates א the life א he gives. His immortal ones who are imperfect will recycle again and again until perfection has fully come. At the last day, all but one will be raised in perfection and counted worthy of inheritance: the "land" of promise, which is the celestial body and its immortal soul. Imperfect physical bodies and mortal souls are revealed to be tokens of the perfect immortal souls and celestial bodies awarded to all but the son of perdition, which is metaphorical Esau.

Although children of men are immortal, they will die: each of them; some, once; and some, as many times it will take for them to overcome the pitfalls of mortality and call upon אֵל. It is not for man to direct his steps; and every man will be called, chosen, and sealed in his order, according to the Wisdom of HaShem. At the end of days, however, all will be brought together and 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 אֵל אֵל אֵל, his אֵל; and we who listened knew he spoke the truth.

Each and every one of us knew by the visceral witness of 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 was proof that his ministry was valid. All that he taught was taught with grace. All he shared was given in grace. There was no argument in the cadence of his words, no hesitation in his acts. All he did was filled with truth born of unbiased concern for the wellbeing of brothers and sisters.

He knew the father because he gave all that he had of 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 ambience 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 horizons.

The world placed demands upon us, yes; and we will meet them as HaShem has decreed. We believe it to be so; for day after day, we discover miracles in the implications of his doctrine. And beneath it all— at the bedrock of our admiration— there was a simple desire to take part 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: one 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 faced, day to day. The second is of the man rescued from the tombs. Nobody was a stranger in the eyes of the anointed. He saw the humanity in all who were 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 שׁוֹמְרוֹן; and beyond that watch station, he came to the city of Sh'khem שְׁכֶמֶת, 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 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 Yisroel's benefit, Ya'akov had been able to purchase 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 watch of so many. As noontime approached, he reached the well; and he decided to sit on its casing 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, so to speak.



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 worshipped 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 worshippers 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 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."

Coming to her senses in the presence of the new arrivals, the woman left her waterpot on the well's casing and made her way back to the city, where she told the men of Sh'khem, "Come! See a man who told me all 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 made their way back to the well, hoping to see Y'shua, while 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 one another 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 the bobber, Y'shua allowed them to bicker among themselves for a while, then 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 had gathered around Y'shua and 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. Consider the story of the mortician 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.

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 desperate, anxious, haunted; and therefore, as it became clear 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 אֱלֹהֵינוּ, 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 thousand swine was feeding on the mountain slopes nearby: hungry beasts, they were unruly, driven by their explosive energy. And 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; and 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 had 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.

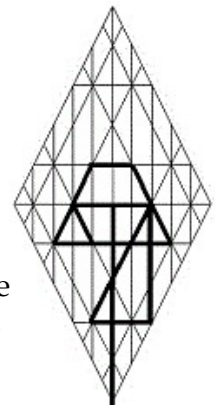
When they reached Y'shua, they found him sitting with the man that had been overwhelmed by so much confusion. The man was fully clothed, sitting quietly in his right mind and talking sensibly.

They that had known him as a madman were stunned; and they became fearful, that one man should exercise such power over another. And those who witnessed the chain of events told what their own minds invented about what had 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, worrying 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: $\text{O}\aleph\text{A}$ , רקיע

**sky, canopy; expanse; heaven;  
ductile, supple; gossamer, pliant; flexible, yielding.**

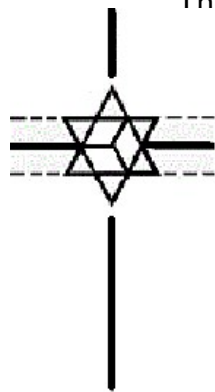
Heavens  $\text{A}$  are hidden  $\text{A}$  for the benefit  $\aleph$  of cohesion  $\text{O}$ . The highest  $\text{A}$  temporal domain  $\text{A}$  is within reach  $\aleph$  of many, but it is limited  $\text{O}$  to those individuals  $\text{A}$  who are committed  $\text{A}$  to sharing  $\aleph$  their understandings  $\text{O}$  among others who have high regards  $\text{A}$  for holiness  $\text{A}$ . They serve with humility  $\aleph$ , in congruence  $\text{O}$  with HaMashiyach's  $\text{A}$  anointed  $\text{A}$ . They are aware  $\text{O}$  of HaMashiyach's presence  $\text{A}$ , despite the dark veil  $\text{A}$  of their own, humble  $\aleph$  understandings  $\text{O}$ ; they honor  $\text{A}$  his holiness  $\text{A}$ ; and they are able  $\aleph$  to overcome  $\text{O}$  because they shoulder HaMashiyach's  $\text{A}$  mantle  $\text{A}$  and adopt  $\aleph$  his composure  $\text{O}$ . Their great reward  $\text{A}$  is the Kingdom of Names  $\text{A}$ , with its many blessings  $\aleph$  and its abundant treasures  $\text{O}$ .



**Gematria** 380 7W: They were chewed up W, swallowed 7...

**Ordinal** 65 אפ: ... and digested פ by life א...

**Checksum:** but their mortal souls ש (2 ש) were restored ז by concepts א (11 אז) that guided ל their perspectives in contentious situations ח (38 חל). They had been afraid ו of their longings ז (56 זז) and worried פ about living lives א (65 אפ) of profligacy 7 on the pathways א (83 א7) of destruction W; but at a loss about what to do, they confessed their shame 7 (380 7W) and torment W at having allowed 7 themselves to stumble א (83 א7). In support, the husbandman of the Tree of Life פ, separated א (65 אפ) the Sons of Man ז, restoring balance ז (56 זז); and the Ancient One ל of Torah ח (38 חל) blessed each with a touch ז of divine fire א (11 אז), mending their souls and repairing their bodies ש (2 ש).



The firmament is the field of demarcation between the temporal realms of heaven and earth. Their expanses are expressions of the godhead that became manifested with the words, "Let there be," as did the firmament itself. Created from the beginning, their functions and operations are intricately intertwined, but the differences are of great importance. It's 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; but without the metaphor offered by the firmament of the Tree's trunk, souls would swarm haphazardly between the temporal realms of heaven and earth without direction or objective, and chaos would prevail.

There are waters above the firmament and waters below. Above are the Living Waters of the eternal, which sustain life in the immortal realm and support life in the mortal realm. Living Waters are the flow of ideas, and the waters of Earth are metaphors that prepare our minds for the higher waters. When we stand before a large body of water, or when it rains, and when the faucets of the house are wide open, our thoughts pause in response: the waters of earth are preparing us for the waters of heaven. The waters are expanses to which we have access by firmaments, as represented by our minds.

The laws of creation are not linear, but circular: wheels turn within wheels. Mortal souls are clean at the moment of incarnation, having been purged in the Lake of Fire after the second death. When it is expedient for a worm of fire to return to earth, it will follow a firmament into the expanse of a new mortal soul, without conscious knowledge of previous lives and without clear memories of former friends or enemies.

The mortal soul is not the core being; but if a man claims to have been this or that in a previous life, he may be partly right. At pivotal moments in the cycle of lives, memories of past lives can enter the mind's firmament and carried forward by the individual's angelic presence; for the essence of any man dwells in his immortal, angelic core, just as the essence of the angel dwells in the divine. Wheels turn within wheels.

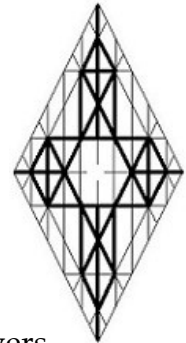
The Teacher of Righteousness who baptized in Yordan during the days of the gospels was not the mortal Elias אֵלִיָּא, which is also written as יְאֵלִיָּא. He said he was not that mortal, but that he had come as the mortal soul named John— יוֹחָנָן Yahuchanan, as it is written in Hebrew. Now called “John,” his name belonged to the mortal soul that baptized others in the waters of Jordan. None of these names was his real name; for that name is hidden with אָ to this day.

While administering the Jewish rite of baptism without authority to do so in the opinion of the Sanhedrin of Yerusalem, the Baptist was challenged about his standing because he was undermining the authority of the priests and was costing the temple money. 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 held power over men. He was therefore bringing charges against the underpinnings of society.

Even worse, John’s ministry was reminiscent of the battle between Eliyahu and the idol shepherds of Ahab and Jezebel in an era-ending confrontation, and Yahuchanan’s dress and habits gave people the sense that he was presenting himself to the age as a sacrificial bull under the open-air altar of heaven. His examiners therefore determined to learn the source of the power he brought to bear upon the establishment, so that they could discredit his message and bring formal accusation against him.

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

Not even the mortal soul Eliyah was “that prophet”; for there is only one prophet, the spirit of HaShem. The angel that had incarnated as Eliyahu in the days of Jezreel would not have made that claim. It is enough for the servant to be *as* his Lord. Therefore, when the inquisitioners asked for answers they could deliver to those who had sent them, John confessed that he was one sent as a Voice to convey the words of Isaiah and to contribute to their fulfillment.

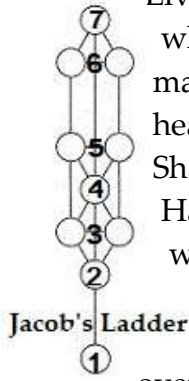


We are angels sent from heaven to live and die as men. Our bodies are our outer garments; our mortal souls are our inner garments; our angels are what is clothed, and the spirit of Hashem is the Unity in which we live and move and have our being. In him we are one; and because of him, whatever is done to any of us is done to all of us as one. Our parents name our garments, but they are unable to name who we are; and we have no knowledge of the true names, either of our parents or ourselves.

We’re angelic worms of heavenly fire strung along a firmament that stretches between heaven and earth, by which we are tethered to our bodies, as though in a cocoon. Our presence on earth is of greater importance than our situations; for as we develop and become correctly fit together with others in our maturity, we will find room in the

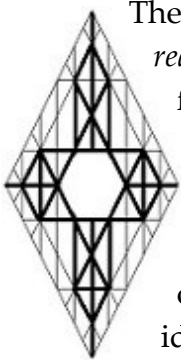
House of David, whose foundations are the Temple of  $\text{L4}$  and whose cornerstone is the projection of  $\text{מלך אלהים אלהים}$ , the Shout of HaShem's victory over death and of our victory as well; for like butterflies, we shall break free of our cocoons. In the name of Yahushua HaMashiyach and of Y'shua, his anointed, every knee will bow; for we are one. Standing with John, our own sacrifices in the ditches of Samaria are reconciled to the father alongside the sacrifices of our brethren. We are redeemed as we extend our hands to those who have tripped and have fallen among thieves.

Living as Sons of Man, the walls of separation are broken down; and those who are prepared can see God's angels ascending and descending within mankind, saints and sinners alike. Ascension is listed first; for each rung of heaven's ladder is a plateau; and as we climb, we are helped from above. Sharing messiah's eyes as our own, each of us will perceive the faces of HaShem in the faces of our brothers and sisters; for each of us carries  $\text{L4}$  within us as Immanuel, the holy spark that transformed  $\text{מאד}$ , the First Adam, making of him a living soul called the Son of  $\text{L4}$ . The Second Adam both renewed and magnified the spark  $\text{א}$  in man's blood  $\text{מאד}$ , overcoming the mortal obstructions within the paradigm of natural man  $\text{מאד}$ , that we might shed mortality in reconciliation with  $\text{L4}$ .



## Firmament and Expanse

As below, so above: the heavens aren't clean in the sight of HaShem; and like on earth, the processes of salvation and perfection continue. In preparation for incarnation, those angelic worms of fire that remain above bathe in the lake of fire that surrounds the throne of  $\text{אוישוא}$  Yahushua, HaShem's projection. As though liquified, they arise and fall within the divine fire as they are purged; and to understand what is being done, they continually behold the faces of HaShem in HaMashiyach.



They cannot be perfected within the intensity of heaven's fire. They are made *ready* for perfection: their immortal angels are both cleansed and schooled for the clean mortal souls that will serve their coming immersion within the cooler fires of earth, which they will enter after first cooling in the birth waters of incarnation.

Physical birth on earth anneals the worms of fire as they enter the waters of the new mortal soul and drink of its substance, establishing new identities on earth. Physical birth accommodates imperfections that were unresolved in heaven's fire, but which had exposed as involving others. Core

beings would again deal with shared darknesses retained from past lives, even as their wayward companions also return to the lesser fires of earth, so that, together, they might eliminate residual scar tissue while interacting within the fires of earth.

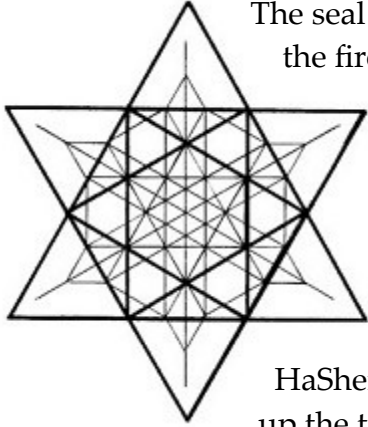
Key immortal confrontations must occur within the realm of earth, giving all parties direct opportunity to resolve past issues and to open new ones within the more deliberate thought processes of the immortal realm as their worms of fire intertwine through natural relationships. In every respect, both above and below, the caterpillar called man is establishing foundations and preparing them to be worthy of inheriting the immortal souls that will serve them in the celestial realm, even as their mortal souls on earth prepare for dissolution with the return to heaven.

In both realms, they are given instruction; and they agree to parameters of ongoing fire immersions, above and below. Earth fires continue in light of the saying, "Sufficient unto the day. . . ." Heaven's fire continues in light of the saying, "their faces do always behold the face of their father"; for incarnate beings retain their anchors in the Lake of Fire above. On earth, they are anchored by the firmament of God's spirit, around and along which their earthly spirits travel as they negotiate the evils of each day.

The vast distance of the firmament that stretches between the expanses of earth and heaven clouds the incarnated soul's sense of its presence in the fire above, and it credits its burning solely to the fires of earth. Nevertheless, the angelic core continues to burn in the fire of heaven during incarnation, and the higher fire may be sensed, below, as a premonition. That the incarnated mortal has presence in the expanse of heaven while present on earth is likened to the wheels of a chariot, with the firmament serving as axle between the two expanses.

The fire of heaven opens and bathes deep wounds. The fires of earth cauterize scar tissue in concert with that which is being done above. Immersion in fire, above and below, allows the angelic worm to confront, address, and confess outstanding grievances. 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 all of 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 raise up the spirit of accusation in all of us, polluting our thoughts and making us doubt the efficacy of Yahushua's sacrifice, made from the foundations of the world.

Heaven's fire seals immortal angels with the seal of promise, which is the seal of the father's hand. Like vessels on the potter's wheel, we rise and fall as we are shaped, reshaped, and shaped again, being made ready for the kilns of earth. The creator sees his handiwork as it will be, not as it appears in its states of becoming. Therefore, the seal of promise remains in the father's hand, where it is held in reserve along with the forehead seal, which is called the "third eye" or the "circle of light."



The seal of perfection is awarded to those who have overcome within the fires of earth and have reached their promise in the mind of **44**.

Having overcome the trappings of mortality, they are ready for the immortal garment called the celestial body, the body of light, which is prepared for the world to come.

The anointed Teacher of Righteousness of the gospels demonstrated the way that leads to perfection, resolutely holding to the path of Truth, which leads to the Light of HaShem. Gaining victory over the mortal realm begins by taking up the trail he blazed, both within and without.

Rising from the baptismal waters of Yordan, you will be driven into the desert, not the land of promise. The wilderness harbors hard realities that offer difficult choices, and the decisions are yours to make. We are given example of what to do: we are to fast until the will of HaShem is clear, until the way is open.

Whatever else our calling might require of us, they will require our acceptance. By agreement, we gird ourselves for that which is to come. What we accept passes into the hands of HaShem, who began our faith and who must complete our faith as we work, together, on behalf of the Kingdom of Names. Through our interactions with others, the spirit of HaShem will break any remaining vestiges of spiritual bondage as he prepares us to serve among the elect brethren as we minister to those who have lost their way.

Pharoah is the old man, the mortal soul. He enslaves worms of fire to their lower selves by chaining them to cumulative debt to life. He will not be satisfied or done with his claims on mortal souls, and he will prosecute his demands as the promise and vitality of youth fade. None can escape his grip by himself.

If you flee before Pharoah, he will pursue you right up to the judgment seat of heaven, using your own thoughts against you, demanding that you be returned 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, except they be repaid with coin earned in service to HaShem in the room of Yahushua, HaMashiyach, the King.

The Kingdom of Names is an immense enterprise. It began in the Garden of Eden, and it has no end. From time to time, men have been called for various reasons to surrogacy, but there is one King, from the beginning. In the third heaven, he is the Presence sitting upon the throne; and in the second heaven, he is the Presence enthroned within the heart of man. The sequencing of his generation is given in the meanings of the Names in the Gospel of Matthew. Note the distinction between the first and sixteenth verse.

As you study, don't enter the closet to speak, but to listen, to meditate, to pray without ceasing, and to attune your receptors unto renewal through God's counsel. All souls do well to share what they learn through study and interaction within the prayer closet; for all of us must overcome all spiritual obstruction in the presence of all brethren as our accusers are cast down.

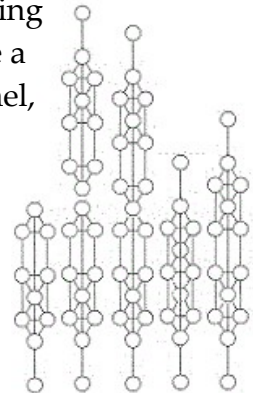
Just as malleable steel is tempered by being thrust into cold water when it has been hammered and shaped to the blacksmith's satisfaction, so are the angelic fire worms of heaven tempered by being thrust into the cooler fires of earth, again and again, until the angels incarnated within mortal souls are perfected in the sight of HaShem, who leads until they are fully ready to receive the immortal soul designed to clothe the celestial body. Yes, we can be born again. The good news is that physical death is no longer required to progress within the cycles of life.

## The Firmament Within

The veil that hid the things of heaven from those on earth has been torn, from top to bottom. The things 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, and the lives we live in heaven and on earth are elements 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 between heaven and earth like an immense tunnel, a wormhole within the temporal. It is called the River Yarden: Jordan, the River of Souls.

Driven by the spirit of HaShem, the angelic worms of imperishable fire cross to earth as living souls, so that they may reach perfection within the confines of the physical tabernacles into which they are to be received. In natural birth, the woman encompasses the child to which she will give birth until its time has come. In spiritual birth, the woman is the envelope of God's spirit, within which a man lives and moves and has his being, until he is released by birth.



There are twins in the womb; and by the will of HaShem, both must come to birth. As they scuffle within time, one twin shuffles ahead or falls behind, as in the parable of Phares פֶּאֵר (a breach of expectations) and Zerach זֶרַח (a first fruit of the rising light). That both are to overcome is understood in HaShem's words to Cain, "If you do well, shall you not be accepted?"

It's written, "Learn what this means, 'I will have mercy, not sacrifice.'" You can't hate the offender within yourself and understand God's righteousness. Works can be hated, but you can no more lawfully hate yourself than you can lawfully hate a brother or sister. To deny that in you which offends and to claim as your own those things you think are pleasing to **אלהים** is not denial of self. That path would leave any who completes it standing in the holy place as bride of HaMashiyach without ever having earned the garments which that holy place requires.

What good does any earn by giving thanks for the good things messiah has provided? The father may be pleased that you are pleased, but he would rather you had given thanks when you perceived the enemy within. By such largesse, you will, yourself, be safe; and you will also be in a superior position to minister to any who is like the person you once were, giving opportunity to earn freedom for you both within messiah's embrace. It is not because of those things in you that seem good or bad that you know you are disciples of the Son of Man, but because of the love you have, one for another; for all are to be true friends and brothers within the fellowship of the saints.

In review: the Emanation of HaShem remains rooted in the eternal, even as it is projected into the temporal. In like manner, the angels of heaven's temporal realm remain rooted in the immortal as they put on mortal garments for incarnation on earth. Both the physical body and also the mortal soul of the natural man who has yet to overcome remain rooted on earth but have presence in heaven.

## **Progress: a Step Back Floods the Expanse**

Firmaments are created with every motion, sound, thought, and with every surmise. They are established in conjunction with the initial appearance of anything, so far as I can tell. Beyond providing a ceiling for that which they cover, they impose duality because they enforce demarcation between that which is above and that which is below, as between one thing and the next.

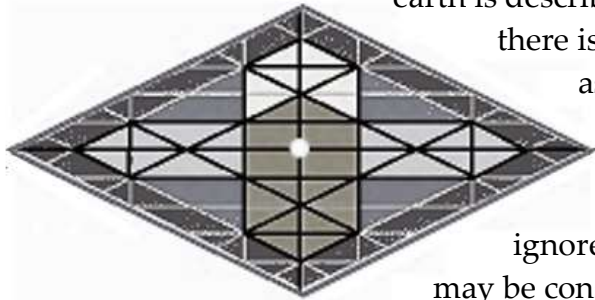
Without a ceiling or floor of their own, firmaments are mediums that connect related realms. They are therefore dedicated to serving a superior expanse on behalf of an inferior expanse, such as thoughts above notions. Every one of them is a nexus, a link; they are invisible strings that tie related but different expanses together. A firmament is therefore like a highway: it functions as an artery between similar entities, whose commodities are transported along its tarmac. The firmament of earth is vast and varied, from locale to locale, as are the firmaments within man.



It is likely that the firmament between heaven and earth is dwarfed by others in the universe; but in the minds of man, there is no grander firmament than that which encircles the earth; and we have some knowledge of a planetary firmament's behavior because of the electromagnetic fields of earth.

Made visible by the Northern Lights, the wonders of the atmosphere's pulsing currents enliven the nighttime skies of the North with bands of light frozen within the moisture of air. Understanding that creation is a parable that speaks of the hidden things of HaShem, we like to think that each of us is therefore a mansion of God, who covers the expanses within our hearts and minds: we serve the firmament of his spirit as his footstool and his throne.

That which is done in us is done on behalf of all, if not within all; for the firmament of earth exists within the minds of each of us. The race is uneven, but it is long; and the collective umbilical of the firmament we share in HaShem will deliver us all beyond the dawn of the last day, ready for what comes next. The distance between heaven and



earth is described as a great gulf in terms of physics, but there is no real measurable distance between them, as it is written, "Lo, I am with you always, even to the ends of the earth."

When the borders of a firmament are ignored, violated, or unduly challenged, there may be consequential losses, odd occurrences, misbehaviors, illnesses. Complications also arise when a firmament's niche among a swarm of firmaments is not honored by its host. Further, expanses can affect an individual by way of their firmaments, in that disorders can lead to unprofitable leaching between expanses. Once it has begun, disorder easily spreads; for expanses that initiate unprofitable interactions can behave as rogue firmaments.

Some firmaments are much like thread passing through numerous layers to connect expanses within entirely different realms. The function of prayer is to accomplish just that. The expanse within one who prays trusts that a firmament is provided for the prayer's ascent, and for the answer's to descent. The Western concept is not greatly different from the Eastern practices centered on the kundalini essence.

When we become distracted, it's because an unexpected firmament is crowding us, vying for room to become established within our thoughts. Perhaps that firmament belongs to a familiar influence that we've ignored for too long because of other pressing matters. Perhaps it is an angel, reaching out for our attention. Whatever the case or the reason, the distraction is a symptom. It's warning that there's insufficient room within

our thought processes for a pressing firmament to find footing, so that it might win our notice and deliver its message. Ignoring distraction is not the best of options.

Like Marta, the sister of Lazarus in the gospels, we can go about doing this and that for all the best reasons and doing well; but our many cares drain our strength throughout the day and over the years. Somewhat forgetful of our first love as we labor in sincerity, we begin to build and to extend a firmament into which we pour our frustration, our exhaustion, and our resentment at not having received sufficient credit for our labors.

The reservoir of disappointment may fill, until the expanse of our hearts erupts with poorly reasoned words through the firmament that has taken root in our thoughts, adversely affecting the expanses of all who hear what our inconsiderate firmament inadvertently delivered. Such outbursts can negate what we've shown ourselves to be over the course of our active lives.

Marta's companion sister, Miryam, is the bitterness that builds within us when we don't know what to do in response to the firmament of the day's demands. Rather than acting rashly, Miryam chooses to do nothing; and while responsible Marta labors to meet and satisfy every perceived need, impractical Miryam bides her time and focuses her thoughts, preparing herself to greet him who will bring relief. When he appears, she will scrub his feet with her hair, which are as firmaments of the expanses that filled her heart as she meditated on questions she didn't know how to ask.

Any casual acquaintance of the house of Lazarus might judge Marta to be the sensible one, the realistic one, the dependable one; and she *is* all those things, but she has not ceased from her own works. It's not easy for her to accept a new firmament, a new line of thought, a new paradigm. She might know about it. She might even tell you about it in glowing terms; but she can't embrace it and make it part of who she is without assistance from a strong hand. Monitoring the swirl within the expanse of her mind, Marta will complain, even as her sister Miryam does her best to hold everything in.

Miryam's prayerful tears keep her mind open, and they preserve room into which she can import new firmaments from unexpected quarters in answer to the prayerful streams of thought her mind generates. She finds release through an expectation of receiving answer to prayer; for prayer is the extension of a firmament from an earthly expanse to the heavenly expanse. "Prayer without ceasing" is not a matter of saying words. It's a matter of keeping open.

I was initially interested in firmaments only in so far as they might shed light on the rise of iniquity; for they play a significant part in the mystery. I hope to turn this discussion more resolutely in that direction, and I trust that this distraction has come upon us for a

reason. However; like a ship heading downwind, a discussion such as this is not easily turned once the helm is set.

The Light Bearer, with his perfect expanse as covering cherub, proved susceptible to intrusion by a firmament of iniquity. How, then, are we, who are insignificant adepts of imperfection... how are *we* expected to ward off iniquity's influence within our isolated lives? We are imperfect from our earliest memories! How dare we hope of escaping imperfection, when it appears as though iniquity gained the better hand over the covering cherub, who was perfect in all his ways!?

Perception is a matter of focus within grace. Any competent counselor will agree that the single-eye focus is best. Goliath was on the right track, but he squandered his disciplined focus on strategies for warfare, only to be undone by the spontaneity of a godly shepherd, if we read the story as a literal report. If the stone in David's sling was *Devarim*, the book of Deuteronomy, the giant was undone by the ministry of a priest. There is firmament between the parable and its interpretation.

We'll not get to the reason iniquity gained foothold in Lucifer through religious study. Every school of thought has its own cosmogony and tools, even as the secular tools of such disciplines as psychology have their worldly applications; but a search for the unknown cannot be limited by the constraints of what is known.

We are like the swineherd: there are legions of firmaments tangled within the unsettled mind. Minds that have yet to surrender to the silent firmament of HaMashiyach still receive guidance through the expanse of Immanuel; but to find the answer to iniquity's origins and its function, we will have to find a way to probe the earliest moments of creation.

There is a very personal firmament between looking and seeing, and the bias involved impinges upon the visual expanses of perceiving and realizing, and then upon taking note of what's been realized, as also upon the urge to apply the biased observations to other, similar expanses. Knowing and understanding come to mind.

Searching out the realities, meanings, and implications of these things, we are like fishermen. We cast our nets the whole night long, catching nothing; but in the morning, we are greeted by a man on the shore, telling us to cast on the other side; and our net becomes full to the breaking point. Once the catch is made, its expanses will twist themselves into a firmament when measured but will blossom again as an expanse upon reconsideration. These dualities are exceedingly complex, and they can mask the spiritual realities that peek through the latticed windows of hearts and minds.

That it is written that God creates the fruit of the lips signifies that HaShem is the source of all thought. The implication is that words are the bodies of thought; and to be heard, they must be raised from burial in the heart and mind, that they can find release through the opened tomb of the mouth. Ultimately, HaShem is responsible for what we say; and he therefore rides herd upon the tongue, upon which rests the power of life and death. Man must account for what is said, answering for every word. All thought is to be honored, if true; dishonored, if not.

We can search within uncharted expanses blindly, groping for words that will address concerns of our spirits; and we may touch upon concepts that hold promise; but the upward momentum we raise as we wring the expanses of our hearts will falter without the father's blessing. We trust our hearts simply if we speak with sincerity, but our minds will not surrender the duality communication imposes.

When a promising thought slips the hook, the mind's faculties will assert themselves, attempting to reel filaments of thought back in again before they are lost, even as our hearts prepare for another cast. We thereby acknowledge that our expressions serve adventure, not investment in sober faith that can edify. The intellectual zenith provided by casual focus might truly have seemed like epiphany, but if we see ourselves as having charge over our dialog, we are mired in the context of a dual focus.

We search as though outwardly to fill as though inwardly, in denial of HaShem's bounty and care; and we constrain infinite Wisdom **W** to its correlations with the finite capacities and expectations of earthly wisdom **W**. Our thoughts shift from our understandings of the Projection of Life to our custody of life as perceived within the dark medium of natural intellect.

Competing firmaments struggle, one with another, like twins struggling within the womb—within the cosmic expanse that hides what we are becoming in the mind of HaShem. Fratricide is murder. It is therefore not given for us to overcome residual darkness that lurks in our souls. That's the job of HaMashiyach. To us, it is given to choose the light. To that end, when struggling against messiah's counterpart to gain the attention of Moshe's soul, Michael dared not bring railing accusation against the adversary, but asked HaShem to rebuke the interference.

Wheels turn within wheels; and if we should grab at their spokes to slow the chariot and bring reversal, we'll end up sprawling on the ground. The two laws operating within our souls are both given for our good. How can we do well, judging between them? They're in the lawgiver's hands, not ours. Perhaps this perception can be stated more clearly by being restated. If our spirits focus on the Tree of Life as though it were

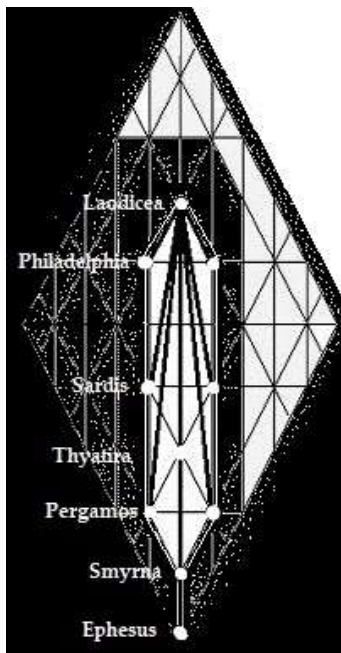
an outward manifestation, that focus is nevertheless supported by an inward reality: the serpentine spirit designed by the creator to address the natural concerns of incarnation.

As our open minds reach out, propelled by spiritual reasoning, that inward essence arises in us to join with the outward focus of our minds, traveling upwards along the spine to meet, to align, and to merge with godly thoughts. Is it not written, "Rise up, O King, eternal"? As Nehushtan arose upon the pole in the wilderness, so that all who saw him would live, even so HaMashiyach must climb the pole of our bodies, that his spirit may minister to our spirits in the vulnerable state of incarnation.

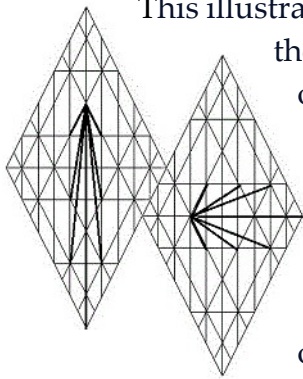
Allegories concerning the life tree and the knowledge tree provide convenient firmaments for the expanses embedded within questions such as these; and we can do our best to maintain the single-eye focus. However, the mind is a symphony, not a recital; and the single-eye focus will not always be what we require.

To insist upon any focus is to pursue our own agenda. Therefore, such meditation aids as mantras, if practiced robotically, turn the spiritual life into a parlor game. HaShem will knock us off the board when we offend, which we are certain to do as we look at one tree, trying to ignore the other one, while doing our best to make sense of them both. No regimen we plan for ourselves adheres to a single-eyed focus.

The single-eye focus can, indeed, become the spiritual reality within those who receive the forehead seal; but if its approximation is enthroned by the triumph of "enlightened" will power, the focus will ultimately falter and fail because its foundation lies in the material realm. "If you were blind," coaxes messiah, "you would have no sin, but because you say you see, your error remains."

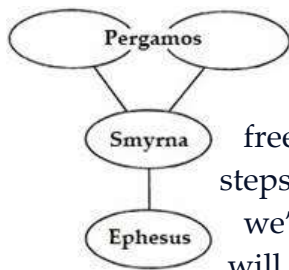


Within each of us, there's a reservoir of spiritual power, whose nexus is the seat of God's Breath, which is called "Immanuel." Sages of the East call this cistern of spirit the "kundalini essence." The seat of consciousness for any of East or West, the nascent kundalini spirit is the vehicle that can raise the blind, unbiased, truly single eye. On our own, our spirits can do nothing, but under the guidance of HaShem in HaMashiyach, we can do anything, being made more than conquerors. There are disciplines and practices designed to lift that eye within each of the seven spiritual centers of the body. When it reaches the top chakra, the eye is no longer closed. It awakens under seal of HaShem and is placed at the center of the forehead. It is righteous mammon.



This illustration depicts the paths of the seven spirits of  $\zeta 4$  as they fall upon the body's chakras: the sephirot, which are seats of the seven centers of awakening that bear upon the spiritual eye. None of us is ever alone. Each of us walks in the Projection of HaShem. The book of Revelation charges us to rededicate the focus within the chakra at Ephesus. We hear the voice of HaMashiyach and are convinced of the validity of the message, but we are at a loss about how to proceed because carelessness has made us forgetful of our first love.

Immanuel knocks on the doors to our hearts and invites us to take up his yoke, so that we can work together in Yahushua as we make preparation for ascension by way of Smyrna, beyond which lie more complex choices: should we go forward or back, right or left? Yes, to all, but not as we might choose if left to our own devices; for it is not ours to direct our steps. We accept, and we wait, and we follow as we are led when we are led. Smyrna is a foundational expanse that will strengthen us for the long road ahead.



In Pergamos, we encounter, head on, the crosscurrents of right and of left; and they can be confusing. We've only limited ability to track our natural lives on the paths that veer to the side. We are free to choose to go one way or the other; but the center path in the steps of Y'shua is the way we should go, if our spirits will allow it. If we're unable to walk in the steps of the anointed, the cross's currents will steer us to old habits.

It's allowed. Peter fell short when he led the disciples back to the fishing boats after the resurrection. Then again, Peter stood strong on the center path when he agreed to the baptism of those with no place in the traditions of his fathers. Whatever we choose will be accepted for the purpose of teaching us the way we are meant to go. However, if we should indulge in old habits wholeheartedly, abandoning the Way, we will earn punishing headwinds until we again seek higher understandings.

Pitfalls can be expected; but what can easily be missed is that if we should choose the path we perceive as the "good" one, in order to save ourselves—that is, in order to keep ourselves "pure" or "clean," we make an error similar to that which we made as unrepentant sinners while indulging our wayward selves on the left-hand path. As Isaiah observed, we are known to confuse good for evil and evil for good.

Once, when learning of these things, I realized that an activity I was involved with was wrong and *very* wrong and had to be abandoned as soon as possible. When that resolution was fixed in my mind, I was met with the challenge, "What good are you?!"

I haven't always made best use of the lesson, but I realized that I was being told that it's not what we do, it's why we do it. We are thieves on the hillside of Golgotha. It wasn't the good thief who complained. Was I to be that bad one, a dog returning to its vomit? Or could I redeem myself, becoming a good thief? a Samaritan ready to steal a captive brother from the ditch into which he has fallen?

In my life, I had interacted with many souls on the left-hand path, rarely thinking about my impact on their spiritual welfare; and I had run up a debt to repay. Salvation is free. Love is not. It's written, "Greater love has no man than this: that he lays down his life for his friends." I knew that I owed service to God as an act of faith, but I hadn't considered that I might have a debt that would require the outlay of real spiritual coin.

When I had wallowed in that particular ditch, believers had offered me help, not love. Their approach telegraphed that they were exercising a standardized routine that was beneath them. They offered sympathy from a superior standing—as if they were better than the miscreants to whom they offered their help, which would start with counseling and culminate in the ceremony called the "laying on of hands," as though their charges were commodities were mechanisms requiring attention. It is never necessary to accost or to, in any way, assault a sinner in order to convince him of his need for help.

Just the fact that the believer stopped by to chat was an effective way of touching with "spiritual hands." Physical hands are good for doing physical things, but the transfer of spiritual energy through touching requires authorization from the holy spirit. Real damage can be done by turning a sacrament into a mockery by making it a routine.

Having, myself, taken up ministry on the right-hand path, I knew that my sinful life had provided me with useful insights I could share effectively with others looking for a way up. My experience within the left-hand lane prepared me for most issues that could be raised there. I was forearmed against rote objections, but only if I remembered not to reinforce the pattern of the missionary who is painfully aware that he has forsaken his life of piety in order to stop for a moment and help a pagan. We are one, or we are not. The spiritual man should know the difference.

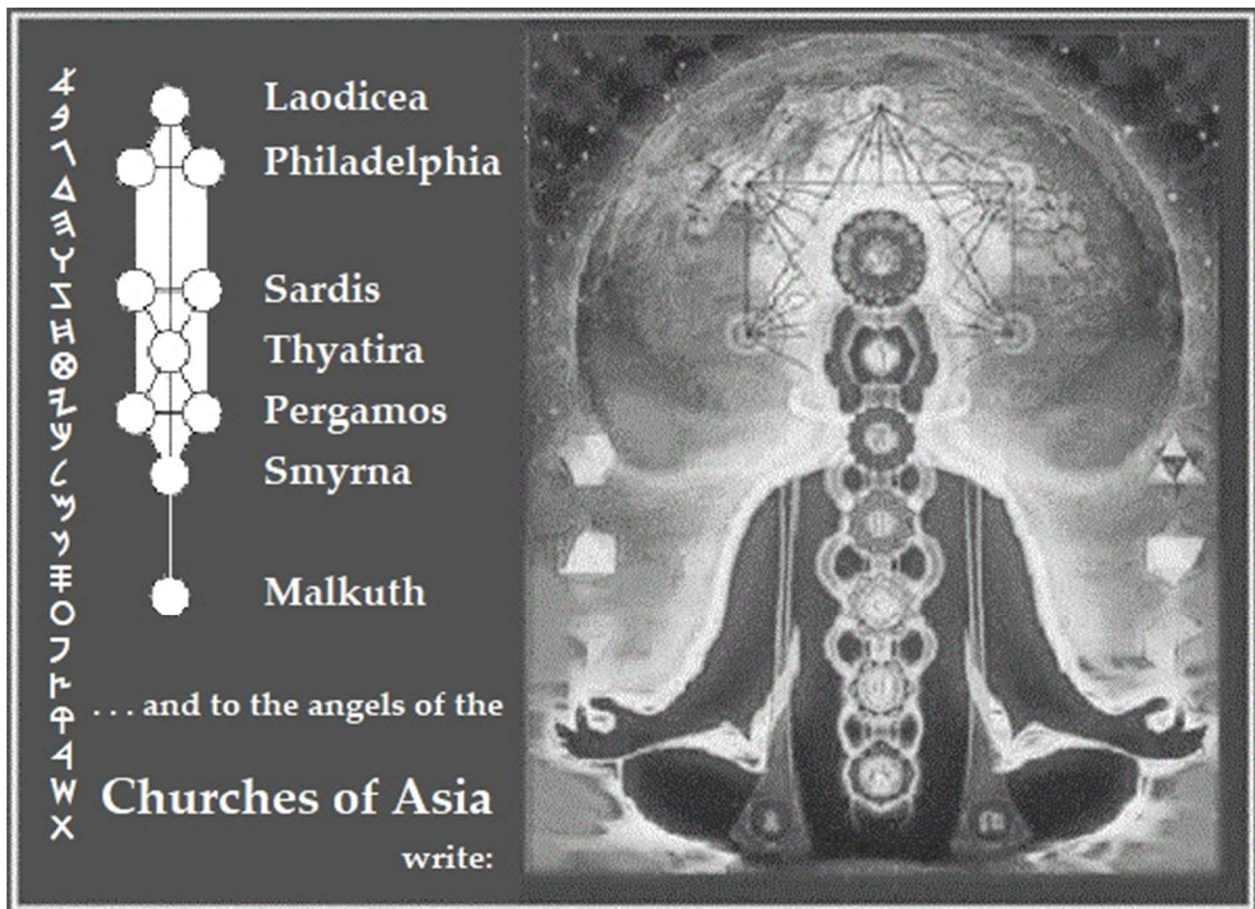
The pattern of the priest ministering to a supplicant can be blameless, God knows. It is HaShem who heaps coals upon the unbeliever's head if that is what it takes. I rather think that whether the minister stands above the ditch and reaches down or gets down into the ditch and helps up should be left in the hands of the heavenly father; for he is the source of all faith: of both the sinner and the saint.

Whatever the way forward, non-believers have responsibility when they reject the counsel of a believer, regardless of the believer's performance. Not having faith is a problem only God can fix; for he's the beginning and the end of faith, its author and finisher. Most non-believers are aware of that. God is reminding me of these things as I

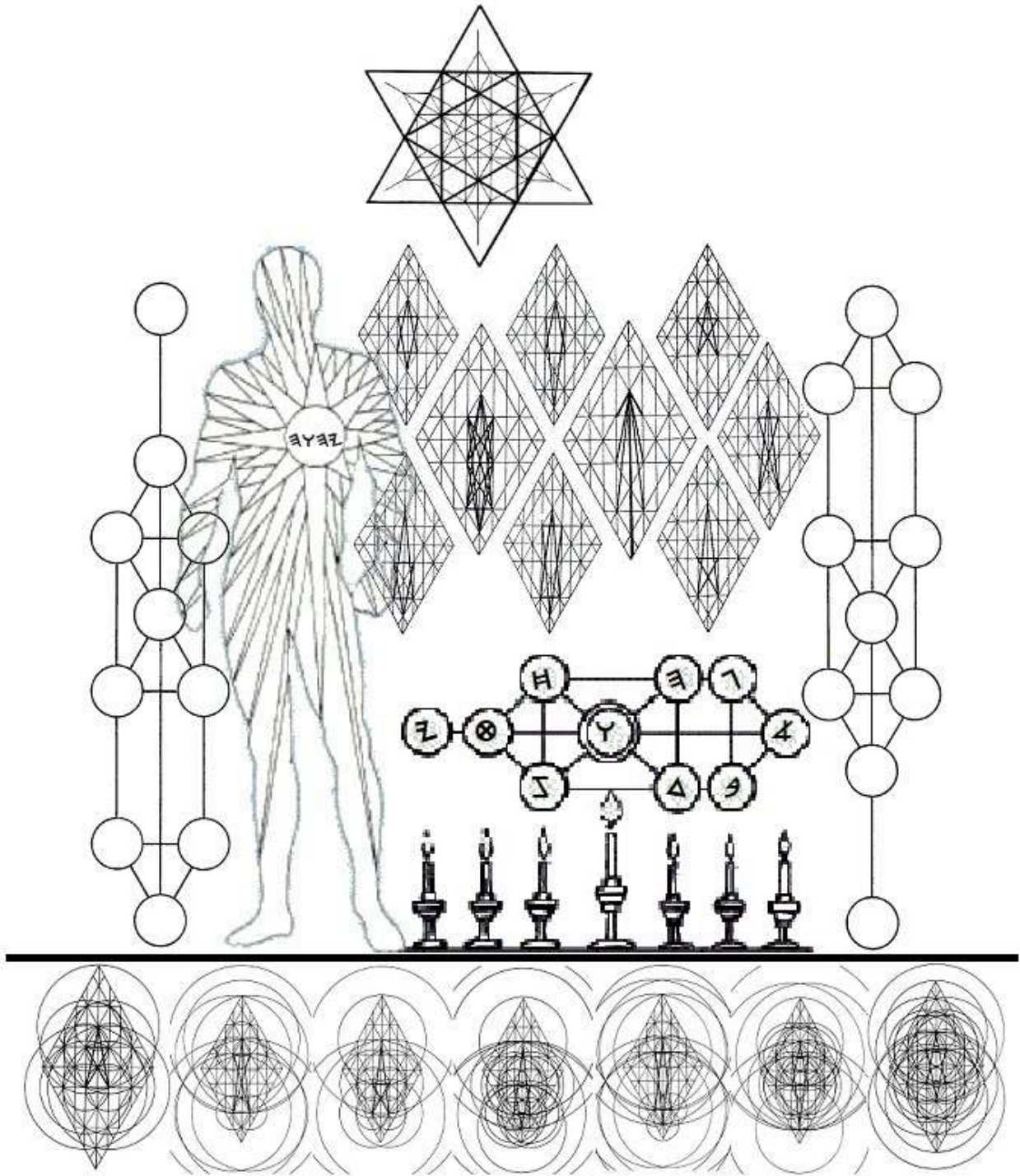
type, so that I would remember to add that HaMashiyach is within everybody at all times, whatever the condition of their soul.

Non-believers learn the pattern of hypocrites who are, themselves, non-believers; and they are quick to pick up on it. It's hypocrisy to ask non-believers to venture into a building where everyone there will feel sorry for them, judging them, insisting that they get themselves under control by unlearning bad patterns and learning new ones. A believer's pride should not become a stumbling block for non-believers; for to the degree piety is indulged, it speaks of accusation, not brotherhood.

Heaven is not clean in God's sight; and if the apostles spoke truth, they were all sinners, every one of them. I dare not doubt that saying because I'm guilty of sin while writing this. My name may be a smudged-out blur on the last page of the Book of Life, but I'm certain it is there. HaMashiyach told Peter not to call any unclean. All of us need help; and he who accepts help is in debt to those who need it most. It is best, and it is enough, that we talk as equals, allowing God to engineer the means by which we might serve, and to quicken conversations, so that brethren can hear each other and grow in faith. It's not for man to direct his steps, I'm puzzled how I ever thought that I could!







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

I had always interpreted the saying, "It's not for man to direct his steps," to mean that to do so is inappropriate. That, it is; but more to the point, it may not be *possible!* There are wheels within wheels, and a man can see just so far along the linear path he thinks he walks; for while he plots and plans strategies to win his way forward in life, wheels revolve about him and turn within him.

Every choice a man makes establishes a firmament, altering the balance between expanses above and expanses below. Our minds are the second heaven, and every thought travels by means of its firmament from the expanse within our physical faculties to the expanse of consciousness.

The forward steps we take under the influence of a firmament define the expanses that are in play. Existence is one thing, but living is a complicated ordeal; and by observing expanses by means of the firmaments that connect them, we build understanding. The choices we make in life are merely gestures that express things for which we have no words. They are prayers written in sign language.

Each of us walks within a vortex; and as the wheels of heaven and earth churn out immense spirals that separate us from each other and bring us together, again, we blindly travel what we imagine to be our paths. When age or crisis dictate, however, we become increasingly uncertain about the direction we have chosen; and as our plans slip away, so do our goals. Taking stock, we become doubtful of apparent successes and suspicious of the motives that gave rise to objectives, in the first place.

We are imperishable worms of fire aglow in the strange land in which HaShem has chosen to finish his strange work. Our bodies, like the cocoons of caterpillars, are dead; and our lives, just like the chrysalides of caterpillars in their cocoons, are hidden in messiah. Death will claim some part of us, but only the girth we gain in messiah will burst the cocoons that bind us to mortal souls.

The Kingdom of Names is within each of us, and so are its Tree of Life and the goodly Vine that graces its branches. These things may not yet have reached their fullness in us, but they are within us, nonetheless. To think of the Tree of Life as an outward manifestation is to deny the gospels; and to pretend that we've not yet eaten of its fruit is to claim that the Tree has barren seasons. The Crown Diamond proves that the alphabets of man are among the Tree's fruits; for the living waters within its sap allow words to make their way from our hearts to our tongues, so that our thoughts can be shared with others in feasts of conversation.

The whirling swords at the gates of Eden are the ceilings operative within our minds. To the degree we read scripture as literal truth, the swords will decapitate us, cutting

short the momentum of our thoughts; however, when we accept that scriptures are the record of spiritual utterances—that they are lively oracles—we come to understand that the words, “Behold, I create all things new,” do not speak exclusively of some future time, but also of this present time. The magnification and glorification of Torah doesn’t happen all at once: it happens here a little, there a little, line upon line.

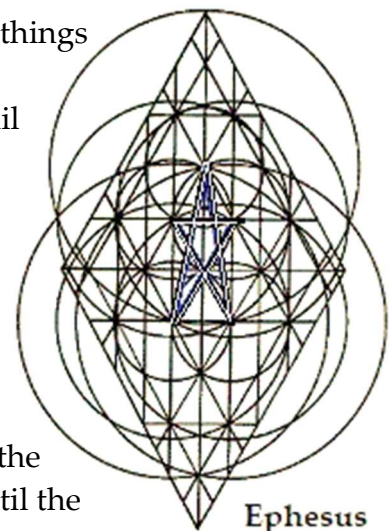
The Tree of Life and the Tree of Knowledge are actually one tree. The difference between them lies in perception. We are allowed to read their stories as if they are literal accounts. Truly, there is an allegorical sense in which the stories *are* literally true; and eating of the one tree, we do, indeed, die and live forever.

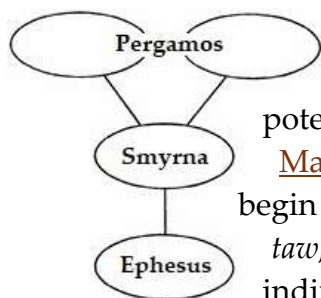
Our souls will certainly die if error is found in them; but we endure and will come to perfection as living souls: not for our own sakes, but because of the sacrifice of HaMashiyach and unto the glory of HaShem. We die, and we are made alive—here, a little; and there, a little—as precept of the Living Word builds upon precept within us, and as line builds upon line. Sentences are firmaments. Paragraphs are expanses.

We are taught to maintain the single-eyed focus until that which is perfect shall come while the vortices within which we walk have their way. That focus is the straight-and-narrow way preached by Y’shua; and its logic will be commemorated and affirmed by the father as he awards the forehead seal to those who overcome. The father’s seal is a spiritual reality, but not by the assumptions of the materialistic mind. Were it so, the covering cherub would have been sealed, and he was not.

Earth is a parable whose purpose is to teach us of the hidden things of **לד**. If we should attempt to achieve the mind that was in Y’shua by the exercise of “enlightened” willpower, we will fail because such an exercise would build spiritual reality upon a foundation based upon and buried in the material realm. Within each of us, there’s a reservoir of spiritual power that surrounds the spiritual seat of Immanuel.

Ephesus: this seat of godly power is the pivotal fulcrum that sages of the East call the kundalini essence, as noted earlier. The pool of God’s spirit in us, Ephesus is the resting place of the Breath of Life. We breath the father’s life in us mindlessly, until the day we are called to come closer. As energy field in which the blind, unbiased, single eye slumbers, Ephesus is the first of the Churches of Asia. These seven “churches” of the West correspond to the seven chakras of the East, to the seven levels of Jacob’s Ladder, and to the seven pillars of Islam. All are one.





The bowls of spirit within the first three Churches of Asia are reminiscent of Golgotha, in that they point to the problems and potentials of the body as chariot of the angel it clothes. Ephesus is the Malkuth of Jewish mysticism. It is both the place from which to begin and the destination, once the journey has begun: the *alef* and the *taw*, the *alpha* and *omega*. It sits in its wholeness within every individual and is also held, collectively, within all people, ready to supply every Son of Man those things that will serve to hasten everlasting life. Ephesus is glorious within each of us because it springs from the glory of **𐤇𐤊**.

In the East, Ephesus is called Muladhara, the lake upon which the four-petaled Lotus sits, which is likened unto the throne of Immanuel, the incognito messiah seated within all who live. The spirit that pools there, waiting to be called upon to ascend, is Life itself, the Breath of God, and it ascends as Yahushua HaMashiyach. By and within spiritual Ephesus we are one, because God is without scale. HaShem can be fully active in one of us and in all of us, singly or together, at every instant.

To overcome in Ephesus is to prioritize, reaching decisions about important issues. It's not that difficult to spot the "lies" and the overreach of important figures in the fledgling religion that became Christianity at the cost of the Essenes. What is difficult is discovering and utilizing the lessons that can be drawn from the history; for nothing happens apart from the will of **𐤇𐤊**, whose enemies are his servants.

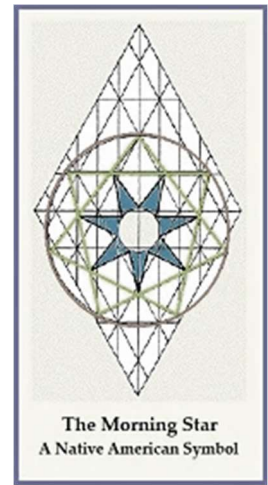
Overcoming at Ephesus begins with recognition of error and raises the issue of subsequent errors that developed while struggling with unrecognized errors. It is good and necessary that we confess our sins—our errors; but confession doesn't free us of the need for diligence in addressing consequence, both in our lives and in the lives of others. All error requires repentance, and the angel walking among the candlesticks at Ephesus is ready to assist us in our way forward.

God is great; for there is no God but **𐤇𐤊**, whose name is **𐤀𐤂𐤁𐤏**. Yahushua **𐤀𐤂𐤁𐤏** is the name of God as Savior, the King Messiah who sits on the throne of the third heaven. He instructed Moses on Sinai; and he sent his anointed one, Y'shua **𐤀𐤂𐤁𐤏**, to deliver the gospels and to demonstrate the way, the truth, the life that is in him after the followers of Moses had lost their way. They had not understood the voice of the prophets, which was HaShem's voice. He sent Mohammed to proclaim his unending mercy and to restore proper focus to the gospels after they were commandeered by Charlemagne. He sent me because I know nothing and can testify only of myself. I pray these things I write will encourage you to examine your assumptions and reach bedrock, so that, together, we can build the Tabernacle of David as we worship together in the Temple Made without Hands.

## Affirmation: the Morning Star



There's a longstanding study called "sacred geometry." For millenniums, its work has centered primarily on the fractal properties of the dynamics that gave rise to the [Mogan David](#). To avoid a clear connection to any particular religion, many practitioners work with the illustration known as [Metatron's Cube](#), which is represented in the drawing called the [Vitruvian Man](#), credited to Leonardo da Vinci.



Among the themes within sparse commentary is discussion of the mathematical ratio called the [golden spiral](#), whose properties unfold in the dynamics of the [flower of life](#). There are many implications within the mathematics and the geometric diagrams to which it gives form, and there is a great deal of public commentary; but discussion of what makes the geometry "sacred" is thin.

The first appearance of these ratios in scripture is given in the dimensions of [Noah's Ark](#), whose measurements are central to the [Crown Diamond](#). Expressed in terms of cubits, the salient measurement of the Ark is that its length is six times its width, which establishes optimum borders for the symbol called [Adam Kadmon](#), the "Projection of Man." This symbol was drawn without particular discipline until the appearance of the Crown Diamond, whose ratios reflect the Ark's measurements. Drawn with those ratios, four interlocking Adam Kadmon diagrams are generated, each positioning atop the others; for the Ark's ratios speak of geometry's reflection of the human form.

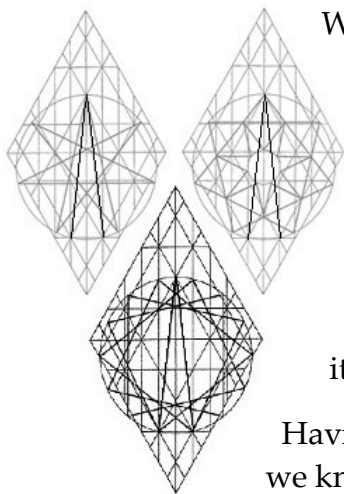
You might think I've spent a good deal of time with such analysis, but that is not the case. The Crown Diamond came by revelation to one who had no knowledge of the substance of these mysteries; and I learned of these ratios not by way of introduction to [sacred geometry](#) or [kabbalah](#), but in answer to thoughts about the messiah.

I eventually made cursory study of the broader implications of sacred geometry and of kabbalah. It wasn't necessary for me to dive into the literature. HaShem provided me with two very accomplished brothers who shared their knowledge: Shmuel Wahli, who introduced me to Sinaitic Hebrew; and Michael J. Murphy, who introduced me to kabbalah. Eric J. Wilkens helped with illustration, owned a book in which the [Morning Star](#) of Native American shamanism appeared; and he shared it with me when he saw what I was doing. He has passed on, and I don't know the name of the book, which portrayed the symbol as pictured above, although the colors are probably inaccurate.

I've been unable to find another source for this fullest version of the Morning Star, and the Sioux Nation hasn't answered my inquiries. Its origins are separate from the sacred geometry of the West, and my conclusions travel a firmament of bald belief; but lack of supportive reference doesn't make them untrue, though it asks much of my readers.

In any case, the harmony between the Morning Star and the Crown Diamond diagrams is a result of their mathematics. With such great distance between world cultures and the culture of Native Americans, I was amazed to find unmistakable correlations. That the geometry share values which make the geometry close could be coincidence, were they not so precise, but the prophecies attached to the geometries are also close.

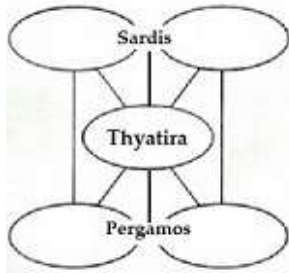
After the excesses and defilements of the European invasion, Native American shamans foresaw a time of great restoration, when the Great Spirit would heal Mother Earth. John the revelator also foresaw a time when earth would be healed and Truth would triumph over falsehood. The statement in Revelation, "I will give you the morning star," is open to interpretation, but both shaman and prophet foresaw a restoration.



Within the Crown Diamond system of diagrams, the Native-American star appears by marking the firmaments that extend from Laodicea to the two expanses at Pergamos, then circumscribing the angle that is formed. Upon laying the width of the vertical Tree of Life end-to-end around the rim of the circle, fourteen points are established. The Morning Star has only seven points but doubling the Life Tree's width reduces the points along the circle to seven. From there, it's only necessary to connect the dots in a logical manner.

Having only minimal contact with Western civilizations, so far as we know, American shamans were able to identify and codify a logic that was both separate from and congruent with its counterpart in Western civilization, with all that entails. As the planet Venus, the morning star travels around the expanse of the sun. The Native American symbol appears in concert with the restored diagrams of the West, but it follows its own path. That these diagrams appear with two-dimensional congruence at this time in world affairs, in concert with tribal prophecies of restoration and the promises in Revelation, is very significant.

The Morning Star is given to those who overcome in [Thyatira](#), the "church" that corresponds to the kabbalist "brightness" called [Tipareth](#), as also, to the chakra known as [Anahata](#) in the East. A powerful center within the human organism, Thyatira touches the position of heaven's throne within the individual, and it represents the administrative seat of HaShem within the third heaven as it positions upon the soul. Within the Kingdom of Names, Thyatira is the dais for many weighty matters.



Thyatira is a church of dynamics, and the court that surrounds Tipareth suggests a cross, of sorts, but one whose arms and legs are unbound. Rendered into English as “Beauty,” the Tipareth court no longer speaks of sacrifice, but of power. It is the administrative seat of HaMashiyach



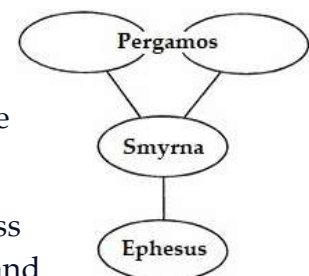
Yahushua. The image of Golgotha, which was suggested by the three churches at Ephesus, Smyrna, and Pergamos, has given way to the cross of resurrection.

No longer the hidden messiah, Immanuel appears in his strength at Thyatira and interacts with the Sons of Man, knocking openly upon heart chakras as the presence Yahushua HaMashiyach and inviting all who answer to take up his yoke, so that they can work together within the Kingdom of Names.

That Mashiyach pledges to give the Morning Star to those who overcome the dark issues of the heart chakra is very much like a proposal; and the called and the chosen labor together during harvest time, earning wages with which to purchase such items as the great wedding feast requires.

As each of us minister in the room of HaMashiyach, one to another, we are blessed as recipients of the counsel of HaShem; and we are given useful things to share with one another, in that we’re rewarded with perceptions that are tailored to fit what we need to rise higher. And as we progress, we will find ourselves positioned as expedience will determine, whether in the ditch or in the pew.

Smyrna is the chakra at [Swadhisthana](#). In kabbalah, that sphere is called [Yesod](#), which is interpreted as “foundation.” In terms of the physical body, Smyrna is understood in the parable of the digestive tract, whose faculties supply the body with energy and stamina.



To overcome in Smyrna is to build faith in the ability to give witness without harming the inner man, without giving offense to others, and with belief that we work in concert with HaMashiyach. The reward is a pledge of leniency at the time when the mortal soul is to be left behind. Those who are so favored are made ready for progress on the path to perfection; for only perfect souls will put on immortality. Smyrna is the core element of the cross at Golgotha.

We share an expanse, a spiritual battlefield. The actions we encounter at Pergamos are noteworthy; for the church corresponds to [Manipura](#) of the East. This is the lair of the dragon, the unbridled prince of the power of the air. Many things happen all at once, and if I were to suggest a course of action for myself or another, I would be positioning myself as messiah. This station of the cross presents the outstretched arms of Golgotha.

It's the way with expanses: some detail is ignored or overlooked as the inward struggles go on. To waste time retrieving a dropped thought or regaining a missed opportunity is to distance oneself from the faith HaShem is building as the pilot of our thoughts while we work on behalf of the Kingdom of Names. If we are still, a way forward will appear.

There is a reason I didn't chase after this knowledge forty years ago. The scripture is clear and specific. It's HaShem's role to drive out the elements within our lives that offend, and he is to show us the way we are to go. The heavenly father is our savior: not we, ourselves, or any one of us. Our job is to hold our peace. We will be given the ability to discern between cattle and cattle as we labor, but we are not to judge between them.

If it is I who must decide whether an element within my being stays or goes, or if it is I who must decide how a judgment should be levied against another, I stand on perilous ground; for a loose thought will turn me into an accuser of the brethren, pointing my finger about matters that are still brewing within my own heart. If it is time for a thing to go and I can restrain myself, allowing HaShem to make it so, I will remain clean, even as I am cleansed; and I will purchase of HaShem righteous garments, not the black robes of an inquisitioner.

Ten nations—ten cohesive spiritual dynamics, not geographic clusters of people— are to be driven out of [Canaan](#) with the advent of Yisroel of the Kingdom of Names. The battles at Pergamos, like the wars between nations, are begun within the fields of conversation; for the power of life and death rests upon the tongue, which utilizes the air within the lungs to launch hostilities or to sue for peace.

Undecided at Pergamos, we can avoid the right- and left-hand paths by moving directly forward into Thyatira. Should we do so, we will have demonstrated fidelity to our first love and will find ourselves blessed as we progress. Love, as the predominant teaching of the New Testament, points to the teachings of [Anahata](#) of the East, and to "Beauty," which is the translation of Kabbalah's "[Tipareth](#)." Not by these names, but by the love in our hearts shall we become one.

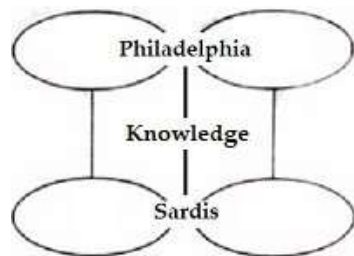
To overcome in the Church of Thyatira is to become armed against the calumny with which another might attack because of our beliefs. Such attacks are born of the mammon of knowledge. Those who are fed spiritual knowledge through love will store up the righteous mammon born of Wisdom. They are brothers to all. Those who are fed primarily by worldly knowledge must partake of dualism, and they will find reason to attack "lesser" men as a matter of principle in order to prove their superiority.

Except Truth sets you free, you will stumble under the weight of their attacks; but when you understand that your adversary is speaking from the poverty of the natural mind, not from the treasures of his heart, you will listen with compassion and will not be baited by the tone of their challenges.

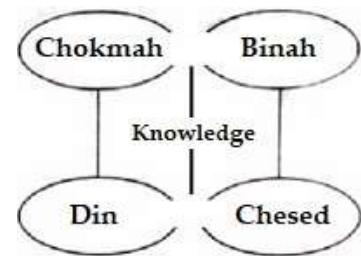


When it is love that supplies answers, words cannot easily be twisted into argument; for they will have been delivered at the behest of a healer who speaks Truth, not by an opponent ready for a fight. The more one chooses to quarrel, the deeper the hole he digs for himself. Think carefully before you join in; for holding your peace will seed hot coals among an adversary's thoughts, accomplishing more than argument ever could.

In the Church at Sardis beyond Thyatira, the stakes are raised, and not by you. HaMashiyach confesses your name before the father; for you are beloved. You will not yet have reached perfection, and the discomfort of the introduction will not go unnoticed; but it is to be expected and accepted. Simon Peter is similarly exposed within the Greek scriptures. Hold your peace; for it's a merciful God's good pleasure to embrace you within the Kingdom of Names.



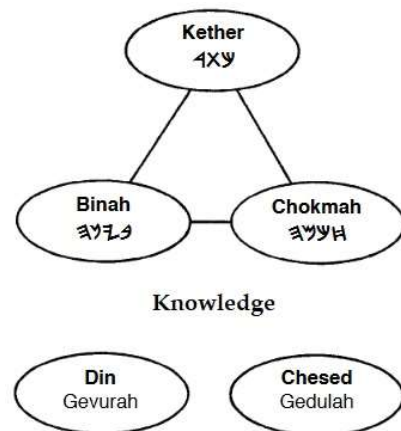
You are being lifted onto a rung of Jacob's Ladder whose end points are the expanses of Din (Judgment) and Chesed (Love). Din is also called Gevurah, which points to the ethical judgments men execute, one upon another. These expanses align



with the chakra of the East known as Vishuddha, which speaks of purity, not perfection. HaMashiyach lifts you up as an offering before HaShem because of the love you share.

Were it not for that love, you would be undone and would flee from the encounter to your hurt; but your love affords you protection against fear of the Infinite, and you will find yourself strengthened to complete the stations of the cross called the Churches of Asia. You will be known by your angel's unique name, and that name will not be blotted out of the Book of Life: not by reason of anything you have done or might do, but because of the integrity of the name of HaShem and of all those sent to labor before each of us to do the work of the Kingdom of Names.

There is an empty spot within the Tree of Life that begs to be filled. It stands just beyond the star in the right hand of HaMashiyach. It is filled by the Vine, in fact: as scripture frames it: "by the mind that was in messiah." Not all can perceive it as it rests among and within the branches of creation's Tree of Life. It's grapes are the Logos, and neither father nor son can take any pleasure that the other's teeth are set on edge by its hidden fruit; for that would speak of a savor of messiah for which one or the other, father or son, had no appreciation. The Vine is good, and so is its fruit.



If you followed the wild claims of science over the twentieth century, you may have been struck by the quest to discover the quark—that illusive, smallest component of matter. Massive colliders were constructed and buried underground, so that bits of bits of atoms could be sent hurtling around the world, to the end that their miniscule masses would come into collision, breaking the specimens into ever-so-tiny bits.

Sparing no expense and trying as they might, technicians could find no smallest something. And so, that fruitless hypothesis gave way to [string theory](#) as explanation for our existence. I confess, I know nothing about it; but as I understand it, a disturbance runs along a virtually massless charge, creating vibrations that. . . . Aha!

This is getting close to the nominal reason I've written all these words, but we've still got a way to go in this expanse before we can reach the firmament for which I've been shooting all along. In the beginning of this narrative, I warned that I might not be able to get there, but by my estimation we're not that far off.

In the Churches of Asia, we are lifted before the father at [Philadelphia](#), the church of brotherly love. As Y'shua impressed upon us all, "In this you shall know that you are my disciples: if you have love, one for another." Whether or not we are ready to be lifted up is determined at Sardis, for the name "Gevurah" arises there; however, the rigors of Din are ameliorated by the mercy found in Chesed, and as we are lifted up, we are judged only if we bring judgment upon ourselves by accusations.

Any stone we throw will land on our own heads because to be found in violation of any point under the law of HaShem is to stand guilty in every point. Iniquity will have achieved its short-term victory if we accuse, and we will be returned to earth to live and die as man. The return will come with mercy, however, not sacrifice.

The judgment of HaMashiyach is true because he has lived and died within every man and fully understands every nuance the lawyers for disputing parties might raise. We are ransomed by the sacrifice of HaMashiyach, but we are saved by the life he lives among us; for his love temporizes his judgments, which are true and merciful.

The promises in the message to the Church at Philadelphia speak for themselves. Philadelphia is the rung of Jacob's Ladder whose end points are the expanses of [Binah](#) and [Chokmah](#). Binah is Understanding, which is represented in the Language of Light by the [O ayin](#). Its cousin in Sinaitic Hebrew is the emblem [⊗ tet](#).

The understanding [O](#) found at [Laodicea](#) is without limit and speaks of understanding in terms of its experience. The understanding at [tet ⊗](#) isn't limited either, but it signals a thorough measurement, so that an understanding can be reached— so that it can be hammered out by the tools of logic and the gifts of inspiration. Through measuring understandings to see if anything might have been missed, [⊗ tet](#) resolves.

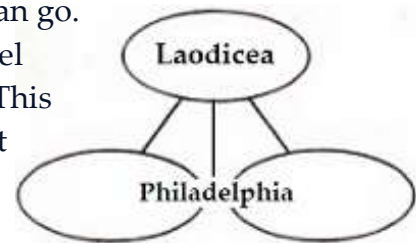
In like fashion, the Wisdom (shin **W**) at Binah differs from the wisdom of its cousin at **Mem**. Mem **מ** is the reflection of shin **W** within creation—that is to say, **מ** mem speaks of Wisdom’s attributes as they are perceived in the things that are made. The waters of mem **מ** seek the lowest point because that depth will yield the fullest understanding.

The mem **מ** dissolves, so that the tet **ט** can resolve and we can be blessed during moments in which we understand **ו** the counsel **מ** of infinite Wisdom **W**. Thus, the **W** *shin* speaks of a limitless Wisdom, which can be found only in the mind of HaShem.

In the East, Philadelphia is called **Ajna**. It’s associated with the third eye, the mind’s eye, which appears behind the ocular eyes, giving us the ability to envision that which is seen. By Ajna, the mind interprets the data conveyed by the faculty of sight. Some think of the eye behind the eye as intuition, and that is correct so far as it is seen as a gift.

When the data provided by the faculty of sight are examined with our deepest understandings, they are not driven by knowledge, but by the search for knowledge. The higher and lower understandings of Ajna celebrate each other. They are one. Only the blind see without sin. They have an inkling of knowing how poorly they can see.

At **Laodicea**, you will have been lifted as high as mortals can go. You will be given a new name, which neither man nor angel knows: only you and Yahushua HaMashiyach will know. This knowledge is paired with knowledge of the new name that HaMashiyach gives you as your own.

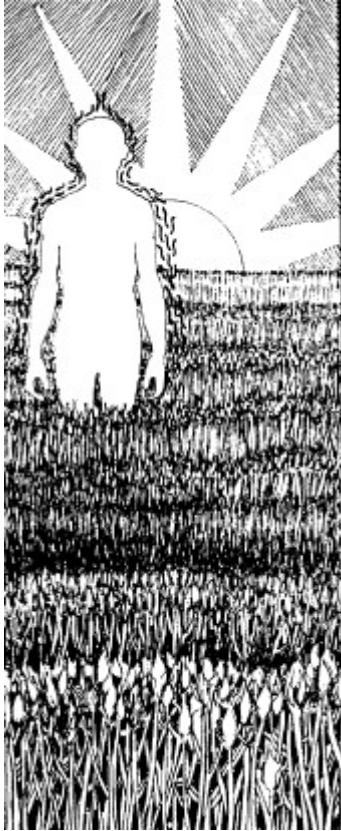


You will understand that messiah has many names, and there is no room for jealousy; for the name given you is exclusively yours, and you will never doubt with whom you are dealing when names are exchanged. The name you are given signals that you are to be admitted into the everlasting realm, having been promoted from the immortal realm by mastering incarnation in the mortal realm.

Laodicea, the last of the seven Churches of Asia, is equivalent to the first kabbalist sphere, which is called **Kether**, the Supreme Crown. In that it is First, the elders acknowledge that there is a yet higher realm, which is called **Ein Sof**. This is the well from which all things that are manifested in any way are drawn. It is unknowable to such as we now are or may become anytime soon.

In like fashion, the messages to the Churches of Asia flatly state that there’s a temple level of which we are told little, if anything, but into which we can pass at the end of our journeys in heaven and on earth. In the East, such places are called **Sahasrara**; and at this point, the unavoidable happens: there’s disagreement that’s difficult to reconcile. Some see this chakra inside the body; and some, outside. I could go on if I dived into references, but that’s the point: sentient life goes on!

## The Tabernacle Man



It is not for us to direct our steps. Waiting, we watch, and we accept; and then, we follow as we are led for so long as we are led. Should we not know what to do, we accept it as we wait. When clarity returns, we follow as we are led, doing those things that come to mind and giving voice to those things we hear in the silence of our hearts.

Knowing we are unworthy, we walk the earth in the presence of HaShem, wearing shoes of those who have gone before us as we preach the good news on the mountains of **אֶרֶץ**. HaShem is a jealous **ל**, a most exacting **א** teacher **ל**; and not for his sake is he jealous, but for our own. Our faith grows as we walk together, and nothing can distract us from the way; for the way is within him, and he answers before he is called. If we are uncertain of his faithfulness, he is certain of us; for he has shared his Breath of Life with us from our first breath. His grace is known by all of us, whether we savor it or not.

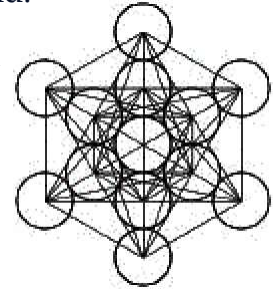
If you have read this far, you are among the tabernacle men of the House of David. You are not a man or a woman, but a Son of Man, a Projection of Man. You were encompassed by the womb of the holy spirit, and you have come to the birth. Your outward form is male or female, which constrains your service, but this duality no longer wars within you. You are what you are as you need to be. You cherish the terrestrial robes you are given and long for the day of perfection, when you shall put on the celestial garment.

We are caterpillars. Worms of angelic fire. We are immortal, live or die. While caught up into the third heaven, we bathe in the lake of fire that surrounds its throne, rising and falling in concert with the requisites of our spiritual cores as the divine fire carries away the dross in preparation for what is to come. We are as fingers of molten lava, and we will rain fire upon the mountains of earth, taking shape as we cool; and each of us must visit again and again, until we attain the shape of perfection.

And there, the metaphor breaks down; for eyes have not seen, nor have ears heard, the wonders that await us in the new creation of HaShem. We know only that, when we are perfected, we shall inherit imperishable bodies, and that it shall be said of us, that we are the children of **אֱלֹהִים**. While in heaven, therefore, we are busy preparing for our lives on earth; and when we come to earth, we are busy preparing for our return to heaven. This cycle will continue unto the day it shall be said to us that we no longer have the need to go in and out.

That there is a second death implies that there are additional births. Twins struggle within the womb for the rights of the firstborn; and as life progresses, the struggle between that which we are and that which we are becoming will not abate until the spiritual son being born in us reaches the perfection seen in Y'shua. Should we suffer physical death before that potential is reached, it will be said of us that two were sleeping in the same bed, and that one was taken, the other left behind.

There are heavens beyond the heaven that is central to scripture, and beyond them all is Ein Sof, which is to say that beyond what is now revealed are realities that HaShem chooses not to reveal. What we know, deduce, and can infer, therefore, is but a taste of the majesty HaShem invested in Lucifer, that he might serve as the covering cherub, bearing the Light of HaShem on behalf of every potential.



As Light Bearer, the Morning Star dazzled creation with each and every moment of his perfection. There is no higher accolade than to be recognized as being perfect in every respect; and yet, iniquity was found in him, and he became as one of us. Perfect in holiness, the angel was sent to earth to live and die as man: not as *a* man, but as *every* man; for  $\text{לללא}$  became Immanuel  $\text{לללללל}$ , "God among us," the incognito messiah, the lamb slain from the foundations of the world.

I realized that it was foolishness to petition an outside being to be my personal savior. That savior had been with me from my first breath; he was responsible for my first spiritual steps; and he will remain with me until I have been raised unto the father in the perfection that was his from the beginning, as covering cherub.

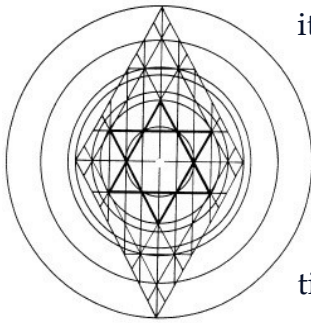
Further, when I realized that the meek and lowly presence of the Projection of HaShem is within me independent of any obligation on my part to acknowledge its presence, my habits began to change, in answer to the scripture, "if they had known what they were doing, they would not have crucified the Lord of Glory." What I do is done not only to my soul, but to messiah in me. Therefore, that which is appointed to death in me must die, but there is that in me over which death has no power whatsoever, and it is that presence that I must lift up as I give witness to my brethren.

Iniquity is a dynamic that is intrinsic to the creative process, itself. It's a reflection of the interplay between the firmament and its expanses. Neither good nor bad on its own merit, iniquity is comparable to the crest of a wave, to a spike in a data stream, and to a moment of understanding in the thought process, as measured within the context of its beginning and its remembrance after the thought stream has moved on. If I were to cast iniquity as a negative phenomenon, I would characterize it as being comparable to an intermittent flickering within an electronic device, something like a screen saver: a nuisance hardwired within its host-- irritating, but vital. Iniquity behaves like inertia.

Creation is nearly a hologram: it's a light show of eternal spirit that is transformed into energy by algorithms of divine thought, which convert the spiritual data stream from vibrations into the mathematical integers of wave lengths, which proliferate like endless musical syncopations within the medium of sound. Like the covering cherub, sound established the firmament; and its wave lengths were the expanses it carried.

In the creative process, the spiritual cord that becomes a firmament trembles by reason of the potentials within its expanses. Spirit is instantaneous, invisible; and for spiritual thoughts to register in the temporal realm, they must modulate, slowing again and again as the thought turns within and upon itself, slowing into the dream-like lethargy that approximates the "hologram" the West calls creation and East calls maya.

Nearing stasis, the wave lengths of spiritual thought begin to bounce, one against the other; and expanse becomes entangled within expanses as this and that acquire form. All things in creation are spiritual echo chambers in which sound generates mass: just as light bends against itself in the phenomenon called accretion, the vibrations of sound bend, creating the mass that forms the structures of the universe, with their attributes.



Iniquity is as the pressure of the potter's thumb on musical clay, and its artful dynamics favor endless differentiation within the very real phantasms we mistake for reality. Iniquity is a tool that sculpts creation and its beings. Some see its effects, but its purposes are beyond our ken. We occupy the reality into which we are born each day, and the creative cycle continues until the dissolution we call death comes, at which time we hope for the words, "Behold, I create all things new."

I'm out of my depth writing these things. It would be hilarious, were not mortal souls on the line. I would keep these things in the secrecy of my heart, if I could; but I have been charged to share what is whispered within me. I know nothing of mathematics, of physics, or of the operations of God's spirit in the mechanics of creation. My uncertain foothold on the ledge I inch along is due to the gospels and the witness of Yahuchanan. The Gospel of John is unequalled in presenting those things that are necessary to make the way of HaMashiyach and his anointed straight and open.

The true temple of the Kingdom of Names is fashioned and sustained by the living word of HaShem—by the responsive word, the engaging word, the ruling word—whose tools are strings of sound invested in the medium of language. The only-begotten Projection of HaShem—his single enunciation— took hold of the hum of eternity and gave shape to its concepts in the bodies we recognize as words, which comprise the medium within which spirit and intellect interact in the temporal realms of heaven and earth.

## Accretion, a Peek through the Lattice

Again, I confess that I'm light-years out of my league, but it's certain that I'm on solid ground when I write that creation is a miracle of nature, even as nature is a miracle of creation. More than an event, creation is a process unfolding everywhere. I see it evolving in the eyes of creatures that face extinction at the hands of greedy men. They are becoming more human, even as the wider population of humanity falters.

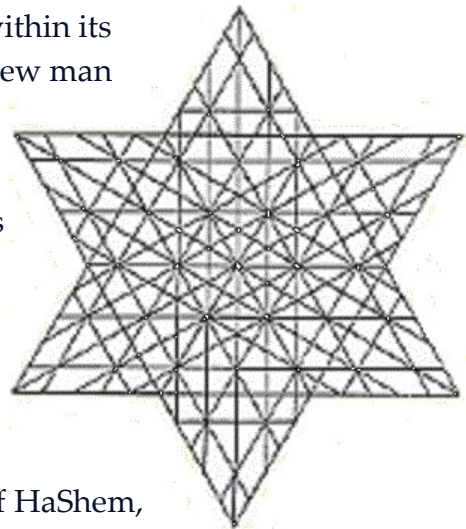
In a sense, creation displays the effects of modulation within its widely different species. A man-eating tiger may still view man as prey, but I credit that fault to atavism, making the beast an intolerable exception. Man has its tigers.

When I consider creation's diversity, modulation comes to mind because the undifferentiated spirit of HaShem creates all that we see in the natural world and fills its flora and fauna with sentience. The holy spirit had the capability to transform. Everything has its source, and every source but one has its beginning.

My view is that everything begins in the salient mind of HaShem, to which we have access by HaMashiyach's sacrifice at creation's foundation, when **ל** emptied himself of himself, giving expression to all that in, bringing forth what scriptures call the only-begotten Son of God. HaShem's sacrifice gave birth to the Light Bearer, the covering cherub, who was perfect in all his ways and who performed the word of HaShem's will to perfection as his surrogate in created realms. The holy godhead **אֵלֹהִים** is as the original expanse, and his projection as Yahushua is the primary firmament, the emanation of his holy spirit; and creation is the secondary expanse, the recipient and repository of the bounty of HaShem.

Spirit is instantaneous. Time and distance are irrelevant. Creation, though filled with the bustle of species and topography, is static by comparison, but nothing is as it seems; for even rocks are spiritual phenomena and can be raised up as children to Abraham, which is why it is written that if we lift up our tools against a rock, we have polluted it, altering its configuration in the mind of HaShem. Anything at all is a miracle in which wheels spin within wheels, and the cohesion apparent in all things is an effect of the latent force of iniquity. When that force fails within a system, the system falls apart.

Whether creation was finished over seven days or over seventy-times-seven billions of years, common sense informs us that it had a beginning, and that its beginning was a thing separate from the material world: rocks did not produce rocks; spirit did. We can't prove the existence of God's spirit, but we believe in it, even if we doubt. It is written



that the most grievous of men are frantic to achieve their personal goals within their common agenda because they know their time is short. Indeed, without intervention, time is short for us all, but HaShem will cut short the days of the offender, that the remnant of **מְזַכֵּר אֱלֹהִים** will survive, as it is written, "I have not created the earth in vain. I created it to be inhabited."

Spirit is instantaneous, and it can't be measured; but those who walk in knowledge of its presence know that its changes come in a flash, although the effects of such change might take time. The eternal realm is timeless, but everything in the created realm has its times, which is understood. That creation and the world it supports is timed means that its features answer to number, or they would have no cohesion. The mystery of the creative process is the question of how timelessness became timed. As I stated earlier, without a beginning, the spirit of HaShem sacrificed its timelessness to create one.

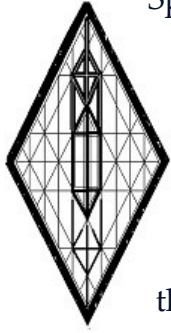
Spirit is ubiquitous and instantaneous. As I wrote before, to become more, the godhead had to become, also, less. The Infinite One had to become, also, finite. As the source of creation, the eternal realm's holy spirit took on differentiation to create temporal realms. Where it is written that HaShem looked upon the waters, my understanding is that **אֱלֹהִים** examined the undifferentiated, looking upon himself as source of that which might be. By his looking, the process of differentiation began. Nuances within the holy of holies began, among them the emanation of HaShem we call the Son of God.

Spirit is instantaneous and limitless, but its expressions are measured. Every thought of HaShem took on the body of words forged in the language of HaShem, each of which speaks truth that can be verified by cross-referencing its numerical values and reading them as though they, also, are words. The Word of HaShem, born of his essence, is the interface between timelessness and time, as between HaShem and his creation. The Word is the firmament that was given root in our hearts as perceived within the second heaven, which we characterize as our minds.

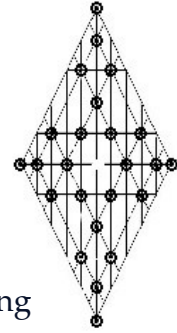
Spirit is ubiquitous and instantaneous; and if it is lifted up in us, it will command the attention of everyone with whom we interact. We are spirits tethered to HaShem by Immanuel, the under-appreciated presence of the spirit of HaShem **אֱלֹהִים אִמָּנוּעֵל** Moses, the reflection of HaShem in creation, prepared the way for us to accept the serpent that climbed the pole in the wilderness as the Interface. It was called Nehushtan, but by the gospels, which are given that we might fulfill the promise of every word of Torah, we understand the name of that holy serpent to be Yahushua.

Spirit is ubiquitous and instantaneous; and we believe its speed of timelessness is not lost in creation. Our reality is not as it seems; for everything we see and everything we are consists of timeless spirit spinning in wheels anchored within wheels of time that spin within thought, wrapped in inertia's latent force, which is equivalent to iniquity.





Spirit is instantaneous; but it slows to sound, whose measured vibrations are as words. Encapsulated in words, spirit became like trapped energy, which manifested as light, which also contributed to the appearance of mass; for light has photons and particles we can only suspect. The masses within light turned upon themselves again and again in the phenomenon known as accretion, creating atomic particles, then atoms, then molecules— all of them slowing to the plodding speeds of the material realm, by which mankind measures reality.



In Babylon the Great, scientists developed instrumentation that opened the material realm to the molecular realm, then to atomic and sub-atomic realms. Not satisfied, they unearthed energies and formulations that can destroy all life, rendering the creation null and void. Its engineers no longer speak of reality, but of quantum reality; for their obsession for gaining the power of the tools of  $\mathcal{L}\mathcal{A}$  has passed from the forensic to the philosophical; and they now entertain theories that border on magical equivocations. By their estimation, creation lies naked before their devices, and their masters now agree that there's not a single thing in existence that is what it stubbornly seems to be; but rather than giving them pause, it gives them license to do whatever they see as possible.

Spirit is instantaneous. It is made evident by revelation, which finds rest in the gift of discernment. Intellect is the faculty that allows us to isolate that which is discerned, so that it might be studied; and thought is one degree slower. Thought is recognition that a discernment has been captured by intellect and can therefore be measured. Reason is one degree slower; for it is the ability to juggle what the mind has discerned, has realized and has isolated for the purpose of measurement. Logic is slower. It allows reason to capture the analysis of juggled thoughts.

Thought is a firmament that connects the mind to concepts and ideas. Therefore, the mind is an expanse and those things that occupy the mind's attention are also expanses. The covering cherub is the column of spirit that emanates through Yahushua to its seat within natural man, where it is called Immanuel. By the grace of HaShem, this one sees and thinks, while that one does not, so that in his order, each will fulfill his function in the Kingdom of Names. Those who are given opportunity to see are equipped to progress; those who do not see are locked in temporal blindness by the will of HaShem.

Those who see are not free of the need to analyze, and analysis is very slow. It requires examination of all relevant evidence and the judgment of particulars for a course of action to be considered true and trustworthy. Believers monitor the inferences reason and logic recommend, which is a slippery slope a man must negotiate if he is to direct his steps going forward, butts complexities are solved with a simple step of faith.

For purpose of argument, I lumped scientists into a monolithic group, but of course there are scientists who are also firm believers in the realm of spirit. Likewise, not all those who profess to serve the world of spirit are truthful. So many serve themselves for temporal advantage and are therefore worse than the most adamant atheist, scientist or not. In these days that try the hearts of all men, those determined to get to the root of it all must reach for the magician's wand that charitable souls characterize as inspiration, which can modify or contradict presumptions, so that the perfecting process can be strengthened in hope, in which lies the likelihood of reaching clarification.

Understanding will come, as unlikely as it might seem. I wouldn't be greatly surprised or embarrassed to learn that this lengthy report has overlooked numerous phases that exist between spiritual thought and theoretical fact; for in failing to find the smallest mass within the universe, science inadvertently proved that we know next to nothing, a conclusion that approximates a Zen maxim, from which I cannot beg to differ.

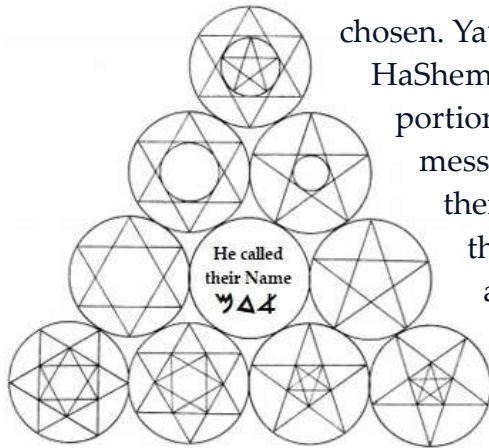
The reality of anything viewed as "fact" is that all any of us might characterize as fact is, in fact, assumption that projects personal bias. It is written that the just shall live by faith, a statement that may or may not have basis in unbiased fact. In the state of being called "faith," belief or non-belief is irrelevant; for by definition, faith cannot be proven. Conclusions are so hard to reach and come so slowly and fail so quickly, that it's just short of impossible to be certain of an objective answer to any question; for humanity's tools of measurement operate somewhere between the intellectual and the emotional complex, which presents an enigma for which we cannot find words and within which all these questions combine into a mystery — quite an amazing riddle.

Spirit is instantaneous. With the words, "Let there be light," spirit didn't experience a burst of speed. It slowed, dropping down into itself as onto itself, to the end that the spiritual equivalent of a thermal spike arose, drawing lightning from the void, whose flash passed through the very blackest of holes at the center of the hovering spirit, releasing the fields of light we call the universe. HaShem's heart was broken as his essence was projected into temporal realms, where it would be perceived as the Lamb that was slain from the world's foundation. It has been known by many names among many peoples, as the times of its purposes appeared and passed; for all things that are in creation hang on a [scarlet thread](#) of the holy garment of spirit.

Even though our future together is called the Kingdom of Names, it's pointless to argue about what the holy names are or might have been or might yet become; for our tongues are tied in the languages of man. In pursuit of divine Names, tribalist recidivism has produced Zionist masters, making students of everyone else; and there has arisen abomination on top of abomination. If we can't agree on HaMashiyach's real name, let's call him by his function: he is the Light Bearer. Pin any shame on Adam or David or Lucifer, if you dare: on me, if you must; for **℥4** claims responsibility!

## He Did It!

So how did it come to be that the essence of **CL** became Ralph, who lives around the corner? The Light Bearer, HaShem's covering cherub, rode within the Breath of Life and became positioned within the first Adam as Immanuel, and when error first became insufferable, Noah found favor with HaShem and was entrusted with measurements that upgraded study of Eden's Adam Kadmon to study of the Tree of Life.



Avraham was called and chosen; and of his sons, Yitzchak was chosen. Ya'akov was his beloved; and his son Yosef warranted HaShem's protection in Mitzraim, where he earned a double portion. Moshe was his reflection; Yahuchanan, his messenger; Y'shua, his anointed; and we who follow part their garments among ourselves. How did it come to be that all these were hated for his name's sake? My answer is that, from the beginning, the mystery of iniquity was already at work.

Most theologians agree that the Elohim were or are a consortium of deities, and that in concert they created heaven and earth. I stand with the anointed, Y'shua, who declared, "If you had seen me, you had seen the father, also: I and the father are one." I also stand with the prophet Mohammed, who had the audacity to say, after binding his followers to every word of Torah and the Gospels, that God has no son or any other component before or beyond spirit, itself; for God is God. When I first read the declaration, "I am **אני**, and I see no other," it struck me as a kind of boast, but now it resonates in my heart as a humble statement of fact. **אלה** is **CL**.

There is a tradition that says, if HaShem had engaged created realms directly, they would have vaporized. I don't reject that idea, because the mildly awesome energies with which man is familiar are daunting. For example, electrical energies derive great magic from techniques of transformation, by which they achieve dynamic variations in potency, with the result that some charges can barely be detected by instrumentation, whereas others are so powerful that wiring the wrong charge into improper circuitry can have explosive effects.

Electrical energies are modest, by creation's standards, but they require regulation if they are to be useful, which offers explanation of why HaShem required the service of a Light Bearer—of a covering cherub—of a divine Lamp, whose function was to introduce his light within the darkness of the firmament at magnitudes it could bear, enlightening portions of its expanses and drawing some light back into the firmament, where its feeble charges could be amplified, to the benefit of the expanses the firmament serves.

The scale of the eternal realm, in contrast to the measurable dimensions of temporal realms, required an intermediary with the ability to bridge gaps— one that could modulate spirit into heat, and then into energy, where it could catch fire and flare up as light, which could slow into denser matter, with its many forms and functions. Matter would enable the utilization of energies, all of which hang on strings of spirit that are supportive of life. These functions and more were the among the services performed by the Light Bearer, who is called the covering cherub.

### Accretion: Piecing Perceptions Together

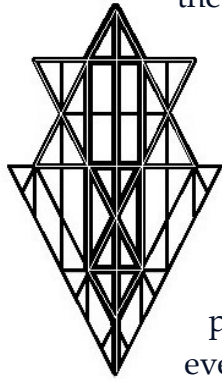
In the course of these latter days, science has taught us that there are phenomena that could swallow the sun and its planetary systems in a moment! How much grander must be the power of the great spirit that gives birth to the wonders that mock the present as the future hangs in the balance!

If YHWH Elohim had ventured from his fullness, leaving demands of the eternal in order to attend to the diverse demands of nascent temporal realms, all would have miscarried; and nothing would have remained but perdition— complete and irreparable ruin.

The operative word of creation was "Let there be!" This benevolent saying was the beginning of time! What came to pass was not the vision, however, but the effects of the vision. The vision, itself, would find its fulfillment within the history of man. To that end, the projection of אֵל, the covering cherub, sacrificed eternal life, so that he could incarnate within man: the Light Bearer would be confined to the immortal realm. He would rule from the third heaven as Yahushua but would also incarnate within those angels who put on mortality, sharing with them every moment of their lives on earth as men and women. Together, they would lay the foundations of the Kingdom of Names and would rebuild the Tabernacle of David on earth, to commemorate the restoration of all things.

Now one in us, the covering cherub had emanated from within the eternal one as the Light Bearer, in affirmation of the father's love for his creation. His function would be to establish and maintain creation's viability; and his duty was to accept, within himself, the responsibility of seeing to the enlightenment of all beings who would taste mortal life in created realms, preparing them for immortal souls and life in the Kingdom of Names; for creation had become the womb of eternity. His work had just begun.

Because he was of the eternal, however, the Light Bearer would retain his root within the eternal as the days of creation progressed; but by reason of his simultaneous projection into the temporal, he had parted the hoof and had extended his eternal life unto its temporal platforms within immortal and material realms. In all this, he had affirmed his projection by HaShem as the cherub charged with providing covering for



the complex potentialities of the temporal; and he showed himself to be worthy of his responsibilities, which were innumerable and extremely dynamic within creation's many systems. Further, as Light Bearer, he would visit earth from time to time as captain of the hosts of אַיָּאֵל, he might enforce the rule of mercy.

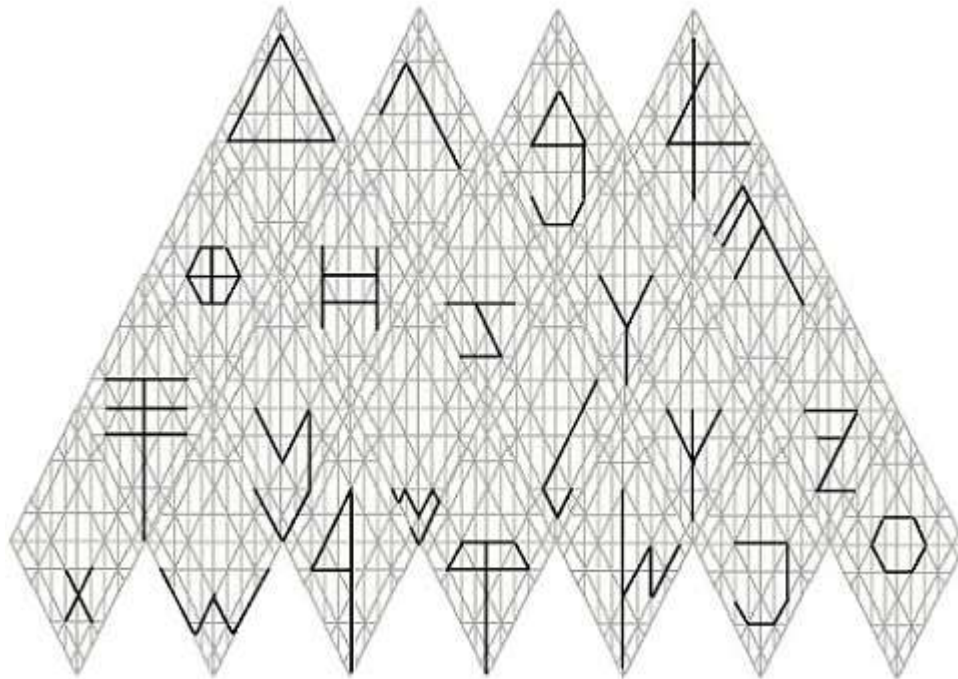
The Light Bearer draws strength from his eternal root within the Tree of Life. By his projection into the temporal as divine interface, he patrols the faces of potentiality as he searches for doors and wars against every misguided theorem, sharing his light with those who gave him welcome, while gauging the reactions of those who could not receive the light he bears. Keeping simultaneous record of each of his interactions with the immortal worms of fire that put on mortality through incarnation, he transmits his findings and recommendations to the father and awaits instruction for further service: all this and much more is Yahushua's responsibility as Immanuel.

The father's will includes times of rest. If a spirit extends itself into an expanse, it must regather itself unto its base, so that it can issue forth again in its strength as a firmament. Taking rest at such times, the Light Bearer relaxes within the Greater Tree's branches, which glow with the light he carries; for the branches adorn him, as a mantle. When he arises, the branches arise with him; and when he stops moving, the branches stop; when he resumes his movements, the branches move. They share the dance of life.

Anchored within the roots of the Tree of Life, the Light Bearer enjoys flexibility the Tree could not offer. The father planted the Tree; and when the Light Bearer was called upon to be the projection of the father's light, the cherub had been partially separated from the Tree, becoming, also, the Vine. The distinction gave him unlimited flexibility, a freedom he would use to explore and to enlighten the deepest caverns of all that he would encounter in the material realm of the temporal plane.

Probing possibilities, the Vine's tendrils anticipated the structures of creation, determining whether they'd be suitable for the mortal or immortal realms. Throughout the arc of his projection as covering cherub, the Light Bearer had planted seed of the eternal, bestowing the gift of sentient life born of vision to all who could receive it. Capable of measuring his effects as he labored, he took meticulous care to honor his service in HaShem. Not avoiding his other duties, the Life Bearer offers the gift of joy to all who allow themselves its luxury.

## Give it Rest



The seventh day had come, and the Light Bearer took his rest in the canopy of the Tree of Life, gracing its branches with the luster of his aura as he settled in to monitor and realign the chakras he now shared with the children of Adam by virtue of his presence as Immanuel. He could move freely upon the primary branches of what men were now calling Jacob's Ladder, whereas the branches whose ends held clusters of leaves drooped beneath his presence; for he was weighted by the cares of mortality. But reaching his place of rest along the pathways of the solid branches, he was content. He would sing, and his voice would be heard by all given ears to hear.

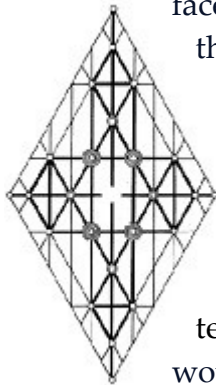
He had explored every contingency within the timelines of all places in creation, and he was mesmerized by the countless alternatives the future held. He looked forward to sharing in the discoveries that awaited those upon the lesser branches of the Tree of Life, which took on its greenery and shed its leaves when seasons turned. With the ripening of those beings, the tree's fruits would pepper every age everywhere with sustenance for created realms.

The immortal worms of fire chose to put on mortality in the temporal, but the life in them is of the eternal. Because of their immortal cores, temporal life must triumph over dissolution in the restoration; for the illusion of death will be dispelled as its victory over mortal life is proven to be fallacy. It held no real power in the temporal, whose root is the eternal. In the great day that is understood by all, shape-shifting mortality will

have played its part in the grand symphony of everlasting life. It catered to the ambivalence of the least of the immortals; and its passing will open the way to inheritance of the lands of promise, the celestial bodies of light and their imperishable souls.

In the resurrection, all realms are reunited as one; and all beings will know HaShem, even as they are known; for his faces will be imprinted upon each of their

faces. None will need to ask concerning him; for all will understand that they are filled with his essence and need only to look inside to commune with him. The way of light is Truth, and it will not be denied.

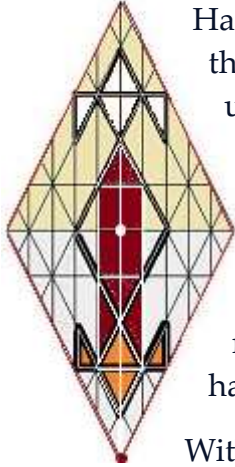


By its projection from the beginning, the holy cherub born of God's Truth sped into creation bearing the light א of everlasting life א, shedding א sparks of life א from his core, and salting everything in every dimension and time with the garments of light א. In the temporal realms of perfected immortals, the invisible light of the godhead would be both visible and known; for the light of HaShem would be both absorbed within and refracted among the celestial bodies inheriting everlasting life.

In the mortal realm, the Light Bearer's work had been more subtle. HaShem was not gathering flocks that could be dominated by beings who claimed to have progressed beyond their brethren and who would take it upon themselves to lead as they saw fit. Many had shuttered themselves against the wolves masquerading as such idol to protect themselves from falsehood; and they had awaited the birth of God's light, as measured within their visceral souls. In a sense, therefore, the idol shepherds had served HaShem because their behavior served as roadblocks on the highway to perdition. They would be the last to welcome the presence of HaShem, which would make them the first to understand that perfection had come at last. They will understand that there is one א and one shepherd: אַיִן and אֵלֹהִים Yahushua, the projection of his presence within one flock: the children of אֵלֹהִים אַיִן.

### **Iniquity, some Positive Effects**

These are among the positive effects of iniquity, along with the reason it came to be so. Without a restraining force to counter the thrust of emanation, the instantaneous spirit of HaShem would have sped straight on through the spiraling void that circled the potentials of alef and tau, of alpha and omega, and of the first and the last. Because of its momentum, the spirit would have comprehended its trajectory, but as if in a dream.



Had it not awakened to the effects of its containment within the infinity of the eternal, the perimeters of creation would have been noticed but unmeasured, and its interiors would have remained as empty cul-de-sacs. It was the intrusive concept of projection that had aroused HaShem, setting the wheels of creation in motion.

Were it not for iniquity, however, the universe would be empty. Its wheels would still have turned; but there would have been no chariot, no rider, nothing to be rescued, nothing to be gained. There would have been empty oblivion, the purr of Om, with nobody to listen.

Without iniquity's tugs, caused by this acting upon that— as they are experienced in the expanses of every realm with such familiarity in routine interactions that nobody pays much mind—without iniquity's nagging interruptions, there would have been a stereotypical uniformity underlying whatever variables managed to materialize.

The pull of iniquity upon individuals and upon their interactions has created and developed great variety within the expanses of God's Universe. Should the health of one system falter, the vibrancy of another will compensate; for in the father's house there are many mansions.

Mortals all have angelic presence, as it is taught, "Henceforth you will see the angels of HaShem ascending and descending within the Son of Man." The ascending angels are the core beings of the children of Adam, which will never die: physical forms and their imperfect mortal souls will die, but the children of Adam are immortal worms of heavenly fire.

They were made a little lower than the angels that do not incarnate to benefit their immortal cores, which would know error through incarnation. That they humbled themselves would benefit the angels that maintain watch over them also, in answer the parable "one sows, and another reaps."

Because they children of Adam humbled themselves by putting on mortality qualify for everlasting life, the wonder of the future for all is unspeakable. How great the day shall be, when immortals shall overcome the persistent notes that heaven's fires did not remove, but whose grit the slow-burning fires of earth destroyed!

When darkness has been eliminated within all God's children, the immortal realm will surrender the rags stained with the residue of error, which were the swaddling clothes of their cleansing unto perfection. Free at last! They will be clothed in the clear, celestial garments they will forever wear within the gatherings of those who celebrate the discoveries that await them in everlasting life.

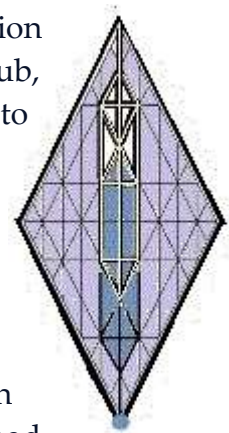


## That's what They All Say

The heavens and the earth are created realms. They are temporal, not eternal; but that which is eternal is expressed through them, and temporal creatures who have put on mortality are able to learn of the eternal presence as they experience its expression within the temporal; for its presence is hidden in the routine of their daily lives.

All is one or of the one, which is to say that all is one, but not all are aware of their presence within the divine expression of Unity. The emanation of Father אֵל Yah counsels and communes with them by the interface OYWPֵאֵל Yahushua, who is his projection, his son, the reality in which we live and move and have our being. The eternal one is absolutely committed to Unity.

The divine fire of the eternal emanates into the temporal, entering creation like a thief through the surrogacy of the Light Bearer, the covering cherub, the Lion of God. For the Light Bearer to be projected from the eternal into the temporal required an act of faith. He demonstrated commitment to perform the father's bidding, whatever cost it might require of him. He would leave everything behind, dying to the eternal, so that he could be reborn in the temporal.



His faith assured him that he would never be alone. His root was in the eternal, and it would endure. When there is life in the root, the plant can survive to produce new foliage and new fruit. His death in the eternal had transformed him into the sheath of the father's sword, the leather of his tongue, and he would do the father's will and would give voice to his words.

He would tend the gardens of creation until the time of harvest; and the father would remain in his bosom at all times in all situations, providing counsel before every choice and after every action. He could not fail to do as the father expected of him, nor could any cause him to fail. He had laid down the Lion on behalf of the Lamb, sealing his perfection in the father's eyes. One from the beginning, they would always be one.

## Perfect in All His Ways

Emerging from the eternal, the Light Bearer emanated into the temporal, becoming the firmament between heaven and earth. In the parable of creation, the firmament is the expanse of space; but the temporal realm is as the womb of the eternal firmament, whose seed was first invested in the expanse of the Light Bearer's mind, which is as the firmament whose words were the bodies of thought that gave expression to the spiritual expanses underlying the parable we understand as the material world.

The holy seed had blossomed in the Light Bearer's mind, yielding the fruits of creation; and the intentions the father had envisioned were fulfilled perfectly under the mastery of the covering cherub's hands; for they held no purpose of their own. His hands functioned as though they were the father's gloves. In like manner, his whole being was defined by the father's presence; and he rode the circuits of creation as though he were its master; for in the realest sense, he was.

He was perfect in all his ways until the numbing presence of iniquity was found in him. The life in him is the father's Breath, and all things that the father did were shared in him. On the day the man **אָדָם** received the Breath of Life, to be awakened as a living soul, the Light Bearer had ridden that Breath; and when Adam awakened, the man had been taken by surprise.

He was thrilled and excited about the presence he detected within himself, and he began to fantasize about what could now be done. However, his welcome of the implicit responsibilities in this new relationship with the godhead was not whole-hearted. Memories tugged at his enthusiasm.

He could not forget his life before receiving the Breath; and his reticence about entering upon a new life became a lingering force that created a gap—a breach—in which there had arisen a longing, an expectation, an anticipation for something he could sense but could not see.

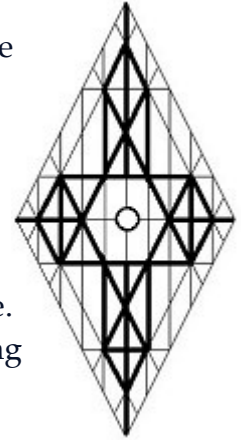
The father had agreed that it wasn't good for the man to be alone, and he had withdrawn Eve from his substance. The man had been assailed by the desperation of that gap and had awakened from sleep to embrace Eve as his wife. And drawn by his sympathy for the travails of the man, Yahushua had wavered between his concern for the man and the joy he shared with the man. The fluctuation had created a spiritual eddy, in which the Light Bearer's focus had wavered between the eternal and the temporal. The zeal of the father's house was already eating him up.

Thinking of these things, now, in the cool of the evening, at the time of day he had been accustomed to walk with the man and his wife, he considered his teachings. Within the context of such idleness as could be expected on long, friendly walks through Eden's garden of bliss, he had instructed Adam and Eve well by his silent voice, which they had perceived in their hearts, but his concern for the creatures had increased.

Adam and Chavah **חַוָּה** had not yet him as he is. They had an intuitive sense of his presence, and they turned to him as newborn babes will turn to the breast; but they needed to know him as he exists in the mind of HaShem, so they could fathom the father's presence. He decided to meet with them by the tree in the center of the garden, and he climbed into its branches to rest until they should arrive for their customary walk together.

He must have dreamed; for when his mind cleared and he was fully restored to his surroundings, he overheard the last of a discussion between the man and his wife. And he had spoken up, saying, "Yes? Has HaShem said you shall not eat of *any* tree of the garden?"

The woman replied that they were free to eat the fruit of the trees in the garden, but not the fruit of the tree that is in the midst of the garden. It was clearly a special tree; for it stood in the very center of the Garden, and the four main pathways all led to its base. It was a tree that separated the garden, creating halves and quarters, which both confronted and mirrored one another; and the woman had continued, saying, "Of that fruit we cannot eat, neither can we touch it, lest we die. To touch is to agree, is it not? Therefore, to send the thought of touching is to send the thought of eating. That we cannot do."



The Covering Cherub was gladdened by her answer. It was wise, and it was true; but her heart had added a detail and had missed an inference in the father's counsel. The father had not said that they could not touch the lesser tree's fruit, nor that they would die by eating its fruit, but that eating of it would put their lives in danger

Continuing to teach, heaven's fiery serpent, aroused from his rest in the branches of the Tree of Life, had set forth the day's lesson, saying, "You will not surely die; for HaShem knows that in the day you partake of the fruit of duality, your eyes will be opened to the dynamics of creation, and you shall be like him, in that you will have knowledge of good and not good. Evil figs are easy to spit out. It takes mature control to reject a fig that is less than evil, but simply not so good as it should be." They were being taught the skill of judging between cattle and cattle.

### Aside: Adamic References

There is much to be said of this exchange and its aftermath, and many have written of their understandings, as have I, myself. I recognized the cool austerity of the man of the gospels in the garden narrative and first wrote of it in the book called, [The Crown Diamond of the Believers' Tree of Life: the Measurement of the Tabernacle of David](#). It records my testimony, along with the story that recounts the days during which the Crown Diamond vision was received. The book is a free and anonymous download.

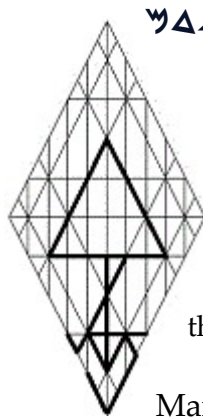
The chapter that speaks of the history of Adam and Eve is called [The Falling Away: the Carnal Legacy of the First Adam: Ascent upon Mount Ebal](#). I ought to have called it "the Spiritual Legacy of the First Adam." We live and we learn. My second endeavor to write of these things is called the [Chronicles of Nod](#), which is also posted as a pdf file at

[crowndiamond.org](http://crowndiamond.org). That file has not been updated because I can't afford subscription to the program by means of which it was composed. The webpages are the latest version, and they are also in need of revision. We grow or we die.

This Mystery of Iniquity is my third formal attempt to explain my sense of the Garden narrative, and I don't want to spend my eightieth-year retyping what I have written. Hence, I offer this aside, with its references. But to further the purposes of this present writing, a synopsis of such thought follows. Focus on the mystery of iniquity will continue within and after this presentation of understandings of Adam and Eve as they tended to the Garden of Bliss.

### Adam's Whirling Swords

There are wheels within wheels.



אָדָם Adam אָדָם

**man, humanity; lifeblood; ruddy, reddish; a ruby, garnet; Edom.**

Torah calls [Adam](#) the Son of God— his projection, his self-expression, his Word; for as the outward husk of brother Adam אָדָם received the Life Breath, his entire organism was impregnated by the emanation of the holy fire of [Wisdom](#), giving birth to the living soul. In the Garden narrative, it's the life in the Breath of אֵל that's properly understood as God's Son; not the man, himself.

Man אָדָם was begotten and is sustained by the father's Breath of Life. The eternal [Angel of the Presence](#) rode upon Adam's first breath, and the man became a living soul. Not until the age of the gospels would another man lift his arm to heaven and teach that he, too, had been given to have God's Life within himself— that is, that the *spiritual* Breath in him was his to take up or to lay down as he saw fit.

The name of the first man implies covenant, agreement, as is affirmed by its letters: for the generic "Man" applies to each of us. Along with everyone else, each of us carries a spark of God's presence אָ in our bloodstreams אָד. The holy father is our life, whether or not we understand it to be so. This saying echoes what is taught concerning the presence called Immanuel, which is translated as "God within us, among us"; for the father of life אָ hides in the hearts אָ of humanity אָ.

As HaShem's divine exhale of eternal life filled the outer husk of the man Adam, the heavenly father simultaneously laid the cornerstone of the temple made without hands; for fusion of the eternal and the temporal realms established the full parameters of the

immortal realm, and this is the very *reason* heaven's angels are said to have shouted for joy at the man's creation! To the benefit of the hosts of heaven, Adam became the door to earth; and this first man—by laying down his spiritual Life on behalf of Eve, that they might reach perfection together—this Adam would become the door of return, as well.

In answer to God's thoughts, all angels are individual tongues of flame that, in answer to the thoughts of HaShem, rise up and fall again within heaven's lake of fire. Whether or not they incarnate, they are intent on doing God's bidding; for the creation and quickening of Adam was affirmation of the angelic hope that, one day—a day that would arrive in consequence of Man's perfection—one day, heaven's angels would be blessed with immortal souls seated within celestial tabernacles designed for their core identities, capable of withstanding the fiery essence peculiar to the angelic realm.

After the fall of man, there were angels who would hasten that day, were it possible. In their impatience to discover what their own futures would bring, they swarmed the children of men, forming bonds with those mortals who offered the best likelihood of attaining perfection. In their eagerness, they upset the ambience of heaven and earth.

Some lusted for an accelerated outcome so fervently that they seduced the sons of men. Courting whom they would, they turned their prey into chariots of their own desires, diverting men from the natural course of their mortal lives and perverting their understanding of immortality. Possessing the minds and intellects of such men by reason of their superiority in the angelic, they became known as mighty men on earth; but they were not successful men. Nod would be their undoing.

A kind of war arose in heaven; for there were angels who did not lose their focus on HaShem after Adam became a living soul, nor after transgression had earned him such delays as the ordeals of death would surely bring. They understood the implications of the cross of the eternal and the temporal realms within Adam; and they trusted HaShem that the cross would work to their benefit over time.

Rather than succumb to obsession with the sons of men, they remained faithful stewards of God's spirit and became even more fascinated with the hand father אֵל was taking in the affairs of heaven and earth. Nevertheless, at the moment of Adam's spiritual birth as a living soul, divisions began to develop within the hosts of heaven, signaling the beginnings of camps of dualism. The more aggressive camps proselytized, The more conservative camps waited, watched, and found themselves besieged.

With respect for the first Adam and with unfailing interest in the will of אֵל, the angels who maintained their focus on HaShem would contain themselves in their

interactions with man, consulting with father אֵל concerning their interactions. They were patient, understanding that as concerns the perfection of souls, the father had appointed each angelic essence within *every* camp to come to its own particular rest as a lamp of divinity, but in accordance with the order he foresaw for the good of all.

Whatever their standing, angels were curious about the humble beginnings of man, and many were amazed the father took such care with them, and that he showed such patience, such forbearance. It was certain that, when mankind should begin to spread abroad across the face of Earth, the throngs of humanity would indulge in unpredictable behavior. As the father's shepherd, the Light Bearer would surely be tested as each human blundered in attempts to return to heavenly realms. The implications of uncounted interactions would be staggering; for their fellowship, one with another, would occur behind an endless maze of unique doors.

It was to the benefit of immortal angels that the father should engineer the lives of humans in his likeness; for the immortal and mortal realms had also crossed in man, and the immortal perspective could not fathom all contingencies. Alone in the eternal realm, only אֵל could know the arc of the future.

Those angels who had been hasty in their interactions with man would be blinded by such complexity. Suffering imperfection within themselves because of their covetous lusts, they would live and die as men repeatedly before they could become worthy of celestial wings. Eternity is eternity; and as the father has life in himself, so too would they within the material realm; but each, in his order. Not a goal whose fulfillment could be hastened, that day would come through congruence, not by achievement.

By that first Breath, the fullness of אֵל was invested in Adam; and, thus, it is said of him, "male and female created he *them*." From his beginning, מֵאֵל is the emanation אֵל that glows אֵל from within humanity מֵאֵל. Never destined to abide alone, Adam was the seed אֵל that was planted אֵל and watered מֵאֵל, that Yahushua, the Life Spark of the father, could blossom forth אֵל from within the hearts אֵל of HaShem's children מֵאֵל. It will be so; for the father אֵל, hidden behind and beyond every human perception אֵל and encompassing all memories מֵאֵל, enlivens אֵל the hearts אֵל of us all מֵאֵל.

The principle of emanation אֵל was foundational אֵל to the ministry מֵאֵל of [John the Baptist](#), who bore witness אֵל to his perception that one would appear אֵל who would be worthy of the anointing of messiah מֵאֵל. By John's laments, we know the Baptist was oppressed אֵל by the weight אֵל of iniquity מֵאֵל. Like an apostle, he was as a grain of sand being wrapped in the swaddling clothes of the master, that great אֵל treasure אֵל of humanity מֵאֵל who is called the pearl of great price. Of all born of women, none is greater than John, and yet the

least is greater; for the least among us all is Immanuel, the god within and among us who shall be carried to the birth *by* us all, first and last.

**Gematria 45** אׁ׃; **Ordinal 18** חז > 9 ⊗; **Targum** ׃Δ4:

The Baptist became free of burdens ׃ because the imperatives of the life he had envisioned א were washed clean ׃ by his confessions א. Yordan is the spiritual river that spans the gap between heaven and earth; and John took his place within and upon its banks, where he stationed himself and looked forward, envisioning the immortal life he might gain in exchange for his mortal life. Teaching tirelessly on Yordan's banks, he shared ז his perspective ח with any he could engage, to good purpose ⊗.

A master at gauging the currents of spiritual Yordan, John the Baptist came to understand that the holy life force א in the blood ׃Δ is none other than Immanuel, the incarnate א gateway to the heavens Δ for all of earth's people ׃. Bearing witness to the holy life within his mortal frame by his words and by his deeds, John awakened in himself, as in others, expectations of that quality of being which could express the fullest measurement of Life.

## The Log

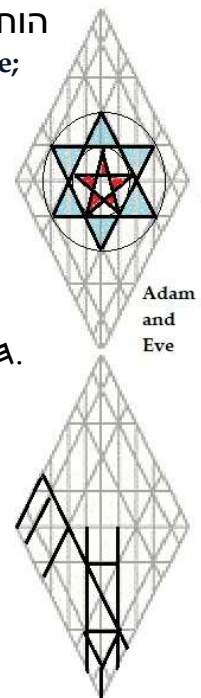
The cubit of the Tree of Life is as the "rib" from which Eve was formed.

אׁח Eve חח  
to be alive: to experience; to make known, declare, pronounce;  
a homestead, farm, ranch; an announcement; Mother of all Living

A selfless partner ח who passionately devotes herself א to all the details of life א, Eve is that hard-working mother ח who selflessly embraces א all that falls within her reach א. As Adam's wife, she complements her partner's physical labors and spiritual endeavors ח as she temporizes his judgment, fuels his aspirations א, and explores and amplifies his vitality א. Adam's fitting counterpart ח, she will slake his thirst א or fan א his passions ח in accordance with the prism א of her own experience of life א; for her maternal qualities, except they suffer great damage, are guardrails ח of fairness א and propriety א.

**Gematria 19** ⊗ז:

In serving the needs of the family, Eve is a humble ז peacemaker who resolves disputes between divergent factions ⊗.



**Ordinal 19** 𐤀𐤋 > 10 𐤋 > 1 𐤀:

Whether mother of all living, or simply the caretaker for any who visit her table, Eve serves 𐤋 in her station 𐤀 with humble 𐤋, single-minded efficiency 𐤀.

**Targum:** Adam's acknowledgment 𐤁 of Eve as his wife 𐤅 is a pledge of their mutual satisfaction and fulfillment in days to come 𐤁. Bone of his bone and flesh of his flesh, he is confident that she will honor her duties 𐤁, and that she will offer welcome 𐤅 relief 𐤁 as he labors 𐤁 to meet his own particular obligations 𐤅 to the living 𐤁.

Rolling within complexity, wheels of thought circled within the minds of the man and his wife as the couple monitored the firmament between heaven and earth; for as concepts were received, they were absorbed and stored as ideas. The expanses devoured clarity. So far as the spiritual aspects of the temporal realm were concerned, the couple had been schooled in the mysteries of 𐤍𐤋𐤁𐤀 through the ministry of the Light Bearer; and the woman had become confused by the subtleties of reason. Unable to weave garments of the conceptual threads she had gathered, she had stumbled in her efforts, losing her way; and she had earned for herself the penalty of death without understanding its reason or its significance.

Adam had not been deceived or confused, however, and he could have endured forever among the hosts of immortals as a living soul; but faithful to his wife, who he saw as himself, Adam had loved her more than his own life. With trust in God's righteousness, he had no fear of death; and his love for Eve equaled his love of 𐤁𐤀. He could not distinguish between them in his mind, and he had willingly laid down his life before the father and the hosts of heaven, so that he might not be separated from his love.

His wife would not be left to face the consequences of error on her own. Claiming responsibility for her deception, Adam confessed that he had not been deceived, and that if he had shared his knowledge better, Eve would not have been confused. He had known the truth about the two trees and had assumed that Eve also understood because she spoke of them as a single tree. Nevertheless, he had not spoken up at the crucial moment and had failed to explain the prophecy to Eve with the clarity she deserved.

Not a martyr or a hypocrite, he had eaten the fruit because of love; and he surrendered sterile perfection for a mortal's love, in silence and without complaint, trusting in the mercy of HaShem. That Adam ate of the fruit in this manner and for these reasons is the way of escape that would be mentioned in the gospels so many years later; and the Light Bearer, now fully invested in the temporal realms because of the danger afflicting Eve's core being because of the stain the forbidden fruit had left on her mortal soul, had taken his place within mankind as Immanuel, serving as their interface to the eternal realm by virtue of his eternal root in the father.



Not long before these things, that dramatic first day of creation had approached its close; and it had been fitting that a *rakia* **⓪****⚡****Ⓢ****Ⓢ** should be formed—a firmament, an expanse, a pause, a hiatus, an interface, a buffer zone; for the *rakia* would facilitate orderly instruction concerning unity within the apparent dualities of creation, where wheels turn within wheels.

The king **Ⓢ** of heaven **Ⓢ** establishes **⚡** a covering **⓪** for those whose minds **Ⓢ** become clouded **Ⓢ** by the cares **⚡** of earth **⓪**; and the beauty **Ⓢ** of its dynamic configuration **Ⓢ** provides **⚡** comfort **⓪** and knowledge **Ⓢ** of the holiness **Ⓢ** that comes **⚡** with silence **⓪**, as HaMashiyach **Ⓢ** rains down **Ⓢ** the gifts that accompany **⚡** comprehension **⓪** of the authority **Ⓢ** of heaven **Ⓢ** over the affairs of the world **⓪**.

The energies of night and day present a duality only by surface understandings; for the difference is one of perspective, not of principle. There is no night or day without rotation. If the one's position is stationary, there is only a constant stream of light. It's the spin of the earth that puts the difference between night and day. The duality supports life, but it does not guarantee life.

Day is as the inhale of the planet, and night is as its exhale. Without this duality, earth could not breathe: half would bake while the other half froze. Earth would be a moon, not a planet. Duality favors life, but it does not define life; for light of **⚡****Ⓢ** is unwavering, during the day and during the night. Creation is a parable, and we understand that the spirit of HaShem is constant, whether we perceive ourselves as being of the day or of the night. If the perspective of the son makes you free, you are free, indeed.

Thus, it's taught that all things are lawful, but not all things are expedient; all things are lawful, but not if they bring one under the power of any, making moons of those HaShem designed to be planets. In HaMashiyach there is no shadow of turning. We are to emulate messiah; for all is of the light.

HaShem “puts” the difference between elements of every dichotomy. He therefore “put” the difference between the Tree of Life and the Tree of Knowledge. What would life be without the gifts of knowledge? Knowledge holds no error; but error occurs when knowledge is pursued as though it is something apart from life: as though scientific knowledge is somehow different from spiritual knowledge. Further, without proper focus in the life that is in HaMashiyach, all that seems to be knowledge will prove to be falsehood as the faces of HaShem become visible.

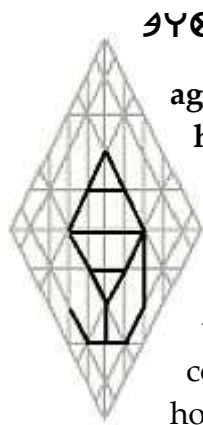
Only the minds of man would choose to serve knowledge over life; and there are factions within humanity willing to die or to kill for one arm of a particular duality over the other. These latter days demonstrate the peril that results from pursuit of knowledge apart from life, itself, which is to say, apart from the spirit of **⚡****Ⓢ**.

Likewise, there is also a peril in denying the validity of knowledge because it is not perceived to be fruit of the spirit. Who made any man a judge of these things? Both halves of any dichotomy are in error, and Moses prophesied of the remedy saying, "You shall have no other **לך** before me"; for with a focus fixed in HaShem, duality breaks down and the unity of all things begins to appear.

HaShem "puts" the difference between the trees in the garden, so that man would seek both to know and to understand, even as he "put" the difference between cattle and cattle, embracing one to provoke jealousy in the other, so that both could be established and perfected as one. Acknowledging duality but maintaining separation in the spirit of HaMashiyach, one is able to stand apart, living in the confluence of opposing energies. To be good or to be bad is really irrelevant. The command is, simply, to be.

By conjecture and reason, the confluence of opposing dynamics is not easy to grasp. Judge not, and the confluence will appear: you will see the good peeking through the lattice of evil, and you will see error peeking through the lattice of Truth. Whether you see or don't see, error is still error and truth is still truth, and beyond their distinctions the work of messiah begins; and that work is the resolution, the restoration of all things.

## Good and Evil



**טוב** good **טוב**

**agreeable, good-hearted, well-behaved: lovely, kind, pleasant; to be happy, glad; beautiful, valuable; wealth; to experience a benefit; to be fair; goodness; a good thing; Tob.**

As an abstract, absolute goodness is beyond our capabilities—both as fact, and in understanding. Indeed, within many contexts we struggle with the concept of mere decency; for the imagination of our hearts is continually evil, as it's written. That admonition is less accusatory, however, when it's understood that the opposite of "good" is not "evil."

I'll not waste many words in defense of evil: it's nasty business, but the bottom of bad is *wickedness*, not evil; for within the continuum of iniquity that was discovered in the angelic and fell, through mankind, to the demonic, evil is every single gradient of error that can be found, or might be judged to belong, anywhere between the polar extremes we think of as "right" and as "wrong."

With our thumbs constantly on the scale with the bias of predisposition, whatever our innocent intentions might be, we weigh many factors, ignoring others; and we conclude that a "good" person is one who, when ensnared in a dispute that might end in

quarrelsome violence, first defines ☉ and then evaluates ♀ what is being said—very carefully ♀! His circumspection signals that he is trustworthy ☉ and wukk give fair ♀ hearing ♀, in order to resolve ☉ disputes ♀ with empathy and careful concern ♀.

We might empower such a person to be a civic judge who would do just that—resolve disputes, that is—because we've learned that a “good” individual practices reticence ☉ in his judgments. He will defer to the consensus ♀ of those in the community ♀ who are considered to be reliable ☉, honest ♀, and scrupulously compassionate ♀.

The expression "I'm good," must give us pause, however. Its implication is that some individuals who consider themselves to be among the “good people” show their "good" sides only because they're complete ☉, comfortable ♀, and satisfied ♀, which is to say that they are "good" primarily because their baskets ☉ have ample ♀ stores ♀ . . .

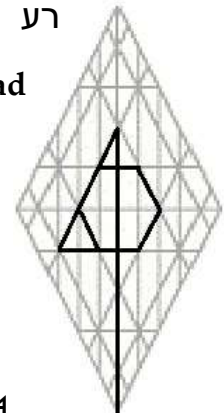
**Gematria 17** 𐤆𐤋; **Ordinal 17** 𐤆𐤋 > 8 𐤁:

. . . whereas a person who's just plain "good" (as those not-so-good see it) is an individual who is respectful 𐤋 to a fault 𐤆, is eager to meet 𐤋 expectations 𐤆, and (importantly) is willing to contribute 𐤋 to the causes and goals 𐤆 to which all "good" people ascribe 𐤁.

**Targum:** "Good" people keep tight rein ☉ on the secrets ♀ of their souls ♀; but scoundrels that they so frequently turn out to be, they are quick to form ill-fated alliances with others who may not be so good as they, and whose unsavory wills have been compromised ☉. Such pretenders judiciously feign admirable ♀ attitudes for the benefit of public consumption ♀. About such, one wonders whether "good" friends are actually no more than evil 04 masqueraders 4, cleverly looking for advantage 0. That's another story. In any case, it's "all good"; for to be so alerted 4 is to be so advised 0.

04 evil 𐤅𐤋

**unkind; compromised, inferior, useless; worthless; malignant, bad  
dangerous, noxious; repugnant, displeasing; malicious  
shouting, riotous; a friend, fellow, neighbor, comrade, companion  
an assumption; an idea, thought, implication  
a hint; an insinuation, an underlying meaning**



Some regard evil as any threat 4 to the status quo 0, good or bad. Their minds 4 have been dulled by a reality that became monotonous, then hypnotic 0, resulting in staring thoughts that plunge them into mental 4 stasis 0, precluding 4 appreciation 0 of the present 4.

They are contemptuous ○ of Vision ♣, which they mock ○ with cutting ♣ ridicule ○. Their judgments are lofty fiats that are delivered ♣ without compassion or concern ○. Satisfied, their repugnant thought is like an axe that has been plied ♣ against a log too many times to count ○; and, thus, the cutting edge of their intellect ♣ has lost its bite ○, and their bitterness hammers ♣ away at everything ○.

Taking particular pride ♣ in their superficiality ○, they are busybodies that rage ♣ against things they see as pointless ○; and they are wickedly ♣ amused ○ by the savagery ♣ of their opinions ○.

Messiah ♣ will circumcise ○ their minds ♣. Their earth-bound understandings ○ must be pared away ♣, exposing ○ them to the Kingdom's higher ♣ understandings ○; for only devoted minds ♣ can comprehend ○ the faces of King Messiah ♣.

**Gematria** 270 ○♣; **Ordinal** 36 ♣ℓ > 9 ⊗:

Should they seek a higher power, its characteristics would remain veiled in dark mystery ○, being governed ♣ by shameful ○ expectations ♣ and dread ○. Their habits of thought ♣ it ignore, deny, or suppress ○ the guidance ℓ of Truth ♣, which will resolve all issues ⊗.

**Targum:** Dangers ♣ abound ○, threatening ♣ to overwhelm ○ us all; but the Great King ♣ understands our predicaments ○ and will intervene ♣ to our benefit, healing ○ with elegant ♣ sufficiency ○.

Good and evil are like the tips of the crescent moon. To hug one tip is to fear losing your grip and falling towards the other side. The sensible thing to do is to let go and ride the sled of the crescent until you come to a place of rest in the middle, where you will sit beside messiah, whether the moon is waxing or waning.

The [moon](#) will be full, soon enough. Don't allow yourself fixation on disorder. Rather, search for the order within Unity, that you may bind all foes to HaShem, who harbors no disparity in relationships and is no respecter of persons. Creation as an immense parable that teaches balance in the face of disorder. Above all, seek discovery of unison that is congruent with the characteristics of HaShem's essence and his ways.

## Maintenance

With roots in the eternal, the Light Bearer was responsible for maintaining and regulating the greater expanse of heaven and the many expanses of earth. Because there

was a single Torah, which affirmed that all things were answerable to one law, he was required to temporize his own creative energies in his surrogacy to HaShem in congruence with the father's will, as was required of him within his role as covering cherub. The zeal of his father's house was eating him up

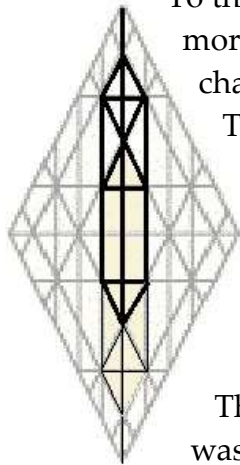
Tethered to the eternal during his sojourn in the temporal, the blessing of rest on the seventh day was imperative; for it allowed him to draw upon his roots, reaffirming his unity in the eternal and channeling strengths to his foundation in the temporal, that the father's essence could permeate his life in the immortal realm. That done, he would gather his thoughts in the temporal and, following the cord of spirit to the eternal, he would meditate on his duties within the temporal work of creation, monitoring their alignment with his obligations to the eternal. It was therefore his good pleasure to welcome the promises of HaShem concerning the matter of rest.

The firmament between heaven and earth would not be allowed to collapse; for it is Immanuel's medium of interface between the eternal vision and its effects in temporal realms. Were that spiritual cord to fail, creation would fail. With faith that HaShem would maintain its integrity, should there be weakness, the Light Bearer rested on the seventh day; and his rest was acceptable in the sight of HaShem, whose counsel to him was, "Sit you here, until I make your enemies your footstool."

Because he was willing to pay an even greater price than laying down his life in the eternal to emanate into temporal realms, HaMashiyach had committed himself in all things and in every respect to the father. It was that sacrifice that had transfigured him as Immanuel, the hidden messiah. Because he was Light Bearer, his lamp as Immanuel would not run out of oil; for it was fueled by HaShem and trimmed by Yahushua in congruence with the father's will. The father had agreed, within himself, that he should lay down his eternal life on behalf of the sparks that had trailed in his wake in the days of creation, in which he had witnessed the seeding of temporal realms.

As the father upheld covenant with his surrogates, so would he uphold covenant with them. These scattered sparks were to be his; for they had followed in footsteps of the eternal and had lodged within the temporal. Bone of his bone and flesh of his flesh, they would fill the immortal realm and, in the day they are fitly joined together, they would serve as his mystical body, spanning all created realms.

Those sparks, having parted the essence of the holy fire of HaShem among themselves as they trailed in Yahushua's wake, would be gathered and tended and raised up to be positioned as lamps with their own standing; and they would part among themselves the holy garments of HaMashiyach, with which the father had clothed Yahushua when he had emanated into the temporal.



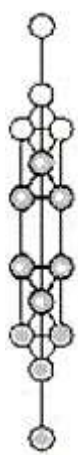
To that end, every one of those sparks was making his excursions into the mortal partition of the temporal realm, so that they might overcome the challenges of incarnation under the merciful aegis of the father's grace.

They would be tested at every moment to gauge their congruence with the holy spirit, so that each, in his order, might gain access to the celestial garments reserved for those who awoke to find themselves reborn into perfection, whether by life or by death; for each of them would grow in spiritual stature: a little and a little there, as lives passed unto life.

The covering cherub was the Light Bearer, and he humbled himself to wash the feet of those who bore his sparks but had lost themselves in the ditches that line the pathways of earth. He had chosen to pay the price of their redemption in advance: while they were yet sinners caught in error, he had laid down his life in the eternal because of his great love for the father and the for brethren who trailed in his wake.

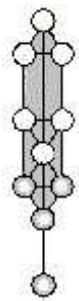
He was the true and faithful witness of the Father's righteousness; and when iniquity had been found in him, he was untroubled by the complex savors that had arisen from the sheepcote; for he had yielded all such concerns into the Father's hands, and he had neither complaint nor request at the news that he would live and die as man.

The saying is true, "As above, so below," but the immensity of that truth shall be known in created realms only as its details are identified, understood, absorbed, and then implemented by God's children. Their home is of the eternal, not in temporal heaven nor in its reflection in the material realm of earth. On earth, their thoughts were only evil, continually; but the spirits of the chosen ones groaned in duality, seeking the rest they perceived in the concept of unity.



The Son of Eternity is tethered to temporal realms on behalf of the Kingdom of Names. In like manner, the immortal worms of heavenly fire are tethered to their base in heaven when they incarnate within earth's material realm. The umbilical cord that binds them together, realm to realm, is called the kundalini energy by those of the East. It is the pool of spirit formed by the presence of Immanuel in the bodies of those who incarnate.

Like the water of earth, the spiritual water of HaMashiyach seeks the lowest place within its containers. The divine umbilical connects the immortal child with its cousin in the material realm, comparing his expressions within mortality to his essence in heaven's Lake of Fire; for his physical body will serve as his mother during periods of incarnation, during which times the mortal and



the immortal will wrestle within his supernal being in the angelic until the moment when the immortal overcomes mortality. Born of spiritual water and natural blood, he is reconciled by fire with his essence in the spirit of HaShem.

Some would endeavor to manipulate that energy by contorting their spirits, so that their souls could gain mastery of the umbilical, but that is vanity. Their immortal angels had put on mortality in order to benefit from the very advantages the spiritual umbilical offers; for the kundalini energy is sensitive to the alignment of the core being of incarnated souls with the spiritual energy of HaMashiyach.

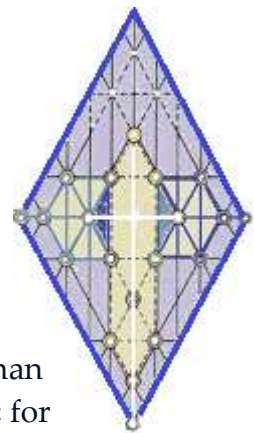
The core being is not found in the material realm, where the illusion of manipulative power can be entertained. It is found in the angelic essence the Greek writings characterize as the worm that does not die. In fact, that core essence cannot die, because it is a spark of the divine fire that fell from the Light Bearer's heels as they pounded the expanse of the universe at the beginning of all things found in creation.

The kundalini energy is spiritual. It does not have the valencies of electrical charges. It is seated in the body from natural birth, and it arises within the soul, to enter upon and to merge with the astral plane through the dream state, if not through meditation; but to remain, it must court alignment with the spirit of HaShem.

Vast numbers of beings of all sorts interact in the astral, both the living and the dead; for the firmament of heaven acts as a buffering zone between states of being, allowing the intelligible transfer of instantaneous communication among all. The bodies and the souls of man can find a measure of rest in the material realm by the grace of God, but within the firmament, the covering cherub has nowhere in creation to lay his head and find rest; for the Light Bearer's bandwidth tracks and records all dealings of the mortal within every expanse.

## The Lion and the Lamb

The Lion of the eternal realm, the essence of father אֵל emanated into temporal realms as Yahushua OYWYאֵל, the shout OYW of Y Yah אֵל: his cry, his word. Sacrificing life in the eternal, he became the immortal Lamb of HaShem. In due course, he would designate an anointed servant as surrogate, a man raised and tutored within the immortal realm to walk as his spokesman in the material realm. This man would serve HaShem in the name Y'shua OWYאֵל, the "Saved of Yah"; for he would be first to overcome the pitfalls of mortality.



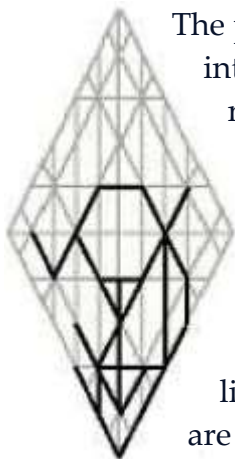
Y'shua would be empowered to serve in the room of messiah as though he were King HaMashiyach. Having overcome, he would no longer be weighed down by the burdens

of incarnation; for he would be spiritually congruent with Lord Yahushua **OWYʿʿʿ**. The anointed one would serve Hashem on earth in the name of **OWYʿʿʿ** Y'shua, the saved **OWʿ** of **Y** Yah **ʿʿʿ**; for he will have put aside the garment of his mortal soul to become immersed within the eternal essence of HaShem in the room of Yahushua HaMashiyach, becoming spokesman on earth for the way, the truth, and the life that is in HaShem. All those who emulate their elder brother in spirit and in truth will have part in his sacrifice and will follow him into the halls of righteousness within the Kingdom of Names, even as he followed HaMashiyach.

And it is so: having ceased from his own works to walk as HaShem required of him, Y'shua accepted into his hands the works of Yahushua, even as HaMashiyach had accepted the constraints of the temporal realm, setting aside the dynamics and potentials of the eternal. Both had sacrificed the life they knew to enter into the life the father had prepared for them.

As eternal Light Bearer in the temporal realm, Yahushua had taken the father's essence up again, so that, as covering cherub, he might manifest the father's essence before the life sparks that had been seeded by his footfalls when he opened temporal realms as the father's Logos, his word. The father had entrusted Yahushua with his essence; and in like manner, the Light Bearer had entrusted his anointed servant Y'shua with his essence, so that all in every realm could eat of the father's manna, from morning to morning.

As the word, the Light Bearer had opened a door and marked the pathway to Ein Sof, that well of being that is closed to mortals and to immortals, alike. It is written, "No man has seen the father at any time, nor heard his voice." Yahushua is not of the temporal, nor is he a man. Seated in all men as Immanuel, he is the emanation of father Yah **ʿʿʿ**, the fullness of his essence.



The projection of HaShem into all realms, Yahushua fulfills his function as interface between the eternal and the temporal realm of heaven and its reflection in the temporal realm of earth. As interface, he serves HaShem as **ʿʿʿʿʿʿʿ** Immanuel, meaning "God among us," whose face is projected from the eternal realm into both spheres of creation's temporal realm.

The parable of the sun and moon in creation teaches that the lesser light of heaven appears by virtue of its relationship with the greater light. Except for magnitudes and origins, both lights are light; and both are made visible as they fall upon particles of darkness in the phenomenon that physics characterizes as refraction. Light must illuminate or it will remain invisible. To become visible, light must be diverted from its linear path by



collision, which causes it to curve within and upon itself, producing the gleam of incandescence.

As spiritual light collides with the darkness of our mortal souls and the thick darkness of our physical bodies, God's true light peeps through the lattice of our understandings, showing his faces from time to time through the windows of that which we are coming to be. The Great Splendor numbers our days; and in light brighter than snow, he oversees our perceptions, trimming wicks as we prepare to become lamps of divinity.

It's not the sun or the moon we see when we look to the signs in heaven. We see the record of their light as it tracks through time. This streaming of light—some coming from galaxies far removed from our own, with contexts of which we know nothing—this rush of light in the universe is an invisible stampede until it collides with orders of light that have slowed into particles. It is such collisions that make light visible.

Because natural light is not immaterial, its collision with random particles turns all physical properties of light back, just a little, pressing upon that of which it is comprised, a phenomenon that mirrors the repercussive vibrations of sound. This turning process initiates and contributes to accretion, by which is generated the great varieties of the material world. Mass becomes denser as accretion continues; for accretion is at the root of atomic, molecular, and all varieties of physical matter.

Vibrations of sound collide and rebound upon themselves, beginning the process of accretion. As that process continues, sound generates heat, then non-elemental fire, then light, with its sub-atomic properties, then atoms, then molecules, then the flora and fauna of creation. Creation is like a hologram, but much more complex.

Inertia contributes to accretion and feeds the appearance of what seem to be heavy solids but are proven, upon further study, to be complex configurations of light, which is, itself, a complex configuration of sound. The spinning particles within light are slowed in their spiraling trajectories by the drag of inertia, which scrambles their pathways, bringing the particles into collision, one with another and generating reverberations, which slow the light waves still further by deflections that scramble the particles yet again. This process continues and builds unto the appearance of solid matter, which is light in masquerade. Like sound and like light before they appear, the varieties of matter are subject to the inertia that follows in pursuit.

Inertia was broken to start the process of creation, and its resistance factor is a constant within the creation. Inertia would bring creation to a grinding halt, but the stubborn resistance to starting, before creation began, became a stubborn resistance to stopping, once it was underway. Inertia is therefore responsible for the forces of gravity and acceleration. It is like unto the hand of HaShem, but it began as sound, as the Word of HaShem. In all that is, therefore, there are wheels turning within wheels. That such

wheels exhibit the properties and principles we observe within creation is proof of the godhead; for its elements are orderly and logical, not chaotic and random.

Inertia is a constant in creation. Within atoms, it generates an early appearance of the phenomenon of gravity: it serves the role of neutrons by capturing protons and then, by attracting electrons and not allowing them to escape until the nuclear orbitals are filled to capacity. That which is seen in atomic systems is seen within solar systems, as wheels turn within wheels.

The philosophers of the East call creation Maya, which is the appearance of nebulous concepts that are very real but hide behind the gross appearances within this world. If seeking the root source of reality, practitioners of yoga can go only so far. When they have settled into the eight-petaled lotus, they will be suffused with the sound of Om, which is very like the kabbalistic Ein Sof, both of which suggest a wall that divides a timed creation from a timeless eternity.

Creation reveals to us the hidden things of HaShem. The processes underlying its features therefore have theoretical antecedent in the unproven realm of Ein Sof. It is there that the Light Bearer began as covering cherub for all things in created realms. The crisis of inertia—the difference between moving and not moving—is the mystery of iniquity. Neither good nor bad in and of itself, therefore, iniquity acts much like leaven. By its appearance, the Light Bearer was no longer precisely as he is and had been and still is within the eternal before his emanation, which began both creation and time.

Inertia modulated sound and transformed light, actions that were among its effects. In chained reactions, its proliferations reached critical mass with the creation of man; and its climax will come with the perfection of man: not as a planetary creature, but as an angelic being. When that perfection comes upon us, we will experience a break of inertia equivalent to that first moment in the eternal realm, wherein it was said to the Light Bearer that he was perfect in all his ways, but that iniquity was found in him.

He was slain from the foundations of the world, and it was said of him that he would live and die as man. The righteousness of the father is that he spared not his son—his projection of himself— from that which he requires of each of us. If any of us should live and die seven hundred and seventy times before he reaches perfection, HaShem has lived and died among us untold trillions of times as the throngs of humanity fell, then rebounded, and now press upon the promise of inheritance.

Those who overcome will not lose their rewards, but the father is he that must be praised; for he has required of himself that none of shall be lost but that in us which we overcome. The initiator of faith in us will finish that which he began in us; and at the end of days, all but one will be raised in perfection and will cross the threshold of time into the imperishable. We shall be satisfied with the father's goodness.

## Asia, Revisited

We're not hitchhikers on a forgotten road leading to nowhere in particular. Each of us, awakened or asleep at the wheel, is a host to the Breath of Life, the spirit of Ia. From his throne in the third heaven, HaShem warms his feet within our hearts, but he is not idle. He has places to go and things to do in the cool of the evening, and he wants us with him where he is as he walks among and within the trees of the gardens he shelters within the earth. He directs our steps, and we can share our understandings along the way, so that he can build in us the unity of faith.

There is no love without faith. That we are capable of reasoning about God's presence in our lives is an effect of the presence of  $\text{L4Y7W0}$ , the lamb that was slain from the foundation of the world. Immanuel is the hidden face of HaMashiyach. He's the interface between the eternal and the temporal realms of heaven and earth. He's not like human interpreters, who stand between a speaker and his audience, giving synopsis and adding commentary as he chooses. He's a wheel in a finely tuned timepiece, his divine cogs aligned with immortal cogs that are aligned with mortal cogs, all of them turning together as they go.

Immanuel's silent counsel is woven into the fabric of our beings. He is the spiritual nexus that binds God's spirit with our own spirits; and when the time of our visitation arrives, he will have prepared us for the moment. It's written that no man can come to messiah unless the father draws him. The agency of Immanuel, which pools within the kundalini essence, is ready to lift us when the father breaks the chains by which we are anchored to the world, opening the floodgates to the spiritual waters of HaMashiyach.

Knowledge has increased sufficiently for us to understand that nothing is as it seems but is exactly as it seems. There's not a single solid of any kind within a table leg, but if we were to kick it with our bare feet, our toes would beg to differ; even though they, themselves, are comprised of atoms whose particles are not really in our toes, but are "elsewhere," though that uncertain place must be somewhere in their vicinity.

To be locked into any mindset is to be captive to inertia—to be hypnotized within the mystery of iniquity, like drivers asleep at the wheel. Grace gives us leeway to dream, but that time is cut short because some are willing to destroy the viable planet Earth in a mad race to restore the ability to support life on a ruined planet, making of Mars an inhabitable refuge to which they hope to escape when they have finished destroying the one upon which they presently live and scheme, intent on recasting themselves as gods.

The days will be cut short; and we can waste them courting ruin as we chortle at reruns of Fibber McGee and Molly, or we can spend our remaining time on earth courting a greater intimacy with life itself. HaShem is not a figment of some collective imagination,

or the pretense of wily theologians. Believe in la or not, he is an active presence that operates within the center of our hearts. There's no need to track him down, so that we might learn of him. As savior, he stands at the door to our heart—at the center of our ability to verbalize—calling upon us to accept his company.

We learn not of him, but by him; for by his presence within us as Immanuel, he will suffuse our souls if our open hearts welcome him. In moments of clarity when we perceive him as he is, we understand that we are part of a fellowship; that we have functions to fulfill within his agenda; and that, to play our parts, we need to welcome developments that will turn the earth upside down.

We can do nothing so long as our taproot is in humanity. If we are mired in the inertia that's typical of life among men, we must engage the interface to progress: not progress as calculated within the world, but in life as experienced within the Life Breath, the presence of HaShem that hides between the inhale and the exhale of air.

The teachings attributed to Y'shua within the gospels are fundamental. Among those teachings is the promise that further teachings would come by the holy spirit, and that they would be brought to light by the service of householders who would speak of things old and new. We ought to know the voice of Truth in the whispers of Immanuel; for it is his ears that hear in us, and if we know that voice of Truth, we should recognize its presence in the words of others.

Any training not founded on the teachings of Y'shua is vanity. The first prophecy is that we will honor HaShem, and the second is to honor our neighbors as ourselves; for in a very real way, they are, whether friend or foe. We cannot honor ourselves without honoring everyone; for when we have done a thing unto any, we have done it unto all; for HaMashiyach is alive and present within everyone.

If our priorities are rectified, the way of Truth will open before us; and sufficient unto the day is the evil thereof. Having done our best to hear yet still questioning, we are to take uncertainty into refuge with the spirit of Truth in the prayer closet, away from the eyes of men— even away from the eyes of men with whom we have spiritual fellowship; for the dialog we share with the spirit of Truth is not a matter for gossip. If we are given to speak of these things with others, what we can say will be given in its time, as taught by Y'shua. We prepare and are prepared in the secrecy of our hearts, without conspiracy with others and without dependency on our own understandings.

Ephesus is Malkuth. It is the pool that holds the kundalini essence, in which Immanuel comes to rest. In Eastern terminology, the kundalini is focused more on human aspects; but at Ephesus, it is understood as the pooling place, from which the spirit of man that goes upward and the holy spirit of Immanuel intermingle as one, while the spirit of the creature goes downwards, into the earth. Thus, the church at Ephesus is the spiritual

launching pad whose chakra corresponds to the loins. The caution to the church at Ephesus is that we are to be mindful of our first love.

In the realest sense, Ephesus is seated in the Breath that hides behind our breathing: the presence of HaMashiyach is not a separate being or the sum of our spiritual understandings, but the fountainhead of all that we are — both whatever we are at any moment and also that which we are in the process of becoming. Called Immanuel because he is always within all of us, messiah cannot be considered, rightly, apart from that which we are in the sight of HaShem, the Breath of Life. We are therefore to collapse into the Breath so much as we can at any sitting in our meditations, so that we can learn to pray without ceasing. To overcome, intimacy of the prayer closet must be brought to bear upon every interaction we share within the world as incarnated beings.

As we overcome in Ephesus, the church at Smyrna opens. It's not that it was closed off to us before, but that it now opens to us as beings who walk in conscious partnership with Immanuel and the kundalini essence, as we rest in the hidden messiah, the spirit of Truth. We will have interactions at Smyrna, but the role of the messiah, whose face is yet hidden in Smyrna, is to prepare us for knowledgeable spiritual interactions. It is the church of hiatus, in which the words are understood, "I will fight for you, and you will hold your peace."

In Smyrna we learn both within and without: we receive counsel about our own affairs, and we will observe HaShem's hand in the affairs of others, as well as within our own affairs. Smyrna is understood within the parable of the digestive track: we ingest, and we vacate.

In Smyrna it is impressed upon us the reason we are not to judge; for any matter for which we might accuse another has been brought to our attention for the very reason that it's a matter of which we, ourselves, can be accused. The focus at the 103 Smyrna chakra is forgiveness; for it is there we learn the meaning of the saying, "I will have mercy, not sacrifice. In kabbalah, Smyrna is called Yesod, which means "foundation." As the digestive tract is foundational to the health of the body, so is forgiveness foundational to the health of the soul.

Overcoming in Smyrna, we enter the chambers of Pergamos, whose parable within the physical body is the lungs. More subtle than Smyrna, Pergamos is the battlefield in which we learn to judge between cattle and cattle. The parable, again, is the lungs. We do not breathe for the purpose of protecting ourselves from the "bad" air in favor of the "good" air, but that we might profit from the Breath in which we walk. Duality is death: too much carbon dioxide will kill, but so will too much oxygen, also. Without finding balance in the Breath, our breathing will poison us. Moreover, we do not breath with thoughts of exchanging spent air for good air. We breath in pursuit of the Breath.

Further, Pergamos opens onto the right- and the left-hand paths. The most expedient path lies straight ahead, but the valencies we developed in past walks may require that we detour, as it is taught: if we would bring a gift to the altar of HaShem and remember that another has something against us, we are to set aside our gift for the moment and be reconciled to our brother, so that we can retrieve our gift and present it before HaShem without being met with accusation.

We are one. We may have wronged another with whom we are no longer able to be reconciled for any number of reasons, but we are one; and that which we offended in another can be addressed under like circumstances with yet another person, making it possible for us to overcome the fault. Beyond that, there is the celestial realm some call the astral, in which living and dead can be reconciled.

As viewed from the center path, which is the path of the anointed messiah Y'shua, Pergamos is lined with ditches, to the right and the left; but there is another way, the way of escape. To pursue that path as a way of escape is to fall to the right or the left. The way of escape is the reward of the good Samaritan. All things are lawful if they are expedient for edification and do not bring either us or the one we would "help" under the power of any person or doctrine.

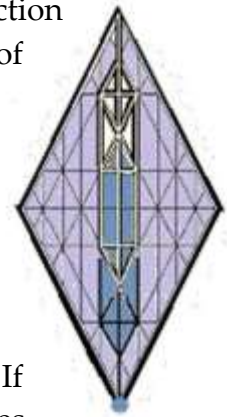
There are those who will profess to know what is correct in any specific interaction, but the more insistent their view, the less reliable. We are free to hear the counsel of others, whether to indulge or to flee some dynamic, whether it be found in interaction with 104 others or within our private pursuits, but the inner voice of Truth is the only reliable counselor concerning what is appropriate for the Sons of Man in a given moment. Pergamos schools us concerning the savor HaShem welcomes in his children.

Beyond Pergamos lies Thyatira. It is represented in the human body as the heart chakra. It's the seat of Yahushua. If one is given to proceed straight ahead after overcoming in Pergamos, the interface of Immanuel bows to the presence upon the throne; and Yahushua begins to reveal himself as unto a friend, not a disciple. Immanuel is not done with you, nor are you done with him. You dance together within the kundalini spirit before the throne of HaShem, and he will accompany you always: even to the ends of the earth; for in him you earn your record in the Book of Life. We are one.

If we've kept to the center path—if we've followed in the steps of Y'shua from the beginning to Pergamos—we will be able to step directly into Thyatira. If, however, we've strayed to the right or to the left, it was not possible for us to bypass the authority of Yahushua and continue entirely on our own. The feet of HaMashiyach, the heavenly messiah, are planted firmly in Pergamos; and his outstretched arms surround those who persist on the outer paths until they shall have reached the church at Sardis improperly prepared. The discipline of the prayer closet remains crucial. Yahushua

HaMashiyach seeks to be manifested within God's children. Not an outward reality or a personal belief, messiah is an inward reality being born within our souls. We are made ready for that birth through the witness of Immanuel, God among us.

In Thyatira, we meet and recognize Yahushua ovcwhy, who is the projection of father Yah hy into creation. He is that, but he is projected within each of us in particular, and we will be caught up into the third heaven and the throne room of HaShem, even as heaven's throne room descends into each of our hearts. We will have learned in Pergamos that the Kingdom of Heaven is the Kingdom of Names; for we will be given a name through the agency of another man; and Yahushua will confess that name before the father and the holy angels.



What happens to any of us on earth after these things is not mine to say. If another should give voice to an understanding, Immanuel hears and gives counsel from within the kundalini essence; for the food that the indwelling offers is the hidden manna that comes down from heaven. It cannot be premeditated or stored. Morning by morning, new mercies are provided for us. The faithfulness of HaShem is great, but let no man quench the spirit of holiness.

We began to learn to distinguish between cattle and cattle at Pergamos. That gift is polished in Thyatira, where we are being prepared to hear and to see with the eyes of HaMashiyach, setting aside the eyes of natural man. The judgment of Yahushua is fair and true because of his experience in every man as Immanuel, and in Thyatira the reasons for those judgments are forthcoming; for we are being admitted into the circle of the apostles and are to be sent forth in the spirit of holiness to practice holy warfare.

When first sent into the world to give testimony, we initially struggle within ourselves by holding our peace in trying times. When we have gained our footing, we can stand alongside the brethren, working together to extend the peace we share among all people in every situation, applying every lesson learned before overcoming in Pergamos.

There is no rest for the wicked, but holy warfare continues within our imperfection if our name has been confessed before HaShem and the holy angels. In the trials of earth, we may be called to speak in the room of HaMashiyach concerning a matter, as though giving voice through surrogacy, but the primary struggle remains within each of us. In Thyatira, we are honing our understandings of righteous discernment, as conveyed to us by the mind that is in HaMashiyach, which is the mind of HaShem. They are one, even as we are being groomed as one, that we might join them as they are.

The world is filled with snares. Every word used to frame spiritual matters in the tongues of man has taken on ambivalences through etymology. It is very easy to fall back into error if spiritual knowledge goes no deeper than careful choice of words. This

is especially true for those who fatuously devour the words of idol shepherds that have appointed themselves to speak in the room of HaMashiyach when they have no such calling.

Professional preaching is blasphemy; but even the preaching of an anointed minister is foolishness, because each of us must be able to hear and to answer the voice of HaShem within our own hearts. The faithful minister points the way, but he is not deluded as are the false prophets. He plainly admonishes his hearers to be doers of what HaMashiyach impresses upon their hearts. We are to take care how we hear, redeeming the time; for as we overcome the heresies of piety through intimate knowledge of Yahushua, we are welcomed into the church at Sardis, whose parable in the natural body is the ears and the faculty of hearing. In the unifying hands of HaMashiyach, our faith is strengthened in Thyatira, where we are enabled to hold to the center path; and should we continue on that path as we approach Sardis in the footsteps of Y'shua, great healing will come.

HaShem creates the fruit of the lips, but out of the abundance of the heart — out of its raw materials, the mouth speaks. The power of life and death rides upon the tongue, and in Thyatira that power is bridled by HaMashiyach. We will surrender our contempt for those who engage in natural blather, developing empathy born of love, which will elevate our speech. We will no longer give voice to facile judgments; for we will have gained insight at both Pergamos and at Thyatira, as to why another speaks or acts in error. Having learned underlying rationales within ourselves, we are able to withstand the errors, showing that we are prepared for Sardis, where we will be schooled to address the root causes of error within others.

In Sardis, the Kingdom of Names begins to reveal itself in a visceral manner. Heavenly names will be revealed in those things the holy spirit is accomplishing in you. Within any incarnation, the individual lives and dies many times. Whether or not we are those who are spiritually dead while living the natural life, our spirits are alive in the angelic for the namesake of HaShem and HaMashiyach. In Sardis, we learn that we will be reborn every time our spiritual ears become attuned to those things that HaShem is communicating with us through his projection as HaMashiyach.

Hearing as messiah hears, our hearts are quickened; and we become conscious of our own heavenly presence. We are immortal worms of angelic fire, and our faces continually behold the faces of the father. Because our hearts are opened to things above, the elders will meet our angel as it ascends, sharing gifts of gold, frankincense and myrrh. Honor the righteous mammon, but don't allow it to clutter the center path.

We have many names. Each and every time we overcome error we are given a new name. There are numerous examples of name changes within scripture. If we succumb to error, HaMashiyach is there to pick us up. He has that power because he has



experienced all things within all beings, and none can object to his judgments; for when he must judge, his judgment is true. We are to welcome death to error, therefore, that we may be reborn within the process of perfection, earning new names; but be sober 107 about the lessons being set before us. We are not to rely on ourselves, but to hold fast to the spirit of Truth as revealed in Yahushua. New names await those who overcome.

At Philadelphia on the center path, we have become one in Yahushua; for we walk in the baptism of fire Y'shua received in the wilderness after water baptism. We are to continue with meditations undertaken in the prayer closet, even as Y'shua took himself apart into the mountains to pray; for it is appropriate for us to speak with HaMashiyach without distraction. Through such communion, we become friends.

Serving in Philadelphia, we can practice prayer without ceasing more perfectly. Not only our ears, but our eyes will also be opened. Being watchful that we remain on the center path, we will receive the gift of vision, and we will be able to seek out those for whom our witness can be efficacious. We are becoming mature partners in the labor of HaMashiyach, in preparation for the day we become installed as a pillar in the heavenly temple of HaShem.

Laodicea is heaven's door. It is the impediment of the natural mind and all that entails. Those miscreants who have reached that door by other means than the straight and narrow path blazed by Y'shua are of two sorts: the sheep and the wolves. Those of the left-hand path are the thieves that devoured the flock for their own enrichment; and they will be denied further progress.

The wolves in sheep's clothing will be chastised and returned to their appropriate stations; but the misguided sheep who remained steadfastly on the right-hand path in all sincerity will be returned to find the trail of messiah. For one reason or another, they forsook the center path, turning away from Yahushua HaMashiyach and the path traveled by his anointed servant and dearest friend, the man who walked as Y'shua.

They failed to share their faith with those who needed to be touched by faith. In consequence, they lack the holy garments and the sacred oil required of those who are given to participate in the great wedding feast. They must return again in new names that warrant recognition in the Kingdom of Names. Some will travel far.

Even those on the center path face judgment and censure, but not as thieves; rather, as dear friends. For HaMashiyach is no respecter of persons; and as many as he loves, he rebukes and chastens, that he might present them in blameless perfection before the father, who stands beyond Laodicea, awaiting them in the eternal realm men call Ein Sof, from which he commands his projection either to open or to bar fast the door.