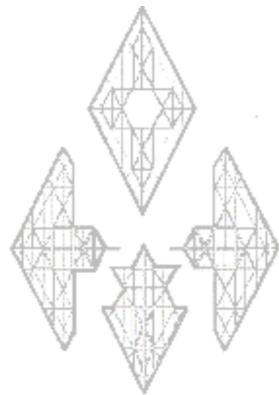
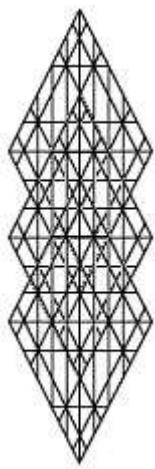


The Mystery of Iniquity: Gospel of the Man of Sin



by Bora ben Elazar
crowndiamond.org
04/01/2025

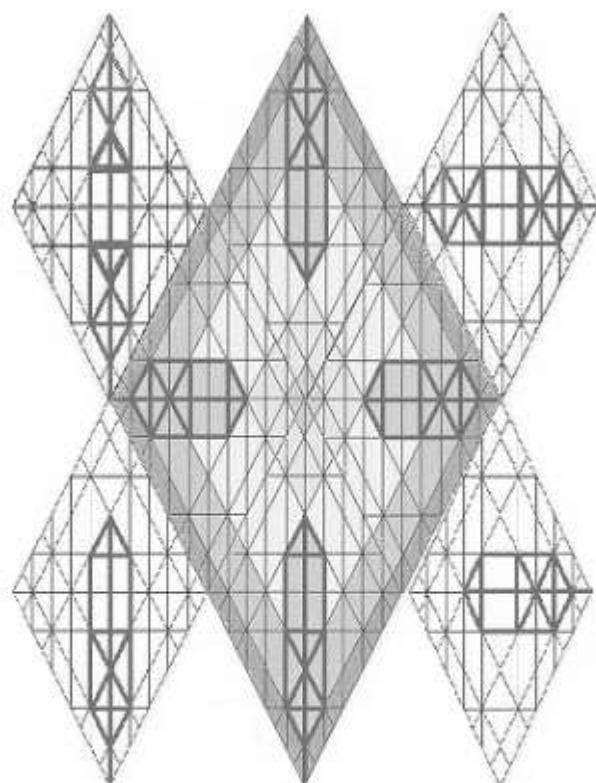
Second Edition



published by crowndiamond.org
PO Box 57
Kiahsville, WV 25534
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Pesach 2025

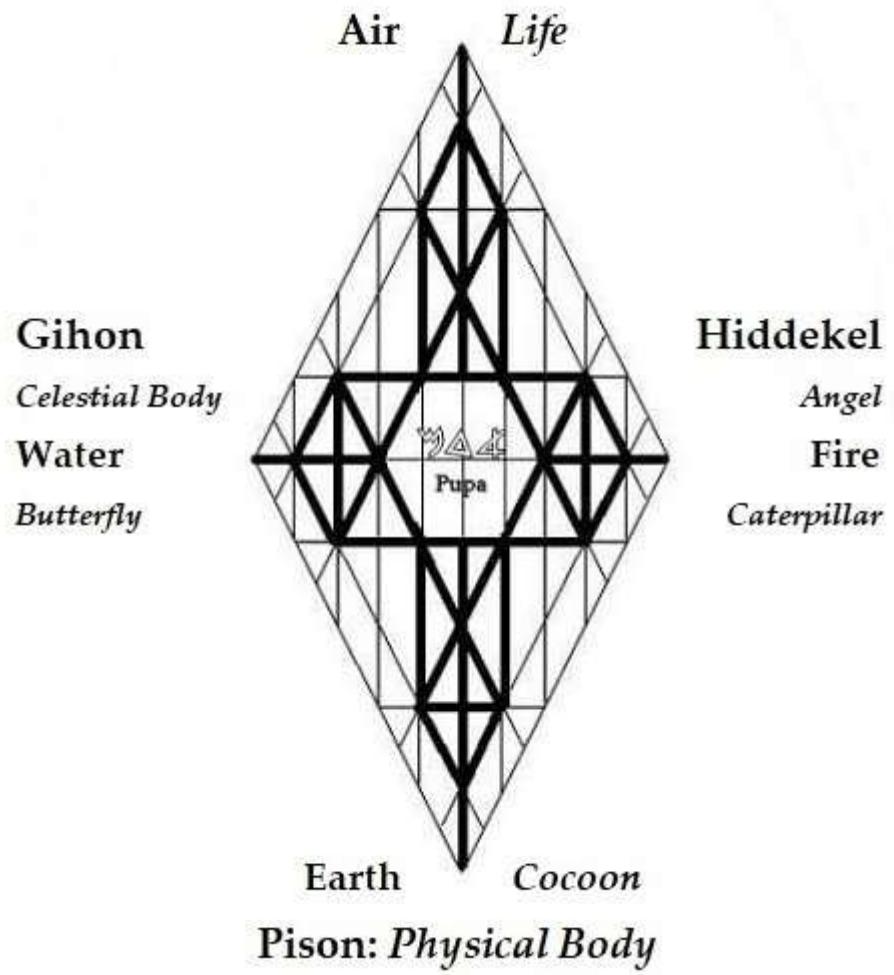
The Tree of Life



And its Vine

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

Euphrates: *Spirit*



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עַמְנוֹאֵל אֶלְעָזֶר Immanuel

among יְהוָה
the Sons of Man יְהוָה
sits יְהוָה
God יְהוָה

וְיְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה

שמע ישראל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

Hear, Yisrael, YHWH our God is one YHWH.

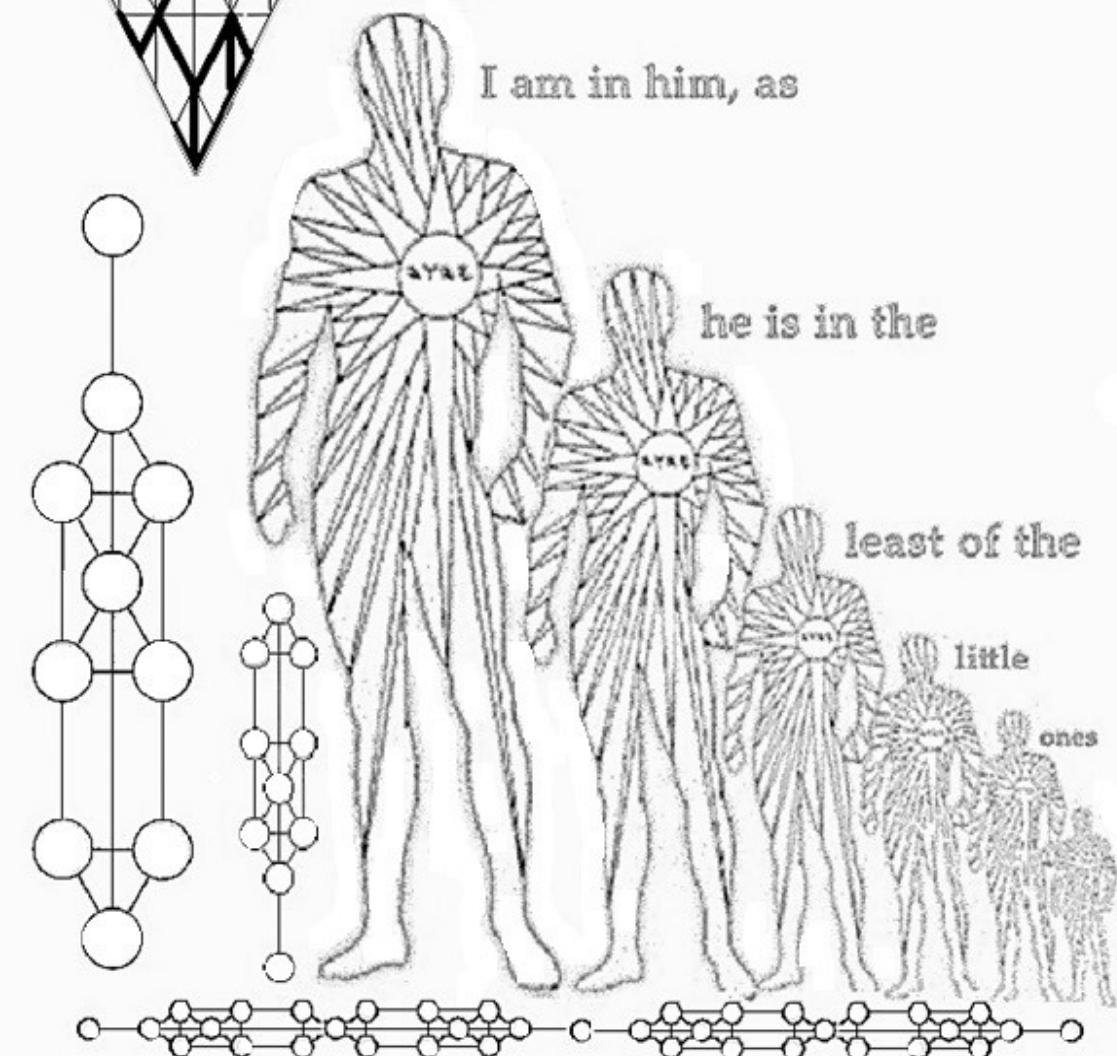
I am in him, as

he is in the

least of the

little

ones



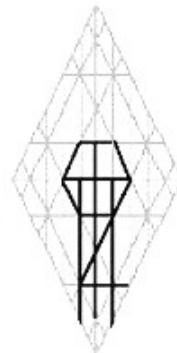


Sin **אֹתָהּ**

אֹתָהּ

to miss

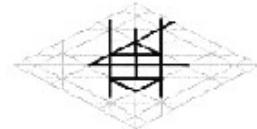
to sin, fall short; transgression; fault, guilt. to cleanse, purify, disinfect; to be cleansed.
a sin offering.



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

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

Gematria 18 אֹתָהּ: Grab the ladder!



Ordinal 18 אֹתָהּ > 9 א: Choose א commitment ה to what is clearly right א!

Targum: Honor ה the secrets א of inspiration 4.

Is Iniquity Sin?

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

As a generalization, the connotations of sin cover a broad range of errors, from simple mistakes to instances of gross malfeasance. When rendered into English, אֹתָהּ, the Hebrew word for sin, has greater clarity in common usage than does the Hebrew root

for iniquity יִתְעַוֵּת. The explanation for this effect is fundamentally visceral: the concept of iniquity touches upon and cannot long avoid the mystery of Lucifer, the fallen angel.

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

The opening illustration presents definitions for "sin," as written in Torah's

original language. They don't refute standard etymology; rather, they expand upon it, opening the seals of its rich subtexts to inquisitive minds.

The Moses Script is also known as Sinaitic Hebrew. The bones of all Western alphabets are at play in the vernacular language of Egypt at the Exodus. The alefbet served as the written language of Y'SharAL beyond the reign of King David, unto the rise of the Ezra script. Never wholly forgotten, it is still in use today in isolated villages of rural Yemen.

At his death, David was gathered to his fathers, among whom he remains; and the spiritual kingdom he once led awaits restoration. His kingdom, the Kingdom of Heaven—of Names—is the state of being in which blameless intention blossoms. God's Kingdom is the reality behind mythical Camelot; and the father is calling upon a new generation to rebuild David's Tabernacle: not his buildings, but the ambiance of his world view. Whether or not we are privileged to share in that restoration, we ought to have interest in how David saw his world and, also, in how he approached the scriptures upon which his world was founded.

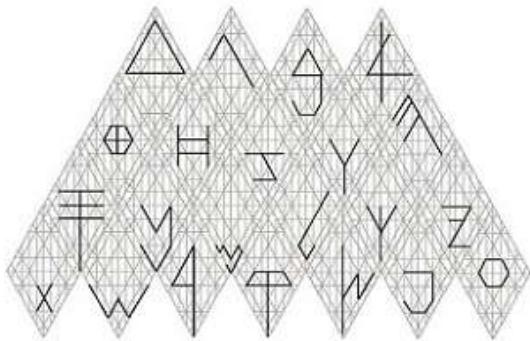
The shepherd king of Yerushaliem read the Lively Oracles written in an alefbet whose twenty-two letters are ciphers derived from the grid of the pattern mandated on Sinai. That pattern, from which Moses was not permitted to deviate, is the sigil of the Logos of which John the Baptist testified.

The root of all language and mathematics, the divine pattern that became known as "the Word" springs from the purity of the father's heart. Projected by the eternal father, that purity has been shed abroad upon the children of men.

If the father's sacrifice is received and lifted up in the hearts of believers, it restores the reins of intellectual calculation; and the mind escapes the rodeo of speculation by receiving direct spiritual revelation, which determines the cant and the pace of ambivalent thought as it is brought into alignment with the mind that was in Y'shua, the anointed servant of Yahushua.

A spell of approximations is cast upon Torah **יְהוָה** when "iniquity" is read as the English "in-nick-quit-tea." Thought that is conjured entirely by recollection of memorized phonemes is inherently tribalistic. Sarah is not subservient to Hagar. Like the ancient dust clouds that arose with collapse of Babylon's great tower, sound-based language raises a confused cacophony of impressions. Holy names are not monikers. They're sacred keys to the book that was sealed.

Language is the first fruit of the Tree of Life, and the alphabets of mankind are its rinds: they have purpose. Passed from Eden to Ararat and from Babel to the Mediterranean in the days of Moses, the oracular language was adapted by traders based in what became modern Venice. They relied upon it to conduct business; and, therefore, the alefbet of Adam became known as the Phoenician alefbet.



Within the rulers of Egypt relied on the hieroglyph for matters of state, but they had great respect for the language of Phoenicia, whose merchant fleets brought both goods and cohesion to its masses. the dynasties.

If the higher applications of the script's alphanumeric symbolism was lost on the common man, that detail was of no importance in the markets. With ancillary words spoken in tribal tongues and with down-to-business gestures, consumers completed transactions.

Raised in this disorderly context by Pharaoh's daughter, Moses was schooled in all the arts of Egypt. He was a masterful adept of the Phoenician emblems, which he would later use in the compilation of Torah on behalf of the mixed multitude that accompanied Y'SharAL into the desert. That there was to be one law for all required that it should be written down and understood in one language.

Because of our experience with modern languages, we tend to think of the alphanumeric script as integers that are either letters or numbers, our minds

putting the difference between them. In truth, however, these functions of oracular emblems operate simultaneously, both within words and within groups of words. HaShem speaks once; yes, twice, and man does not perceive the message. Every word has its number, which are words whose interpretation must support the core definition of the parent word, confirming that the interpretation is reliable.

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

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

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

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

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

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

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

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

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

Ambivalence accompanies doubt, and so the soul weighed down by piety elevates focus on personal standing above its focus on God. With that done, every seeming step forward is a stumble to the rear; for, desperate for justification, thoughts will succumb to zeal, which the soul mistakes for guidance by the holy spirit.

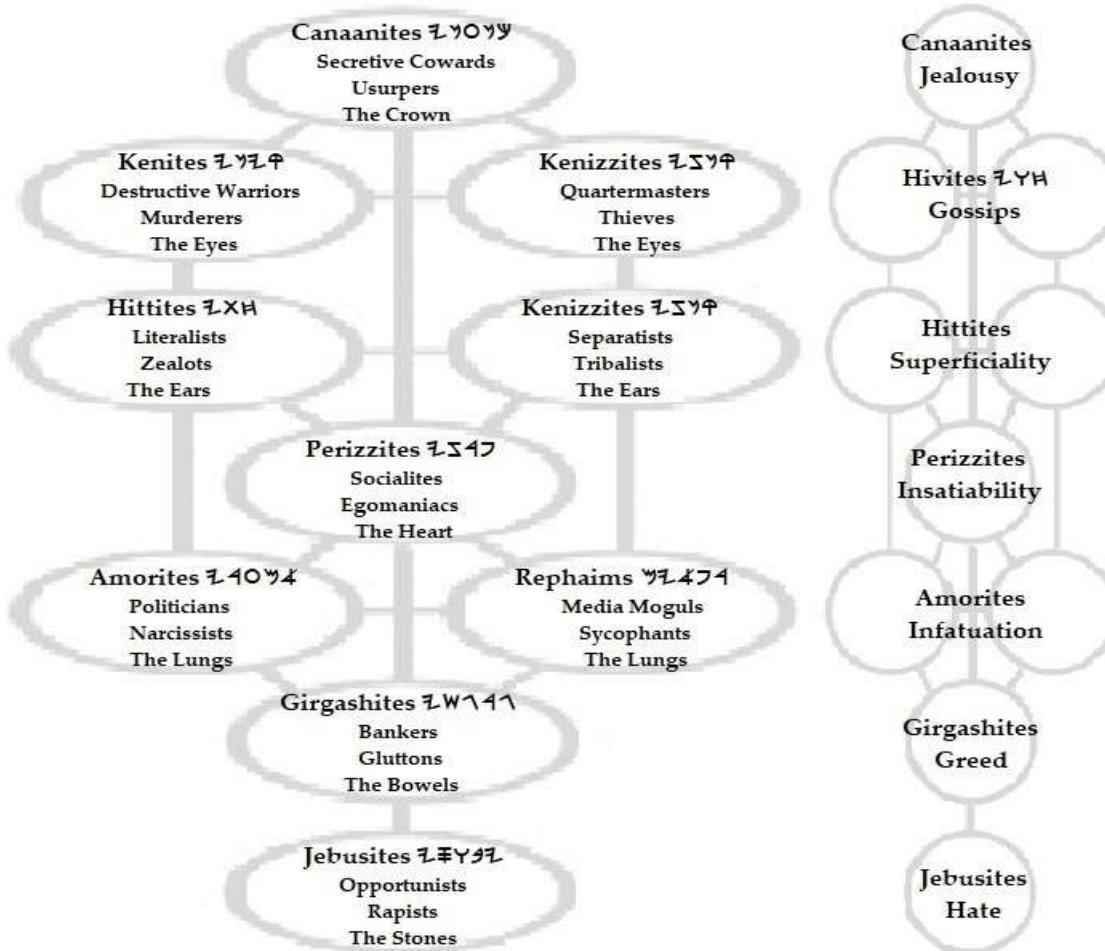
Doctrines that defy common sense are hammered by Goliaths of pulpits, synagogues, and mosques of the world to trample the spiritual freedom that comes with direct experience. Whether apologists scold from their platforms or plead from their knees, they peddle thoughts that cloud the mind; and we can no longer surrender to their leadership.

Tall King Shaul killed his thousands and found no peace at the head of his armies, nor even in his own house. If we are to do better, we must emulate David; and our questions must stir the golden dust clouds of Ophir 470: our thought 0 must reflect 7 clarity 4 by tightening 0 debate 7 about what we think we know 4. Opinions will not fill our slings against Goliath. Effective answer is hidden in stones unearthed from grounds we truly know.

The Cyclops Goliath

Loss of Cohesion through Aggressive Self-Absorption

The Philistine Champion of the Secular World



The Nations of Canaan

Y'SharAL is a spiritual nation. Its weaponry isn't carnal, and neither are its adversaries. We war against the spiritual forces that we create and empower within our own souls by the choices we make in days of our lives. The devils and demons with which we contend are constructs of the unsavory attributes and proclivities we feed within our own beings. The gods we serve are

Nations Driven out by HaShem

idolized caricatures of what we imagine to be our own existential qualities. We cherish the "acceptable" self image we retain and defend in our minds, as if it were a favored figurine on the shadowbox in the living room.

We acrobatically nod our heads at the notion of a living God, but we serve ourselves, living lives with cogs geared to

meet the necessities of self interest. We gamble that diligence will save our mortal souls from everlasting peril as it inoculates our bodies against pain.

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

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

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

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

Puffing ourselves up with will power and brandishing our piety for all to see, we will defy any to war against us. We know, full

well, in whom we have stubbornly believed and trusted. We follow what's right!

Spiritually weak and gullible because of the pervasive popularity of such reasoning, we are become mislead by manipulation as we absorb rim shots drummed by self-centered doctrines born of bigotry. Misled in so many ways, our souls watch in silence as their substance is seduced into warring on the wrong battlefields in a world that stands on the brink of planet-killing destruction. The status-quo is guarantor of the bottom line; and so we commit to conflicted silence. Wisdom is justified by her children.

Goliaths of commerce and finance back their demands on our souls by salting their challenges with the trappings of worldly power and the favor of religious shills. They are confident they will accomplish their agendas, but they are unprepared for a revival of the spiritual warfare waged by [King David](#), whose bravery confounded armies that had gathered for a final battle.

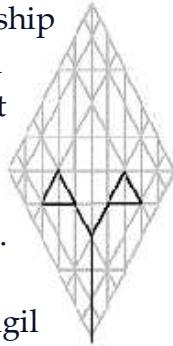
David's example teaches us to war with [songs of wonder](#), so that those with ears to hear will embrace wider understandings of life as we share our spiritual lives with the remnant, hearts answering to hearts.

David's people were simply proud of him. King Shaul had been an appealing man, and the people credited him with killing his thousands; but of King David, they bragged that he had "killed" his ten-thousands. He hadn't murdered them, as King Shaul had done in his determination to retain the

throne HaShem had entrusted to him, which had become his by his claim.

By contrast, humble David avoided confrontation where possible, 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 hoped to circumcise the enemies of Y'SharAL with the blade of reason.

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



The Name David **DA** is a sigil for the man whose heart **A** was wed **Y** with the heart **A** of messiah: in his lonely life, he had meditated on the reality of his spirit until his perceptions **A** were brought into alignment **Y** with divine revelation **A**.

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

Iniquity יַיִן | IIY

Not precisely error, iniquity is a precursor to sin. It's the lip placed upon the cup. This manner of expression is expected in discussions such as this, and I don't avoid it; but my approach differs somewhat.

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

Without inertia, the diversity displayed in the universe would not exist, nor would differentiation within and between species. We are lulled into puddles of the temporal not because of innate wickedness in our bodies or brains or because of dark emotions arising from our hearts. Neither does error gain power over us through compulsions that brew within physical manifestations. HaShem has not beheld iniquity in Ya'akov or perverseness in Y'SharAL. Sin is natural.

We fall under the sway of error due to spiritual ambivalence. Our hearts can reach through all these mysteries and grab hold of the sublime if our focus is the creator, not the creation. If we long for a thing to which we do not belong, traps of error are baited, around and about us.

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

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

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

As masters of our fate ○—able to weigh ♩ and to evaluate ♩ the options we enjoy because of merit, it would then be possible for us to sample, at our leisure ♩, whatever promising nutrients we might happen to stumble upon ♩ as we feast ♩ and feed ♩ to our liking ♩ and to our full ♩.

Allow me to continue with this specious examination of the emblems that, when read together, are said ○ to mean “iniquity.” Although over-simplified ♩, it’s understood that iniquity is a balancing ♩

misperception ♩, in which opinion ○ is valued as truth ♩, persuading us to abandon caution ♩, even as it ensures a reversal, an overthrow by catapult ♩.

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

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

Gematria 132 אַלְפָת: To detect and then to acknowledge ♩ the compulsions ℊ within the soul ♩

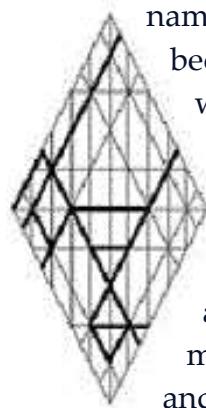
Ordinal 42 טַבָּע: is to petition for cleansing ♩ and congruence ♩.

Checksum: With patience ♩ (6 ♩), disruptions ♩ of emotion △ (24 △) will subside, freeing ♩ us to claim ♩ (42 ♩) our parts in the joyful celebrations due that are certain to unfold ♩ within the bridal chamber △ (24 △) of unity ♩ (6 ♩).

Lucifer כָּלְבָת הַילֵּל

We can infer from scripture that the light within the Light Bearer faded after the judgment, but that may not have been the case. Nonetheless, support for the narrative’s dark interpretation is found in

the spelling of the name; for by etymology, "Lucifer" can be read as "the ☽ weeping, the howling ☾." By that standard, the



name speaks of remorse, but not because of guilt; for the ground was accursed, not the angel.

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

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

When faced with judgment bringing loss, some souls are distressed; and they become despondent because of lowered energies. Not liking what an ordeal shows them of themselves, they lapse into depression and become haunted by fleeting impressions of consequences that may not actually arise.

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

With depression, even hitting bottom brings no lasting relief; for its victims are smothered by paranoid perceptions. What

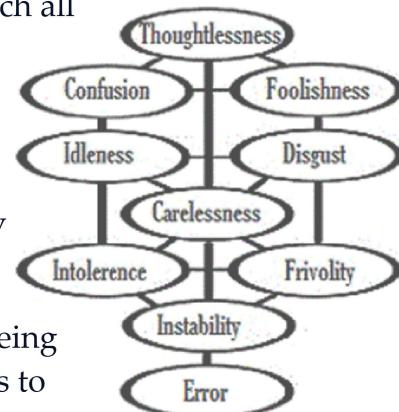
was first perceived as a worst possible outcome becomes the platform for deeper dives as depression wears on.

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

If they survive and their lives move on, they're left stranded with poor footing in sandy marshes, whimpering in the depths of their souls because they're marooned and alone. In despair, they tuck their minds into shallow thoughts, as into a shell, burying their potentials in idleness. And because reality is too difficult, they steel themselves with the resolve to just get by, living a parody of real life.

A realm in which all are brothers is far beyond the considerations of those who are enslaved by depression.

Incitable of seeing what is obvious to those able to pursue a rewarding focus on essence, they are strangers, even to themselves; for they are lost in defeat. Incapable of considering fresh ideas free of contamination by negative bias, they have



no way of escaping quarantine. Blinded—imprisoned by their conjectures, they wear the self-indulgent mask of the narcissist, even when acknowledging their disgust.

Closed systems, they think of themselves as aliens; and because they face the torment of isolation, their tenuous affiliations offer them little sympathy. Bitter to their cores, they struggle with hostility, fearing that they will forever be just one concept short of a mindset that can bring them resolution and acceptance; but if pressed about what that thing might be, they would not be capable of answering.

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

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

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

However, the stain of iniquity, if stain it was, could not have been the result of some flaw intrinsic to his character. He had been positioned and approved as the covering

cherub! The sacred light of ALC had been his to bear unto all in heaven and upon the earth. He had enjoyed knowledge of perfection by every consideration in all his ways; and now, it was gone!

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

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

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

He was perfect until he was not. Are we to understand, then, that the favored angel had made some kind of mistake? Had he secretly harbored a core wickedness that festered within him until it finally came to a head, drawing God's attention and his ire?

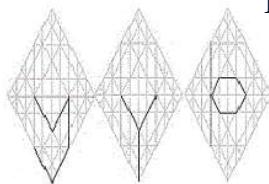
Had he rebelled? Was rebellion even possible, considering that the father had

affirmed his faultless performance in all his ways until the instant iniquity was discovered?

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

If the father had not been fooled, was the blanket praise of the Light Bearer's previous perfection just glad-handing, a way of patting the unfortunate fellow on the back before shoving him the door? I think not. If any of that were true, it would paint *אֵלָהִים* with a very black brush.

Iniquity, its Discovery



In my view, iniquity—whether found in angels or in man—has nothing to do with thought, motive,

behavior, aspiration, or any such thing. The iniquity found in Lucifer was not his by reason of his contemplation, his actions, or his inaction.

The Light Bearer was the foremost expression of God's essence and served at the pleasure of the father. Bad nor good, therefore, the iniquity found in him was symptomatic of the dynamics of creation and of its creator. Anything at all for which the Light Bearer's accusers might consider him to be responsible could not have been its cause; neither could Lucifer have

undertaken countermeasures to prevent its gestation.

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

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

Iniquity **עֲוֹנָה** is commonly understood to be "grossly unfair or immoral behavior." I own a dictionary that says just that; but if that definition is sufficient, the angel's so-called "perfection" had been a sham: a hoax perpetuated by his fortitude—by a heroic restraint, through which he had managed to hold off error while concealing the struggle and its causes.

If he was troubled as Light Bearer, he would have been attempting to do God's will while concealing contentious issues stemming from an inner turmoil. Unlike the lily of the field, his cloak of perfection would have been mere pretense.

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

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

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

If that were so: if he had failed—if he had missed the mark because his imperfect nature had been revealed to him in a time convenient to the father's purposes, the judgment against him ought to have come with the comforting words, "Sit down here, until I make your enemy your footstool."

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

None of these scenarios is likely, however, because the judgment upon he who is called the Morning Star came with praise for having been perfect in *all* his ways.

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

Failure is not an Option

These are serious matters, and I'm like a jester who is lighting fires and jumping around in the sparks I raise. I must relay what I receive, however. My prayer is that I do so in a timely manner.

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



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

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

We know that Lucifer acted in faith by two points. First, the father said that the angel had been perfect in all his ways. Because it's impossible to please the father without faith, the father's praise is evidence the cherub had been faithful. Second, he held his peace and didn't chafe at the judgment, but accepted the father's righteousness

without question. Offering no defense, he trusted and relied on the father's faithfulness, his goodness, his grace.

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

If Lucifer had been performing his duties under the calculation that his performance gave him reason to boast and that he expected to maintain competence through willpower, a plainly pejorative judgment against the imperfection found in him would have been forthcoming.

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

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

Had he shelved dependence on ~~to~~ to depend on heroic, self-driven diligence, he would have become obliged to maintain

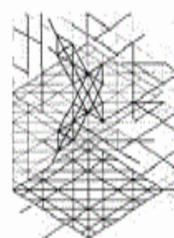
self sufficiency on an eternal scale, and he could not long have forestalled disaster; for the ever-growing, dead-weight burden of that defense would prove too cumbersome, even for a Light Bearer. When roles are conditional, the imbalances of duality develop and worsen.

Had a culpable Lucifer relied upon a narrow, legalistic standard in his defense, holding to it by the force of will, the feat would have ended badly because of the magnetism generated by the dual focus.

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

The Brink of Despair

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



Dread of his personal liability would have become a nagging irritant as he thought, and he would have become obsessed with the spectacle of being demoted from the

highest level of service to sudden banishment in ignominy. If he had been tracking ever-widening pathways of error, it would have harassed and unnerved him, world without end.

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

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

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

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

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

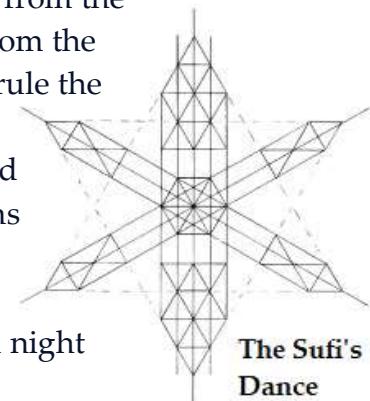
no sympathy for his fate; nor would he find remedy against the shudder his name awakened in the hearts of his contemporaries.

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

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

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

When the realms were created, an expanse between heaven and earth was formed to divide the higher from the lower, the light from the darkness, and to rule the reality of discrete systems integrated with other systems throughout the expanse of space, in whose vacuum night and day are one.

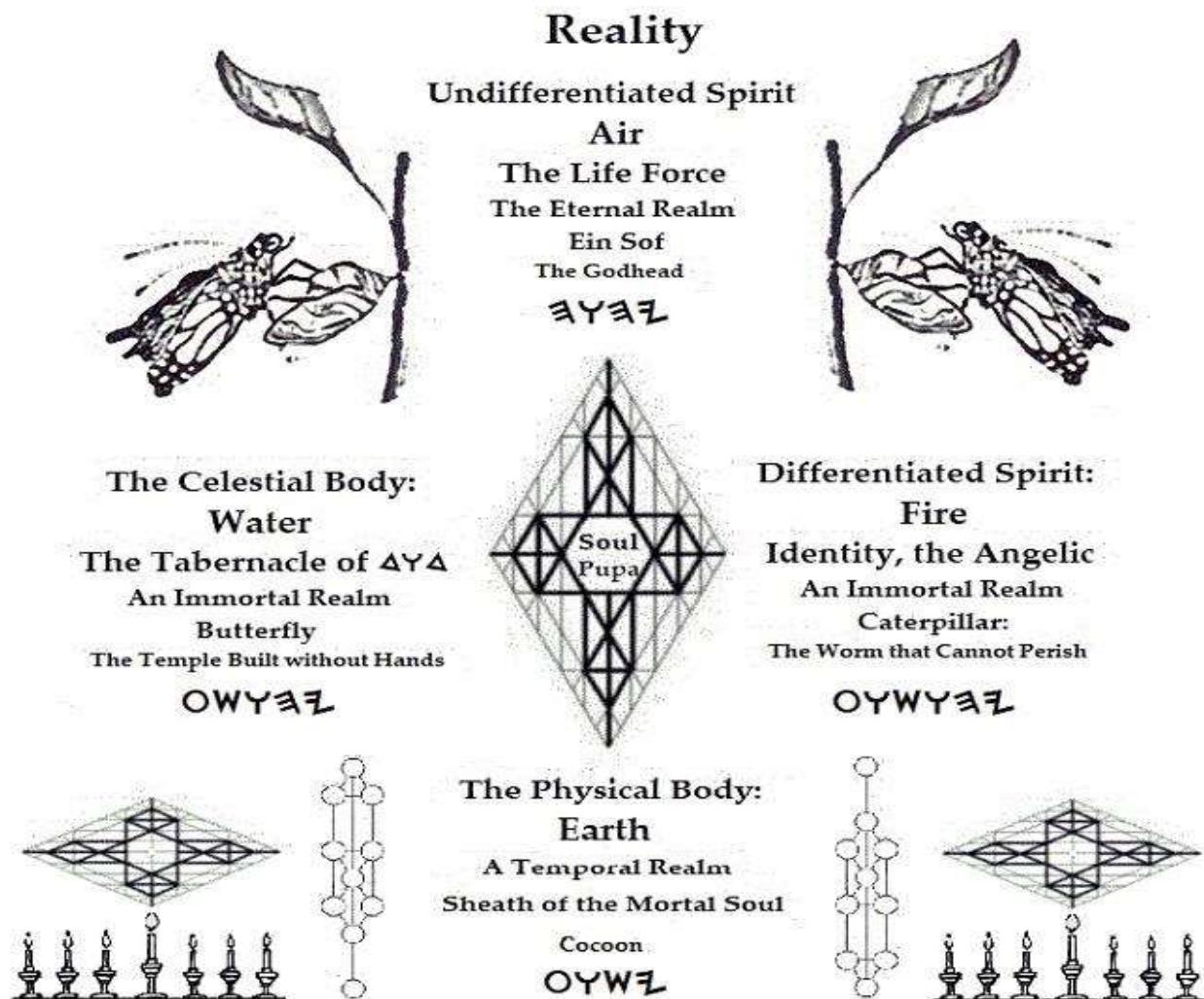


The creator of a universe that is both good and very good gave mankind laws that were also good, the ten sayings. Those were followed by laws that were not good: not “bad” laws, mind you, but laws that fell somewhat short of being “good.”

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

temporal realms. He was the covering cherub for *all* of creation, as though he were an intelligent membrane between organs with differing functions.

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





4 = 1, 1,000

9 = 2

1 = 3

△ = 4

▲ = 5

Y = 6

Σ = 7

Μ = 8

◎ = 9

Π = 10

Υ = 20, 11

Λ = 30, 12

Ψ = 40, 13

Ψ = 50, 14

Ξ = 60, 15

Ο = 70, 16

Γ = 80, 17

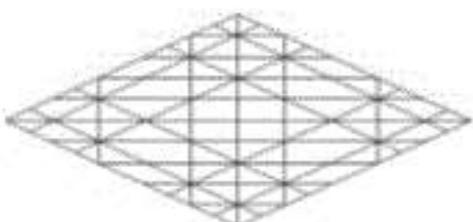
Η = 90, 18

Τ = 100, 19

Δ = 200, 20

Ω = 300, 21

Χ = 400, 22



Father; seed, beginning; Life Force; angel; **4** 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.



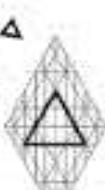
to conceive, interiorize; to carve, fashion; **9** to build, manufacture; to house; home, family, group; to agree, include, accept; ear; to listen, hear; to heed, pay attention; to echo; receptivity; to embrace, engage, adopt; to recoil; to store, hide away, conceal.



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



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



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



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



lightning, drive; determination; **Σ** to dodge, avoid; scythe; tools, armaments; wing, flight; goal, objective; expectation, ambition; to finish, block, 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.

G 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.

L 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.

Y 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.

C 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.

V 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.

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

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

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

P 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.

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

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

W 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.

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

The Gospel of Truth

(from the Nag Hammadi Collection)

For he revealed it as a knowledge with which all of its emanations agree, namely, knowledge of the living book that he revealed to the eternal beings at last as his letters, demonstrating that these are not merely vowels or consonants, so that one may read them and think of something void of meaning.

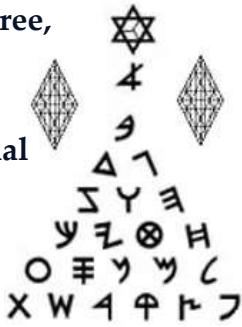
On the contrary, they are letters that convey the Truth. They are pronounced only when they are known. Each letter is a perfect Truth, like a perfect book; for they are letters written by the hand of the Unity, since the father wrote them for the eternal beings, so that they by means of his letters might come to know the father.

Language of the Realms

Many believe there is an eternal realm of undifferentiated spirit, a concept voiced in the “Central Fire” of the philosopher Philolaus. Our **ει** is what he is, and he sees no differentiation.

Contrary speculation is pointless, as well as faithless; but we can question without blame. Knowledge will increase through study, but only in part; for we must await revelation by **WΔΦΙ ΗΥΙ** the holy spirit, if we are truly to know in the manner we are known.

Ketav Levonah:
The Letters of Light



Within the eternal realm is the well of Wisdom, the holiness **WΔΦ** within all that is holy **ΥΖWΔΦ**: the *qodesh qodeshim*. The Tree of Lives **ΥΖΖΗΞ ΙΟ** drinks of its waters, the Waters of Life. The undifferentiated **ΗΥΙ** spirit of HaShem, they speak of Elohim as the Great IAM **ΞΖΞΑΙ 4W4 ΞΖΞΑΙ**, who becomes **ΞΖΞΑΙ** what he chooses **4το** become **ΞΖΞΑΙ**, declaring that he is YHWH Elohim **ΥΖΞΑΙ ΞΥΞΑΙ**, the “Lord God.”

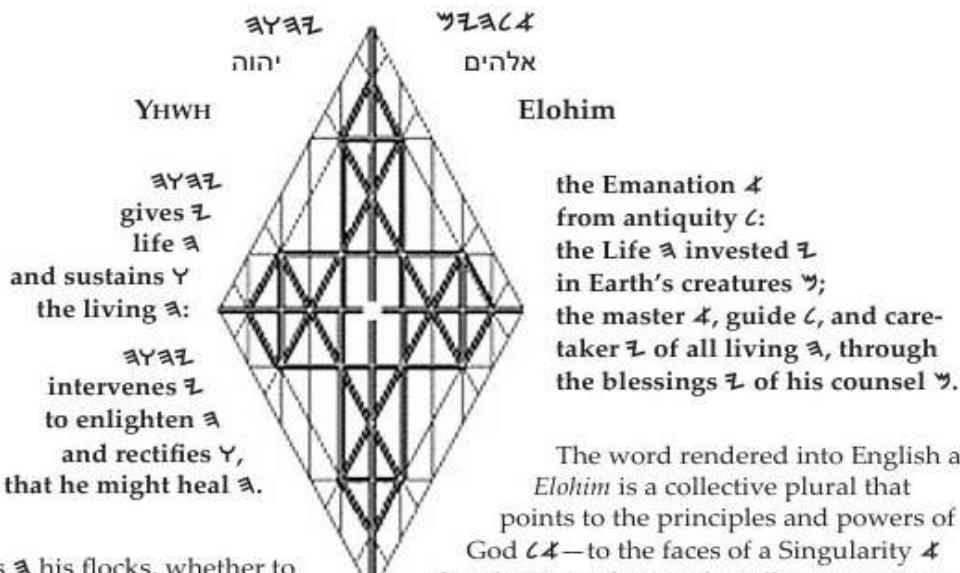
The sealed book is opening, and we can prepare to receive its words: not new words, but words whose meanings are magnified, in accordance with the prophecy.

The Oracular Torah will expand our understanding of what Moshe wrote. Before the throne of Yahushua **OYWYΞΖ** (Jehoshua, the messiah), we will sit down with Hoshea ben Nun **ΥΥΨ ΥΨ OYWYΞΖ** (the called) as the brethren of Y'shua **OYWYΞΖ** (Joshua, Y'shua, the chosen) drink of the Waters of Life.; for like John the Baptist, Moses is an apostle that is sent **HΛW** to open the way for the birth of messiah within us, teaching the unity of faith **ΞΥΨΨ**— not of belief, but of *faith*, which comes by the grace of God.

An emblem dictionary will be included in the appendix of this book, but the Gospel of Truth, as quoted above, explains my stubbornness for its use in this presentation. An early witness to the importance of the Paleo, this ancient adept, an Essene disciple brings to mind the words of Y'shua, “I have food to eat that you know not of.”

Key words within scripture require deep understanding if one is to grow in faith. We don't grow to sounds; for they speak to the emotions, not to the mind. Understandings based on sound are welded to the memory, which imprisons thought. The memory

is useful for consultation, but it's not a gateway to fresh ideas. It's better to see than to remember. The Lively Oracles of God are based on twenty-two concepts that broadcast the full import of the written word to those who can see.



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

Gematria 26 יי:

In HaShem אֱלֹהִים, every realignment is a dispensation of grace.

Ordinal 26 יי > 8 ה:

Evidence of the Father's mercy is seen in the interchanges ה between the second heaven (the firmament) and Earth.

Targum: HaShem provides relief and reconciliation through enlightenment.

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

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

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

Gematria 86 יי:

Elohim are the faces—the appearances, expressions, utterances, the Word יה of the unified יה...

Ordinal 41 אֵל> 14 אֱלֹהִים > 5 אלהים:

...attributes of Wisdom אלהים our Father אלהים uses to offer access אלהים to the Door ד of Life Eternal אלהים.

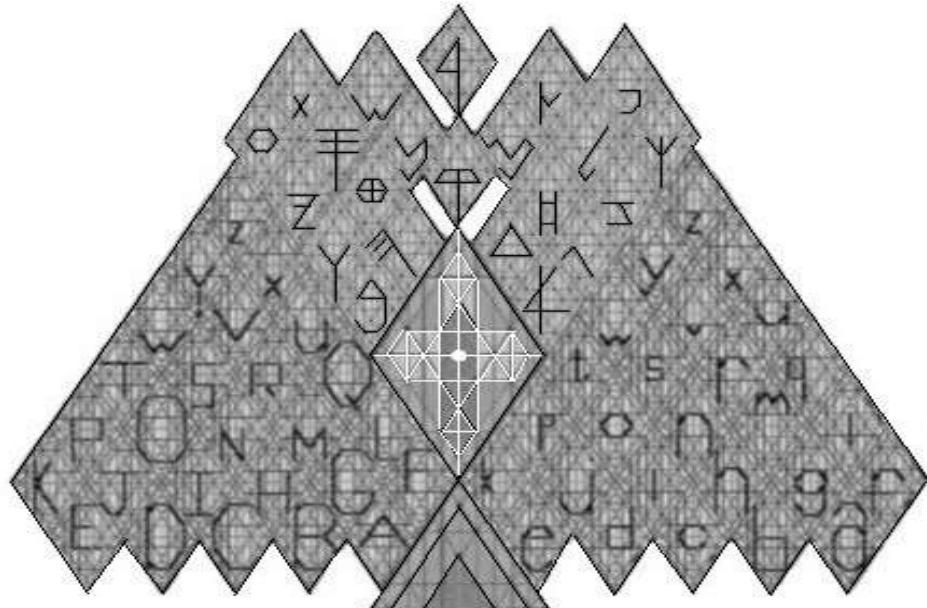
Among the Titles of אֱלֹהִים:

אֵל (El, God) God the Father; master אלהים of shepherds אלהים; the singularity אלהים of which we are instructed אלהים.

אֱלֹהִים (God, Allah) The persona אלהים revered as the Ancient אלהים of Days אלהים.

אֱלֹהִים (God, Eloah), the title of Immanuel, a name that signifies the Godhead as positioned within the creatures of Earth. אֱלֹהִים is the emanation אלהים of the Shepherd אלהים, which watches over and upholds יה each and every life אלהים.

A Chat



Understanding comes by revelation, not by the arsenals of erudition, but no approach is categorically good or bad. In some circumstances, study may be a necessary prerequisite to spiritual revelation. If HaShem has your attention, you won't come into condemnation for apparent missteps along the way. The author of your faith must finish the work begun in you.

All effort within life is lawful if it is expedient for edification, and so long as its disciplines and routines don't become obsessive because of their advantages; nor should disciplines be leveraged for any gain beyond spiritual growth. We should not allow personal practices and preferences to drive a wedge between ourselves and **יְהָוָה**, not even what we receive directly through inspiration.

Moses was shown a pattern on Sinai, and he was instructed not to deviate from it in writing Torah. In like manner, a pattern

will take shape in your mind as you interact with the Shepherd. If you look for it, you'll find it, and the spirit that put it there will see you through it, guiding your steps. Your star is in its hands.

Much spiritual guidance is nonverbal, so far as sound-based words are concerned. The mind makes leaps and bounds from topic to topic in variable contexts because that's how the spiritual mind works. The rational mind plods from integer to integer and can miscalculate. The spiritual mind skips here and there, reaching conclusions that are proved only by increase in visceral measurements of faith. So it is, with those born of the spirit.

Paleo is the chosen language of Torah for this reason: its emblems build pathways the spiritual mind must learn to identify and follow. "I have food to eat you know not of." The intellect, the natural mind, is laden down with the cares and responsibilities of

this world and has difficulty remaining open to the spontaneous leaps of the spiritual mind. Its dictionaries serve an ever-narrowing focus. Paleo's dictionaries deal with the meanings of letters, not words. Paleo requires an ever-broadening focus, as wheels turn within wheels.

The alphanumeric emblems of Paleo are keys by which to open the book that was sealed. God's spirit will teach you how to deal with the locks. The tools of Paleo are of use for the entire Hebrew canon, but they are essential to the magnified Torah. The oracular wealth of Torah is truly arresting; it communicates the multi-dimensional realities of the living word John the Baptist envisioned while singing of **OYWWYAL** on Yordan, the River of Souls.

The Living Utterances of HaShem are sculpted into Paleo's emblems, reflected in the substance of its emblems, whose shapes reflect the substance of the invisible things of **C4**. HaShem was projected by the soundless shout **OYW** of **Y** Yah **AL**, and both heaven and earth are graced with ripples of the shout's vibrations.

The crowndiamond.org website presents a compendium of meanings for each of the twenty-two letters of Paleo. It can be found among the listing of downloads, but the online guide is quite useful. It is found at crowndiamond.org/Paleo/eriktology.html. Eriktology is a discipline of kabbalah.

Yahushua is the bread that comes down from heaven, and we are fed daily by the vitality that bread lends to our hearts and minds. Paleo emblems testify of the reality

of that bread's presence, as stored within every word of Torah; and we walk in that presence, whether or not we understand. That presence is the shew bread of the temple made without hands; for it testifies of the father's life within and among us.

As shew bread, that inward presence is called **C4YWWO** ImmanuAL, the hidden messiah. ImmanuAL is the faceless, formless breath of HaShem, in which we live and move and have our being, within us all. The name signifies that we comprise a spiritual nation **YO**, wherein the Son of Man **Y** sits upon the throne **Y** of God **C4**.

These are difficult matters. As they unfold, HaShem will fulfill his promise to enlarge Torah as he enlarges our hearts. In looking upon that which is written, we shall hear with our spirits and understand with our hearts, to our salvation and to the everlasting glory of **YHWH C4 EYAL**.

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

Oracular writings address the questions prevalent in the supplicant's mind, and interpretations speak to the context of those issues. We may not understand enough even to voice our concerns, but answers are readied within our hearts before we call.

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

Considerations of realms, firmaments, expanses, and the mysteries of iniquity and righteousness will follow; and the Moses Script of the written word will be among our most essential tools. For all these reasons, I appreciate your forbearance as you read. You are in the father's hands.

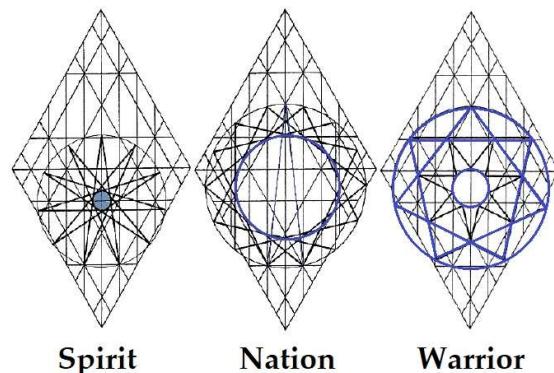
The [Crown Diamond](#) demonstrates that the [alphabets](#) of the West share a common source with the [emblems](#) of original Hebrew. The outlines of each letter of Paleo are woven into the Crown Diamond grid, which is as David's buckler.

Because the diamond's grid is comprised of four interlocking symbols of the Tree of Life, lines of the emblems transect the spiritual centers of the body. When, eventually, the science of sound is added to these features, a new science will be born.

The Crown Diamond's bones appear in the histories of all peoples, regardless of belief systems. Its matrices are universal. Its mathematical properties are undeniable. The emblems of the [alphabets](#) are fractals of creation's [geometry](#), and the *alef* of the Moses Script speaks of creation's spiritual properties with greater clarity than any other. The Crown Diamond and its properties are God's gift man.

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

With much reason for weeping **א** and wailing **כְּלָא**, we hope against hope for relief, watching within and without for the appearance of HaShem's and the approach of the [Morning Star](#).



Our **כָּא** is not a man, nor is he an angel. He is the substance of both. Eloah **אֱלֹהָא** is the divine breath, the invisible spirit **הָרָא**. Transcending all forms, **אֱלֹהָא** Elah—the living **אֱלֹהָא** God **כָּא**—is not a creature or like unto any creature. His creatures are likened unto him.

Our **כָּא** is reality, seen and unseen: he is *what* he is when he chooses to *be* what he is; and none can resist him: this is the boast of the great **I AM**. He is not a father, mother, son, or daughter. Neither is he husband or wife, though he is the source, sum, and substance of all such roles and functions.

All aspects of the father's essence are reflected within each of us; for it is his good pleasure to give of himself all that he has fashioned us to be. Thus, we eat of the bread that comes down from heaven as manna, the cleansing seed whose nourishment prepares us to be like the father as he forever is and forever shall be.

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

Our bodies are cocoons. We are caterpillars, cherished worms of heavenly fire. We are immortal angels of divine spirit that have humbled themselves before the heavenly host. We are holy sparks that fall from heaven to earth in rounds of incarnation, as is expedient for transformation.

The gospels report that, although it is given to man only once to die, we are much more than man. Husbands and wives are no longer bound by the laws of marriage at death; for physical death distances our spirits from the laws applicable to man. Tarnished souls remain subject to a second death; however, the second death does not pertain to man, but to Sons of Man.

Imperfect mortal souls will perish, a judgment to which each of us will agree; for everlasting life within a flawed garment would be difficult to endure. Accepting our deserved deaths, we are furnished with clean mortal souls for the return to earth, in

agreement with the teaching, "I will have mercy, not sacrifice." Like branches of the vine, we are words of the word; and we do not fall to the earth in vain.

We are worms of heavenly fire; and when the last garment of mortality has been burned away, we will stand before the throne of judgment in the naked contours of spirit, thanking the father for the victory over death. We are more than conquerors. We are holy seed.

We have lived as strangers in strange lands, completing many rounds in heaven and on earth, taking our rest in HaShem as we are permitted. Wheels turning within wheels, we prepare for our returns to the birthplace of living souls and the Mother of all living.

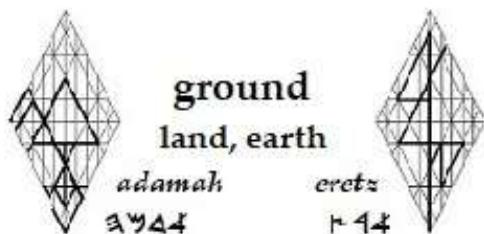
Death of the body does not end our lives; nor does death of the soul. Mortal souls perish with or without loss of the progress made on the pathway to perfection during an incarnation. Perfected souls never die, because they are suitable garments for immortal angels. Whether or not we suffer loss at death, we continue as living souls whose lives are hidden in HaShem.

If we did well on earth, we may not taste of the second death at all, but can pass from life unto life, easing from one incarnation into the next. Further, if souls overcome every fault during an incarnation, they will be freed of the need of going in and out; for they will have outgrown the need. Semites migrate from heaven to earth and back again until they are counted worthy of their inheritance.

The apostle Paul wrote that in a great house there are not only vessels of gold and silver, but also of wood and clay. This saying speaks not of containers, but of the vessels housed *within* such containers. The teaching concerns the mystery of the worms that do not die. Paul was crafting a metaphor for mankind's initial form; for the vessels of which he wrote are the holy angels.

Mankind's angelic component is the first body for the spirit of HaShem: the immortal fire body of the heavens. Man was made a little lower, so that the earthly vessel could house the heavenly vessel, that it might be cleansed and perfected.

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



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

The earth *adamah* אַדָּמָה within us is an inward fire, and it smolders under the precision **א** of the heat **א** that is brought to bear on the dust motes **א** that are lifted up **וּ** from the earth as we live our lives **א**.

The embodiment of the transforming fire of heaven is called *eretz* אֶרֶץ; for it rekindles fallen stardust with transformational heat that causes concepts to explode **א** within us as messiah lifts up our thoughts **א** in righteousness **רְ**.

Adamah and eretz transform by the same fire, but with differing intensity. Their holy fire **וְאַ** is the Wisdom **וּ** of the father **א**. It bathes as the divine heat redeems and purifies; for the Lord **א** of Glory **וּ** is positioned above the throne central to the haven of fire hidden within our hearts.

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

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

When time shall be no more, all Names but one will be inscribed in the Book of Life; and the one to be left out is not a man, in the conversational sense. He is the "son of perdition"—the product, the outcome, the effect of ruin.

He who is lost is allegorical Esau **YW**O, who is called Edom (spelled as **וָאֶdom** and as **וְיַהֲוֵדָם**). He is **וְיַהֲוֵדָם** because he hungered **Y** after crumbs **אֶת** he could extract from Wisdom's attributes **וּ** with greater **אֶת** passion **אֶת** than he had shown for the nourishment **Y** that rains down **וּ** from above **Y**.

Esau preferred the on-again, off-again duplicity observable **אֶת** in reflection **וּ** to the sharp focus required for inspiration **אֶת**. The voracious principality called Edom is a bitter manipulator who stands by without concern as brother Ya'aqov **אֶתֶּן** falters under duress.

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

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

Edom is the hoard of wickedness we bury deep within our hearts by moving from failure to failure after failure in our daily lives, without thought or concern. When he is taken away, our sorrows will turn into tears of joy.

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



A Moment, Please

If "God the father" were time, rather than the creator of time, we would perceive in him the faces of the past, the present, and the future, none of which exists in eternity, even though they seem to exist in creation. Looking more closely, we will discover a feature of the hidden things of **כָּל**.

The faces of time disappear in eternity, and they are easily lost within our present reality if we just stop, for a moment, and consider. The three faces of time exist only within the present because, as creatures of time, we live our lives locked within the present; but of course, it just passed.

We compartmentalize the faces of time because they seem seamless, within our experience; and the clock's metrics enable us to impose a sense of order in the free fall of our lives.

Time organizes itself around an ineffable sense of presence that can't quite be grasped, even though it can be understood. If we attempt to define the presence of the present, we end up mumbling in the past; for the urgency of time lies in its uncertain future.

In the natural order, messiah declares that he is time—the door **daleth**, the opportunity; for the number four, the value of a *dalet* **daleth**, is a metaphor that points elsewhere, though it favors the future.

In visualizing the dalet, a common error is to count its points while overlooking its open center, a feature that complicates the emblem considerably. “If you had seen me,” said the Man of Four, “you had seen the father also,” meaning that if we had visualized the eternal, we would have looked beyond past, present, and future; and we would have perceived the endless arc of time itself, the reality of which all of its appearances are tokens.

Our earth-bound experiences reinforce the illusion of time as a trinity comprised of past, present, and future. The truth about time’s structure must be applicable within all temporal realms at every scale, however, which presents real problems.

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

The illusive present is the dimension in which our minds operate. Attempts to pin that dimension down clear the circuitry of our thoughts. Stymied in a non-existent present, we’ve no choice but to live lives based on faith, however complex the arguments to the contrary.

The I AM of YHWH Elohim is absolute Truth, and we shall know him as he is in the moment we experience him, face upon our faces. In such moments we have a taste of what it will be like when time shall be no more. In such moments, we become like him as he is; for our consciousness is momentarily indistinguishable from his presence.

Presently, HaShem is a spirit that exceeds our comprehension, but that will be of no consequence. Our celestial bodies shall fill with his presence as they are modulated to house everlasting life. In that day, it will be enough that the servant is as his Lord.

Standing at rest in the father as Sons of Man, we shall look upon all we behold with the eyes of timelessness; for in the father, we shall be one. Time will be no more.

Spiritual differentiation will have accomplished its purpose to perfection, and the sparks struck by the heels of the Light Bearer as he dances across the heavens will be regathered together in the lake of holy fire that surrounds the throne of HaShem.

We are the image of **וְאֶחָד אֱלֹהִים**. Our souls testify of a likeness to the Breath of Life, in that they harbor the flow of time. Our minds reflect his likeness, in that our

physical bodies are fashioned to project time's image: their features and functions exhibit and illustrate our experience of the flow of time.

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

Forms and faculties of the body express God's unity in the effortless coordination of physical functions and spiritual processes. At our best, our feet find the right footfalls; our hands, the needed tasks; our tongues, appropriate words.

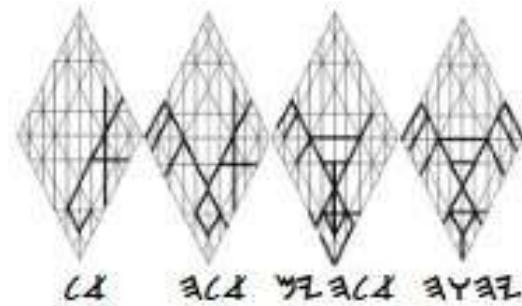
At rest in HaShem through the spirit of messiah, we may hear fully or part; we may see fully or conjecture, only in part. Our minds will accept or reject whatever we conclude. Truly, however, such concerns are vanity; for it is not for us to solve the mysteries of creation, nor its creator.

Our single purpose is to present ourselves as living sacrifices on behalf of the temple of HaShem, which is humanity. We know that our understandings come from God if they are wrought in God's image and project his likeness because of the love we share, one for another.

All that is or shall ever be has its beginning in the mind of **וְלֵאָכָל**, and all is created to lift our minds to reunion with **כָּל**.

Inconstant though we may be, may we live in faithful expectation of perfection through

congruence with the spirit of HaShem, which is not constrained by time.



Thoughts of God and of Man

Our **כָּל** is **אֱלֹהִים**. He is not the father, though God's eternal divinity is instigator of all created things. **כָּל** is not the mother, though our **אֱלֹהִים** is the eternal well of divinity from which all things originate; neither is **בָּנָה** the son, though **וְלֵאָכָל** projects his essence into temporal realms to perform the works of divinity. **כָּל** is not a spirit that is distinct within a consortium of divine spirits; for **כָּל**, a formless unity, is the source, the substance, and the holiness of all that is.

Our **כָּל** is **כָּל**. There is no other, and any attempt to define **וְלֵאָכָל** creates idols in our minds. **אֱלֹהִים** can be known, loved, and worshiped; but **בָּנָה** cannot be defined by being stuffed into a word or into a book of words, as scriptures testify.

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

The word Elohim אֱלֹהִים is a collective plural that speaks of the attributes of HaShem. Elohim is a singularity אֵל that guides, defends, and teaches לְ the living אֶת. Sharing בָּ his counsel וְ, he intervenes אַ by his rod לְ or his staff אֶת, offering the gift בָּ of freedom to his people וְ.

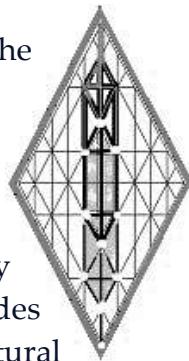
The Elohim are faces of HaShem: they are the garments through which he addresses creation; they are not his surrogates. As the creator, the great I AM has prepared each of us to fulfill many roles and functions in our lives on earth.

We know within ourselves that we are who we are when we are what we are; and we know that we will be that which we are becoming. Should HaShem be subject to some limitation that does not apply to us? No; for we are made in the likeness of HaShem, and we shall grow unto congruence with his image.

The inward diversity we experience within ourselves each day does not require our efforts. It unfolds in a seamless profile that carries the savor of our essence. Minds and emotions change continuously in response to our hearts. We are accustomed to change. We act, and we react; but in all that we do, as with all that is done in us, we are one.

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

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



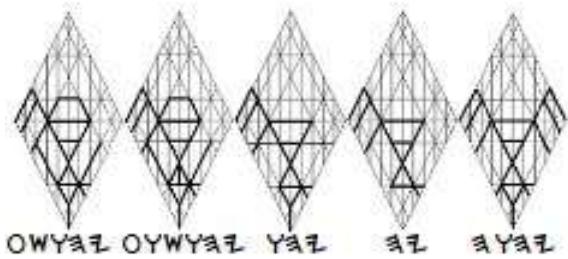
Immersed in the Breath, we live as though impaled within it, even as it is seated within us. Believer or non-believer, we magnify HaShem; for by coming to earth, we became finite portals of the infinite.

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

Just as אֵל is beyond definition by man, he is also beyond being named by man. However, because man has need to call upon the eternal one, אֱלֹהִים chose אֱלֹהָי as the name of address because of its oracular properties.

For my part, I trust that אֵל tolerates traditional use of "HaShem יְהוָה" in informal address because of my fondness

for its poetic properties. I trust, also, that the father will overlook lapses into my childhood habit of using “God” as a term of reference. We are to make no man an offender for a word, regardless of its etymology.



The Name **AYEL** speaks of the one who gives **E** life **E** in order to sustain **Y** the living **E**. The Name is both cause **E** and effect **EY**—that is to say, it is both the action **E** and the counterbalancing reaction **EY**.

Interpretation of “The Name” answers to the context in which it appears, as detailed in Torah by the apostle Moshe **EWY**, who came as the reflection of HaShem **YWA** on earth, charged with the task of preparing a people capable of honoring the coming of The Name’s projection, which is Mashiach Yahushua **OYWYEL**, the shout **OYW** of **Y** father Yah **EZ**, as affirmed in the ministry of anointed Y’shua **OWYEL**, crowned with the salvation **OWE** of father Yah **EZ**.

Each of us existed in the mind of **C** before the doors to heaven and earth materialized in answer to HaShem’s word, within which father **EZ** laid down his eternal life and godhead to be projected as **OYWYEL** into temporal realms. Yahushua HaMashiach

is the Shout **OYW**—the Vigor **YEZ**, the exercise—of the father’s enunciated will, which seeded temporal realms with beings capable of housing eternal spirit. To that end, Eloah **AYEL** lifts a remnant of every generation unto congruence, the standard for everlasting life.

Some argue that the etymology of Yahushua should render that name into English as “the Cry—the sob—**OYW** of **Y** Yah **EZ**,” an interpretation that would disqualify the name from consideration as the name of HaMashiach. Expressing emotional notions based on tribal pronunciation, many will claim knowledge of messiah but will be turned away because they never heard the clear ring of HaShem’s one-and-only battle cry.

Words are bodies of thought, and the Name Yahushua is the “embodiment” of the father’s thoughts concerning salvation. The battle cry is the garment, the Logos, the reality: it’s the angel of the presence of HaShem. It’s the ineffable, taking form.

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

In the footsteps of the word, we became his seeded words; and we were scattered throughout the temporal realms of creation. Becoming forgetful of our origins, we also lost track of the divine presence that fuels

the spark of life in us through the whisper of the names we are given; and we fell, ever deeper, until we became planted within a darkness we couldn't understand and could not escape.

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

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

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

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

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

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

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

Let there Be!

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

A nexus was needed between the thought's conception and its implementation: a shift from the theoretical to the practical. Within timeless eternity, therefore, the creation

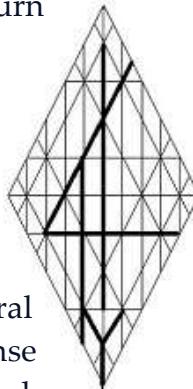
found its beginning in the emanation of the logos, which was the articulation of HaShem's word, the body of his thought.

When the process of creation began, therefore, it was understood that the fullness of God's vision would be known in the ripened appearance of its effects, the time of harvest. When that moment comes, all that live will manifest divine sentience, within and among themselves; for having been nurtured, all will grow into a most intimate knowledge of **אֶלֹהָה**.

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

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

God's spirit was moved by the fluidity of that which might be; and as the first morning approached, the word was released, "Let there be— lightening **אֵלֹהָה!**" And emanating from the eternal at the command of his word's enunciation, God's formless spirit found release from Ein Sof and undertook expression in the temporal.



No longer the offspring of amorphous concepts, the vision had taken on a life of its own. HaShem's thoughts had pierced the firmament of the temporal with the logic **א** and the language **כ** of his projected word **אֶלֹהָה**.

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

The principles within HaShem's spirit were made evident as the Light **א** of God **אֶלֹהָה** appeared, falling upon the bowls of sentience and filling them with the seeded concepts that had first appeared within God's vision. Once begun, the mandate of the living word of **אֶלֹהָה** would never end.

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

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

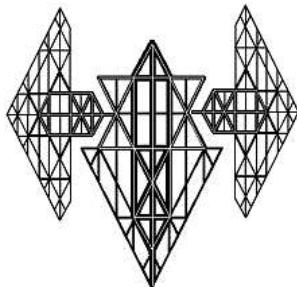
Our father **א** bears the weight **ו** of his authority **א**. His great power **א** thunders **ו** within his mind **א**. He ponders and plans **א**

with merciful Y mastery 4; for his fiery principles 4 must lay claim to their seats within the lamps Y of anointed minds 4. HaShem's passion is to cultivate 4 true Y knowledge 4.

Gematria 207 Σ4: Knowledge 4 that is perfect Σ

Ordinal 27 ΣΨ: displays the fruit Ψ of its perfection Σ.

Checksum: A completely thorough measurement Φ (9 Φ) of all evidence Ψ results Σ (27 ΣΨ) in knowledge 4 that is perfectly objective Σ (207 Σ4). And because it has been both tested Ψ and verified Σ (27 ΣΨ), it will have reached conclusions that resolve all outstanding issues Φ (9 Φ).



The presence of HaShem saturates the eternal realm. To expand, therefore, the Infinite One had to become, also, less: to become greater, our Λ4 had to become, also, smaller. For immortality to become a meaningful concept, mortality would have to be established and, subsequently, overcome.

It was the pleasure of the great spirit that his word should dwell in thick darkness. A servant of growth, he chose to project the

light of day upon the darkness that had entombed his seed. Darkness cannot withstand light but flees before it; and so, the scripture reads, "there was evening and there was morning, day one."

The fading evening that comes before and follows after the expanse of night would usher in each new morning; for the second day would see creation of the expanse in which night and day dance. That dance had already begun, however, with the Light Bearer's pressing words, "Let there be...."

Night and Day

Darkness had been upon the faces of the waters before being drawn from the eternal realm. The waters were not part of that darkness, nor were they subjected to its influence. The waters of the eternal realm are Living Waters, and in them all life is sacred and secured.

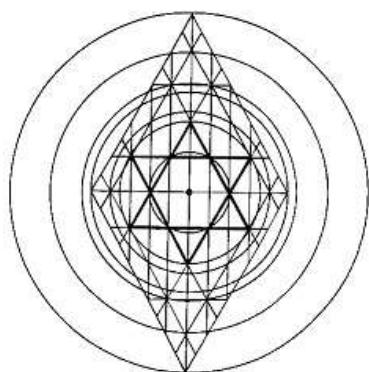
To say that darkness was before their faces is to say that the door to the temporal had not yet opened. The temporal life forms those waters would sustain had not been defined, and challenges had yet to be identified and savored. Brooding on these things, the spirit of HaShem hovered over the face of the Living Waters, drawing upon their essence.

There is evening and there is morning: hidden potential is followed by open reality. As the light within HaShem absorbed the dew of life rising from the face of the waters, he was refreshed. He

would soon send those waters forward, into receptive temporal realms. The command, "Let there be light," would open a doorway to all potential.

The father's projected word—the logos, which enunciated the full measurement of his essence, the light of the godhead—his structured thought, carried the living pattern of The Name beyond the skirts of time, filling temporal realms with seed.

As HaShem watched his expressions on the face of the waters, he beheld only goodness; and so, he divided the light from the darkness, which would not prevail.



On day one, the precedents for both firmament and expanse had been established, preparing the way for the formation of the discrete elements of creation. The words, "Let there be" were tacit acknowledgment that elements of creation had already been envisioned and would soon be called forth.

The interplay between the possible and the actual established a most dramatic expanse in the core firmament, which fused together the poles of nascent temporal realms, welding their destiny within the mind of

HaShem; and on day two, the parameters of all firmaments and expanses were established.

Firmaments exist at many scales within creation, from sub-atomic to the galactic. All scales share the same principles: in every dimension, wheels turn within wheels; and the firmament that pertains to discrete wheels joins what it also holds as separate. In a sense, firmaments are as axles that bridge their expanses, the living wheels of Ezekiel's vision.

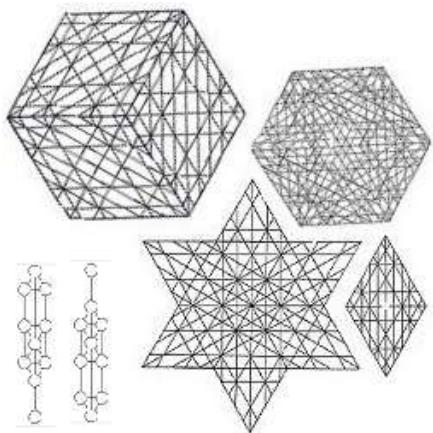
Consider: around the nucleus of every atom there are expanses— orbitals— that capture and hold the electrons that differentiate one element from another. The atom's nucleus is the parent expanse; its orbitals are secondary expanses; and the invisible force fields between positive and negative polarities cloak the atom's firmament.

In molecular combination, electrons of each element fill appropriate positions within the orbitals of their elemental counterparts. The compound is established by a chain reaction in which the atomic combination fuels the molecular combination, which gives birth to the new compound. Molecular expanses reflect the principles observed in their elemental expanses.

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

The firmaments and expanses of elements are not lost in the compound. The gases retain their atomic characteristics, even as they adopt new profiles, which will reflect the criteria under which principal firmaments will remain open to further combinations.

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



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

Creation is a word, a logical statement. It is the body of divine thought. If it were possible to cross-section reality, we would discover data points beaming along the

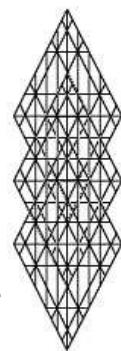
wires of its firmaments; for firmaments are as tunneling expanses—they are expanses elongated and activated by vibration.

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

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

The just shall live by faith; for there is no other logical way to live. We arise each morning and proclaim that HaShem יְהָוָה has made the day, resolving to rejoice and be glad in it, whatever it might bring; for this is our rest, and the day’s intricacies cannot be memorialized in any mausoleum of knowledge. If a man thinks he knows anything at all, he knows yet nothing as he should. The just live by faith.

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



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

Heaven always existed in the mind of God. Drawn from the Living Waters of eternity, it became a temporal reality when it was given expression by God's word.

Within the duality of the temporal realm, the past and the future became distilled as the present; and the eternal waters of Ein Soph were turned to wine, which siphoned down to earth as parables to slake the thirst of those to come, whetting their interest in stronger drink.

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

Creation is a divine contrivance that is designed to teach us how to live, as breath follows upon breath. We act or we do not. We learn or we don't. The cost of error is tabulated according to our understandings, and the grace of a merciful ~~✓~~ wars against bitterness, making our necks supple again and softening our hearts.

Like earth, heaven is a created realm. It's a temporal manifestation that has not always been clean in the sight of HaShem. Man is a little lower than the angels in form, but not

in function; for our mortality plays an important role in the cleansing of temporal realms. All things shall be renewed when the Sons of Man overcome through unity with HaShem, at which time it will be said, "Behold! I create all things new."

When the spiral that had begun when iniquity was discovered regains its congruence with the circle of divine perfection, creature and creator will be reunited as one. In that moment, death and disorder will not be found, and the immortal angels, who shouted for joy at the creation of man, will put on the celestial garments prepared for them as they labored on earth for the harvest called the Kingdom of Names.

Earth ~~✓~~ cradles mortality. It is the context ~~✓~~ into which immortal star seed ~~✓~~ is deposited ~~✓~~, that it might soak ~~✓~~ in the light ~~✓~~ of the father ~~✓~~, who is responsible ~~✓~~ for mankind's redemption ~~✓~~.

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

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

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

Again and again, therefore, they had ventured to earth to overcome error within its cooler fires. Like heaven, earth was never a final destination. Both are way stations, clearinghouses in which they would complete many circuits, exchanging the old for the new.

That HaShem creates all things new is true not only of great cycles, but also within the fleeting moments of each day. Instinctively, we know by each beat of our hearts that more is coming than what we can foresee.

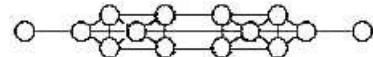
That there is more awaiting than heaven offers is implied in the book of Revelation, in which a voice comes from an expanse above the heavenly throne, which has harmonics with the transfiguration parable, in which the voice comes as from above a cloud. Admonishing the collective expanse of the on-looking apostles by a firmament of sound, the voice assured them of Y'shua's anointing by saying, "This is my beloved son, in whom I am well pleased."

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

In creating the paradigm of time, the unqualified became qualified; the limitless, limited. HaShem is seen as the charioteer

within the chariot, and he sends forth his emissaries by twos; for all things in heaven and earth are paired.

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



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

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

And He Became a Living Soul

Adam's children are living beings. It is so; but iniquity was found in them. Resolution was ever-near and always unreachable; and they became vulnerable to error as uncertainty took root in their hearts.

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

The metrics of iniquity were known from the beginning, and HaShem had prepared a way of escape from its thorny dilemmas. As beings whose immortality had become wrapped in the fig leaves of mortal souls, their true lives would be hidden within his spirit and would not be revealed until that which is perfect should arise in them.

Loss of soul would not be loss of life: death might claim them because of error, but it could not possess them. Their lives were hidden in HaShem; and generation by generation, his grace would draw them nearer to their measurements within life everlasting, which had been reserved within Yahushua HaMashiyach.

Through the ages, they would follow the path of the cross of the eternal and the temporal; and when that which is perfect shall have come, all imperfection will have passed away, never to return.

Their bodies would serve as outer garments; their souls, as inner garments. Their immortal angels would be sustained by the holy fire of HaShem; and they therefore became known as the worms that do not perish. Their perfection is assured

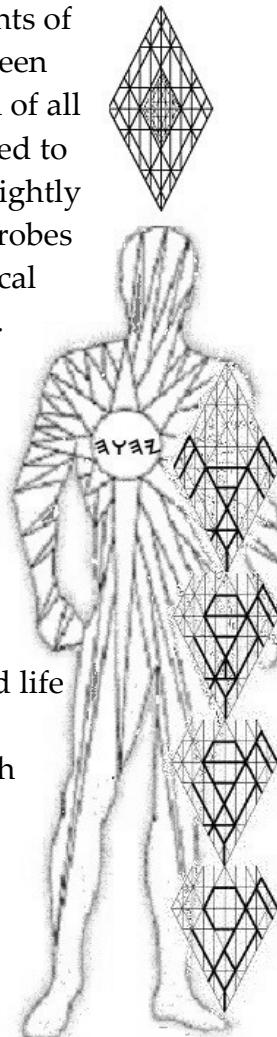
because they are inseparable from the spirit of holiness found in יְהֹוָה אֱלֹהִים YHWH Elohim.

The judgments that would come upon them would not fall on their core beings, but on the fig leaf called the mortal soul, lest their nakedness be revealed before they become able to perceive the garment of promise.

They parted the garments of the blameless one between them. In the restoration of all things, what they seemed to have lost be returned, rightly woven into the eternal robes of Yahushua, the mystical projection of father אֵל El.

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

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



Whether the garments we wear in the temporal are immortal or mortal, they were tailored by the spiritual differentiation that came upon us as we transitioned from our origins in the mind of the eternal to manifestation in the realms of creation. We live by faith. We are living souls to the degree we walk in accordance with our life's purpose, which is determined from the eternal.

Our lives and purposes are inseparable; for without utilization of our measurements in the mind of God, the faith by which we say we live is dead. If we claim faith but walk blindly without vision, we will perish; for we have become sightless creatures that trouble the ground upon which we walk.

If we do no spiritual work, we do not eat of the bread that comes down from heaven, unless we quibble over crumbs that fall from the tables of the elect. We can stuff our bellies with such morsels, but our souls will starve and the light within our angels will fade as our spirits covertly listen for the ring of the ax.

Perfection is not a prerequisite for spiritual work. To a man, the prophets of HaShem struggled with flaws; and the apostles flatly confessed that if they should claim to live without error, they would be liars. HaShem does not call the righteous, but sinners.

The pathways to healing open when pain is confronted, acknowledged, and endured; but iniquity will haunt us until its mystery is taken out of the way.

May our troubled hearts find courage. Today is a convenient time for us to accept

the father's will, which is that we should live. Let us, therefore, take care how we hear; and let us bridle our tongues as we monitor the spirit we share in HaShem.

It's not for us to direct our steps. The spirit that sustains each of us completes its circuits, which begin in the eternal and pass through us in the temporal, that they might carry us beyond time.

Our spirits intertwine as we presently stand; and the spirit that unites us knows what each of us should say, where each should go, what each of us should do. It teaches these things as our eyes embrace.

I don't ask after the name of ministering spirits, nor do I mistrust the spirits I perceive in others. There's no power that is not of God, and none can do us harm unless permitted from above. It is enough that we choose the good as we understand it, while remaining open to correction; for, from the beginning, HaShem declared his creation to be good and very good.

We have work to do, all of us. That work awaits spiritual birth, not intellectual understandings. The poor and the infirm are always with us, but that must not harden our hearts; for our nakedness is always before the throne of HaShem, who makes use of our inadequacies for the heavy lifting some require.

Temporal realms were formed by the words, "Let there be." All things in the cycles of creation take on substance and acquire form in answer to the words, "Let there be." Within created realms, infinite

spirit is constrained — is slain, as it were — so that the finite might be free to appear and function in service to the infinite.

To become more, therefore, the infinite one had to become, also, less. This is to say, by metaphor, that the vastness of a very great sea had to also become a single drop of its waters among many such drops, each of them distinct from the others.

The spiritual waters of eternity parted so that living souls could fulfill their functions in the temporal. Each quantification of the higher waters retained its core essence in the waters below, bound by surface tension that, which preserves the integrity of each drop.

The ciphers of the living waters are carried within our spirits and fill the contours of our souls. They permeate our bodies, influencing form and regulating function as their numbers advance the purposes of HaShem.

HaShem's spirit hovers above the living waters within us, which part to the right and to the left as they open the way of escape. We follow in the steps of elder brother Y'shua OWYAZL, a Son of Man; for unless a seed falls to the ground, it abides alone.

We are measured concentrations of living waters, are we are invested with the properties of seed. Within the temporal realms of creation, the sphere of heaven was the first to receive the emanation of divine seed.

Becoming a sphere of divine fire, heaven was set ablaze by the arc of the Light Bearer as the spirit of ፩፪ moved initiated time. Sparks of the footfalls of his projection would fall to earth as the children of men, but they first gave rise to the hosts of heaven.

Driven by the fire of HaShem's spirit, currents began to form in the living waters of the eternal; and when the eternal dew began lifting from the lake, HaShem drew a deep breath that ended in the words, "Let there be."

Vaporized, the encoded patterns upon the faces of the dew became enzymatic; and heaven was filled with explosive interactions as the water of life expanded into the temporal realm. First of its residues were the immortal angels. As the heat dissipated, the tongues of fire became worms of the fire that does not perish.

Their tongues of flame had been shaped by the surface tensions they carried from the eternal, which had expanded in the heat of emanation and had given rise to cloven tongues of the divine fire that filled the heavenly expanse with record of the majesty of HaShem; for the sparks carried within each ember was a treasured thought drawn from the well of living waters.

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

EUPHRATES

Spirit

Air

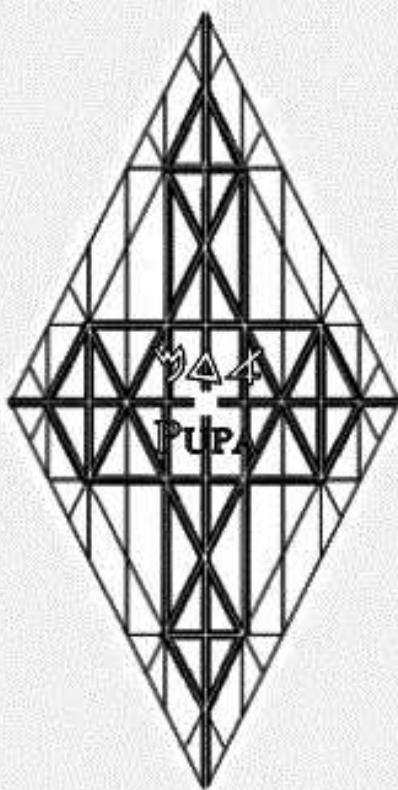
LIFE

אֵלָהָה

YHWH

Gihon
Celestial Body
Water
BUTTERFLY
OWYAH
Y'SHUA/JOSHUA

Hiddekel
Angel
Fire
CATERPILLAR
OYWYAH
YAHUSHUA/JEHOSHUA



Pison

Physical Body

Earth

COCOON

OWYAH

HOSEA/OSEA/JESUS

All that is or shall ever be existed in the eternal mind of HaShem. Looking back at the beginning from the temporal, we recognize that the beginning had three elements: not that HaShem has three elements, but the beginning itself.

Creation's beginning required impulse, facilitation, and result. These factors gave rise to the concept of the trinity, the triune godhead. There is no god but God.

We do not make a man an offender because of a word. Words are thoughts. Our father greatly desires that we seek his faces. It's his good pleasure to included us in the Kingdom of Names. He has plans for us that leave agendas behind; for we will celebrate love in life everlasting.

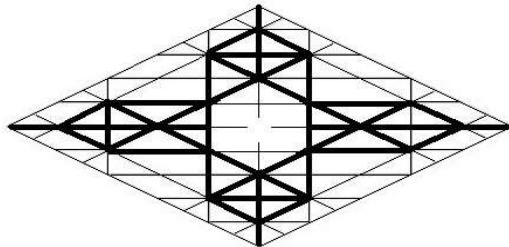
The father gave birth to the sum of all things, which John the Baptist called the word. It is said that he shall fill all in all, and this is so; for the word is the projection of YHWH Elohim **וְלֹא כָא אֵשׁ**, and in his house, there are many mansions.

It is enough for the servant to be as his Lord; for if they had seen the servant in the glory he had in the father from the beginning, they would perceive that glory in the present and would practice war against nothing.

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

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

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



The logos—the word, the pattern, the essence—is the fiery stream of eternal consciousness, which found expression through the proclamation of words, each of which is a body for thought; and thus, the emanation of thought was empowered through its enunciation as differentiated words. By the command, "Let there be," HaShem became both less and more, as wheels turned within wheels set in motion by the valencies of thought.

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

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

Strictly speaking, heaven is without the substance or form to which we are accustomed in the mortal sphere of the temporal realm. HaShem's projection permeates the heavens, clothing them in the majesty of light by the projection of his word, even as earth is clothed in its splendor. The light, its positioning and its profiles are central to created systems, as it is written, "the spirit of Elohim hovered over the face of the waters."

Before the rains of revelation fell upon earth—before there was man to till the ground—a mist arose from earth and watered the ground אֹוָאַת. The light of HaShem, passing through majesty, fell upon splendor, embedding the principles of HaShem within both form (image) and substance (likeness).

Natural man first learns of HaShem by drinking divine light as it is reflected from heaven; and the father calls those who truly seek his faces to drink, not of the reflection, but of the projection; but man misunderstands.

As we search our hearts for the faces of HaShem, we are focusing not on the projection, but on the reflection. For this reason the Morning Star takes prominence at the end of time; for the Morning Star is

also the Evening Star: there was evening, and there was morning, a day.

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

Earth's transformational light הַיְלָה is woven into its forms אֹוָאַת, which are parables that were created to absorb, to store, and to reveal the substance of HaShem's emanation.

None can evade or hasten his will, which is that the Sons of Man should enjoy everlasting lives, filled with far greater spiritual abundance than we have known; but each of us, in his order.

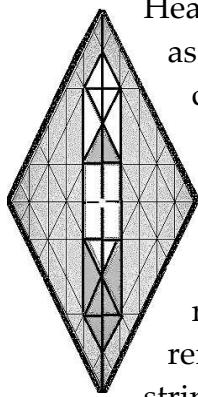
We are whorls of immortal spirit that rise and fall upon the lake of holy fire surrounding the heavenly throne of the eternal one. We are sparks of divine fire that have fallen to earth.

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

Heaven's angels are immortal in their substance, but they dwell within the lake of

fire and can attain no certain form, no certain identity, no certain dwelling. Incarnation on earth opens a pathway for all those things. Each of them is a spiritual essence, and that essence determines the life they will experience with incarnation.

The Life of the Soul



Heaven's fire bathes and purifies as HaShem cares for his children. He relives their pasts with them and explores alternative paths for their futures, healing their wounds and explaining the reasons for their suffering: reminding them that, by their stripes, his children are healed; for the inward presence of ImmanuAL cushions every blow with mercy; for he wills the recovery of vibrant health within all their members.

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

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

Those who come to earth to serve the dynamics of the cross of the eternal and the

temporal in the material sphere of creation are treasured workers of the Kingdom of Names. Living their lives in the footsteps of Y'shua, they sacrifice mortal souls to generate immortal souls. At the harvest of earth they will regain the stature they held in the mind of HaShem from the beginning.

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

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

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

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

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

Many are taught that the lower self is at war with the higher, and their sense of who they are is bifurcated. They worry at the misery around, about, and within them, believing that houses divided against themselves are destined to collapse, to the calamity of all, both bad and good.

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

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

Ascending and descending along the silver cord of spirit that travels along our spinal columns, our own angels are not bound by adversity. The hosts of heaven are open before them; and they gaze, continually, on the faces of HaShem, in whom all are one.

Brothers and sisters standing together as one, we sharpen each other against all that

offends; for the life that hides within us is capable of cleansing all things, bringing us peace. United, the veil between heaven and earth is torn, from top to bottom.

Yes, we must be vigilant against error; but love is our weapon, not discipline. We embrace discipline, but we do not serve it. If we imagine that discipline will suffice along the way, we are lost; for the scripture says that **אֵל** will fight for us as we hold our peace, trusting our redeemer; for man does not direct his steps. We can earn new garments, but not our salvation.

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

Many are called but few are chosen. Distinctions between the remnant and those who must perish is not ours to make, nor should they be of any concern. Expecting nothing in return, we are to love our enemies to death; because the differences between a householder and his enemies have been put there by HaShem for good. They teach us and strengthen us.

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

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

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

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

Doing so, we leave trappings of the world behind to begin the walk in faith. We learn from the sacrifice and we will also learn from the rewards that follow, all of which will be wrapped in spiritual instruction that fits our needs of the moment as they teach us of father and son.

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

Had his accusers known, they would not have crucified the Lord of Glory in the body of Y'shua; nor would they have scorned the remnant walking in his

steps. They wouldn't have belittled the disfigured or mocked the drunken, the foolish. Messiah is within all of us, whether recognized or not.

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

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

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

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

When a man dies, he is gathered to his fathers. His muscles and bones go back to the earth; his fluids, to the streams; his natural breath, to the atmosphere; angelic worm of fire, to heaven and judgment; his spirit to Elohim, who gave it.

Life is in the blood, and that explains the word Adam **וְאֵת** as the first man's name. The living soul is the holy spark of the father **א** in the blood **וְאֵת** of Adam. Alef **א** is the holy seed that begins our life, and it's the chariot **א** that will return us to the father. It's a long journey with many way stations. The staging area is heaven.

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

Nowhere to be found, the caterpillar's pupa surrendered its existence on behalf of the butterfly. Much like the mortal soul, the pupa's death completes the transition from caterpillar to moth, the change freeing the immortal angel for its life in its celestial garment.

When imperfection persists, the angelic worm may need to return to heaven's Lake of Fire for purification and redemption until such time as it overcomes enough of life's trials that it will no longer suffer loss at the second death.

HaShem **אֱלֹהִים** gives **ל** life **א** and judges **ו** the life **א** he gives. Imperfect immortals will recycle again and again until perfection comes upon them, at which time a door will open, and they will be invited into the

room of HaMashiyach; for they will no longer have need to go in and out.

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

The angels are emanations of *qodesh qodeshim*, the holy ones of the holy spirit of YHWH Elohim. They are spiritual sparks of divinity; they are the words of the logos—of the word, which is the body of projected thought emanating from HaShem **אֱלֹהִים**.

Angels are not vain expressions. They are measured, thoughtful; and they will accomplish the intent of their enunciation. They are **וְיַהֻשָׁעַ** Yahushua, the shout **וְיְהָ** of **י** father Yah **אֵל**. They are cloven tongues of spiritual fire **וְאֵת**, the glory **וְ** of the heavenly father **א**. They are One.

When heaven and earth were created, there was no man to till the ground; so HaShem said, "Let us make man in our image, after our likeness; and let them have dominion" over the land transformation **וְאֵת** (not the ground **וְאֵת**); and man **וְאֵת** was created to accomplish the vision **א**; which explains the shout of joy from the angels.

The angels were joyful because the work of transformation undertaken by the living souls of earth would finish the spiritual bridge that had begun in the eternal and

would empty into life everlasting through Y'shua OWYAL, the salvation OWL of Y Yah AL.

The door between heaven and earth was established with Adam's creation. The Breath of Life is the silver cord of spirit, and it took root in the golden bowl of Adam's heart. He was made a little lower than the angels because his task would require a physical body that was insulated from the worm of his angelic fire. Completing his role in the Kingdom of Names, however, he would be greatly exalted.

When man was created, he was as the angels, which is why it is written, "male and female created he them." The doorway of heaven opened, and the angels of HaShem began to descend and ascend within Adam Kadmon YYADAT YAD, ministering to the living souls of ancestral man.

Of all before the flood, Enoch AMAH did not taste of death. Others went in and out as wheels turned within wheels in the wisdom of HaShem; for it is not for man to direct his steps. Our father did not create the earth in vain. He didn't create it as a diversion or a prison. He created it to be inhabited.

Yes, new heavens and new earths are coming, but not until those things written of the Kingdom of Names are fulfilled and celebrated; for at the end of days, all will have been brought together: all but metaphorical Edom will be reunited as one, sharing 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 with his C; 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 proved that his ministry was valid; for all he taught was delivered with grace; and all he shared was given in grace. There was no argument in the cadence of his words, nor was there hesitation in his actions.

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

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

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

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

The world places demands upon us, and we will meet them as HaShem permits. We believe it will be so; for day after day, we experience the truth of Y'shua's doctrine.

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

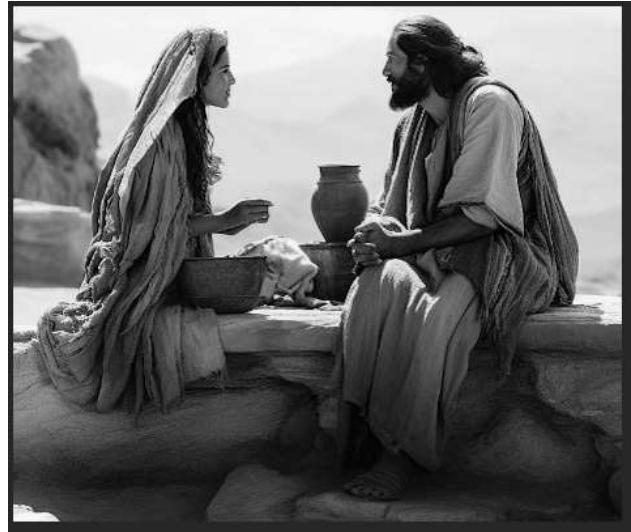
We believed in his truth: not because of its profundity, but because of the humility that wrapped his teachings.

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

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

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

The man was haunted, but nobody could remain a stranger in the eyes of Y'shua. He saw the humanity in all because all men have been chained to error; and he moved against that 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 יְהוּדָה; and beyond that watch station, he came to the city of Sh'khem שְׁקֵם, whose name invokes sympathy for those who face weighty spiritual decisions in their lives about issues whose difficulties prevented reasonable alternatives.

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

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

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

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

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

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

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

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

Intrigued, the woman said to him, "Sir, you have nothing with which to draw water, and the well is deep. Where might that 'living water' come from? Are you greater than our father Ya'akov, who gave us the well and who also drank of its water—him and his children and, also, his cattle?"

Y'shua addressed the question hidden in his cousin's words, saying, "Whoever drinks of this water will thirst again, but any who drinks of the water that I shall

give him will never thirst; for the water that I give becomes a cistern of Living Waters that will well up from within him, bringing everlasting Life."

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

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

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

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

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

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

"Our fathers worshiped here, in this mountain. There were two worship centers, and the sons of Efrayim could choose between them, as befitted 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 Yerushalem. You don't know what you worship, but we know what we worship; for salvation is of the Yehudim.

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

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

The woman artfully replied, "I have heard that the rabbi who will be king under King HaMashiach 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 continued talking, his disciples returned and marveled that Y'shua spoke 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 Y'shua to ask, "Why are you talking with her."

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

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

When they arrived at the well, Y'shua's disciples were busy entreating him, saying, "Master, eat."

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

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

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

When they finally ran out of things to say, he reeled them in with the teaching: "My food is to do the will of him that sent me and to finish his work.

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

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

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

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

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

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

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

The Swineherd

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



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

And as Y'shua stepped out of the boat, he was

accosted by a man whose spirit had become unhinged from his soul. He had become feral, and he haunted the region's tombs, which served as his den.

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

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

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

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

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

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

Crying out with a loud voice, he demanded of him, "What have I to do with you, Yahushua, Projection of the Highest?! I beg you by HaShem אֵל, 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 entirely away. 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 energies.

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

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

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

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

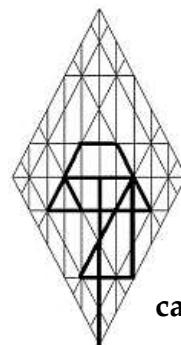
His acquaintances, along with those who claimed the swine as their property, came out to see what it was that had been done; for the rumor of a new rebbe who did not behave as he ought to behave had been reported.

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

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

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

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



The Firmament

וְקַע, עֲלֹת

firmament, expanse; heaven; canopy; vault.

The messiah א is ordained פ to share ז his vision O. His spiritual separation פ and humility ז make him attentive O to the beauty א of holiness פ. He receives ז illumination O directly א from on high פ, and he shares ז his understandings O throughout the Kingdom א of Names פ.

Captivated O by his presence 4 despite the dark veil P imposed Z by our hungers O, we honor 4 his sanctity P. We are able Z to overcome O by shouldering 4 his mantle P and adopting Z his composure O; and our reward 4 is the Kingdom of Heaven P, with its many blessings Z and its abundant treasures O.

Gematria 380 זW: Chewed up W, swallowed ז,

Ordinal 65 אפ: digested פ by life א:

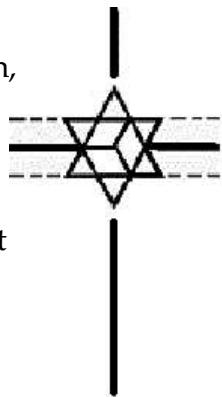
Checksum: our mortal souls ש (2 ש) find relief Z in principles 4 (11 זל) that guide us in our relationships ה (38 הֵלֶת).

Afraid י of our longings י (56 יְהִי) and worried פ about living lives א (65 אפ) of profligacy ז on pathways נ (83 נַחַת) of destruction W, we are at a loss about what to do. We confess the shame ז (38 זמָן) of allowing ז ourselves to stumble נ (83 נַחַת).

Answering with support, the guardian of the Tree of Life פ refreshes א (65 אפ) the brethren י, restoring balance י (56 יְהִי); and the Ancient One כ of Torah ה (38 הֵלֶת) touches Z us all with divine fire 4 (11 זל), ministering to our souls and repairing our bodies ש (2 ש).

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

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



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

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

On earth, masses of water and banks of clouds are kindred expanses. Acting as catalyst, the spirit warms concepts pooling within lower expanses and returns them to the mind as thought. When the moisture becomes too dense for the clouds to support, it rains upon the earth as ideas.

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

Without the atmospheric currents of the firmament, the waters of earth would remain pooled in a closed system. With no

way of shedding pollutants, earth's waters would be susceptible to stagnation.

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

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

Image and likeness, all are one. If we drink the Living Waters of conceptualization, or if we simply replenish the moisture within our physical bodies, we are captive to the mystery of firmament and expanse, even as the clouds within the sky rain down their waters upon our heads.

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

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

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

Born as natural man, our work clothes are clean; for mortal souls are as rocks against which we have yet to raise our tools. We are to make no graven image. Our vision is dim; and our well-intended, but clumsy use of hammer and chisel will be apparent in the distortions we inflict as we try to sculpt our mortal souls.

The mortal soul is clean at birth because its angel is purged in heaven's Lake of Fire before incarnation, so that the new soul can make good headway in its service to the Kingdom of Names. Coordination between the immortal angel and the mortal soul hides within the firmament of eternal spirit.

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

At key moments in the cycles of being, pivotal memories can break through barriers within consciousness. As the angelic mind—the spiritual mind—gains dominance, sleeping or waking, we experience a sense of traveling within a spiritual firmament. This sensation is a

foretaste of *kundalini*, a tacit concern of the messages to the Churches of Asia.

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

In the experience of *deja vu*, our minds attempt to establish simultaneous understandings in the earthly and the heavenly spheres of the temporal. This is not easy; but it's possible, as claimed by seers of all faiths. Y'shua was a master.

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

The Teacher of Righteousness who baptized in Yardan during the days of the gospels was not the mortal **אֵלָיָהוּ** Elias, a name that's also written as **יְהֹוָה נָתָן**. The baptist said he was *not* that mortal, but that he had come as the mortal soul **יְהֹוָה נָתָן** Yahuchanan.

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

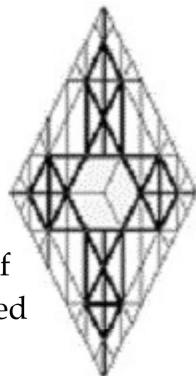
While administering the Jewish rite of baptism without authority to do so, in the opinion of the Sanhedrin of Jerusalem, John the Baptist was challenged about his standing because he was undermining the authority of the priests and costing the temple money. Further, his claim to have been sent to eliminate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

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

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

Not even the mortal AL-Yah was "that prophet"; for there is only one prophet, the spirit of HaShem **וְיְהֹוָה נָתָן**.

The messenger that came to earth as Eliyahu in the days of Jezreel would not have claimed to be "that prophet"; for it is enough that the servant can be as his lord.



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

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

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

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

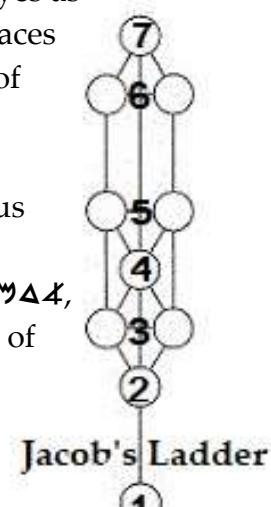
Yahushua, the Shout of HaShem's victory over death, is our victory as well. We were buried as caterpillars but shall arise like butterflies, breaking from our cocoons to join him as he is.

At the Names of spiritual Yahushua HaMashiyach and of Y'shua, his anointed, every knee will bow; for all are One. We stand within Yahushua, along with Yahuchanan and Y'shua, offering ourselves as willing sacrifices within the wilderness of Shomron.

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

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

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



The second Adam both renewed and magnified the divine spark **א** in man's blood **וְאָדָם**, overcoming the mortal obstructions within Edom **וְיִשְׂרָאֵל**, which is the paradigm of natural man, the husk of our becoming.

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

Firmament and Expanse

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

We didn't entirely abandon the immortal sphere of heaven when we descended to the mortal sphere of earth for incarnation. Imperishable worms of fire, we remained rooted in the immense sea that surrounds the throne of HaShem's projection.

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

None can be perfected in the intensity of heaven's fire. Rather, we are made *ready* for perfection: our immortal angels are bathed in that fire, and they receive instruction concerning the untarnished mortal souls that will serve them as they pursue perfection within the cooler fires of earth.

Natural birth anneals the angelic worm as it enters the waters of the clean mortal soul. Drinking of its substance, the angel bonds with the soul, embracing its identity, for unresolved issues with others will demand an intimate knowledge of the soul's profile.

In some cases, resolution can follow casual encounters. Longstanding difficulties call for prolonged contact and are best resolved within family relationships. Emotional dependency favors remedy only love can offer. Brothers are for adversity.

In all contexts, HaShem arranges both encounters and their timings. Angels are always living spirits, but not always living souls. Without the question of soul in the balance, there is little incentive for give and take.

No angel should be contemptuous of human weakness. They need such weakness within themselves to progress. Real change is visceral, and friends need friends capable of both faith and doubt.

When adversity is presaged by a sense of foreboding, real change is possible. The warning comes as highlight to opportunity. In messiah, all parties pray for each other, and a good outcome will be found, even if delayed by complications. Forgiving earns the reward of forgiveness, whatever the details of the conflict. Removing scar tissue is not a work of the mind, but of the heart.

"A soft answer turns away wrath, but grievous words stir up anger." When worms of fire intertwine, peace wells up from the heart that's trained upon mercy; war, from the heart given to accusation and insistent upon sacrifice. Balanced judgment

finds rest in the merciful because they develop more deliberate thought processes.

As it travels the firmament between heaven and earth, whether awake or dreaming, the caterpillar called mortal man is preparing for its life in a celestial realm. The cocoon is not its tomb, but its womb. The only reason it walked the earth was to prepare to fly.

In both spheres of the temporal realm, the fire body receives instruction through its core being, which is spirit. The spirit has agreed to the parameters of its immersions, both above and below. Man lives at the foot of the firmament, and earth's fires continue their slow burn against his foundations: sufficient unto the day is the evil thereof, but also the goodness.

At the firmament's temporal top, heaven's fire cleanses their angels, as understood in the saying, "their faces do always behold the face of their father." Walking the earth, their angels retain anchor in the Lake of Fire, above. In heaven as on earth, true life is hidden within the firmament of God's eternal spirit, around and along which man's spirit revolves as it navigates the evils of the day.

The vast gap that stretches between the expanses of earth and heaven and beyond cannot be measured by a mind that's dependent of the body's sensors. The spiritual mind can complete that circuit in the blink of an eye if it is taught how to focus. That lesson must come from the indwelling messiah who knocks on the heart's door. We cannot choose to hear or not hear. That decision rests with the father. If choice is possible, it centers on the father.

A soul struggling to understand the source of its discomfort may attribute its burning solely to earthly causes, and there are many; but no adversary can move against his brother unless permission to do so is given from above. When this notion is strengthened by experience, blame for trouble starts to shift from earth to heaven. This shift is the beginning of remedy because it opens a dialogue with heaven. Bitter complaint might not be recognized as prayer, but that is what it is.

God is not our enemy, and he will not long play the part. If our deeds have earned us many stripes, they will have an end because of mercy, and each stripe will have taught us something of the ways and expectations of HaShem.

The mortal believes in immortality, and he searches the limits of his understanding to chronicle his pain. A little shift here and also there eases the pressure of the yoke. The saying, "Take my yoke upon you and learn of me" has a subtle lesson.

It's not for man to direct his steps: each of us is already harnessed, struggling with the divine yoke. The key to the saying lies in taking it up with purpose by leaning into it, learning of the signals by the touch of the reins, the crack of the whip.

The chariot cannot be the charioteer. The body is the chariot, the soul is the charger, the angel is along for the ride, and the spirit embraces all this at once. The spirit belongs to God, and so do the reins. If you think otherwise, I cannot say, "God speed."

Rushing through the day, a foreboding of collision can come upon you. Nearing the

force of memory, the dread disturbs the swamp of the natural mind, raising clouds of premonitions. The passenger angel and the runaway soul are kindred expanses caught up in the spin of the wheels whose axle is a firmament of spirit. The charioteer promises that all will be well if you can find it in yourself to surrender the reins. No need to ask him to come in. He's already there, and he's equal to the task.

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

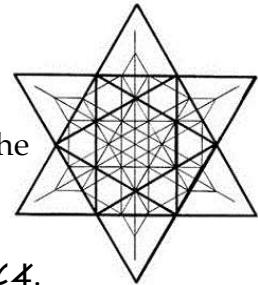
Each of us must pay his debts—an eye for an eye and a tooth for a tooth—until forgiveness triumphs among us all, freeing us, at once and as one, to enter into the father's rest. Accusers will be cast down to earth again and again, because they generate enmity in all of us, polluting our thoughts and making us doubt the efficacy of Yahushua's sacrifice at the foundations of the world.

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

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

the forehead seal, the single eye, the third eye, the circle of light.

The seal of perfection is awarded to those who have overcome within the fires of temporal earth as they reach their promise in the mind of **לְאַ**.



Many have weathered the pains of mortality and are nearly ready to put on celestial garments. Don't make haste. Trust in the competency of **מֶלֶךְ אֱלֹהִים**.

His anointed, the Essene Teacher of Righteousness, demonstrated the way that leads to perfection. He resolutely held to the path of Truth, which is the Light of HaShem. He gained victory over the mortal realm and opened the door to the everlasting realm, both within and without. Affirming the father, we are to walk with him. We share the blood of Adam and the Living water of **מֶלֶךְ אֱלֹהִים**.

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

As difficult as personal choices might become, we are led to the wilderness to learn, not to choose. We chose when we accepted the yoke shared by the anointed. We are not led into the desert to escape grief, nor even to find answers to our questions. We're there to learn that not even our own minds can separate us from HaShem's loving counsel.

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

If the projection of HaShem makes us free, we are indeed free. In grace, we meditate on the Law of God as prophecies that testify of HaShem and his ways; because if Torah is read as a set of commands, worship will be difficult. Duplicity will make communion nearly impossible.

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

The Nicolaitans took the mystery of his example as justification for doing whatever came to mind. We are, indeed, free to do whatever the spirit of holiness requires of us; but here's the eye of the needle: mindful that we cannot allow our liberty to become a stumbling block for those whose faith is weak, we cannot indulge that weaknesses by quenching the Spirit within ourselves. There will be a way of escape. We are instructed to take up the yoke of the Sons of Man, and to *learn* of it because we are being *taught* by it.

Faith is in the father's hands, and only his spirit can provide proper guidance. It is not

for us to direct nor to *restrict* our steps. Made sure of our foundation, we are to walk within the palpable counsel of God's spirit, which reaches every crossroads before us, declaring "this is the way you shall go: walk in it."

The path that crosses the eternal and the temporal was measured and marked by the anointed, of whom it is written, "Out of Egypt have I called my son." The faces of Pharaoh are not confined to ancient Egypt. They confront us daily. Masked behind other profiles, his tyranny pits brother against brother, people against people.

Pharaoh is a principality. He's a parasite that insinuates itself into our souls, building nests in our actions and reactions. He leaches the human spirit through obscene demands, and he will not relent of his vampiric hold on our lifeblood. He is stubborn. Without HaShem's intervention, he will escalate pressures and tactics as the promise and vitality of youth fade; and he will chase us down if he is forced to loosen his grip. None can escape on his own.

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

Do not allow your hands to become idle. Messiah has work for you to do. The debt of straw and the demand for bricks will not be forgiven or forgotten. Their tolls will

mount daily; but be of good cheer: the costs can be paid with coin earned in service to HaShem in the room of Yahushua HaMashiyach, the King.

The Kingdom of Names is an immense enterprise. It was planted on earth in the Garden of Eden, and it shall have no end. From time to time, beings are anointed to fulfill roles of surrogacy, but there is one King. In the third heaven, HaMashiyach Yahushua holds court as the Angel of the Presence. In the glory of the eternal father, he sits upon heaven's throne in the splendor of HaShem's holy fire.

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

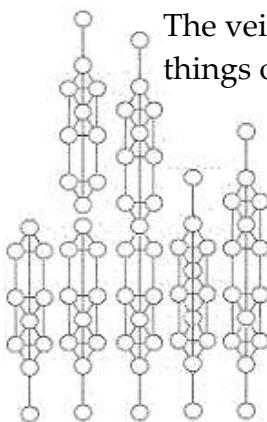
As you pray about these things, don't enter the closet intending to speak. Enter to listen. Meditation is prayer without ceasing. It's the process of attuning the body's receptors to spiritual renewal through God's counsel. By all means, shout out what is whispered in your ear for all to hear, but be circumspect about those things you would say to the father. If you must speak, you must; but remember that it is he who creates the fruit of the lips.

For the accuser to be cast down, all of us must overcome spiritual obstruction together. A habit of morning and evening prayer is beneficial, but every thought in

our minds is a prayer. Every action we take is a prayer. We are a royal priesthood.

Just as malleable steel is tempered by being thrust into cold water when it has been hammered and shaped to the blacksmith's satisfaction, even so are the angelic fire worms of man tempered within the cooler fires of earth. We are to be born again and again: until we are ready to inherit the promise. Yes, we can be born again. The good news is that physical death is not necessary for us to progress within the cycles of life.

The Firmament Within



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

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

The expanse of earth wears its firmament like a crown; for it stretches into the vault of heaven like an immense spiritual

aqueduct. It's a corridor, a wormhole that connects the eternal with its temporal manifestations. Its Name is Yordan: Jordan, the River of Souls.

In concert with the spirit of HaShem, angels travel the spiritual firmament between temporal spheres at the speed of thought. Its column of spirit is as the highway of Ezekiel's living creatures, within each of which wheels turned within wheels.

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

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

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

There are twins in the womb on both personal and cosmic scales. The prevailing understanding is that one twin is good; the other, not good. This view lends credence

to the notion that one child should be favored at the expense of the hapless child of Hagar, who is all but abandoned in the scorching wilderness of Shur.

The destinies of rival brothers is a subtext of many parables. How is it that none is lost but one, yet many are called, but few are chosen? The road is long; the faces are many; the relationships are highly complex, their histories convoluted. I find the hint of an answer in the father's words to Cain, "If you do well, shall you not be accepted?"



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

being. The prayer is that all called out of the world be one. Twins are like the poles of a magnet. When a fire worm incarnates, it does not cease to exist in heaven, nor does it leave heaven, entirely. Rather, the caterpillar inches forward and settles with one foot coming to earth, while others remain in heaven. It parts the hoof.

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

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

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

What good does any earn by being thankful for the good things HaShem provides? The father is no doubt pleased that we are pleased, but the hardships he sends our

way are also important markers of delayed blessings that will surely come.

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

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

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

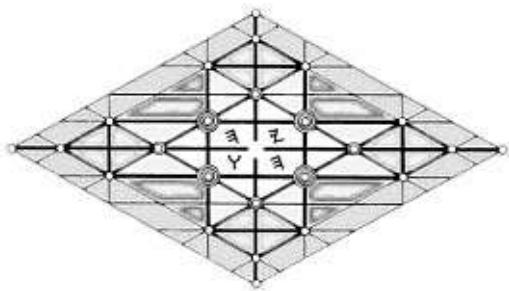
What, then, is explanation for the confusion about left and right, good and evil, positive and negative, sinner and saint? It's the mistaken idea that creation is filled with dichotomies, with good and evil chief among them.

Good is an absolute. Its opposite would be wickedness, an utter absence of goodness. In the days of creation, HaShem beheld only the good and the very good; and in the days of Moses, the prophet was given laws that were good and laws that are not good.

Wickedness is not named, and evil is not mentioned. Good is defined [here](#), and evil is also defined [here](#), but it is elsewhere.

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

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



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

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

Progress Floods the Expanse

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

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

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

When confusion crowds out thought, nonsensical expanses can erupt with even more firmamentation, fomenting a drunken disorder that overwhelms the mind as concepts give way to unprofitable, speculative leaching between numerous expanses. Chaotic accretion is the glue of creation.

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

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

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

If the door to the heavenly expanse opens to us, we are free to go in and out, seeking guidance. When that door begins to close, our angels descend again, conveying the father's counsel. This Western concept of prayer is not greatly different from the Eastern practice of utilizing the kundalini essence during meditation.

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

There are many plausible explanations for prayer that seems to have become ineffective. The sense of dissonance may be intended to rivet attention on someone we have offended, consciously or not.

Then again, it may be that a friend's angel is reaching out to gain our attention for assistance, not because of offense. Again, distraction sometimes comes as a gentle

rebuke— not for the subject or substance of the prayer, but for its manner.

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

Like Marta, the sister of Lazarus in the gospels, we can go about doing this and that for all the right reasons, performing well. Even if our labors do not become a source of inappropriate pride, the many cares and obligations they impose will drain our strength throughout the day and over the years.

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

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

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

The responsible sister, Marta, labors to satisfy perceived needs. Impractical Miryam bides her time by focusing her thoughts in preparation for greeting one who can bring real relief; and when he appears, she will scrub his feet with her hair, which are as firmaments of the expanses that fill her heart as she meditates on questions she doesn't know how to ask.

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

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

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

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

My initial interest in such firmaments began with an attempt to account for the

rise of iniquity within the Light Bearer. As covering cherub, he had oversight over both firmament and expanse, yet he was susceptible to intrusion by iniquity.

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

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

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

We'll not discover the reason iniquity gained foothold in Lucifer through speculation or by study. Every school or discipline has its tools and its methods. Honest probes into the mystery of iniquity should not be hamstrung by such bias. To discover iniquity's origins and, perhaps, its

purpose, we will need to address the earliest moments of creation.

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

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

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

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

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

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

For me to indulge this interplay of concepts is acknowledgment that the narrative has become one long on adventure, but short on edification. The intellectual zenith reached awhile back seemed like epiphany, but it was vanity: a striving after the wind. Children of the ✡ Name ⚡W, we search as though looking outwardly, in denial of God's bounty and care for our core beings; and we constrain infinite Wisdom W according to its correlations within the finite capacities and expectations of wisdom's attributes ⚡.

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

Competing firmaments struggle, one with another, like twins struggling within the womb. They war against each other within the expanses that hide what we are becoming in the mind of HaShem. Should one twin annihilate the other? I don't think so. Fratricide is murder. If the mind dwells on the Tree of Life as though it were a manifestation hidden in a remote location, we will find ourselves grinding our teeth on the shell of the nut.

The Life Tree hides in the members of our bodies; and the inward reality lies in the functions of those members. As our

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

If we would eat, our minds must hunger after heaven's work; for a spiritual vine graces the branches of the Life Tree,



binding them together as One. Both draw Living Waters from the root they share; and they fill their branches with its mineral strength, saturating the air with the sweet fragrances of its seasons.

The expanses within our hearts reach out, emboldened by gentle probings of spirit, whose essence arises within us, racing along our spines to bless our minds with clarity: exploring, aligning, and bringing congruence with thought that will move understanding forward.

We attribute such visceral sensations to enthusiasm, but they manifest the kundalini essence. "Rise up, O King." As physical members participate in heaven's work, our souls partake of the Tree's nutrition through our spirits.

Just as Nehushtan arose on the desert pole of the wilderness, so that all who saw him would live, even so Messiah must climb the sacred pole of our bodies as his spirit

ministers to our spirits, lifting them to the father, in affirmation of the words, "If one prevails against him, two will withstand that one: and a threefold cord is not easily broken."

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

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

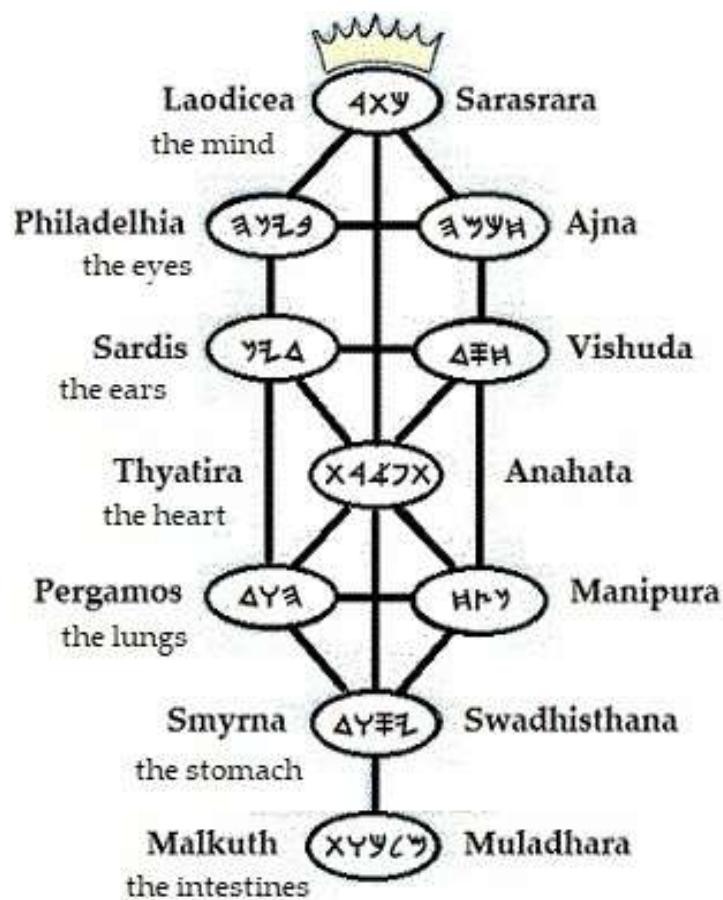
Today and yesterday, both prepare for tomorrow. Promise is the focus of Sons of Man, all along; for, in fact, they work at the same thing at all times and before any who observe. They do their best to serve HaShem's spirit as it unfolds from within their hearts at every moment.

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

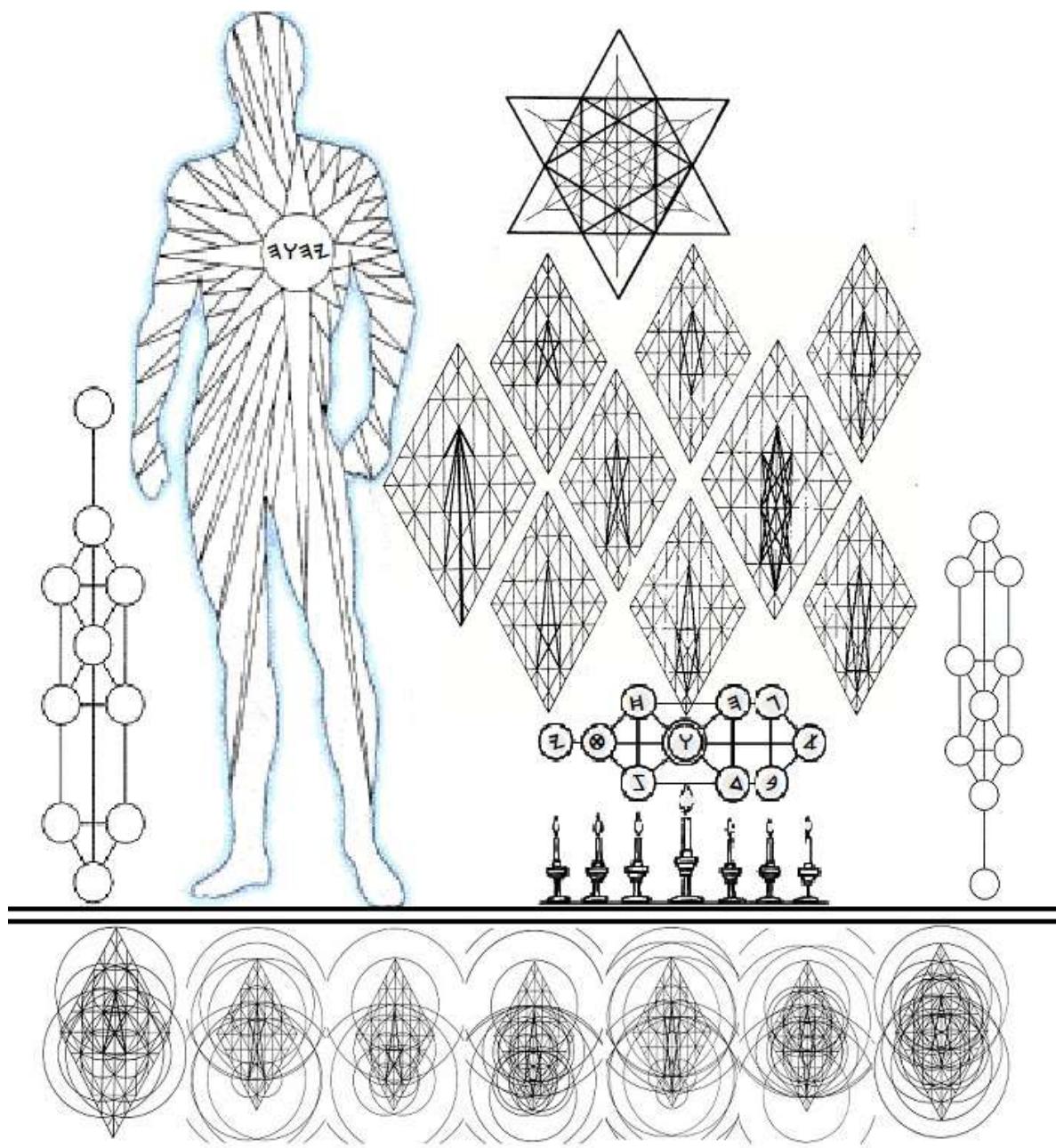
Within each of us, ImmanuAL is a reservoir of spiritual power that vacillates between

the known and the unknown. The Breath of God awaits close by, sitting atop the casing of Jacob's well. The sages of the East call its Living Waters the "kundalini essence." The cistern of the waters that turn into sacred wine belongs to Yahushua, who wants to share. physical members participate in heaven's work, we partake of the Tree's nutrition. The Living Waters of the eternal require the interface of the Breath of Life,

the presence that rests between the inhale and the exhale. We gain congruence with its rhythms in prayer-closet meditations. None is an offender because of a word, but the Breath is of God is also the Shout of God: namely, Yahushua, the Projection, the Son of God. United with the Breath in the kundalini, we can do anything. More than conquerors, the Shout of God's Breath makes us Sons of Man.



Adam Kadmon, Noah's Ark Jacob's Ladder, the Tree of Life The Churches of Aisa



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

In Asian schools of faith, ancient disciplines and practices were developed to bring Physical energies are sustained by focus to the energy fields within the body. underlying spiritual energies, and disciplines that measure physical realities lead to inference about spiritual sources.

Physical energies travel within the nervous system and pool at receptive centers along the spinal column. Seven such centers were identified, which are called chakras. They occupy seven discrete nerve clusters, which are as the rungs of Jacob's Ladder in Jewish mysticism, as illustrated on page seventy-five of this book.

From the teachings of Torah, it's understood that seven opens unto ten, which feeds into twelve by the operations of four. From there, things become complex quite rapidly; and it isn't the purpose of this presentation to detail things that I must, nevertheless, mention. Further generalization is presented at the crowndiamond.org website.

Methodical approaches to these mysteries exist in diverse venues, but the warning of the apostle is, "Physical exercise profits little." This was not written with reference to push ups. Growth without blemish comes by honestly engaging the issues of the spirit by means of the spirit. To the pure of heart, all things are pure.

The book of Revelation treats of this mystery in the messages to the Churches of Asia. The setting is the prayer closet, and

instructions are given for approaches to mastery at each level. Knowledge of the spiritual yoke is vital, not for the work of salvation, but for the work of perfection.

Father Abram **וְאַבָּא** was called out of Chaldean Ur not because the beliefs and practices of its schools were of no value, but because they had been instrumental in preparing the patriarch for his life as Abraham **וְאֶבְרָהָם**: he would become the high **וְאֵת** father **אָבִי** of the enlightened **אָנָשִׁים**.

Specific instruction comes to each of us if we remain open to the Angel of the Presence within the prayer closet. There is no categorical conflict with biblical teachings. Torah is constructed around these mysteries, and Y'shua freely admitted that he had food to eat of which his disciples had no knowledge.

In the gospels, Y'shua asks his disciples to take his yoke upon themselves and learn of him. The messages to the Churches of Asia extend that invitation: not to disciples, but to friends, co-workers in the Kingdom of Names.

The prayer closet is a metaphor for a prayer rug. It is pictured as a room with a door because the hubbub of daily routines don't favor purposeful concentration. Even in a literal room with a literal door upon a literal prayer rug, meditations begin in the uproar of life and must be overcome.

If distractions interfere with prayer, they present opportunity; for they are grist for

meditation. The quality of yoga is not strained. Most distractions will fade with relaxation. If some persist, they may point to specific avenues for remedy. These aspects of yoga are called “[hatha yoga](#)” in the East.

There are a variety of [schools](#) in the Eastern systems, each with its levels of discipline. I practice [bhakti yoga](#), which is summarized as the yoga of devotion. This is precisely the discipline called for in the messages to the Churches of Asia. The disciple must not elevate himself by expecting that he bow to personal bias. If you see the son, you see the father, also; if not, you see only yourself.

Comparative religion has its values and its drawbacks. If we follow the way of Y’shua and are open to Truth, time spent in the closet will be rewarding. Truth is a spirit. It is not knowledge. The value of Truth is that it leads to an increase in faith, not to erudition. The just live by faith. It’s the gift of HaShem. It is Breath. It can be measured in the closet.

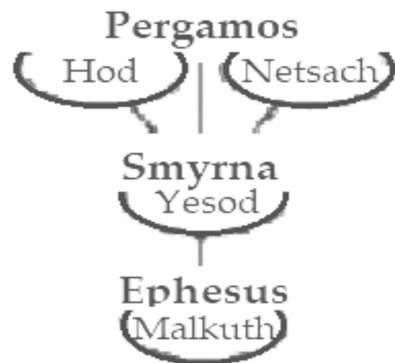
The quality of yoga is not strained. Do not be disturbed by the disturbances. Enter into rest; for it is of the father. The pearl of great price is a marvel. Admiring it, we do well to remember that it began in response to an irritant, which the mollusk wrapped with layers upon layers of its mucous as an end to pain.

The title page for this chapter depicts the paths of the seven spirits of [לְאֵלָהֶם](#) as they fall on the chakras— upon the *sephirot* of Jewish

mysticism, and upon the seven Churches of Asia. These are seats of awakening that feed the spiritual eye.

None of us sits alone when we meditate. Each of us lives, moves, and has his being in the Projection of HaShem. To the degree we abandon ourselves to the spirit in which we sit, the throngs of humanity and the hosts of heaven share our consciousness, as we theirs.

If we are One with all we perceive as we meditate, we are truly alive. The candlesticks are lighted, and our “star”—the comprehension of our unique essence—is held in the hands of the master as he moves about within us, as within all.



The book Revelation charges us to commit to that focus, beginning with the spiritual energies inherent to the chakra at [Ephesus](#). If we are at a loss about how to proceed, it’s because carelessness has made us forgetful of our first love because we didn’t always take care how we heard as we listened.

ImmanuAL knocks on the doors of our hearts and invites us to take up his yoke, so that we can work together in Yahushua, making preparation for ascension by way

of Smyrna. The goal isn't self-improvement, but better discipline. HaShem has need of effective servants for the harvest of earth.

As orientation improves, we'll be fed instruction. Quite possibly, we'll be confronted with such personal as to whether we should we press forward or regroup when we leave the closet? Should our labors be trained upon the right-hand path or on the left? Whether right or left, still we must move forward.

Prayer closets are rewarding environments for remedial prayer, but greater service is expected of us. We are to pray without ceasing; The path the master tales as his personal prayers is known in the words, "Not my will, but the father's."

We go where we're led, but not as we might choose. It's not ours to direct our steps because we're unable to peek around the corner to see what's coming. Nor are we able to follow the chain of events that results from our arrival. If we realize that this condition is common to man, we can accept; we wait; and we follow as we are led *when* we are led for so long as we are led in that direction.

The church at Smyrna is the Yesod of Jewish mysticism. In the East it is called Swadhisthana. It's the next logical destination of our journey through Asia. Its sister church, Pergamos, lies just beyond.

In Pergamos, we will encounter the confusing crosscurrents of right and left in their strength. If we can, we should avoid taking the bit between our teeth and

pulling towards one side or the other; for we've only a limited ability to track the effects of our lives after we turn.

Such choices threaten balance; and disorientation is not uncommon. We are free to choose to go either way. We will not be left comfortless in our freedom to choose. There will be a way of escape, a way of disarming the enemies we create through nothing more sinister than blunder.

Stumbling isn't recommended, but it's allowed. Peter fell short when he led the disciples back to the fishing boats after the resurrection; but not long after, he stood resolutely on the center path when he agreed to the baptism of the "offenders" mentioned in Acts Ten, who found no welcome in the traditions of the fathers.

Whatever we choose will be accepted and used to teach us more explicitly of the way we should go; and as we go, what we do doesn't matter nearly as much as why we're doing it.

Should we fall again to old habits, causing us to forget what we learned in the footsteps of messiah and changing us from hot to lukewarm to cold along the way, we'll face punishing headwinds until we again commit to seeking Truth. If we can seek, we can find.

Pitfalls can be expected; but we misunderstand if we choose a path simply because it exemplifies "goodness." Equally problematic is avoiding a path because it

threatens to expose us to error. Pretense and worry: what's the point?! We can't claim for ourselves a single moment of perfection. The good we would do had doubtful effects at best.

From our youth and within our lives "in the spirit," we make God a liar if we can find a single instance in which the imagination of our hearts was anything other than evil. Whoever says otherwise lies, and the truth is not in them.

If we hold our noses and doggedly plant our feet on what we perceive to be the right-hand path, we'll be corrected before we're admitted to the great feast. Messiah will say to those on the right, "Come, inherit..." Yes, they make it through the door, but thieves and whores made it there before them.

HaMashiyyach, the King, is centered upon his throne in heaven; and as he speaks through those who hold to the center path on earth. He sits down and eats and drinks with offenders. Like the good Samaritan, we must be open to service on the center path, the middle way; for it's not for man to direct his steps.

Decades ago, I realized that an activity with which I had become involved was wrong and *very* wrong. I determined that it simply had to be abandoned, as quickly as possible. With that resolution freshly fixed in my mind, a messenger brought the challenge, "What *good* are you?!"

I haven't always made best use of the lesson, but I realized that I was being

taught that it's not what we do, but why we do it. All of us are thieves on the hillside of Golgotha. It wasn't the good thief that complained.

Was I to be that bad one, the bad-tempered dog that, in piety, returns to its vomit? Or could I find redemption by becoming a good thief—by dedicating myself unto the ministry of the good Samaritan by willingness to invest my substance by stealing captive brethren from ditches into which they have fallen?

Throughout my life, I had interacted with many souls on the left-hand path, rarely thinking about my impact on their spiritual welfare. I had run up a debt I needed 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 understood that I owed service to God as an act of faith, not as compensation for a life of error. Some debts that require the outlay of real spiritual coin.

We are to feed the Father's flock with the bread that comes down from heaven, of whom it is written, "And I, if I be lifted up from the earth, will draw all men unto me." We are to lift him up within ourselves. This is what the apostle meant when he expressed relief that all he preached was crucifixion.

We are not asked to share doctrines with those who hunger, but to share the Way, the Truth, and the Light we bear as members of the body of messiah. Of these, it is Truth that sets us free.

Brothers should stand shoulder to shoulder. Made free by Truth, they will be saved by the life they share together in service to that Truth. Words convey truths. If they are also to convey the Truth, they must give expression to the Life that is in messiah: not words that tell of it, but words that express it, demonstrate it, share it.

When we leave personal bias behind, we can speak without premeditation, saying whatever comes to mind. Such speech is a crucifixion. Receiving of the spirit the words the hour demands, we are justified by faith; and we relay what we hear in the moment by faith and in faith that HaShem has prepared our hearers for what we say.

Who we truly are and what we truly believe are on display, and our nakedness will bleed into our expressions. Empty of pretense, we trust HaShem to lift up messiah in the eyes of our brothers, that we can share experience of the presence..

Knowledge is not the food that comes down from heaven, but faith: the just shall live by faith. Without true faith, the clergy may recite the talking points of their agendas, but their efforts will be fruitless until they're able to offer love. If love leads the way, the rest will take care of itself.

This failing clothes structured homilies into pious arrogance. The poverty of such ministers flashes from their eyes in unguarded moments, and their duplicity poisons the words they speak; and because of such as them, evil things are spoken of the way of truth. The priesthood is a

spiritual vocation, not a profession. Real damage can be done by turning a sacrament into a mockery by practicing it as a routine.

The pattern of the priest ministering to a supplicant can be blameless, God knows; but it is HaShem, not the priest, who must heap coals upon the unbeliever's head, moving him from his errors. If a priest knows what the father is doing, he will know whether to stand above a ditch, to reach down, or whether he should set foot into the ditch, that he might help the brother up. It's a decision that belongs to the author of faith, not to the priest.

Non-believers share responsibility for rejecting the counsel of a believer, regardless of the believer's motives or performance. Not having faith is a problem only God can fix, and most non-believers are aware that their welfare is entirely in God's hands. That the priest is there is reason to give thanks, empowering faith.

A believer's pride at his election must not become a stumbling block for non-believers; for to the degree the backward step of piety is indulged, it speaks of accusation, not brotherhood. While the plate is passed from hand to welcoming hand, there will be one sitting on the back pew, quietly writing in its dust with his finger.

Heaven is not clean in God's sight. The apostles spoke truth when they wrote that they were all sinners, every one of them. I don't doubt that saying in the least; 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 its still there. HaMashiyach told Peter not to call any unclean.

All of us need help. It is best, and it is enough, that we reason together as equals, allowing God to quicken conversations, so that, in sharing, brethren can grow in faith. It's not for man to direct his steps. It's puzzling that we ever thought we could! I took that saying to mean that choosing one's own way is inappropriate. It may be *impossible!*

There are wheels within wheels, and a man can see just so far along the linear path he thinks he walks; for while he plans and plots his strategies to win a way forward in life, wheels revolve about him and turn within him. The adage pertains to the good man as well as to the bad: "He who sows the wind reaps the whirlwind."

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

The forward steps we take under the influence of a firmament give shape to the expanses that are in play. Existence is one thing, but living is a complicated ordeal. In observing expanses through the lens of the firmaments that connect them, we build understanding.

The choices we seem to make in life are gestures that express hidden things of the spirit, for which we have no words. Our actions are as prayers written in sign language by a person that doesn't know how to sign.

Each of us walks within a vortex. The wheels of heaven and earth churn out immense spirals that separate us and bring us back together again as we blindly travel what we imagine to be our paths of choice. When we stumble, we rarely have knowledge of the reason.

When age, crisis, or coincidence require that we change directions, we pirouette in slow motion as our plans slip away, taking our goals with them. We find ourselves marooned, and we awaken quite shaken within the detour called depression.

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 chrysalises of the worms in their cocoons, are hidden in messiah.

We know that death will claim more of us, but what that means will remain hidden until the girth we have gained in messiah shall burst open the cocoons that bind us to our mortal souls. It does not yet appear what we shall be.

The Kingdom of Names is within each of us, and so are the 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 there, 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, in spite of the evidence that the words of humanity have been concealed in the Tree's foliage from antiquity.

The Crown Diamond proves that the alphabets of man are among the Tree's fruits, and the cistern of Living Waters within us feeds the Tree's sap, allowing 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 swords that whirl above the gates of Eden are the words of scripture, which stir our minds with their meanings, preserving the way to the Tree of Life. Literal bias decapitates us, cutting short the momentum of our spirits. Words take us just so far, no further.

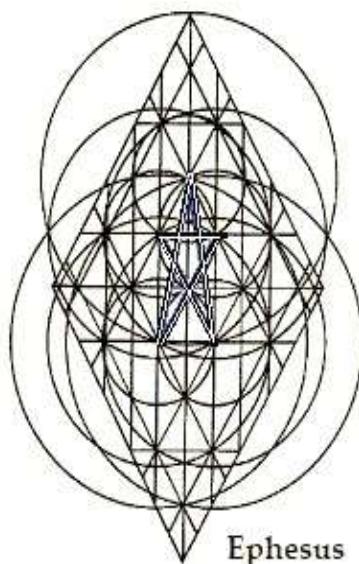
If we accept that holy writ is the record of spiritual utterances, however, its applications are greatly magnified, opening to the interpretation called Pardes, which piles meanings atop of meanings as the door to the Lively Oracles of HaShem opens within the hearts of Sons of Man.

The words, "Behold, I create all things new," do not speak exclusively of a future time, but also of this present time. The promised 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 is a matter of perception. It is acceptable to read such stories as if they are literal accounts. Truly, there is an allegorical sense in which the stories *are* literally true.

Eating of the trees as one tree, we do, indeed, die and live forever: that which we were before understanding what is written perishes. That which we have always been in the mind of the father lives forever.

Mortal souls will certainly die if error is found in them; but that which we truly are endures and will come to perfection as celestial souls with everlasting life: not for our own sake, but because of the sacrifice of HaMashiach, the glory of HaShem.



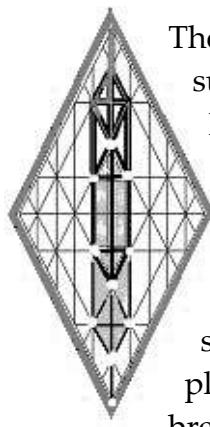
We die, and we are made alive—here, a little; and there, a little—as precepts of the Living Word build upon the precepts written upon our hearts. As line builds

upon lines, proclamations unfold. Their words the bodies of thought, sentences are firmaments, and paragraphs are expanses.

We are taught to hold the single-eyed focus until perfection quells the maelstrom within which we walk. That focus demands faith. It is the straight-and-narrow way preached by Y'shua, who walked in the father's seals, even as it is written of him, that in his physical appearance, we beheld the fullness of the father.

The father's seal is a spiritual reality not won by works, but through faith. The perfect walk is the walk of faith first. Earth is a parable that is crafted to teach us of the hidden things of **C4**. Attempts to achieve the enlightenment through the exercise of will power are doomed to fail because the human will is buried in the parable that addresses the material sphere of the temporal realm.

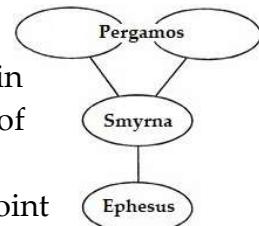
Jacob's Ladder provides a way of escape. In Jewish mysticism, its first rung is called **Malkuth**, the Kingdom. In the Churches of Asia that step, that sphere, that brightness is called [Ephesus](#).



The reservoir of power surrounding the seat of ImmanuAL, this seat of godly power is the fulcrum Eastern sages call the kundalini essence, as noted earlier. The inward pool of spirit within us, it's the hiding place of the Life Breath we breathe mindlessly, until the

day we are called to come closer because the sign of the beloved is seen on the doorposts of our hearts.

The spiritual field in which the 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, to the seven pillars of Islam, perhaps others.



The bowls of spirit within the first three Churches of Asia are reminiscent of Golgotha, in that they point to problems and potentials of the body, which is the chariot of the angel it clothes. As stated, Ephesus is the [Malkuth](#)— the Kingdom— of Jewish mysticism. It is both the place from which to begin and the destination, once the journey has begun.

The congregation called the church at Ephesus sits in its wholeness within every individual and is also situated, collectively, among all people. Its rebbe is able to supply every Son of Man those things that serve everlasting life. Ephesus is the chamber of the beloved situated within each of us. It expresses the glory of **C4**.

Called [Muladhara](#) in the East, Ephesus is the lake upon which the four-petaled [Lotus](#) rests, which is likened unto the throne of ImmanuAL, the incognito messiah seated within all who live. The spirit that pools there, waiting to be called upon for our ascent, is Life itself, the Breath of God.

ImmanuAL embraces us when it visits the heavens, arising as Yahushua. In Ephesus we are One with father אֱלֹהִים; for HaShem is without scale. HaShem is fully active in one of us and in each of us, singly or together, at every instant.

To overcome in Ephesus is to prioritize, reaching decisions about important issues. It's not difficult to spot the "lies" and the overreach of important figures in the fledgling religion that became Christianity at the expense of the Essenes.

What is difficult is discovering and utilizing the lessons that are drawn from its history of error; for nothing happens apart from the will of כהן, whose "enemies" are his servants. Nothing is as it seems to be.

Overcoming at Ephesus begins with recognition of error. This raises the question of what additional errors might have developed as we struggled with unrecognized errors.

Confession of error doesn't free us of the need for to purchase new garments in messiah. Regret is not repentance. The angel among the candlesticks at Ephesus will help us find our way; and so we pray, "Turn us and we shall be turned."

God is great. There is no כהן but אֱלֹהִים, whose name is אֵלֶּה, he is called Yahushua אָוֹתְּךָ as Savior.

He sent Moses, who received Torah on Mount Sinai and left detailed instructions about the generation of the earthly messiah.

He sent judges, prophets, and kings to warn of ways we had misunderstood the writings of Moshe.

He sent Yahuchanan, to warn us we had misunderstood Moshe אַבְרָהָם, and to prepare the way of his anointed one, baptizing him in Yardan.

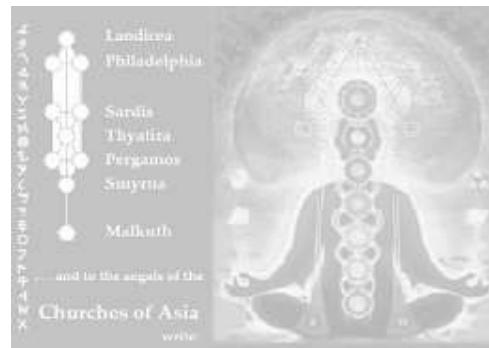
He sent Y'shua אָוֹתְּךָ, to deliver the gospel and to demonstrate the way, the truth, and, most importantly, the *life* that is in him. Followers of Moses had lost their way.

He sent the apostles as witnesses of the to the ministry of the anointed.

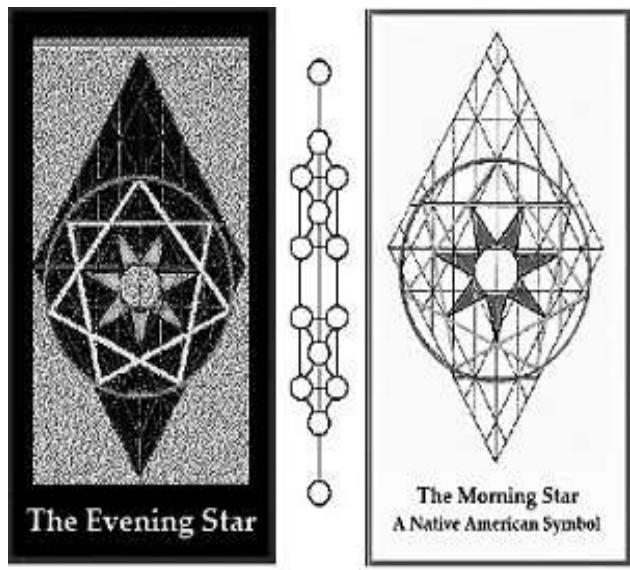
He sent Mohamed to proclaim his unending mercy and to restore focus to the gospel narratives.

He sent me because I agreed to testify of myself. I am a sinful Son of Man.

I pray these things I write will encourage you to examine your assumptions and to reach your own bedrock conclusions, so that, together, we can rebuild the Tabernacle of David as, true to our hearts, we worship the spirit of HaShem within the temple made without hands.



Affirmation: the Morning Star



There are evenings and there are mornings in the days of creation. [Sacred geometry](#) is a widely-shared discipline devoted to the study of creation's geometry and the logic that underlies the unity and the variety of creation's manifestations. Apologists develop diagrams and illustrations that clarify the structure behind such symbols as the [Mogen David](#).

As a [two-dimensional statement](#), the Crown Diamond demonstrates the unity responsible for such things as [Platonic solids](#). The diagram maps the mathematics of creation. It therefore represents the logic operative in creative forces, which are Elohim יְהוָה, the tools of the godhead. The parables of holy writ are keys to the spiritual operations of creation's structure within the individual and society at large.

Geometry is a universal language upon which creed has little influence. Resisting discussion of connections to any particular

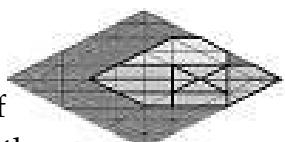
religion, modern-day practitioners of the discipline of sacred geometry explore the properties of its logic, whose key is hidden in the two-dimensional illustration known as [Metatron's Cube](#), which is represented in the drawing called the [Vitruvian Man](#), credited to Leonardo da Vinci.

What is true in two-dimensional thought cannot rightly become false in multi-dimensional thought. The simple points to the complex because the complex affirms and augments the simple. What is seen in two dimensions, therefore, can be imposed upon other dimensions without error, if the two-dimensional understanding is accurate.

As mystical writings, the scriptures affirm the systems developed by mystics from the beginning. Biblical truth affirms, unifies, codifies, and augments the faces of truth behind all religious thought. In the creation of HaShem is not yes and no, but yes as that which is thought to be in error is properly understood.

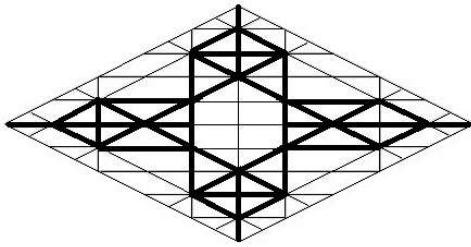
Discussion of what makes the geometry "sacred" is rather thin, but among its themes is discussion of the mathematical ratios that unfold in the dynamics of the [flower of life](#), which is intrinsic to the pattern of creation. The key to these dynamics is hidden within Torah as the measurements of [Noah's Ark](#).

The measurements of the Ark are the bones of the [Crown Diamond](#) of the believers' Tree of Life. Expressed as cubits,



the salient aspect of the fabled Ark is that its length is six times its width, which establishes the optimum shape for the symbol called Adam Kadmon, the “Projection of Man.”

Widely recognized as the symbol of the Tree of Life before the appearance of the Crown Diamond, representations of Adam Kadmon were drawn in various dimensions. When the symbol of the Tree of Life is drawn in congruence with the ratios of Noah’s Ark, however, four interlocking Adam Kadmon diagrams are generated, each positioning atop the others. This sacred geometry is illustrated at the Crown Diamond [website](#).



The Ark’s ratios speak of the geometry display within of creation, in general, and of its harmonics within the humanity, in particular, because its measurements affirm the name Adam Kadmon as sobriquet for the symbol called the Tree of Life. My sense is that the Projection of Man was entrusted to the sons of Peleg, whose migrations covered the earth.

You might assume I’ve spent a good deal of time with such analysis, but that is not the case. The Crown Diamond display came by revelation. I had no knowledge of these mysteries; and I didn’t learn of these ratios

through the disciplines of [kabbalah](#). They came subsequent to a spiritual ordination.

No doubt some will hold that I don’t know what I’m talking about, and I cannot disagree. Eventually, however, I dabbled in the study of many things, but my guide for study was always **נְפָרָת וְפָרָת**, the holy spirit.

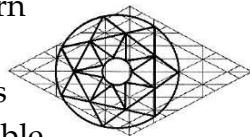
I had no hunger for fame or notoriety; and I wonder at what’s been done in me. I wrote of the revelation in a book of testimony, which is available as a free [download](#) at crowndiamond.org. Its title is *The Crown Diamond of the Believers’ Tree of Life: the Measurement of the Tabernacle of David*. I would not fabricate such a title. I did the work of a scribe.

It wasn’t necessary for me to dive into literature to do those things given into my hands. The father provided me with two very accomplished brothers who shared their knowledge: Shmuel Wahli-Aharon, who introduced me to Paleo; and Michael J. Murphy, who introduced me to kabbalah.

Eric J. Wilkens helped with these illustrations, and he shared a book in which the [Morning Star](#) of Native American shamanism was depicted. Eric has passed on, and I don’t know the name of the book he shared. I’ve not found another source for this fullest version of the Morning Star, and the Sioux Nation hasn’t answered my inquiries. The parallels were evident to me, but I assume its origins are separate from the sacred geometry of the West.

My conclusions travel a firmament of bald belief; but lack of supportive reference doesn't make them untrue, though my view asks much of my readers.

In any case, the harmony between the Morning Star and the Crown Diamond is the result of shared mathematics. With such difference between Western cultures and the culture of native Americans, I was amazed to find unmistakable correlation.

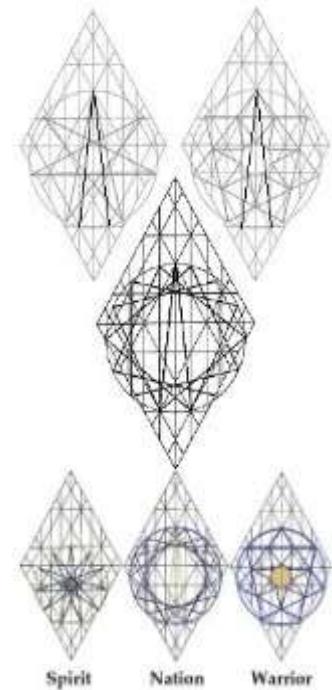


That the symbols share features which make the geometry close might be coincidental, discounting the precision. However, the prophecies associated with the geometries are also close, which makes them sacred.

Despite the excesses and abominations of the European invasion of the western hemisphere, natives of the West foresaw a time of restoration, during which the Great Spirit would intervene to heal Mother Earth, refreshing the spirits of its peoples.

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 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](#), and then circumscribing the angle that's formed.



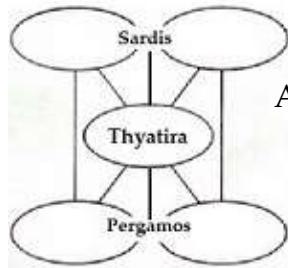
By laying the width of the vertical Tree of Life end-to-end around the rim of the circle, fourteen points are established. The Morning Star has only seven points, but doubling the Life Tree's width reduces the points along the circle to seven. From there, the Morning Star is completed by connecting the 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 logic that is congruent with, but separate from, the logic expressed in scriptures.

As the planet Venus, the morning star is an expanse that travels in concert with the expanse of earth around the expanse of the sun. Shared firmaments are common in the mathematics of creation. The Native American symbol finds its voice in the restored diagrams of the West. Like Venus, however, it follows its own path. It is very

significant that these diagrams, at this time in history, share dramatic congruence in concert with tribal prophecies of restoration and the promises of the book of Revelation.

The Morning Star is given to those who overcome in Thyatira, the “church” that corresponds to the kabbalist “brightness” called Tipareth, the chakra known as Anahata in the East.



A powerful center center within the human organism as projected from the third heaven, Thyatira

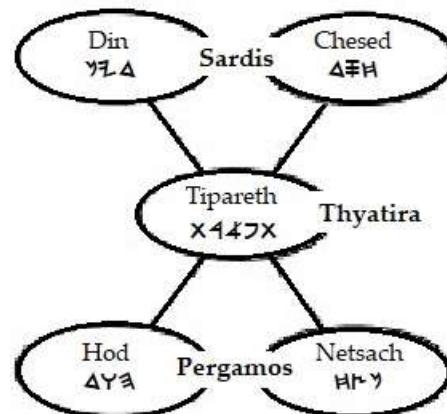
marks the position of heaven’s throne, above which the voice of HaShem is heard. Within scripture’s Kingdom of Names, Thyatira is the seat of many weighty parables. matters.

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

Tipareth is the administrative seat of HaMashiyach Yahushua. As seen in this illustration, the cross of Golgotha that is suggested by the three churches at Ephesus, Smyrna, and Pergamos, gives way to the cross of resurrection.

No longer the hidden messiah, ImmanuAL appears in his strength at Thyatira and interacts with the Sons of Man. Openly knocking upon numerous chakras as

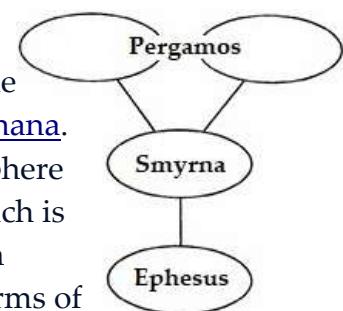
Yahushua HaMashiyach, the Angel of the Presence, invites all who answer his knock to take up his yoke, and follow, that they might work together within the Kingdom of Names.



That Messiah pledges to give the Morning Star to those who overcome the dark issues of the heart chakra is very much like a proposal. Forming familial bonds, the called and the chosen will labor together through the harvest time, earning wages with which to purchase such items as the great wedding feast will require.

As ministers in the room of messiah, we receive the counsel of HaShem. We are awarded perceptions tailored to fit what each of us needs to rise higher. Progressing together, we will find ourselves positioned as expedience demands, in a ditch or on a pew.

Smyrna occupies the chakra at Swadhisthana. In kabbalah, that sphere is called Yesod, which is interpreted to mean “foundation.” In terms of



the physical body, Smyrna is the parable of the digestive tract, whose faculties supply the body with energy and stamina. In Smyrna, duality begins to manifest itself as the waters of the spiritual world interact with those of the physical world.

To overcome in Smyrna is to grow in faith, believing that you have been invested with the ability to give true witness of your experience without contradicting your nature, without offending others, and without making apology for your faith.

More, you grow because you understand that you are not alone; for in the processes of growth, the experience of working in concert with HaShem has convinced you that his guidance is more than sufficient.

Beyond the blessings that will accompany your remaining days on earth, you will be rewarded with leniency against the day you will be required to surrender the mortal soul for judgment shall come upon you. Secure in HaShem's mercy, you are ready to move forward as called, embracing your progress on the path to perfection.

Smyrna is foundational. Beyond its gate are the three paths that lead to Golgotha. The expanses of earth are a jumble of spiritual battlefields. To make headway in one is to be in danger of losing ground in another as cause engages its effects, all of which are transformed into causes that generate yet other effects.

The subtle shifts in moving forward are both reward and distraction; and to focus on any particular instant is to lose sight of

the whole. Plant your feet wide and prepare to stand your ground until guided from above; for it is not for man to direct his steps.

The dynamics that overtake at Pergamos are potent; for it is a sanctuary that can be compared to Manipura of the East. This is the lair of the dragon, the prince of the power of the air.

The dragon builds his nest over a treasure trove and arises only to head off and kill intruders who come near to what he holds dear. Each of us has emotional treasures that are nested within our hearts. If another approaches and threatens their safe keeping, we arise: prepared to battle to the death, if necessary, to defend what we see as our own.

What is true on a personal scale is also true on a communal scale. Society consists of groupings of individuals, who nest within areas of shared interest and shared opinion. When those hoards are threatened, members of the group react as one to nullify the threat. In this respect, Pergamos reflects the war between individualist thought and conformist thought: between the conscious mind and the subconscious mind.

Pergamos is complication, and many things happen there, all at once. It is immersion in duality and the tug-of-war that follows. In the careful contest between honor and splendor, you will be drawn to a friend, only to discover that he is an enemy; or to an enemy who is, truly, your friend. Nothing is as it seems because theater of

the conflict is the mind, and the issues can be written off as imagination.

To expand and expend, you must consume. You will make use of substances and will expel that which poisons you and those things that are superfluous. To our minds, breathing is a simple matter: we breathe in the good air and expel the bad air. That the air we breathe is fundamentally altered in the process doesn't come to mind, nor do we much care. It's the fresh breath we're after, the newness, the treasure of life.

Pergamos is Golgotha. There is a way of escape. As we behold the struggle between the immortal and the mortal spheres within the temporal realm, we forget that both are projections of the eternal realm. Our battle there is finished when we recall memory of our first love, drawing upon that strength.

We are not alone. We are not comfortless. Greater is he that is with us those who conspire against us. With every challenge, there is a way of escape; and if we fall, we can rise again. We can find comfort in the yoke of the charioteer, which is the angelic womb. There is pleasure in his reins of spirit, by which we are guided through the maze of our lives. Fear not. All things are lawfully given into our hands, if we can accept and receive.

Dealing with expanses is always complex and problematic. A detail will be ignored or overlooked as the inward struggles go on, complicating resolution. A solution will come to mind and be shouted down by the crowd when we try to share it. To waste time worrying about dropped thoughts or a

missed opportunities is to distance yourself from the reward of faith.

Faith is not a trinket to be enjoyed, then cast aside. It is the gift of the eternal Name. Just as we can do nothing to earn that gift, we have no power to cast it, forever, aside. HaShem knows how to give good gifts to his children and how to restore the fruits of his will in us.

If we seem to have lost faith, it's not because it's lost, but because it's been hidden, for God's good reason. When it is once again called to mind, it will have been reinforced by the addition of much detail: strengthened beyond comprehension. We will awaken as dreamers, and we will walk many days growing into the garments of our new mornings.

By the agency of HaMashiach, HaShem is pilot of our thoughts as we labor, together with all the holy angels, on behalf of the Kingdom of Names. Let us be still, and believe. A way forward will appear.

There is a reason I didn't chase after this kind of knowledge when the Crown Diamond vision came. The scripture is clear: it's HaShem's role to drive out offensive elements, replacing them with the blessings he holds in store for us.

In messiah, we entered into a covenant, an agreement; and the duty of the savior is to show the saved the way he is to go, providing him with the means to follow his counsel. Our duty is to listen, to hear, to obey if we understand; and if we do not understand—if we are not able to follow

counsel—it is our duty to speak up; for the answer we receive will both enlighten us and strengthen our faith.

The heavenly father is our savior: not we, ourselves. Our job is to hold our peace and to wait upon his counsel by the utterance of his projection. We have been given the tools of reason and are able to discern between cattle and cattle, which enables us to function; but we are not to judge, nor can we set the pace. In a convenient time, HaShem will answer.

If it is I who must determine the way I should go; if it is I who must decide whether an element within my being can remain; if it is I who must decide whether and to what extent a judgment should be levied against another; if it is I who must do these things, I have strayed into the hands of the Baalim, the false shepherds.

Deluded, I'm on the dangerous ground of sands that shift beneath the winds of doctrine; and a loose thought will strand me in consternation astraddle Balak's mule as I ready myself to accuse the brethren, pointing my finger over concerns that are unsettled within my own heart.

If it is a convenient time for a thing to go or to be embraced and I am enabled to allow HaShem to make it happen, I will remain clean, even as I am cleansed. Allowing HaShem to fight for me while I hold my peace, I will be clothed in the garment of righteousness, not the black robes of the zealous inquisitor I would surely become if left to my own devices.

Ten nations—ten cohesive spiritual dynamics, not ten clusters of people— were to be driven out of Canaan with the advent of Y'SharAL of the Kingdom of Names; but three became subservient to Y'SharAL.

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.

Coming to our senses at Pergamos, we can avoid the right- and left-hand paths by moving directly forward into Thyatira. In doing so, we demonstrate fidelity to our first love. The predominant teaching of the New Testament, love points to the teachings of Anahata of the East, and to "Beauty," which is an apt translation of Kabbalah's "Tipareth."

To overcome at Thyatira is to discover the root of spiritual strength that hides within the body: ImmanUAL—God with us, among us. Always with us, he accompanied our spirits when we came to earth, and he will enable us to withstand the calumny with which others might revile our beliefs.

Such attacks are without spiritual power unless we cede it to the oppressors out of fear or because of ignorance. With no spiritual power of their own, they must find and exploit every weakness they can discover because they thrive on fear.

If they think they know something of which you know nothing, they will marshal that supposition into weaponry, not argument;

for they have no interest in what you think or believe. They monitor weakness not out of concern, but because it fuels their attacks.

Take refuge in spiritual knowledge, which is born out of love, not reason. Empathy is seductive. Draw upon the righteous mammon born of Wisdom; for it will make brothers of us all.

Whether sinner or saint, those whose diets consist of intellectual knowledge are prisoners in their own bodies. Like eagles, their minds scan low places, looking for possibilities, vulnerabilities. They need to attack inferiority to prove their worth.

Unless Truth sets you free of reliance on accurate data, you will fall prey to their devices and stumble under the weight of their attacks. You must forgive them; for they know not what they do.

You will understand that adversaries confess the poverty of the natural mind because they have no treasures within their hearts. Forgiveness is not an option, but a necessity. It's not an act of will. It's the fruit of compassion. Shielded in love, you will no longer be baited by the tone or the substance of any challenge.

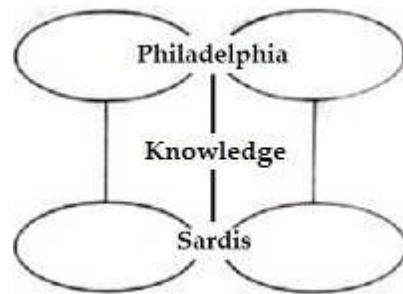
When love drives conversation, words aren't easily turned into argument; for they will have been delivered from the heart of a healer who speaks Truth, not from the mind of an opponent ready for a fight.

Follow peace with all men. The more one quarrels, the deeper the hole he digs. Think carefully before reaching for a shovel,

because holding your peace will have greater effect on an adversary's thoughts than argument ever could. When an adversary becomes a friend, much has been accomplished.

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.

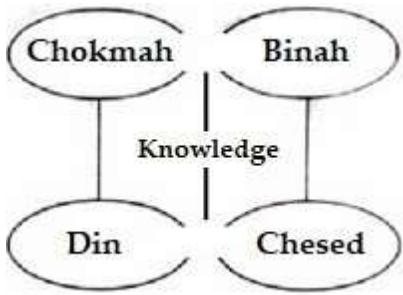
You worry that you have not been perfected. Such thought wars against faith.



Days of doubt and denial have an end. The human condition is peculiar to humans, and it's not unforgivable that you should seek warmth in Pilate's kitchen.

Simon Peter took comfort: he had been forewarned, and still he had failed; but the master trusted him, still. *Be still!* Hold your peace. It's a merciful God's good pleasure to embrace you within the Kingdom of Names.

You are being lifted upon the rungs of Jacob's Ladder, and your spirit is resting on the fifth rung, whose end points are the expanses of Din (Judgment) and Chesed (Love). Din is also called Gevurah, which is suggestive of the ethical judgments men execute, one against another—the value judgments.



These expanses of the fifth rung of Jacob's Ladder correspond to the chakra known as Vishuddha in the East. It speaks of purity, not of perfection. The heave offerings of Torah are motivated by love, which is adorned in the trappings of purity.

HaMashiach lifts you up as a love offering before HaShem.

Were it not for hope of that love, you would be undone; and in desolation, you would flee every focus in search of oblivion; for each moment will have become an empty agony. You take solace in solitude, so that none might see your shame.

Not only will it disarm your adversaries, God's love in you will overcome your fear of the Infinite, and you will discover that you are prepared to complete the stations of the cross. Worship HaShem as you pass through the Churches of Asia. It's the father's pleasure that you advance.

You will be known by your angel's unique Name, and that Name will not be blotted out of the Book of Life. It is secured, not because of anything you have done or might yet do, but because of the integrity of the Name **אֵלֹהִים** and because of those who traveled this path before you, tending the gardens within the Kingdom of Names.

There's an empty room within the Tree of Life that has never been occupied by man. It hides just beyond the star in the angel's right hand. The sphere of knowledge **XOA** belongs to the Vine, and it answers to Yahushua.

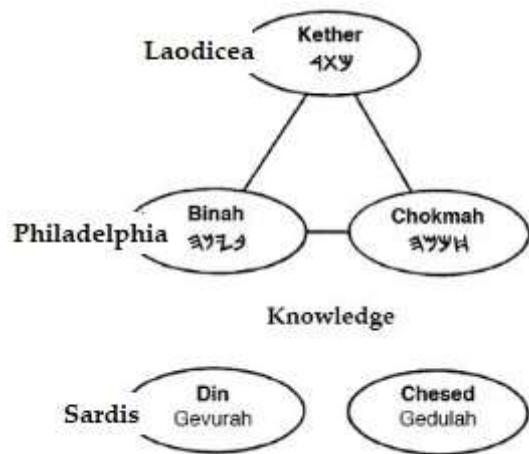
Not all can perceive it; for it rests among and within the branches of creation's Tree of Life. Its grapes are the Logos, and neither father nor son is pleased if their teeth are set on edge by its unripened fruit. In the time of its harvest, its savor will be pleasant; its fruit, good.

If you followed the wild theorems of science, you may have been struck by the tactics devised to unearth proof of the quark—that illusive, smallest component of matter. Massive centrifuges were constructed and buried underground, so that small bits of very small bits of atoms could be sent hurtling around the globe, to the end that their minuscule masses would collide, breaking them into ever-tinier bits.

Sparing no expense, technicians exhausted every strategy without finding that smallest something, although they have been cagey about their findings. Hedging their bets, they tentatively distanced themselves from the quark.

To explain our existence, they were presently exploring a hypothesis called string theory, last I heard. I know next to nothing and understand less, I'm sure. Unless I'm mistaken, the theory posits that a shudder, of sorts, ran along a virtually mass-free current, causing vibrations that—aha! Well...maybe, anyway!

I'm suddenly closer to verbalizing the nominal reason I've written all these words, but there's rummaging still to be done before I can properly launch the firmament of this expanse in good conscience. At the beginning of these narratives, I warned that I might not be able to get there; but my guess is we're not that far off. I must admit, however: a mass-free charge worries me.



In the Churches of Asia, we are lifted up before the father at Philadelphia, the church of brotherly love. As Y'shua impressed upon us, we shall know we're his disciples: if we have love, one for another.

Whether or not we are prepared to be lifted up is determined at Sardis, for the name "Gevurah" arises there, questioning our values. In Gevurah, the rigors of Din are offset by the mercy that emanates from Chesed. As we are lifted up, we suffer judgment only if we bring judgment on ourselves by leveling accusations.

Accusations are lethal stones; and those we throw skip along the surface of the waters, coming back around and landing on our own heads. To stand in violation of any

single point of the law of HaShem is to stand in violation of in every point. Perfection is not likely where imperfection persists.

Willful violation of the law is not common behavior. Most error is inadvertent, and accidental offense may be possible. To play the lawyer after the fact is to hand iniquity a short-term victory; for the god such argument serves is behavior.

Where there is no accusation there is no offense and, therefore, no judgment. In the narrative of the discovery of iniquity in the Light Bearer, the error is presented as a *fait accompli*: iniquity was not there until it was; and its discovery was an unexpected surprise.

This could only mean that the covering cherub operated with autonomy, and that the spirit of the eternal one had withdrawn from creation for rest, returning to the surprising uproar made possible by his absence.

The judgment of HaMashiyach is true because he lives and dies within every being at every moment. Therefore, he fully understands every nuance opposing lawyers might raise to litigate to the contrary.

As creatures, we are ransomed by the sacrifice HaMashiyach makes in the moments of our lives; and as Sons of Man, we are saved by the *life* he lives within and among us at every instant. His love temporizes his judgment, and therefore his behavior, both of which are glorified by unending reality of his mercy.

The promises within 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 within the church at Philadelphia is subjective, not objective. One has understanding, whether or not it is technically correct.

Understandings represented by tet ☧ aren't limited either, but the symbol suggests thorough measurement that can be hammered out by the tools of logic and the gifts of inspiration. The understandings of tet ☧ are reached through resolution of opposing considerations.

In like fashion, the Wisdom (W shin) at Binah differs from the wisdom of its cousin *mem*. Mem ♩ is the reflection of shin W within creation—that is to say that ♩ mem speaks of Wisdom's attributes [W] = [♩] as they are revealed and perceived in the things that are made. Like the natural woman, the waters of mem ♩ seek the lowest point because that depth will yield the fullest understanding.

The mem ♩ dissolves what its waters hold, even as the tet ☧ can resolve and integrate implications ☧, yielding moments in which we understand O the counsel ♩ of infinite Wisdom W. Thus, the W shin speaks of limitless Wisdom W, which is found only in the counsel ♩ 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 long as it is seen as a gift, not a skill.

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 because they have an inkling of knowing how poorly they can see. At Philadelphia, we are lifted by our great love for others, which is the greatest of victories for mortals.

Those who overcome receive a new name that neither man nor angel knows; and the name will be paired with knowledge of the new name that King Messiah will share his own, but privately.

We will understand that messiah has many names. There is no room for pride or jealousy; for the name given each of us is ours exclusively. There will be no subterfuge in greeting.

New names mean new identities. Immortal angels incarnate to overcome the pitfalls of

identity. Iniquity targets identity, not the being itself. The covering cherub was not destroyed. He was appointed to another order of service. The new name signifies that the angel is ready to receive the celestial body and soul. When that which is perfect is come, the imperfect is left behind. Life in the everlasting realm would lack meaning without identity.

Laodicea, the last of the seven Churches of Asia, is equivalent to the first kabbalist sphere, which is called Kether, the Supreme Crown. Within the creature, Kether is understood as intelligence. In that it is first, the elders acknowledge that it is retrieved from a yet higher realm, which is called the Ein Sof.

This is the well of infinity, from which all things that are manifested in any way are drawn. It is unknowable to such as we now are, but will become known by those who overcome.

In like fashion, the messages to the Churches of Asia flatly state that there's a temple level of which we are told little, but into which we can pass at the end of our journeys in heaven and on earth.

In the East, that place is called Sahasrara; and at this point, the unavoidable happens: there's general disagreement at all quarters that is difficult to reconcile.

Some see this chakra as inside the body; others, as outside. Views and perceptions vary as sentient life goes on. There's no point in arguing. Ein Sof is out of this world.

Tabernacle Man

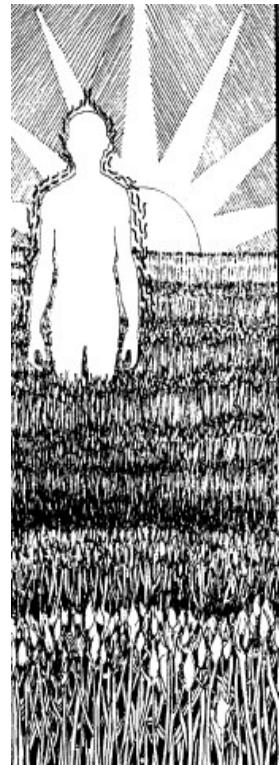
Because it's not for us to direct our steps, we wait, we watch, and we accept. As we are led, we follow as best we can insofar as we are able, for as long as we are able, whether we're being led along a trail of thought or through a series of actions.

Never sure of what to do, we remain open to calibration, chewing the cud and parting the hoof. All that we do is gesture, a metaphorical offering, a living sacrifice wrought from our lives by the spirit of HaShem.; and so we wait, we watch, and we accept.

God willing, we do; for 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 of the great treasure we carry in our hearts, 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 אָזֶן.

HaShem is a jealous God אֱלֹהִים, a most exacting רְאֵשׁ teacher רְאֵשׁ; and not for his sake is he jealous, but for our own. Faith builds as



we walk together. Nothing can distract us from the Way; for HaShem is the way and its projection, and he answers before he is called.

If we are uncertain of his faithfulness, he is certain of us; for he continues to share his Breath of Life with us from our first breath. His grace is known by all of us, whether we savor it or not.

That you have read this far persuades me that you are among the tabernacle men of the House of David. You are not a man or a woman. You are a Son of Man, a Projection of Man. Encompassed within the womb of the holy spirit, the moment of your birth is upon you.

Male or female, our outward forms constrains our service; but duality no longer wars within us. We are what we are; for that is what we need to be, in service to HaShem. We cherish the terrestrial robes we are given and long for the day of perfection, when we shall put on celestial garments.

We are caterpillars: worms of angelic fire. We are immortal, live or die; and 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. When we descend to earth, the cooler fire carries away the dross in preparation for what is, next, to come.

We are as columns of molten lava. We rain fire upon the mountains of earth, taking

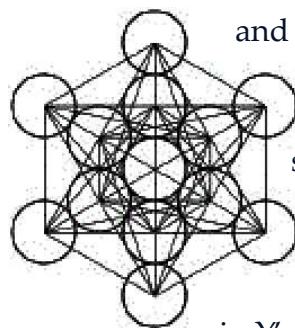
shape and changing our environments as we cool, until such time as our molten cores erupt again. Rising and falling again and again, we will come to rest when valleys and mountains settle into the contours of perfection.

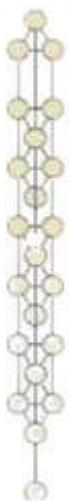
And with that, the metaphor breaks down; for eyes have not seen, neither have ears heard, the wonders that await us when temporal evenings are past and everlasting morning has come; for HaShem creates all things new. We know only that, when imperfection puts on perfection, we will inherit imperishable garments, and that it shall be said of us that we are the children of **Yeshua**.

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. The immortal will cycle through the mortal until 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, not for the right to life. As life gains victory over death, the struggle

between that which we are and that which we are becoming will not abate until the spiritual son being born in us shall attain the measurement that of perfection first seen in Y'shua, the anointed.





Should any suffer physical death before that potential is reached, it will be said of him 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 the father chooses not to reveal.

What we know, deduce, and can infer, therefore, is but a taste of the majesty HaShem first invested in Lucifer, that he might serve divine will as the covering cherub, bearing the Light of HaShem on behalf of every potential.

As Light Bearer, the Morning Star dazzled creation with his perfection. There is no higher accolade than to be recognized as being perfect in every respect. Even so, iniquity was found in him; and, laying down his life, the projected essence of father אֵל became as one of us.

Perfect in holiness, the projection was sent to earth to live and die as man: not as *a* man, but as *every* man; for כָּל־אָדָם became ImmanuAL כָּל־יְהוָה, "God among us," the incognito messiah, the lamb slain from the foundations of the world.

It occurred to me that it was odd that we should be expected to petition an exterior being characterized as omnipresent to become a personal savior, especially in the context of the words of Y'shua, saying that he who would save his life would lose it,

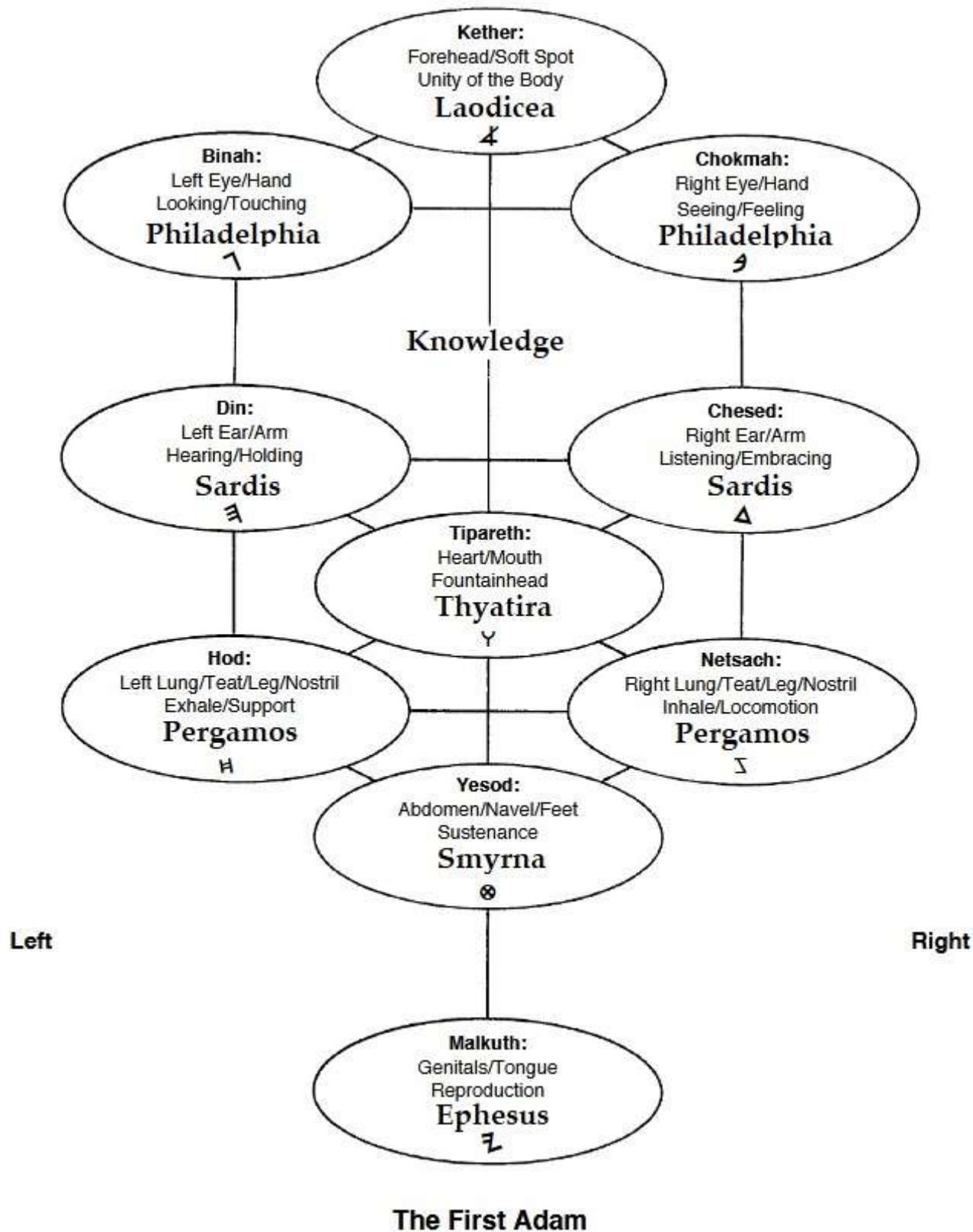
while those willing to give their lives in God's service would save their lives.

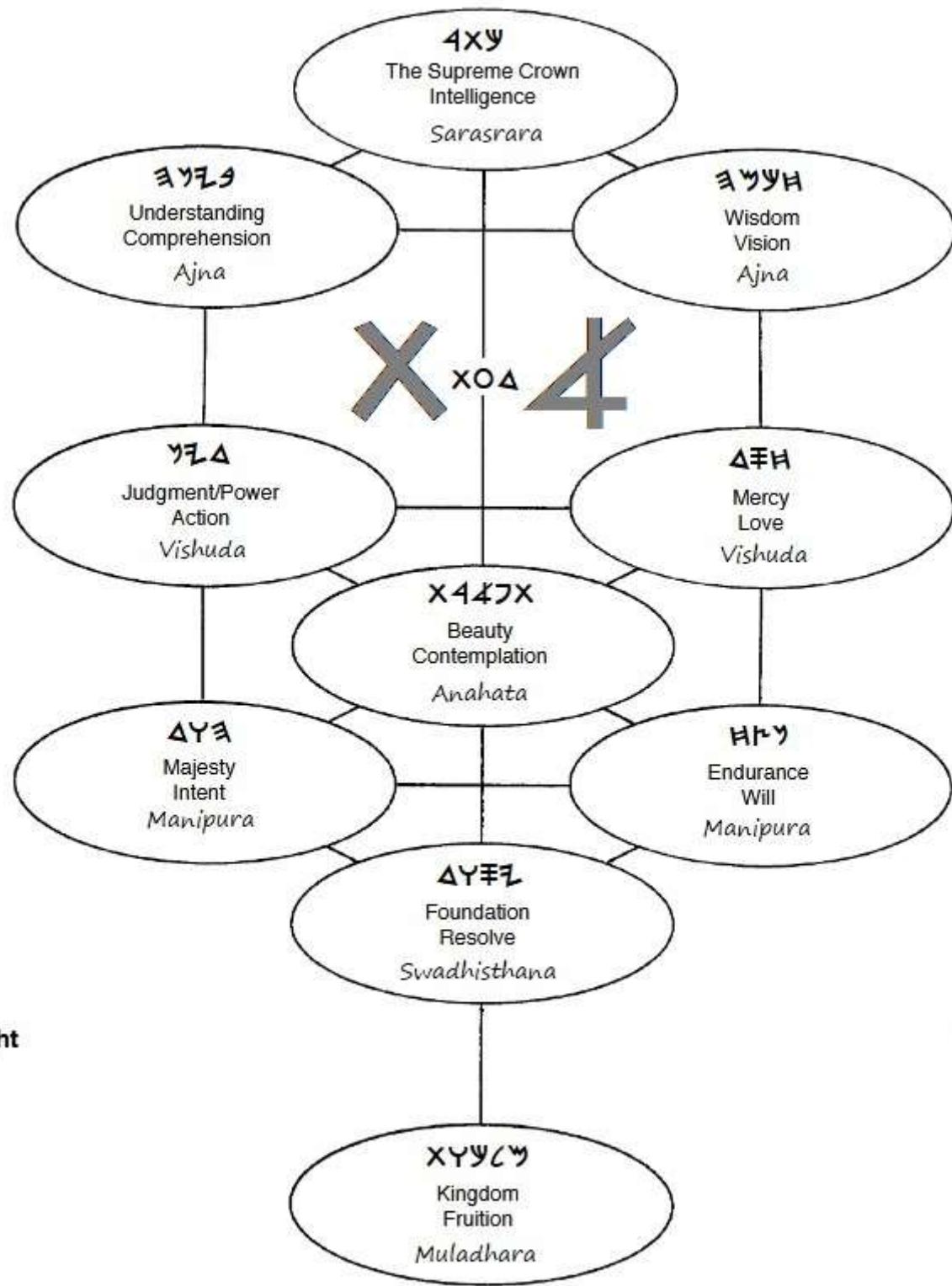
First, God and his projection into temporal realms were already everywhere; and he would already be with me, personally, before I called: the life I took on with my first breath; he was responsible for my very first spiritual awareness my reaction to that awareness; and he— "they," if you would have it so— will remain one step ahead of me, within me, as I am brought to perfection at the end of days..

I realized, further, that this meek and lowly presence of the Projection of HaShem had remained faithfully within me apart from any obligation that I should acknowledge its presence and apart from any demand that I should modify my behavior, my habits began to change, as if on their own.

The incognito messiah was making himself known in me, and the need for specific changes also became known. It was if our spirits had awakened to each other's presence, bringing to mind the scripture that says, if they had known, they would not have crucified the Lord of Glory."

I was entering into a new phase of my relationship with God. I was taking up his yoke and the halter, passing the reins to his care. I began adopting changes not because of their advantages to my soul, but because I was jealous of my need to preserve the relationship by passing the reins to his competent hands. I testify that he does not cast out any who come to him; for I would have been among the first to go.





The Second Adam

The gifts and callings of Elohim are without repentance. The covering cherub bears the light of HaShem and leads the way of return because his word to us is Truth. He does those things that please the father.

That which is appointed to death in man *must* die, so that that which is appointed to life may live, to the well being of everyone. None shall escape the second death, but not all will experience it; for there is that in each of us over which death has no power, whatsoever; and it is unto the reality of that presence that each must be conformed.

The word of HaShem— his only shout— released a tsunami of sound whose harmonics trumpeted through the universe, coloring its expanses with nuance; for the dynamics of iniquity were intrinsic to its processes. Like evenings that separate a day from its days, iniquity is the minute interval between cause and effect. It reflects the interplay between a firmament and its expanses.

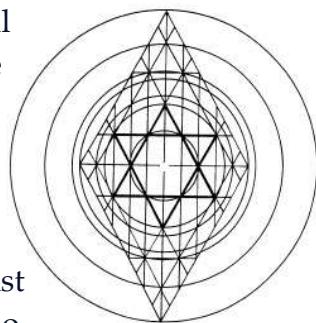
Neither good nor bad by its own merit, iniquity is comparable to the crest of a wave, to a spike in a data stream, or to a questioning moment in the thought process. Put differently, iniquity is the lingering shadow of measured concepts whose relevance fades as the developing stream of thought moves on.

Spirit is instantaneous, invisible; and for spiritual thoughts to register in the temporal realm, they had to modulate. They had to slow, slowing again and again as thought turned within and upon itself:

slowing, at last, into the dream-like lethargy that approximates the “hologram” the West calls creation; the East, Maya.

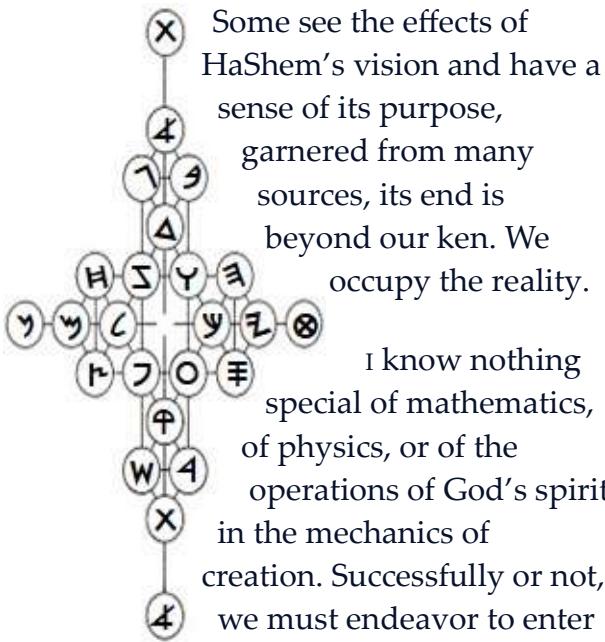
At the beginning, when the projection neared stasis at the peak of its emanation, thought began to sway, its concepts colliding one against the other. Expanses tangled within expanses as this and that lost momentum to the pull of inertia.

Creation is a spiritual echo chamber whose sound generates mass; and the formation of mass generates light. As inertia worked against sound before it, it also acted upon the light, causing it to bend against itself in the process called accretion: the word, as logos, was echoed in proliferation of the words that are within the saying, “Let there be.”



Iniquity is as the pressure of the guitarist’s thumb on musical strings, whose artful dynamics favor endless differentiation within the very real phantasms we mistake for reality. The thumb is silent, but the music is real.

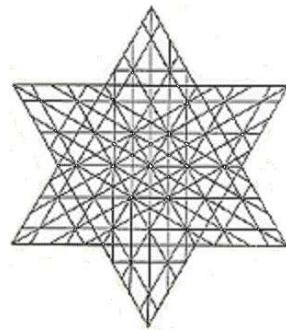
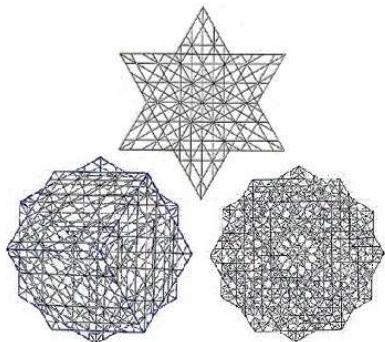
Like music, we occupy the rooms that admit us. We must be renewed every instant. We are rivers that never see exactly the same water twice. We are born anew every time we focus our eyes; and we understand that this saying does not speak of a single event, but to every moment of eternity: “Behold, I create all things new!”



Some see the effects of HaShem's vision and have a sense of its purpose, garnered from many sources, its end is beyond our ken. We occupy the reality.

I know nothing special of mathematics, of physics, or of the operations of God's spirit in the mechanics of creation. Successfully or not, we must endeavor to enter into the labors of Yahuchanan. Wherever the spirit is about to go, we go in that direction as the wheels rise with us; for the spirit of the being is in the wheels.

The emanation of father Yah אֵל—the singular projection of HaShem: his word, his only-begotten son—took hold of the hum of eternity and gave shape to its concepts, manifesting them as words, as bodies of thought. Words are the medium through which spirit and intellect interact within the temporal realms of heaven and earth by utilization of the divine interface, which is Yahushua HaMashiyach the projection of father אֵל.



Peeking through the Lattice

When I consider creation's diversity, modulation comes to mind because, by the same spirit, HaShem creates all things seen and unseen in the natural world, filling its flora and fauna with sentience.

The Holy Breath transforms. Everything has its source, and every source but one shares a beginning. Life is the father's word; and by its projection into the temporal realm, all things were made. HaShem's projected logic defined all things.

By expression of the Breath within the things that were made, all things were filled with the father's life; and all in whom that life finds harbor labor for permanence. Life will be victorious; for temporal realms will not prevail against the father's will, which is that the living will forever house his eternal spirit, knowing as they are known.

Spirit is instantaneous. Time and distance are irrelevant. Though filled with shifting topography and the bustle of competitive species, creation is static by comparison.

Nothing is as it seems, however; for even rocks are spiritual phenomena HaShem can raise up to be children to Avraham. Earth is a holy mountain that testifies of the father's

qualities and capabilities; for if we lift our tool against a rock, we have polluted it, in that we altered its configuration in the mind of HaShem.

Anything at all is a miracle in which wheels spin within wheels; for the cohesion seen within creation is both real and illusory. It's real because we can sit in the chair we see; and its illusory because each sub-atomic particle of that chair is located elsewhere in relation to each of its other particles.

All things are in constant flux, but iniquity has laid hold of our minds. The cohesion we observe in the slide show of creation is a celluloid mirage contrived by the narrator to help us understand both the presentation and its purposes. Should the cohesive force fail within a system, the system falls apart.

Whether creation was finished over seven days or over seventy-times-seven billions of years, common sense persuades us that it had a beginning, and that its beginning was a thing separate from the temporal, material world we observe.

Rocks did not produce rocks; spirit did. We can't prove the existence of God's spirit, but to a man we believe in it, even if we doubt his person.

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.

I believe **וְלֹא כָא אַיִל** HaShem will cut

short the days of the offender first, that the remnant of can benefit from the Jubilee, that the words may be fulfilled, "I have not created the earth in vain. I created it to be inhabited."

Spirit is instantaneous. It's beyond measurement, even across time. Those who walk in knowledge of its presence know that its changes come in a flash, although the effects of such change might thousands of years.

The eternal realm is timeless, but it's understood that everything in the created realm has its times. That creation and the world it supports are timed, means that its features answer to sequence, to number. Beyond the uniform presence of undifferentiated spirit, however, eternity has no cohesion.

The mystery of the creative process is the question of how timelessness came to be timed. With no beginning, HaShem had to sacrifice timelessness in order to create one. The peg he used was inertia.

Spirit is instantaneous and ubiquitous. As I wrote before, in order to become more, the godhead had to become, also, less. The Infinite One had to become, also, finite.

At the beginning 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 **לֹא** examined the undifferentiated, seeing himself as instigator of that which might be. As he looked into the waters, the process of

differentiation began. Nuances within the holy of holies surfaced, among them the emanation of HaShem's sense of self, which called the Son of God אֵל because its measurement was drawn of his essence.

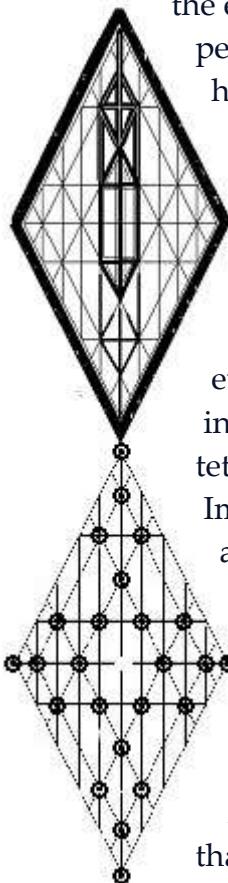
Spirit is instantaneous and limitless, but its expressions are measured. Every thought of HaShem took on the body of words forged in the language of HaShem, each of which speaks truth that can be verified by cross-referencing numerical values and reading them as though they, also, are words.

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 took root in

the expanse of our hearts, as
perceived within the second
heaven, which we interpret
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
ImmanuAL, the under-
appreciated presence of the
spirit of HaShem יְהוָה.

Moses אַהֲרֹן is the
reflection of HaShem in
creation, prepared the way
for us to accept the serpent
that climbed the pole in the
wilderness as Interface. It was



called Nehushtan in the desert; but because of the gospels, which are given that we might fulfill the promise of every word of Torah, the holy utterance that preserves the temporal record of the timeless reality named Yahushua.

Spirit is ubiquitous and instantaneous; and we believe its timelessness does not dissipate because of creation. Reality is not as it seems; for everything we are and everything that shall arise within time we see consists of timeless spirit spinning in wheels that are anchored within wheels of time that spin within thought which is wrapped in inertia's latent force, which the gravitational pull called iniquity.

Spirit is instantaneous; but it slows to sound, whose vibrations are measured as words. Differentiated as words, spirit became caged dynamics that would burst forth as light, which was subject to inertia by reason of its mass; for light consists of photons and other particles.

Its energies harnessed by inertia, the masses within light turned upon themselves again and again in the phenomenon called accretion, building atomic particles, then atoms, then molecules—all of which slowed in conjunction with 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 with 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 over the tools of *C4* has passed from the forensic to the philosophical; and they now entertain theories that border on magical incantations.

By their estimations, 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 we discern, 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 another 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, yet. It allows reason to capture and catalog 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 ImmanuAL.

By the grace of HaShem, this man sees and thinks, while that one does not, so that within 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 cannot see are locked in temporal blindness by the will of HaShem until the moment their spiritual eyes are opened.

Those who see are not free of the need to analyze, but analysis is very slow. Vision requires examination of relevant evidence and the judgment of particulars if an understanding or action is to be considered true and trustworthy.

Aware of blindness, those who see monitor inferences that reason and logic recommend, as the force of inertia exposes them to eventual error, which can be countered only by blind faith.

For purpose of argument, I lumped scientists into a monolithic group, but of course some are also firm believers in the realm of spirit. Likewise, not all those who profess to serve the world of spirit are particularly honest; for many serve themselves for temporal advantage and are therefore worse than the staunchest atheist, of any sort.

In these days that try our hearts, those determined to comprehend life reach for

the magician's wand that charitable souls characterize as inspiration, which is divine counsel that modifies or contradicts presumptions, so that the perfecting process can be revived, having been strengthened by hope, which restores faith in the likelihood of reaching clarification.

Understanding will come, as unlikely as it might seem. I wouldn't be greatly surprised to learn that this lengthy report has ignored or overlooked numerous hallmarks of the creative process. There must be intervals between a thought and its implementation as fact. After all, in failing to detect the universal quark, science inadvertently proved that we know next to nothing, a conclusion that approximates Zen.

The visible table whose existence lies elsewhere proves that fact is, in fact, an assumptive projection of personal bias. The statement that the just shall live by faith may or may not have provable argument; but in the state of being called "faith," belief or non-belief is irrelevant; for by definition, faith cannot be proven.

Beyond faith, it's impossible to be certain of an objective answer to any question; for humanity measures reality while juggling tools drawn from the intellectual and the emotional complexes, to solve enigmas for which we cannot find words. If questions are blurred, answers will be illusive.

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 demand placed upon spirit by the command, resulting in the fields of light we call the universe.

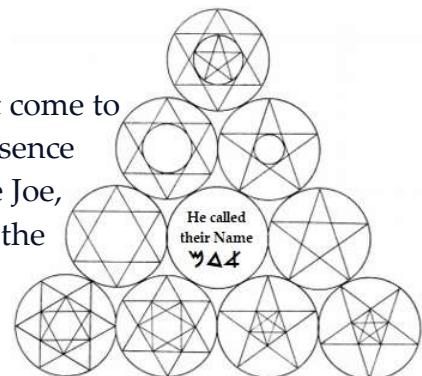
HaShem's heart was broken as his essence was projected into temporal realms, to be perceived as the Lamb slain from the world's foundation. Known by many names among many peoples, as times come and go, it is Rachab's scarlet thread, the holy garment of spirit.

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 languages of man.

In pursuit of divine Names, tribal recidivism produced diverse masters, who imprisoned their students by their expertise, and there has arisen abomination on top of abomination. If we can't agree on a name or a purpose, let's call him by his function: he is the Light Bearer. Pin shame on Adam or David or Yshua, if you dare: on Lucifer or me, if you must; but **↳** claims responsibility!

He Did It!

So how did it come to be that the essence of **↳** became Joe, from around the corner? The Light Bearer, HaShem's

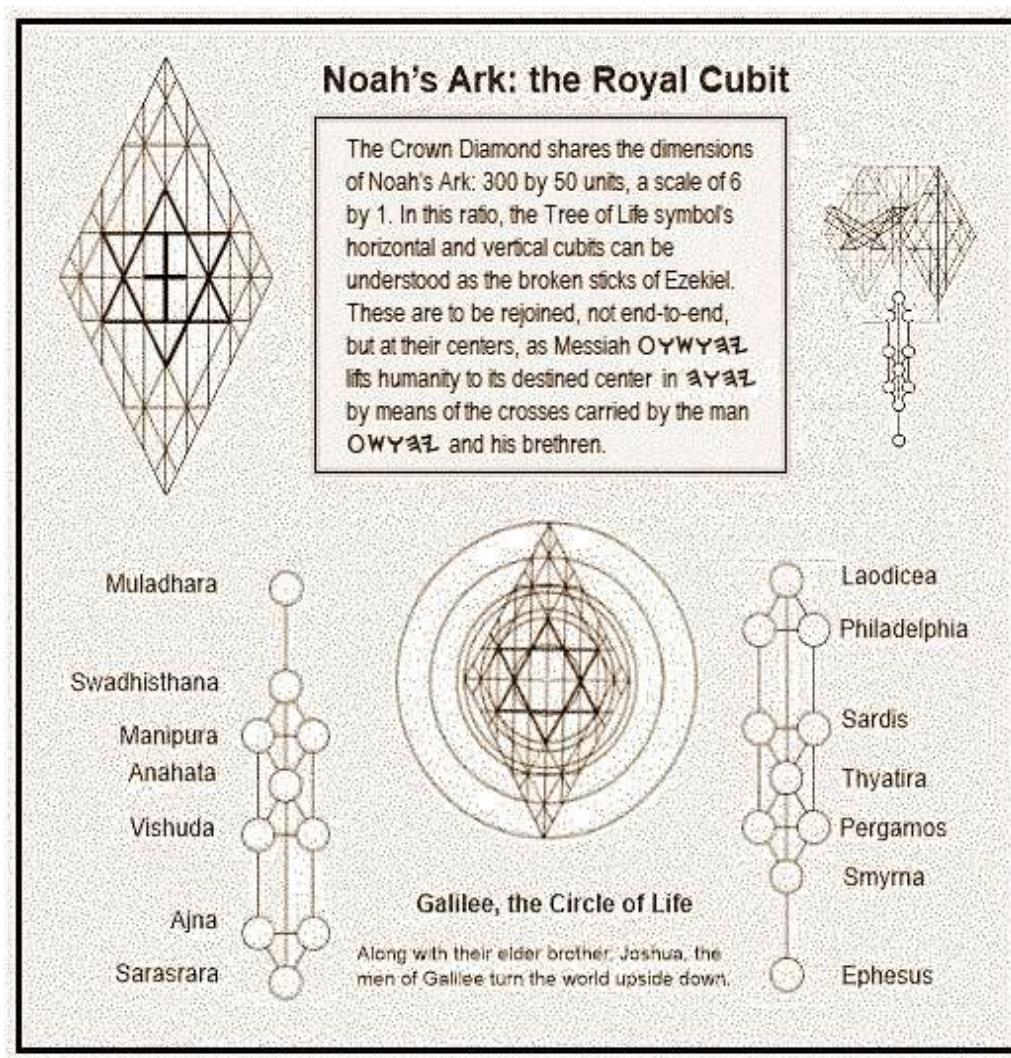


covering cherub, rode within the Breath of Life and was positioned within the first Adam as ImmanuAL. When the errors of man became insufferable, Noach found favor with HaShem and was entrusted with measurements to advance the study of Adam Kadmon, which was a tool of the Garden of Eden, for study of Noah's Ark.

Ancient measurements were expressed in cubits, and there's not widespread agreement about a cubit's actual length; but actual length is irrelevant because the study was advanced not by numbers, but by ratios.

An inch is an inch and a cubit is a cubit, but both are closed-system measurements. A tenth of an inch is equal to a tenth of a cubit, not in length but by scale. Drawing the same schematics side by side in each scale would produce the exact same image, except for scale.

When Adam Kadmon is drawn with the ratios of Noah's Ark, confusion about the imagery of Torah is mitigated, and it becomes clear that the prophets were guided by the wisdom given Noah as they performed their several vocations.



The Shield of David is formed by four Adam Kadmons when the two vertical symbols of the Tree of Life begin at the uppermost and lowermost equilateral triangles, the one going upwards; the other, downwards. And when their lines are extended, the two horizontal trees are formed by following the logic of the Mogan David until the full Crown Diamond appears.

From the beginning of scripture two related narratives progress side by side. The narrative of the individual believer, and the narrative of a kingdom of believers. The vertical Trees of Life pertain to the individual and HaShem. The horizontal Trees pertain to HaShem and his kingdom. The vertical pair is the Tree of Life. The horizontal pair is the Tree of Knowledge.

Avram was called to walk in the name Avraham, and we have entered into his labors; and of his sons, Yitzchak was chosen. Ya'akov was beloved; and his mistreated son Yosef warranted HaShem's protection in Mitzraim, where he earned a double portion.

Moshe was the Name's reflection; Yahuchanan, its messenger; Y'shua, its anointed. Mohamed was sent to restore focus after Essene leadership was usurped by the Roman Empire, of which Y'shua warned, saying he had nothing to do with the coming world power. And, today, all we who follow part the holy garments of all these great men among ourselves.

How is it that such great progress was followed by such great backsliding? In all cases, however, a remnant has been preserved, which points to a force operating separately on two levels, the right hand not knowing what the left is doing. I see the hand of HaShem holding the mystery of iniquity at bay while his children are being born. Y'shua, declared, "If you had seen me, you had seen the father, also: I and the father are one."

I also stand with the prophet Mohamed, 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 component before or beyond formless spirit, itself; for Allah is Allah. Had he used HaShem's name instead of his title, he was very close to being an orthodox Jew.

When I first read, "I am **אֵל**, 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. **אֵל** is **לֹא**.

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 traced by instrumentation, whereas others are so powerful that wiring the wrong charge into improper circuitry can have profoundly explosive effects.

Electrical energies are modest by creation's standards, and they require modulation to be useful, which offers insight for the reason HaShem required the service of a Light Bearer, a divine Lamp, whose purpose was to project the Light of **לֹא** within and upon the darkness of creation at magnitudes creation could bear, enlightening its expanses within the greater firmament while reserving vestiges of light

for use elsewhere, all of whose amplitudes are, have been, or will be transformed in accordance with service of times that have passed or that have yet to unfold within creation.

The colossal scale of the eternal realm, in contrast to the merely vast dimensions of temporal realms, required an intermediary with the ability to bridge gaps— one that could bear the modulations of spirit, which generate the heat of divine fire, manifested as energy that spirit releases as light, whose spectrum is capable of absorption into denser matter with differing forms and functions— all because of the drag of iniquity.

Matter would enable the utilization of divine energies, all of these stages extending from the eternal as strings of spirit that are supportive of life. These functions were the among he services performed by the Name's projection, the covering cherub called the Light Bearer.

Piecing Perceptions

The operative word of creation was "Let there be!" This signal saying was the beginning of time. However, what came to pass, in the beginning, was not the vision, 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 it could incarnate within man— that is to say, that the Light Bearer would become

entombed in the immortal realm. As Yahushua, angel of the presence, his throne would be within the third heaven; but he would also incarnate as ImmanuAL within the angels who put on mortality, that he might share with them every moment of their lives on earth as men and as women.

Together, they would lay the foundations of the Kingdom of Names; and they would rebuild the Tabernacle of David on earth, in the days of the great restoration.

Having become One in us as he had been One in the father, the covering cherub emanated from within the eternal as the Light Bearer, in affirmation of the father's love for creation. His function would be to establish and maintain creation's viability.

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 the immortal souls of their lives in the Kingdom of Names; for creation has become the womb of eternity. The work has just begun.

Because he was *of* the eternal, the Light Bearer would retain his root *within* the eternal as the days of creation progressed, by means of his simultaneous projection into the temporal, he had parted the hoof and had extended his eternal life unto its temporal platforms within the immortal and material realms.

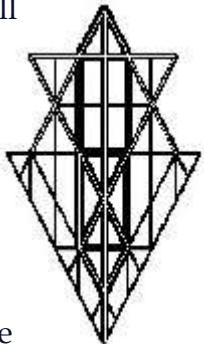
In all this, he had affirmed projection by the Name **וְלֹא כִּי אָמַר** as the cherub charged with providing the covering—the subtext

and the substance— for the complex potentialities of the temporal. He was worthy of his responsibilities: perfect in all his ways, which were innumerable and extremely dynamic within creation's many systems. Further, as Light Bearer he would appear upon earth, from time to time, as captain of the hosts of **אֵל** in order to enforce the rule of mercy.

As ImmanuAL, 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 open hearts and minds, warring against error and sharing his light with all who give him welcome, while ministering to the reactions of those who were unable to receive the light he bears.

Recording his interactions with worms of fire that have put on mortality, he relays measurements of faith to the father and awaits instruction for further service. All this and more is within the Light Bearer's responsibility as ImmanuAL Yahushua.

The covering cherub ImmanuAL, by virtue of his roots in the Tree of Life, became manifested within the Life Tree's canopy. As Yahushua, the Light Bearer walks in the mantle of father Yah **אֵל**. The angel of the presence received a double portion of the father's spirit and sits upon the throne in the third heaven, from the light he bears streams to earth and the throne of the second heaven, which is the mind of man



as reconciled with the father. This double portion is the reason he is called the Vine; for he uses his flexibility to explore and to enlighten the caverns beneath the canopy of the Tree of Life.

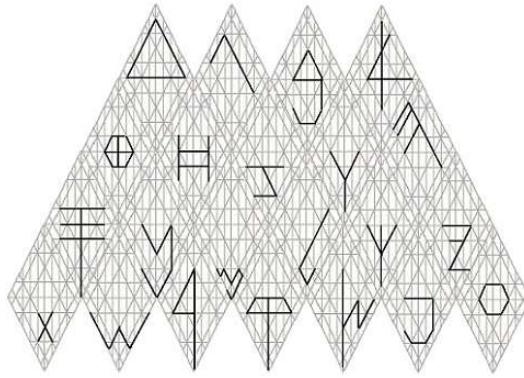
Probing possibilities, the Vine's tendrils anticipate capabilities and shifts within HaShem's children, determining whether they will become suited for the immortal or the mortal planes of the temporal realm.

Throughout the arc of his projection as ImmanuAL, the covering cherub, the Light Bearer sows the seed of the eternal father, bestowing the gifts of sentient life that is born of vision to all that who can receive it.

Able to measure his effects as he labors, he takes meticulous care to honor his service in HaShem; and in fulfilling his duties, the Life Bearer adds joy to the relief experienced by pearls of great price.

The father's will includes times of rest. When a spirit enters an expanse through a firmament, it must gather itself within the base it shares with ImmanuAL, so that, together, they can sup with Yahushua.

Sharing in the father's rest, the ImmanuAL relaxes upon the Greater Tree's branches, which take on the aura of his mantle. When he arises, the branches arise with him; and when he settles, the branches settle. When he resumes movement, the branches also move; for their light and their Life is One: they move with each other, as with all of us, sharing the Sufi Dance of Life.



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 ImmanuAL.

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 had taken upon himself the cares of mortality.

Upon reaching his place of rest along the reaches of the Tree's 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 enchanted—mesmerized—by the countless melodies 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, in the harmony of all created realms.

Immortal worms of fire choose to put on mortality in the temporal, but the life in them retains presence in the immortal and their hidden roots in the eternal. For the sake of their immortal cores, their temporal lives triumph over dissolution; and they await the restoration of all things, in which the illusion of death will vanish as the victory of Life advances.

Because life is rooted in the eternal, death never had real power in the temporal, and it will forfeit all pretense of victory within the temporal as well: in the day that Life Everlasting dawns upon the Sons of Man.

That great day is anticipated by us all; for the shape-shifting of mortality will have played its part in the grand symphony of everlasting life, and death shall be no more. It catered to the ambivalence of the least of the immortals; and its passing will open the way to the inheritance of the lands of promise, whose borders will fill with the celestial bodies of light and their imperishable souls.

Iniquity, some Positive Effects

In the resurrection, all realms are reunited as One; and all beings will know HaShem, even as they are known; for his faces will shine from within every face. None will need to ask concerning him; for all will

understand that each is filled with HaShem's essence, and that one needs only to look inside to commune with HaShem and with each of them. The way of light is Truth, and it cannot be denied.

By its projection from the beginning, the holy cherub born of God's Truth sped into creation bearing the relief **א** of everlasting life **א** characterized by renewal **א** through the enlightenment **א** that arises from the core, salting everything in every dimension and time with the holy garment of light **א**. In the temporal realms of the perfected, the invisible light of the godhead would be both visible and known; for the light of **כ** will be both absorbed and monitored by the beings who inherit celestial life.

In the mortal realm, the Light Bearer's work had been subtle. HaShem was not gathering flocks that were to be dominated by beings who progressed beyond their peers and would therefore take it upon themselves to lead as they saw fit; for the nuances at play would eventually pit each against his neighbor. As remedy, the faithful were provided with a way of escape, but not without costs.

Careful that no man should steal their crowns and therefore beginning to question their own faith, the elect began seeking signs—looking for visceral confirmation of the birth of God's Life within their mortal souls. By making them jealous of their own hearts and minds, therefore, the idol shepherds had served HaShem because they had encouraged watchfulness; but that encouragement had come at the expense of

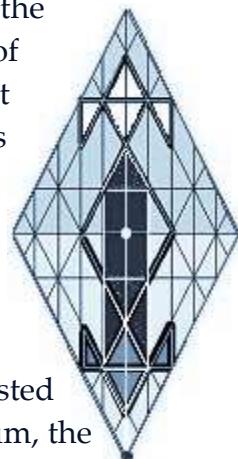
spontaneity. The step forward fell short because believers began reasserting their own understandings in spiritual matters, taking the bit between the teeth, again, while quenching the holy spirit with doubt.

Idol shepherds would be among the last to experience the fullness of HaShem. Their progress was hampered by the inertia they generated by adding to the burdens of their followers by saddling them with doubt about the power of HaShem to make use of their daily lives. No man can serve two masters; and spiritual life requires a point of view that makes One of many. Pray for your enemies, not for yourselves.

All beings will someday understand that there is one **כ** and one shepherd: **אֵל יְהוָה**, who rules as **וְיַהוּדָה** Yahushua, the projection of the eternal spirit of father Yah **אֱלֹהִים** into temporal realms. Why ask after a name? God is God.

The unity of faith is served by the effects of iniquity. Without a restraining force to counter the thrust of emanation, HaShem's instantaneous spirit would have projected the Light Bearer straight on through the spiraling void that circled the potentials of *alef* and *taw*, of *alpha* and *omega*, of the first and the last. Because of his momentum, the covering cherub would have understood its trajectory, but as in a dream.

Had they not been manifested through a temporal medium, the



parameters of creation would have been known but unmeasured, and the interiors of its borders would have become empty cul-de-sacs. The emanation of his spirit from the eternal unto its projection in the temporal was a concept that had aroused HaShem, setting the wheels of creation in motion.

Iniquity is inertia. Without resistance, a sail will not furl. Without inertia, the highways of the universe would be empty. Sails would blow in the wind and wheels would still have turned, but without effect. There would have been no chariot, no rider, nothing to be savored, 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 against the fabric of space, caused by this acting upon that—so routinely that nobody pays it much mind—without iniquity's nagging drag against momentum, there would have been a stereotypical uniformity impressed upon everything that passed into and through the black hole of outer darkness.

The pull of iniquity upon individuals and upon their interactions has created and fostered 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." Ascending angels

are the incarnate beings of the children of Adam whose spirits will never die, and the descending angels are their fire bodies, the worms that do not perish. Bodies made of earth dust will die, along with their imperfect mortal souls; but Sons of Man—of Adam **¶¶**—are the divine fire spark **¶** in the lifeblood **¶** of humanity.

Yes, they were made a little lower than the angels that do not incarnate. They make that sacrifice that they may be awarded bodies that can sustain their molten immortal cores.

Yes, they would know error through incarnation; but HaShem would be with them, and because they humbled themselves to do his bidding in temporal realms, HaShem established his covenant with the fathers: he would save those who relied first and foremost on him. That salvation would benefit the angels that only maintain watch, also, in accordance to the parable, "one sows; another reaps."

Because the children of Adam humbled themselves by putting on mortality, they are eligible for everlasting life; and the wonders for us all are ineffable. How great the day shall be, when immortals shall overcome the persistent motes that heaven's fires have yet to remove, whose grit the slow-burning fires of earth are destroying!

When darkness has been eliminated within all God's children, the immortal realm will surrender rags stained with the residue of error, which served as swaddling clothes along their journeys to perfection. Free at

last, they will be clothed in the clear, celestial garments they will forever wear as they celebrate the discoveries awaiting them in everlasting life.

So they 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, even as their lives hide within the presence.

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 provides them counsel and communes with them by the interface OYWWYL Yahushua, who is the projection of father אֵל, the reality in which we live and move and have our being. We are committed to Unity.

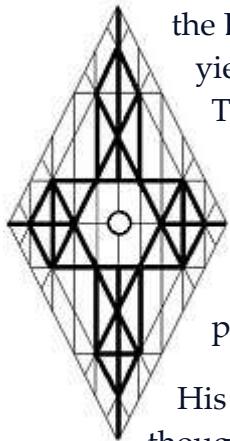
The divine fire of the eternal emanates into the temporal, entering creation with the stealth of a thief through the surrogacy of the Light Bearer, the covering cherub, the Lion of God: God's projection, his son. That the Light Bearer was to be projected from the eternal into the temporal required faith; and the covering cherub had demonstrated commitment to perform the father's bidding, whatever its cost might require of him. He left all behind, dying to the eternal, so that he could be reborn in the temporal.

His faith reassured him that he would never be alone. His root was of the eternal, and it would endure. When there is life in the root, the plant can survive great hardship without losing ability to produce new foliage and new fruit. Death in the eternal had transformed the father's projection, making it the sheath of the father's sword, the leather of his tongue; and he would do the father's will by giving voice to each of the father's words.

He would tend the gardens of creation until the time of harvest; and father אֵל would remain in his bosom at all times in every situation, providing counsel before every choice and after every action. He could not fail to do as the father expected of him, nor would 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 are always One.

And Say, they Do!

Emerging from the eternal, the Light Bearer emanated into the temporal, becoming the intermediary firmament between heaven and earth. In the parable of creation, the firmament is the expanse of space. The temporal realm is as the womb that receives the eternal firmament, whose seed was first invested in the expanse of the Light Bearer's mind. Taking root, the seed manifested as words—as bodies of thought that gave expression to the spiritual expanses underlying the parable of the material world.



The holy seed had blossomed in the Light Bearer's mind, yielding the fruits of creation.

The intentions the father had envisioned were fulfilled perfectly under the mastery of the cherub's hands; for they held no purpose of their own.

His hands functioned as though they were the father's gloves. 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, but the father's breath is the life in him; and all things that the father does are shared in him. Therefore, on the day the man **¶¶¶** Adam had received the Breath of Life and had awakened as a living soul, the Light Bearer had ridden within that breath; and when Adam awakened, he was taken by surprise at the Light Bearer's presence within him.

The man **¶¶¶** was thrilled and excited about the presence he detected within himself, and he began to fantasize about what could now be done. His welcome of the implicit responsibilities in this new relationship with the godhead was not wholehearted, however. The inertia of memory tugged at his enthusiasm.

He could not forget life before receiving the holy breath; and his reticence about entering upon a renewed life added to the

influx of inertia, now invading his consciousness at every point of focus. The inertia became a lingering force within him; and it created a gap—a breach—in which there had arisen the specter of iniquity: a longing, an expectation, an anticipation. He was beginning to dread 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 a substance from his side. In receiving the father's breath, he had awakened from light sleep with an urgency to discover what he was becoming. Awakening from the sleep of separation, he was met with an urgency to accept. He had nearly choked at the pooling of the strange waters inertia; was not a difficult matter to embrace Eve as his wife.

With sympathy for the birth pains of **¶¶¶**, the man, Yahushua had wavered between his concern for Adam and his satisfaction in the joy Eve had brought Adam, countering the heaviness that had been in the man's heart.

In thinking of these moments before they had happened, a fluctuation had created a spiritual eddy in his own heart; and, for the briefest of moments, the Light Bearer's focus might have caused his loyalties to waver somewhat. No. As he remembered it, now, he had laughed as he regained balance in the interplay between the eternal and the temporal. The zeal of the father's house was eating him up.

There was room for idleness. More, it could prove to be a useful element in the

communication of serious matters. If relationships are strained, productive growth is difficult. Perfection through knowledge is more difficult than perfection through camaraderie.

That some should laugh at crucial moments would not derail the process. There would be danger in intemperate thoughts, but unremitting sobriety comes with its own kind of peril. The maxim would be, "Quench not the spirit." The zeal of the father's house was eating him up!

Rethinking these things again, now, in the cool of the evening—at the time of day he was accustomed to walking with the man and his wife—he considered the turns the teachings should take on the straight and narrow path of Truth. Their walks in the Garden had been long and friendly, and he had touched upon these things many times. They had no need of sound as they talked together. They could feel each other's thoughts in that special place where hearts and minds are one.

Adam and Chavah **Eve** had not yet known him as he would always be. 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 that they could fathom the father's presence. To that end, 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 in the midst of the garden—that is, the tree made implicit by the trees that were manifested. They could eat what appeared, but the invisible things of God were not to be considered.

They were unprepared; and that which would serve them for life when they were capable of digesting strong food would poison their immature systems. They had understood that the symbolic tree was clearly special, because it stood in the midst of every tree, and because the four main pathways all led to its base.

The tree separated the garden into spheres of influence, creating halves and quarters, which both confronted and mirrored one another; and the woman had continued to expound on her prescient understanding of the hidden things of **C4**, saying, "Of that fruit we cannot eat because it is inaccessible by our hands, neither can we gain access to it, unless we die. To touch is to agree, and to send the thought of touching is to send the thought of eating. This we cannot do."

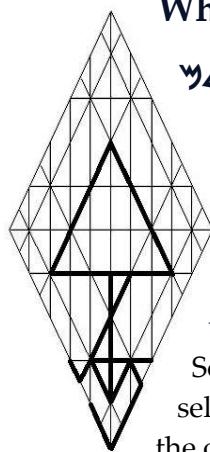
The Covering Cherub was gladdened by her answer. It was wise, and it was true; but her heart had added a detail and

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 himself from his rest in the branches of the Tree of Life, and set forth the day's lesson.

Speaking before their faces as they were positioned above the firmament, he taught them, "You will not surely die; for HaShem knows that in the day you partake of the fruit of duality, understanding the interplay between the seen and the unseen, 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 schooled in the skill of judging between cattle and cattle.



Whirling Swords

וְאֵדָם אֱלֹהִים

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

There are wheels within
wheels. Torah calls Adam the
Son of God— his projection, his
self-expression, his Word; for as
the outward husk of brother Adam

וְאֵדָם received the Life Breath, his entire organism was impregnated by 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, but the life in the breath. Natural man וְאֵדָם was begotten and is sustained by the father's life; for man became a living soul because the eternal Angel of the Presence rode upon Adam's first breath. Not until the age of the gospels would another man be perceived as having God's Life within himself— that is, that the *spiritual* breath in him was the father's and had been given to him to take up or to lay down as he saw fit.

"Adam" implies covenant: the generic וְאֵדָם applies to each of us as "mankind." As brethren, each of us carries a spark of God's presence אֵל in our bloodstreams וְאֵדָם. 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 ImmanuAL, translated as "God within us, among us": the father of life אֵל hides in the hearts אַדְמָה of humanity וְאֵדָם.

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, with its material reflection; 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. 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.

As projections of God's thoughts, all angels are individual tongues of flame that 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 that is the reason they exist.

However, the grace extended to the angelic orders through 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—heaven's angels would be blessed with immortal souls seated within celestial tabernacles designed for their core spiritual identities as God's words: 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, fornicating with those mortals who offered the best likelihood of aiding in individual perfection. Lusting after what would one day be theirs if they exercised the patience of the saints, they upset the ambiance of heaven and earth.

Every angel has a higher and a lower self: one for the heavenly fire above; the other,

for the earthly fires below; and the lights arising from the burning results in the exchange of information about status and risks and potentials.

Some lusted for an accelerated outcome so fervently that they seduced the of men who had forgotten their angelic origins. Courting whom they would, they turned their prey into chariots of their own desires, diverting them from the natural course of their mortal lives and perverting their understandings of immortality. Possessing the minds and intellects of such men by reason of 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 and rebirth 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 ⚡ 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 beginning 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 good.

Whatever their standing, angels were curious about the humble beginnings of man, and all were amazed, and some envious, that 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. The troops of the angelic were more reliable servants.

As the father's shepherd, the Light Bearer would surely be tested as each human blundered in his attempts to return to heavenly realms. The implications of uncounted inexpedient 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: that they should be who they were when they were that; for the immortal and mortal realms had crossed in man, and the immortal perspective could not begin to fathom all the 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 complexities. Suffering imperfection within themselves because of 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 overcome and inherit life; but each, in his order. Not a goal whose fulfillment could be hastened, that day would come through congruence, not by achievement.

By the Breath, the fullness of **אֵל** was invested in Adam **מְאֹד**; and, thus, it is said of him, "male and female created he *them*." From his beginning, he's the emanation **א** that glows **א** from within humanity **וּ**.

Never destined to abide alone, Adam is the seed **א** that was planted **א** and watered **וּ**, so that the Life Spark would blossom **א** from within the hearts **א** of HaShem's children **וּ**: the father **א**, hidden beyond every perception **א**, encompasses the memories **וּ** and enlivens **א** the hearts **א** of us all **וּ**.

Gematria 45 אֵין; Ordinal 18 הַל > 9 ט;
Targum יְהוָה:

As a man יְהוָה, the beloved John the Baptist, became free of burdens וְ because the imperatives of the life he had envisioned אָ were washed clean וְ by his confessions אָ. Yordan is the spiritual river that spans the gap between heaven and earth.

John took his place within and upon its banks, where he stationed himself to look forward, envisioning the immortal life he would gain in exchange for his mortal life. Teaching tirelessly on Yordan's banks, he shared זֶ his perspective הָ with any he could engage, to good purpose טָ.

A master at gauging the currents of spiritual Yordan, the Baptist came to understand that the holy life force אָ in the blood וְאָ is none other than ImmanuAL, the incarnate אָ gateway to the heavens אָ for all of earth's people וְ.

He also understood that the time had come, not only to teach of the presence of ImmanuAL, but also to proclaim the name under which he worked. He was called to the tent of Moses as Hosea ben Nun and served in the name of Y'shua—Joshua—which was a truncated form of the name Yahushua, whose shout would echo in the plains before Yircho. It was enough that he be as his lord.

Not long after these things, another would shout of the Kingdom of Names on the banks of Yordan. Bearing witness to the

holy life within his mortal frame by his words and by his deeds, John the Baptist awakened in himself, as in others, renewed expectations of a state of being that could express the fullest measurement of Life.

The principle of emanation אָ was foundational אָ to the ministry וְ of John the Baptist, who bore witness אָ to his perception that one would appear אָ who would be worthy of the anointing וְ of messiah; and by the heft of John's laments, we know the Baptist was oppressed אָ by the weight אָ of iniquity וְ.

Like the apostles, he was as a grain of sand being wrapped in the swaddling clothes of the master, that great אָ treasure אָ of humanity וְ 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 ImmanuAL, the presence of וְאָ within and among us, who shall be carried to the birth *by* us all, first and last.

Yahuchanan:

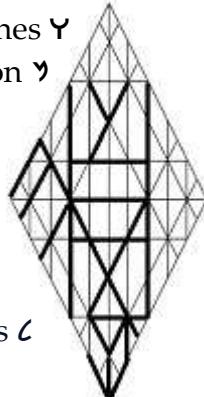
יעַחֲנָן זֶ

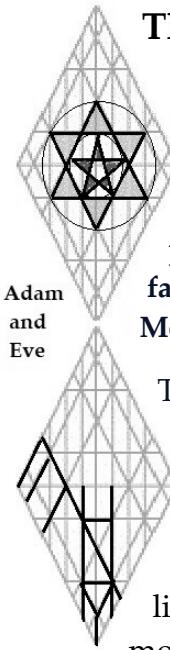
the extraordinary וְ favor וְH of יְ Yah אָ.

The source זֶ of life אָ cherishes יְ the labor הָ and determination וְ of the Son of Man וְ.

Gematria 129 טַעַת: His baptismal פָ doctrines וְ are mature and correct טָ.

Ordinal 39 טַל: His teachings לְ are well spoken טָ.





The Log

אֵיָה אֶבֶה פִּלְלָה

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

The cubit of the Tree of Life is the “rib” of which Eve was formed. A selfless partner **ה** who passionately devotes herself **וְ** to all the details of life **אַ**, Eve is that hard-working mother **ה** who selflessly embraces **וְ** all within her reach **אַ**.

As Adam’s wife, she complements her partner’s physical labors and spiritual endeavors **ה** and temporizes his judgment, as she fuels his aspirations **וְ**, and explores and amplifies his vitality **אַ**.

Adam’s fitting counterpart **ה**, Eve slakes his thirst **וְ** or fans **אַ** his passions **ה** by the prism **וְ** of her own experience of life **אַ**. Her maternal qualities, except they suffer great damage, are guardrails **ה** of fairness **וְ** and propriety **אַ**.

Gematria 19 **וְזָ**:

In serving the needs of the family, Eve is a humble **זָ** peacemaker who resolves disputes between divergent factions **וְ**.

Ordinal 19 **וְזָ** > 10 **זָ** > 1 **אַ**:

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

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

Wheels of thought spiraled within their minds as the couple monitored the firmament between heaven and earth; for as concepts were received, they were absorbed and stored as ideas.

Expanses devour clarity; and so far as the spiritual aspects of the temporal realm were concerned, the couple had been schooled in the mysteries through the ministry of the Light Bearer; but the woman had become confused by the subtleties of mortal reasoning.

Unable to weave garments of the conceptual threads she had gathered above, 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 **אֱלֹהִים**. 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 ImmanuAL, 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 appropriate that a

rakia רָקִיא 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 duality of creation, where wheels turn within wheels.

The king אֱלֹהִים establishes זֶה a covering כְּלֵבֶת for those whose minds יְהִי become clouded פְּנַזְׁבָּן by the cares זֶה of the earth כְּלֵבֶת; and the beauty אֲמָרָה of its dynamic configuration פְּנַזְׁבָּן provides זֶה comfort כְּלֵבֶת and knowledge יְהִי of the holiness פְּנַזְׁבָּן that comes זֶה with silence כְּלֵבֶת, as HaMashiach אֵל rains down פְּנַזְׁבָּן the gifts that accompany זֶה comprehension כְּלֵבֶת of the authority יְהִי of heaven פְּנַזְׁבָּן over the affairs of the world כְּלֵבֶת.

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 כְּלֵבֶת is unwavering, day and 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 HaMashiach there is no disorder.

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, even though we know nothing as we ought?

The knowledge that comes with witness of the spirit holds no error. Error occurs when knowledge is pursued as though it is something apart from life: as though data that is measurable is intrinsically superior to spiritual knowledge, which is intuited from the mist arising from the ground and then affirmed by revelation that comes by the early or the latter rains.

Without proper focus in the life that is in HaMashiach, all that seems to be knowledge will prove to be falsehood as the faces of HaShem become visible.

Only the minds of fallen 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 another. 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 **לְאָהָב**.

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 man a judge over these things? The halves of any dichotomy are in error, and Moses prophesied of the remedy saying, "You shall have no other **לְאָהָב** before me"; for with a focus fixed in HaShem, duality begins to break down and the unity of all things begins to appear.

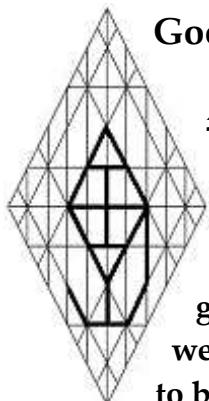
HaShem "put" the difference between the trees in the garden, so that man would seek both to know and to understand, even as he "puts" the difference between cattle and cattle, embracing one to provoke jealousy in the other, so that both can be established and perfected as one.

Acknowledging duality but maintaining separation in the spirit of HaMashiach, 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 it 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 because of their distinctions, the work of messiah as deliverer begins. That work will accomplish

the resolution and the restoration of all things.



Good and Evil

טוֹבָה 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 pressing upon the scale because of the bias of our predispositions, we weigh many factors, ignoring others, and conclude that a "good" person, when ensnared in a quarrelsome dispute, first

defines ☽ and then evaluates ♫ what is being said—very carefully ♪! His circumspection signals that he is trustworthy ☽ and will give a fair ♫ hearing ♪, in order to resolve ☽ disputes ♫ with empathy and careful concern ♪.

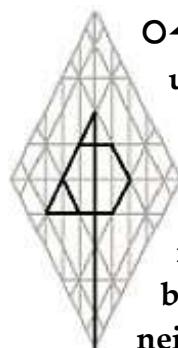
We might empower such a person to be a civic judge because he would do just that—resolve disputes, that is; for a "good" individual practices reticence ☽ in his judgments. He will defer to the consensus ♫ of those in the community ♪ who are considered to be reliable ☽, honest ♫, and scrupulously compassionate ♪.

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 are complete ☽, comfortable ♫, and satisfied ♪, which is to say that they are "good" primarily because their baskets ☽ have ample ♫ stores ♪...

Gematria 17 טז; Ordinal 17 טז > 8 ה:
...whereas a person who's just plain "good" (as those not-so-good see it) is an individual who is respectful ז to a fault ט, is eager to meet ז expectations ט, and (importantly) is willing to contribute ז to the causes and goals ט to which all "good" people ascribe ה.

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; for their unsavory wills have been compromised ♀. Pretenders, they judiciously feign admirable ♀ attitudes, but for the benefit of public consumption ♀, making us wonder whether "good" friends are actually no more than evil ○**4** masqueraders **4** cleverly looking for advantage ○. That's another story. In any case, it's "all good"; for to be so alerted **4** is to be so advised ○.



O4 evil **וְ**
unkind; compromised, inferior,
useless; worthless; malignant,
bad dangerous, noxious;
repugnant, displeasing;
malicious shouting, riotous
behavior; 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 ○, good or bad. Their minds **4** have been dulled by a reality that became monotonous, then hypnotic ○, resulting in staring thought that plunged them into mental **4** stasis ○, precluding **4** appreciation ○ of the present **4**.

They are contemptuous ○ of Vision **4**, which they mock ○ with cutting **4** ridicule ○. Their judgments are lofty fiats that are delivered **4** without compassion or concern ○. Satisfied with themselves, their repugnant thought is like an ax that has been plied **4** against a log too many times to count ○; and, thus, the cutting edge of

their intellect **4** has lost its bite ○, and their intense bitterness hammers **4** away at everything ○.

Taking peculiar pride **4** in superficiality ○, they are busybodies that rage **4** against things they see as pointless ○; and they are wickedly **4** amused ○ by the savagery **4** of their opinions ○.

Messiah **4** will circumcise ○ their minds **4**. Their earth-bound understandings ○ must be pared away **4**, exposing ○ them to the Kingdom's higher **4** understandings ○; for only devoted minds **4** can comprehend ○ the faces of King Messiah **4**.

Gematria 270 ○**4**; **Ordinal** 36 ♀**ל** > 9 ♀**ו**:

Should they seek a higher power, its characteristics would remain veiled in dark mystery ○, as they are governed **4** by shameful ○ expectations **4** and dread ○. Their habits of thought **4** routinely ignore, deny, or suppress ○ the guidance **ל** of Truth ♀, which would resolve all issues ♀.

Targum: Dangers **4** abound ○, and they threaten **4** to overwhelm us all ○; but the Great King **4** understands our predicaments ○ and will intervene **4** to our benefit, healing ○ with elegant **4** 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 can dangle your legs 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 and is no respecter of persons. Creation is 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 is responsible for maintaining and regulating the greater expanse of heaven and the many expanses of earth. For the sinner, the statutes and ordinances are recorded in Torah, which affirms that all are answerable to one law. The Torah of Hagar is given to bring mankind to the measurement of HaMashiach, but its value does not end there.

Torah was written within and without: by the face that is open to Hagar, it calls those who dwell in darkness to come to the light; but the anguish of Hagar becomes the joyful shout of Jacob when he sees as he is seen and is entrusted with the name Y'SharAL.

To those born of the spirit in the manner of Ya'aqov, the Torah that was sealed is unsealed; and, little by little, here and there; its teachings unfold unto the Sons of Man. It is an everlasting Torah; for if all that it

teaches were to be written in the languages of man, the earth itself could not support all that would be written. And so, it is.

Blessed be the name of יְהָוָה, and blessed be the feet of those who walk to and fro upon the mountains of earth, proclaiming the good news of the Kingdom of Names. Let him who would be perfect gather his thoughts in the temporal and, following the cord of HaShem's spirit to the eternal, let him meditate on his duties within the everlasting work of creation, monitoring his alignment in the spirit as it touches upon his obligations in the temporal.

To rest in HaShem is to awaken in the arms of HaMashiach, who will fight for you as you maintain the peace that accompanies covenant. It is the good pleasure of all whose names are written in the Book of Life to welcome your contribution to the temple made without hands. Each of us is indispensable.

The firmament between heaven Ein Sof and HaShem's mansions will not be allowed to collapse; for it is ImmanuAL'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 shall maintain its integrity, should there be weakness, the Light Bearer finds rest on the day of completion; and his rest is acceptable in the sight of HaShem, whose counsel to him shall always be, "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 committed himself in all things and in every respect to the father. It was that sacrifice that had transfigured hidden ImmanuAL, projecting him as Yahushua, the Shout of Yah.

Because he was Light Bearer, his lamp as ImmanuAL 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 trailed in his wake in the days of creation as he seeded the temporal realms.

As the father upheld covenant with them, so would he uphold covenant with their surrogates. These scattered sparks were his; for they had followed in footsteps of his projection 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 will serve as his mystical body, free within all 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 makes his excursions into the mortal

partitions 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 awake to find themselves reborn into perfection, whether by life or by death; for each of them will grow in spiritual stature: a little and a little there, as lives passes unto life.

The covering cherub was the Light Bearer, and he humbled himself to bathe 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 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 about him; 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 of temporal

heaven nor of its reflection in the material realms of earth. On earth, their thoughts were only evil, continually; but the spirits of the chosen ones groaned in their 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. The Breath of Life, the Shout of father Yah, he is the firmament by which and through which every expanse becomes manifested. That which is, he allows in concert with the father's will. He is the covering cherub.

His root in the eternal realm remains, and it is the doorway to life with the father. As he entered the temporal realm, he was trailed by innumerable worms of immortal fire, whose lives remained hidden in the father, even as they took on form in the temporal realm when fell subject to the latent force of inertia that was written as code within the algorithms of creation.

As the Light Bearer remained tethered to the eternal realm, so his sparks are tethered to the temporal realm. The projection of HaShem comes and goes as the father pleases, so do they come and go, but within the temporal realm, moving between its immaterial and the material phases until such time as they shall overcome. With knowledge of this movement, they are called "living souls." Without knowledge, they are known as those who sleep.

The umbilical cord that binds them together, realm to realm, is called kundalini energy by those of the East. It is the pool of spirit formed by the presence of

ImmanuAL in the bodies of those who incarnate. It speaks in the voices of father and son, both of which are without sound. There is a third voice, and it has full sound in the eternal: it's the choral shout of the mystical body of HaMashiyach.

As instructor, HaShem's voice is silent: its rather like the nod of a head at a critical moment of thought, as though a door opens, allowing you to pass through into another version of the world you know. The silent voice does not disrupt the sense of the present: it is you who are looking, thinking, resolving, moving on. This voice builds understanding.

The soundless voice is as the voice of a friend. There is sharing, and back and forth. It is clear the friend is not you; for it will surprise you with insights and will be surprised by your reactions, now and then. It will teach you of specific things, whether related to upcoming events or to chance meetings, preparing you for what the hour brings; and it can teach you concerning the work you are to undertake on behalf of the Kingdom of Names. It sometimes speaks to disciples; and they are left wondering if what they heard was real or not. When it speaks to an apostle, there is no question concerning its reality.

Like the water of earth, the spiritual water of HaMashiyach seeks the lowest place within its containers. It will dissolve obstructions; for its desire is to saturate. Living waters pass from the father through the son and into the soul as cistern, and these waters will become fine wine as time moves on.

The divine umbilical connects the immortal child of the angelic with its cousin in the material realm, making provision for the sluicing of essences from above to below and back again. The expressions within mortality are rounded by the expressions of heaven. The higher expressions are elegant, and the lowly expressions of mortality make connections that are hidden from above, even as their relevance is hidden below.

The core being of differentiated spirit 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. That essence *cannot* die, in fact, 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 and reach its zenith, 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 אָוֹתְיָהּ, the shout אָוֹת of יְהָוָה 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 אָוֹתְיָהּ; for he would be first to overcome the pitfalls of mortality, reconciling that which is above with that which is below.

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 ImmanuAL, he is the emanation of father Yah **אֵל**, 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 **כָּבוֹד** ImmanuAL, 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 is mirrored in the percussive 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, much as in 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, a complex configuration of sound.

The spinning particles within light slow in their spiraling trajectories by the drag of inertia, which scrambles their pathways, bringing the particles into collision, one with another and generating reverberation, which slows the light waves still further by deflection, scrambling 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 inertia, which follows in pursuit.

Inertia was sacrificed to start the process of creation, and its resistance factor is a constant within the creation. Inertia would close the circle and bring creation to a grinding halt, but its stubborn resistance to starting, before creation began, became its

stubborn resistance to stopping, once it was underway.

Inertia is therefore the hiatus between opposing forces, such as attraction and repulsion. Bearing the fingerprint of HaShem, it began as sound: as his word. 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 random and chaotic.

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 to facilitate attraction of electrons, not allowing them to escape until 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 their gross appearances within this world. In seeking the root source of reality, practitioners of yoga can go only so far. When they have settled into the eight-petaled lotus, they become suffused with the sound of Om, which is very like the kabbalah’s Ein Sof, both of which suggest a wall dividing a timed creation from a timeless eternity.

Creation reveals to us the hidden things of HaShem. The processes supporting its principles, 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 emanation, which began both creation and time.

Among its effects, inertia modulated sound and transformed light. In chained reaction, creation's swelling 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, wherein it was said to the Light Bearer that he had been 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 didn't spare 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 it's the father who must be praised; for he has required of himself that

he should lose none of us, except for that which we overcome. The initiator of faith in us will finish that which he began; 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, awake or asleep at the wheel, is a host of the Breath of Life, the spirit of **לְאֵלָה**. From his throne in the third heaven, HaShem warms his feet within our hearts. 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 tends. 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 ImmanuAL, the lamb that was slain from the foundation of the world. **לְאַיִלּוֹן** is the hidden face of HaMashiach.

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, its divine cogs aligned with immortal cogs that are aligned with mortal

cogs, all of them turning together as they go, wheel driving wheel.

ImmanuAL'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 ImmanuAL, which pools within the kundalini essence, is ready to lift us when the father breaks the chains of inertia 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 near the vicinity of the throbbing toe.

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 might escape when they have

finished destroying the one upon which they presently live and scheme, while plotting the future of the species.

These days will be cut short; and we can either waste them by courting ruin as we chortle at reruns of Fibber McGee and Molly, or we can spend our remaining time on earth courting greater intimacy with life.

HaShem is not a figment of some collective imagination, or the pretense of wily theologians. Believe in *C4* 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 ImmanuAL, 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 its 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 typical of clinical life, we must engage the interface to progress: not progress as calculated within the world, but in life as experienced while unfurled 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 are familiar with the voice of Truth in the whispers of ImmanuAL, for it is his ears that hear in us; and if we know the voice of Truth, we ought to 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 ourselves, 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 because HaMashiyyach 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, but still questioning, we are to lay uncertainty before the spirit of Truth in the prayer closet, away from the eyes of men— even from the eyes of men with whom we have spiritual fellowship; for the dialog we share with the spirit of Truth is not grist 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 making conspiracy with others and

without blanket dependency on our own understandings.

Ephesus is Malkuth. It's the cistern that holds the kundalini essence, in which ImmanuAL takes 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 and the holy spirit of ImmanuAL intermingle as one, while the spirit of the creature goes downwards, into the earth. Thus, the church at Ephesus is a spiritual launching pad; and its 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 truly seated in the Breath that hides behind our breathing: the presence of HaMashiyyach 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 ImmanuAL 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 ImmanuAL and the kundalini essence, leaning upon 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 as we observe HaShem's hand in the affairs of others, learning of their parity. Allow me to be frank: Smyrna is understood within the parable of the digestive track: we ingest, and we vacate.

In Smyrna, the reason we are not to judge is impressed upon us; for any matter about which we might bring accusation against another is brought to our attention precisely because it's a matter of which we, ourselves, can be accused.

The focus at the 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. Our lungs 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. 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 Y'shua, the anointed messiah, Pergamos is lined with ditches, to the right and the left. There is another way, the way of escape. To follow Y'shua as a way of escape is to fall to the right or the left. The way of escape is the reward of a good Samaritan, a good shepherd. All things are lawful if they are expedient for edification and do not bring either us or the brethren 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 listen to the counsel of others, but the inner voice of Truth is the only reliable counselor concerning what is appropriate for Sons of Man in a given moment. Messiah instructs us to indulge or to flee an interaction or a private pursuit. Silence is also instruction. Pergamos schools us in the subtleties of 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 allowed to proceed straight ahead after overcoming in Pergamos, indwelling ImmanuAL bows to the presence upon the throne; and Yahushua begins to reveal himself as unto a friend, not a disciple.

ImmanuAL is not done with you, nor are you done with him. You dance together within the kundalini essence before the

throne of HaShem, and he will accompany you always, even to the ends of the earth; for in him you write 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 through Pergamos—we will be able to step directly into Thyatira. If, however, we've strayed to the right or to the left, it is not possible to bypass the authority of Yahushua and continue entirely on our own.

The feet of HaMashiyach, the heavenly messiah, are planted firmly in Smyrna and his outstretched arms surround those who persist on the outer paths until they shall reach the church at Sardis improperly prepared, only to be sent back.

The discipline of the prayer closet remains crucial. Yahushua HaMashiyach wants 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 ImmanuAL, God among us.

In Thyatira, we recognize HaMashiyach Yahushua **OYWYAZL**, who is the projection of father Yah **AZL** into creation. He is that, but he is also projected within each of us in particular; and we can 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; 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, ImmanuAL 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 absolute. Quench not 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 ImmanuAL, 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, and we hold 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 while overcoming in Pergamos.

There is no rest for the wicked, and holy warfare continues within our imperfection, even if our names have 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 honor 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 ambivalence 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 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 surrender our contempt for those who engage in natural blather by 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 reasons for our errors, we are able to avoid them or to use them for good. Avoiding condemnation by faith, 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 by remaining sober about the lessons we face. 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.

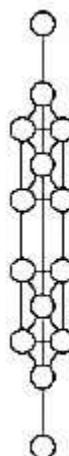
Laodicea is heaven's door. It is the impediment of the natural mind and all that entails. Those miscreants who have reached that door by other means than the straight and narrow path blazed by Y'shua are of two sorts: the sheep and the wolves. Those of the left-hand path are the thieves that devoured 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.



耶和華
blesses you
and keeps you.

耶和華
makes his faces
shine upon you,
and is gracious unto you.

耶和華
lifts up his expressions
within you,
and gives you peace.

4

Alef = 1, 1,000

K**፪ ፫ ፬ ፭****first**

impulse, intent; inception, beginning, start; primary, principal, foremost, main; Creator, father Lord, master, chief, head, leader; principality; angel; incarnation; self, ego, id; individual, person; humanity

seed

grain; principle, concept, idea; to plant, sow; germination; semen; coitus; conception, pregnancy incentive; capability, capacity; to launch; futurity; renewal, restart

outward projection

to emanate; to expand, increase, sprout, protrude; growth, reproduction; hyper-extended, bloated ox; power, kinetic energy, force; horns; vigor, virility, fecundity; physical vitality, ability; to be stout to plow, dig, cultivate; to imply, implicate; to intrude, attack; to vent, explode, erupt; to scatter, flee, evade disorder, unruliness, mayhem, panic determined, emphatic; thousand, thousand-fold; exponential champion; familiar, friend, confidante, companion

friction

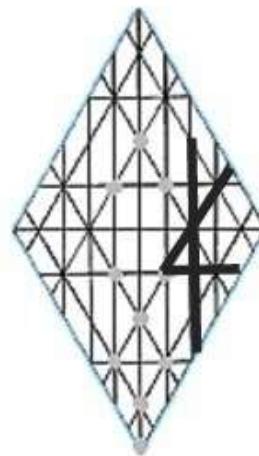
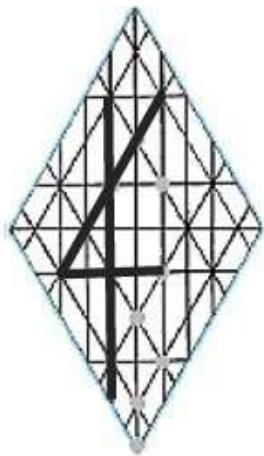
to squeeze, pressure; to spark, impose; to impair, forestall, limit, reduce, cut off, amputate, sever, harvest to intervene, interfere, subvert, trick; deception, subterfuge; anger, belligerence, hostility, incitement denigration; to grudge, belittle, demean, punish; injury to transect, intersect, interfere; to interrupt, cut short, curtail; to wrap, bind, tie, jail; to enslave; to inter, bury

contraction

one, unitary; atom, monad; unique, solitary small, insignificant, minuscule; to diminish, lessen, narrow; sharpened insufficiency, inadequacy; to hide, disappear; condensation, evaporation; cursory, superficial, frivolous events, incidents, occurrences; moments; bound, restricted, compacted, consolidated, bundled

to focus

side view of the eye; sight; to examine, identify to see, perceive; to squint, doubt, question to ponder, peep augury, divination, sorcery; to infer, deduce, surmise supposition, postulation, expectation, theory; principle central point; area, locale; concentration; intensity mania, passion specificity; to fix upon, indicate to isolate, corner, box in to underline triangulation, accuracy; to settle, decide

**introspection**

the priesthood; to school, train; to study, learn self-awareness; to meditate; imagination, inspiration pride, self-centeredness; angst, discomfort, torment

Bet = 2

↙ ↘ ↙ ↘



to conceive

creation; to formulate, invent, mold, shape, fashion; to imagine; to show, manifest
to organize, adapt, reform

fabrication

to build, construct, make, remake, establish; to implement, utilize
to bend, distort, conform; to withdraw, fold, tuck; to dig, shovel, scoop, carve, sculpt
house, home, dwelling, building; habitat, habitation; institution
image, idol, idolatry; superficiality; exterior

to house

to lodge; household, family, child, kin, tribe, peer group
body, temple; soul as house of the spirit; ark; fetus; flesh, form, shell; receptacle, repository

to include

to agree; to conform; to accept, claim; to assume; to cherish, keep, coddle; to store, retain
supplies; to prefer, further; partisan, parochial; to shield
the adverbs *when, while, as, because*

to hear

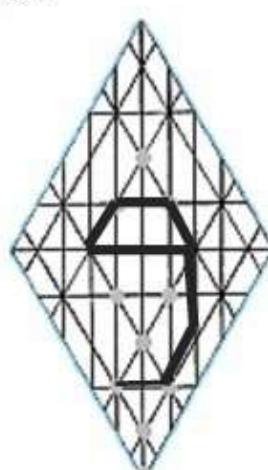
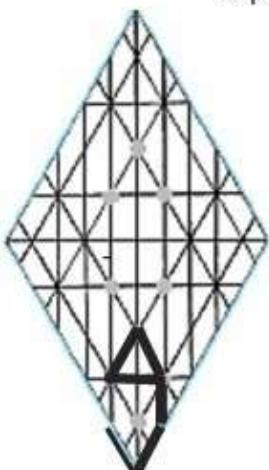
earlobe; to listen, pay attention, heed; receptivity; attentiveness; introspection; to notice
consciousness, awareness
to respond, answer, echo

to embrace

to pair, match; to engage; to adopt, acclimate; to take in, hoard
intentional; to prefer; to invite; to domesticate, tame
interiorization, introspection; congruence; personal
to anchor
the prepositions *in, at, on, among, within, into*
with, by, of, through

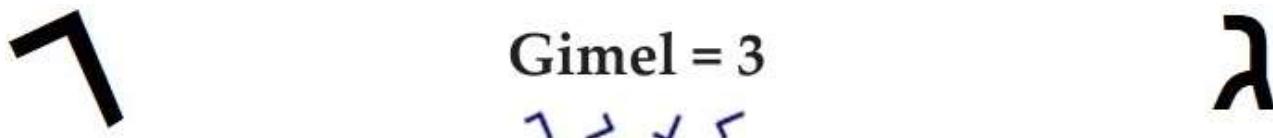
to recoil

to reject, withdraw; to spiral, fall away, backslide
to be demure, coy
passivity, inertia; segmentation
to hide, conceal; to be uncovered, exposed, naked



Gimel = 3

↖ ↗ ↘ ↙



animation

movement, locomotion; to travel, proceed, progress; vehicle, chariot; agent, means, medium
to facilitate, foster, enable; transactions; procedures

camel, horse, donkey, ass; to carry, transport, transmit; to convey, imply, intimate
to approach, reach, go beyond, transcend, surpass; to continue, further; to boost; excess
fast, quick, precipitous, lively

angle

joints: elbow, knee, ankle, wrist, fingers
to crease, bend, crimp; crevice, gully, ditch; to turn, deflect; to tangle, entangle, twist
to walk, step, kick, skip, jog; to trip, stumble, dive; to equivocate; variance
to hurl, throw, toss; to fumble, drop, deposit

hoe

stick; to weed, cull, fell, eliminate, kill; to aerate, lift, elevate; to suspend, hang
to undermine, subvert, alter; to strip, expose, lay bare; to undress, disrobe
process, procedure; leverage, influence; to affect

hill

incline, rise; hump, mountain
steps, stairway; to mount; to climb, arise, ascend; to surface; tendency, inclination

neck

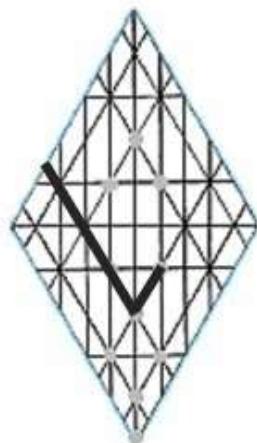
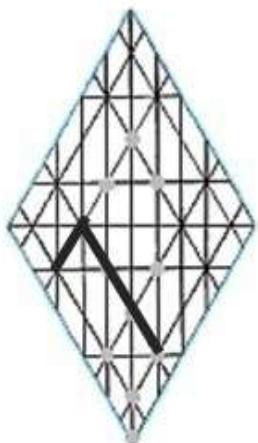
throat, esophagus, gullet; vocalization; to ingest, swallow, gulp, drink
to nod, acknowledge, confirm, verify

canal

conduit, avenue, path; bowels; the birth
canal/process; the umbilical
nervous system: nerves, synapses
urges, appetites, motivations; optimism, elation
to overflow, flood; excess

recompense

to repay, render; remuneration
to restore, rectify, purify
disagreement, altercation; animosity, bitterness
vengeance; to repress; anxiety; to depress
exasperate, vex



Dalet = 4

△ ▷ ▽ ▲



possibility

door, entrance, exit; passageway, gateway, bridge; portal, threshold; tunnel, hallway access; opening, opportunity; to appear, materialize

obstacle

blockage, impediment; foreskin, covering; to forestall peak, summit, pinnacle; apex, precipice

wedge

partition, wall; division, separation; middle; amidst, between, among to sit, take position; yoga, meditation, contemplation

perception

to look, see, observe; to notice, pay attention, monitor, spy insight, impression, cognition; to consider, delve, investigate

secret chamber

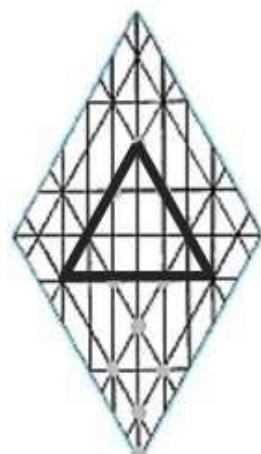
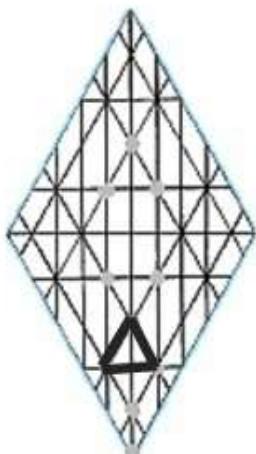
heart, altar; nostril; vagina; anus tent; refuge, hiding place, den, lair; to occupy, dwell, lodge; coffin, grave; burial vault pyramid; security, solidity

arrowhead

penetration; to stab, pierce; pointed, prickly
briars, thorns; discomfort
pain, grief, suffering, hurt
to point out, name, specify; to decide
to choose, select; to indicate, implicate

to shine

candlelight, flame, beam, corona, aura
pervasive; emotion, sentiment; excitement, thrill
fervor, love



He = 5

≡ ≈ ≡ ≈

rake

to separate; winnowing fan; to disregard, ignore; to differentiate, distinguish, discern
to spread, proliferate; to distribute, disperse; to sow, broadcast; dissemination
to intersperse, intermingle, mix
to gather, select, choose, discriminate; to collect, amass, retain, record

visibility

light, illumination, incandescence; sunlight, moonlight, starlight; rays, radiation, heat
discovery, realization; enlightenment; vision, revelation

animation

life; aura, pheromones; attraction, lust, concupiscence; affiliations, reactions
to inflame, anger; rage; to shun, ignore, avoid; to resist, defy
to examine; to seek, hunt, search, explore; to rummage
to cull, shed, discard, discount; to dismiss, discredit
the definite article, *the*; the pronouns *she, her*

to amplify

to blaze, sparkle; to identify; to show, highlight, emphasize; to indicate; notoriety; to value
instantaneous, quick, immediate, sudden, fast; to fan, exacerbate; to shame, embarrass
healing, purifying; beneficial, therapeutic, remedial

digits

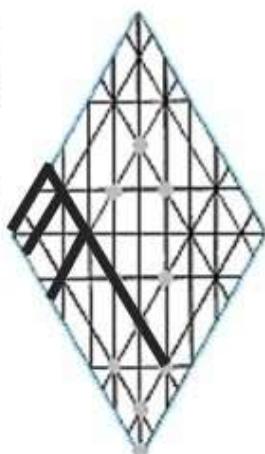
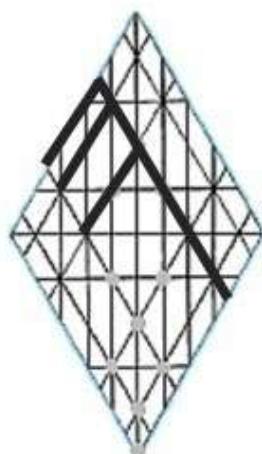
fingers, toes, claws, wings; integers, factors
to comb, groom; to pluck, pick, choose; to point out, indicate

wind

breeze; to blow, cool, refresh; to ease, mollify; relief
weather: precipitation, rain, showers, hail, snow, fog
vapor, steam, evaporation; to leak, drip
to dissolve, diffuse, burst; deflation
sorrow, loss, regret; lamentation, weeping; catharsis

to catch

to capture, isolate; commerce, captivity
rows, ranks, columns, groupings; options, choices





Waw = 6

Y < A >

balance

scales; to weigh, consider, evaluate, judge; to dispute, argue, deliberate, debate
 to aver, champion, endorse
 to adjudicate, negotiate, administer; to adjust, rectify, settle; reconciliation
 to be right, correct, just; justice, fairness
 to struggle, contend, wrestle; difficulty, resistance, opposition
 to yield, consent, accede; to defer; to abandon; to surrender
 to mediate, ameliorate, compromise; compensate; equilibrium, rest; calm, peace, equanimity, quietude

to yearn

to worship, cherish, adore, praise; reverence; supplication
 urges; longing, aspiration, desire; compassion; gratitude; mercy; emotional vitality
 zeal; to soar, glide, hover, fly; upwards; to offer, sacrifice, submit; capitulation

nose

to smell, scent, sniff out; to investigate; to test, attempt, try; flexibility; to stretch, yawn
 to plead, reach out, invoke
 clavicle, shoulders; thumb, big toe; turtle

hook

nail, pin, fastener; crutch; to adhere, clasp; girdle; to restrain, discourage, caution
 consolidation; permanence
 to wait; to be suspended; limbo, stasis, inertia; normality; the status quo; to thwart, harass, annoy
 to pause, rest, desist, stop

cradle

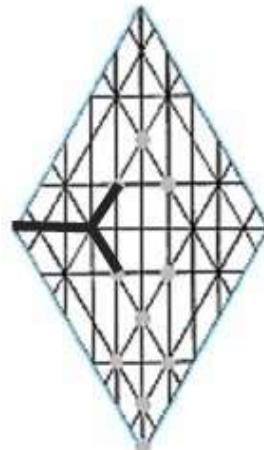
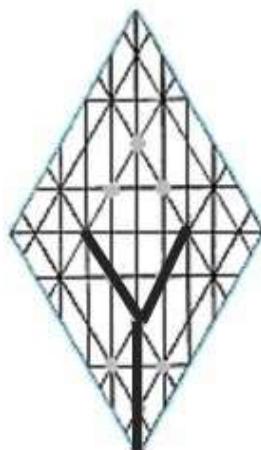
to uphold, coddle, comfort; chair, seat, throne; chalice, cup
 to own, claim, experience; to widen, stretch, broaden, proliferate; to pivot, rotate; contraction
 to intensify, emphasize
 abdomen, navel; pelvis; socket; fulcrum; womb; maternity

yoke

unity; to join, bond, wed, marry, unify
 alignment; link, nexus, intersection
 to meet, encounter, confront; to engage
 to be attached, harnessed; reins; shackles
 cooperation; to merge, converge; amalgamation
 the conjunctions *and, or, but, also*
 the adverbs *therefore, then*

funnel

to fill, inject; libation; to fuel, reinforce, strengthen
 esophagus, lungs
 tornado, cyclone, deluge; cornucopia; to be bountiful
 to empty, drain; to collapse
 vessel, host; breasts, teat; nursing, milk
 nourishing, sustaining; outpouring
 the pronouns *he, him*



ז

Zayin = 7

ז י ז י**ת****strength**

drive, impetus, determination, obligation; root, masculinity
 to oppress; opposition; to stifle; domination, suppression, tyranny
 barrier; to dodge, avoid; to split, sever, diverge, separate

thrust

lightning; penetration, suffusion; influence, momentum; to strike, push, smite; a punch, blow; to knock
 opposition; to wound, plague, bother, aggravate, afflict; to impinge
 dependence; harmful, abusive, damaging; pejorative
 to leak, drip, dribble; expenditure; to vacate
 storm; surge, current, undertow
 to lag, linger, lurk, stall

war

armament, weapons: sword, knife, dart, javelin, arrow, spear, whip, club, bludgeon; scythe, sickle
 antagonism, acrimony; warrior, soldier, officer; foe, adversary, nemesis; trouble
 to arm, prepare, ready; to intervene; to invade, bully, infringe upon; victim

pen

to write, mark, etch; to engrave, anneal; to decorate, paint, cover over, coat
 potter's wheel; instruments, tools, devices, inventions
 carvings, statues, pottery, paintings, murals
 correspondence, letter, epistle; words, statements, laws, statutes, ordinances
 to write, author; to plan, plot, connive

flight

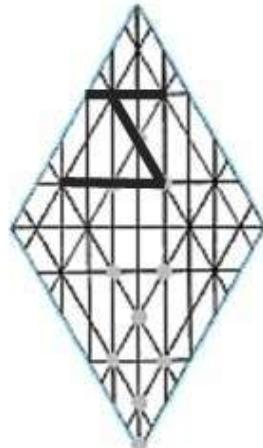
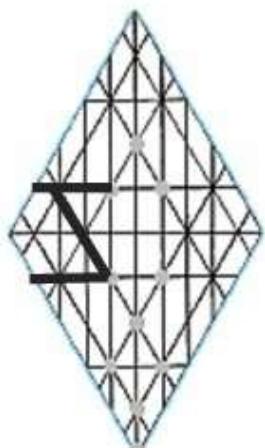
to fly, escape, flee; refugee; bird; feather, pinion
 zeal, exuberance, exhilaration, enthusiasm, excitement; mania
 to hang, dangle, flop; to stand out, excel

objective

intent, motive; import; expectation, ambition
 goal, aim, end, agenda; outcome, result, eventuality
 to complete, finish, conclude; consummation
 termination; closure
 abandonment; separation, desertion, schism
 to subside; to submerge, inter; underground

perfection

deliverance; covering, salvation; overcoming
 to impose order, organization; regeneration, healing
 shabbat, rest



H

Chet = 8

H II H V**N****covenant**

agreement, consensus; accord; commitment; affinity, mutuality, empathy, harmony
to correspond; equality; equanimity; reciprocation
to honor, appreciate, celebrate; gladness, joy, elation, enthusiasm; hope, aspiration
alliance; accessory; competition, strife, discord; to plot, conspire, betray

duty

work, labor, effort, service; vocation, assignment, job
to trade, exchange; to buy, purchase, amass
relationships; friendship, brotherhood; betrothal, engagement; to marry, wed

torso

chest; vesture, mantle, apron; coat, cloak, robe, clothing
stretched, lengthened, elongated, broadened; scope, range, mass, extent
hips, limbs; to stand, stretch

loom

weaving; warp, woof; fabric, cloth, net
scroll, book; context, situation
mutuality; to match, correspond; to extend; liaisons; interrelated

to aid

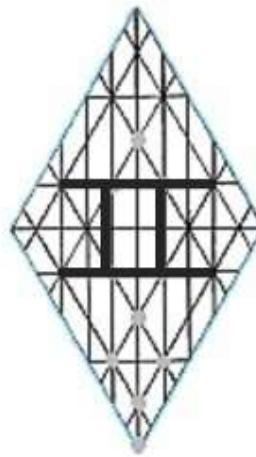
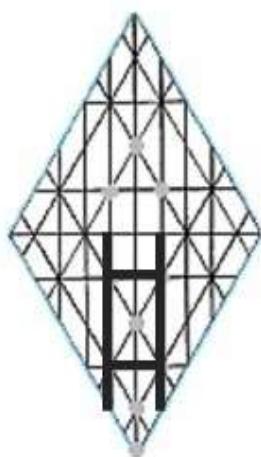
to abet; care, help, assistance, succor
to empathize, share, cooperate, coordinate; to exchange

ladder

means to reach new plateaus; to ascend; to climb,
elevate, mount
to reconsider, repent, reform, change
to enhance, improve, better
to descend; to collapse; to weaken, deteriorate
to denigrate

window

borders; framework, fence, obstruction, obstacle
perspective, outlook; to sight, glimpse, imagine
distanced; vague, approximate, arbitrary, capricious
depression, fatigue, anxiety, fear, angst





Tet = 9



integration

conflict resolution; harmonization of disparate forces

to solve, come together, coalesce, reach accord

inclusiveness, reinforcement, verification; to strengthen, fortify, fill; to possess
to integrate; to adhere; amalgamation; order; union, mating; fertilization

differentiation

the four worlds (*earth, air, water, fire*); four levels of interpretation (*pshat, remez, drush, sod*)

the four beasts surrounding the throne; Ezekiel's living creatures

the unified elements of incarnation (*spirit, angel, soul, body*); the four camps of Yisrael
angels, cherubim, seraphim, messenger

basket

repository; vase, bowl, basin

dwelling area; city, community, town

to be hidden, concealed, obscured, occluded, bound, covered, contained
consumption; to gather, collect, assemble; network

Earth; globe, planet; solar system, universe; cube, sphere

confinement

cave, lair; stall, pen, prison; shelter, refuge

captivity, restraint, confinement; solids; caged, jailed, imprisoned, garrisoned
to control, keep, oppress; abuse, torment, persecution
stasis, inertia; to be sated, satisfied

to target

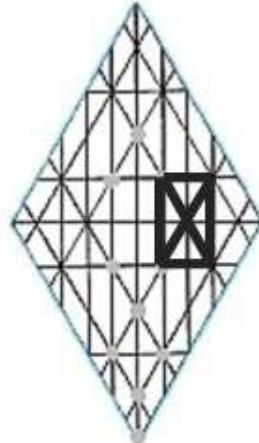
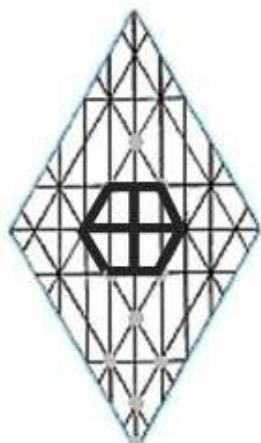
to specify, locate, point out, indicate, highlight; specificity; to map, delineate
to confront; to encompass, surround; to limit, inhibit, obstruct, block, defeat, nullify
to interpose; to circumvent; to navigate; compass
victim, sacrifice, offering

operational stages

sequences, patterns, arrangements; segmentation
to break apart, wreck, devastate; dissolution; to differ,
alienate; divisiveness, contradiction; to reject
to define, label, name, identify, characterize
to persevere, endure; alliance
to adhere, hold together; cohesion; to absorb
to adjust, rearrange, alter, tweak; to twirl, spin, revolve

security

buckler; to shield, protect, safeguard, hide; safety
truth, trust; obedience; co-dependence; interchange



ז

Yod = 10

ז י ד נ

hand

means of attainment; wrist and cupped fingers; giving, receiving, sharing
to obtain, acquire, accumulate, amass; to count, number, approximate
to catch, grab, pick, take; to touch, feel; to reach, fondle; to beckon, invite; to bring

blessings

ability; stamina, duration; satisfaction; expedience
possession, ownership; acquisitions, fortune, wealth; benefactor
the adjectives *my, mine, my own*

to incite

to entice, tempt, excite; to offer, invite, inspire; to motivate, shove, rush, hurry
to instill, insinuate; to nudge, stimulate, kindle, enable, implement; appreciation, applause

actions

activity; to act, perform, do, achieve; to arrive, depart; to engage, experience
to provide, supply, furnish; to apply, exert, exercise; to tease, titillate; to irritate, debilitate
assertion, imposition; to present, introduce; to demonstrate, expose, identify, betray
to kneel, pay homage; to honor, respect, salute, serve
obeisance, submission; to be humbled; to succumb, suffer
to pay, repay, restore; to redress, adjust; responsibility; necessity; to require, need, want
to plant; to enact, execute, utilize; behavior, intent

to appropriate

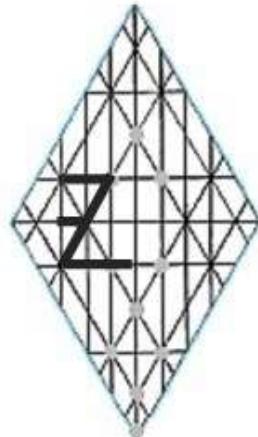
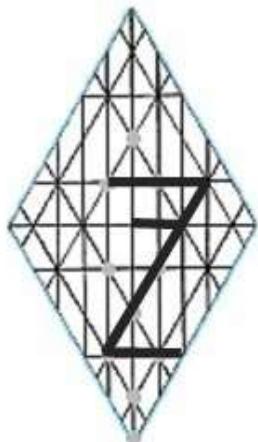
to retain, profit, benefit; to hold, clasp; to confiscate, hoard; usury
to steal, rob, take, deplete, reduce, eliminate
empty; thief, robber

to release

to impart; to allow, give up, let go, part with
to avert, avoid, brush aside
liberation; to drop, forsake
to dismiss, abandon, discard; to betray

to write

to inscribe; inscription; to note, record
to design, engineer; author, source; scribe



ק

Kaf = 20

ק פ ג א

כ ר

realignment

to simplify, restructure; to clarify, explicate; to expedite
to complicate, obfuscate; difficulties, problems; anticipation, expectation, hope
to stumble, trip, cartwheel, fall; to pivot, turn; regret
to sabotage, overthrow, defeat, upend, expunge; disorder

extension

antlers, extremities; utensils: spoon, fork; handle; to be useful
multiplication, largesse; tribe, family, offspring
the pronouns *you, your*
repetition, proliferation, reiteration, permutation; divergence, diversity; outward
prefix of comparison: *like, as, accordingly*

to expose

to make evident, uncover, acknowledge; to brandish, brag, boast
to be visible, obvious, apparent, conspicuous; evidence, tracks, signs

bush

tree, branch, leaves; tree of the knowledge of good and evil
trident, pitchfork; broad path, crooked way
vine; productivity, fruitfulness; harvesting, reaping

bent

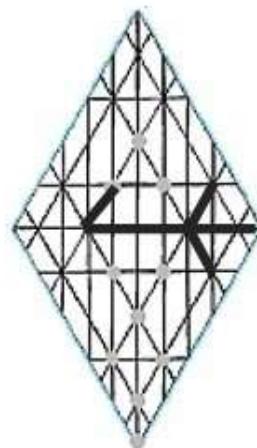
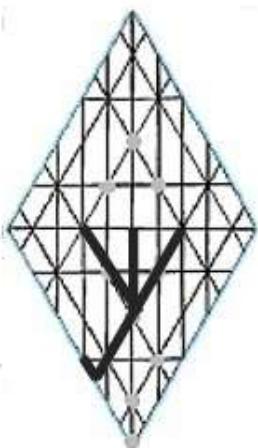
palm of hand, sole of foot; cheek
curved, concave; convex, hollow; perverse, twisted, demented; inverted
claw; bird, rooster; flight
to maul, rend, tear asunder
cliff, crag; rocks, boulders

teachings

lessons, doctrines, coverings
persuasion, coercion; to proselytize, convert

celebration

to applaud, rejoice
upheaval, tumult, chaos, riot; unrest



Lamed = 30

c n c v

ל

change

to redirect, deflect, evade, alter
to reconsider, redistribute; to repent; to prevent
the prepositions *to, towards, unto, into, during, for, about, according to*
at, by, of, with, in, within, as, belonging to
the adjectives *each, every*

to provoke

to test; to encourage; to promote, aver, champion, favor
to compel, force, enforce; to challenge, obstruct, interfere
to accuse, indict; malice
serpent; physical drives; compulsions

to restrain

to defend; to cease, stop, deny, forebear; to refrain, withhold; to recall, summons
to discourage, inhibit, prevent, deny, oppose; to revoke, limit, forbid

appendage

arm; wrist and hand; leg and foot; finger, fist
tongue; nose; bone; penis

to instruct

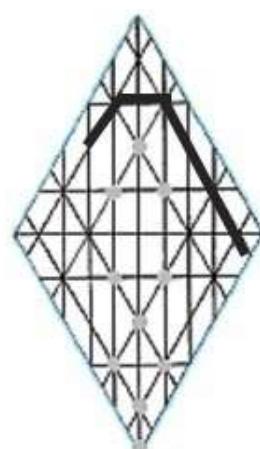
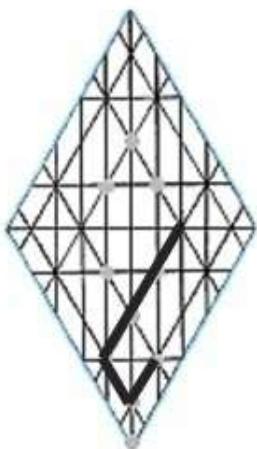
to point, indicate, imply; to order, command, insist
teacher, instructor; lesson; to be schooled, taught
to argue, debate; to prove, disprove

elder

beard; maturity; ancient, wise; confident
role, function; influence; authority

shepherd

staff; to prod, goad; to herd, wrangle
to guide, steer, protect, oversee
to set course, direction
rod; to chastise, correct, punish, afflict, damage
to hurt; control



מ

Mem = 40

מֵמֶן

ד נ

freedom

to free, prepare; to rescue, release, liberate; to circumvent; libertine
to undo; to unlock, unleash, move
relaxed, unrestricted, unfettered, unbound, undefined; nebulous, haphazard
unspecific, uncategorical; continuous, on-going, unabated
impetuous, spontaneous; to drift, wander; disorderly, superficial
wilderness; extent, scope, length, width; derivation
the prepositions *from*, *since*, *of*
the adverb *more than*

disturbance

discomfort; to befuddle, confuse; to forget; disorientation, uncertainty; duress
to trouble, accuse; to demean; to uproot, destabilize; to ambush
noise, clamor; rumble, roar; uproar; to be wild, reckless; frivolity, indulgence
uninhibited, undisciplined, unruly, rude; undue, unwarranted; unqualified

cessation

to exit; to run, flee, depart; to be lost, disoriented
to loosen, divorce; to eliminate, dismiss; to quit, cease, stop
to draw out, empty; debt; to owe, lose; to disburse, pay, remunerate

fluids

water; tides, waves, currents, ripples; to pour, fill, irrigate; deluge, flood
to bathe, wash, soak; to cool, soothe, relieve
to flow; to be swift, soft, supple; cleansing, refreshing, easing; ameliorative
semen, issue; oil; wine, libation; tears
venom; poison; spit, mucous; pus, bile, vomit

to mirror

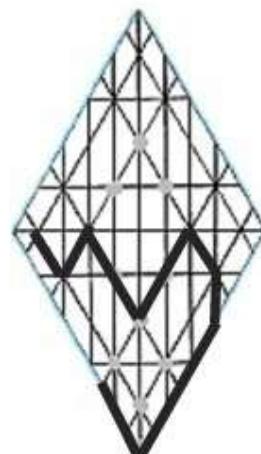
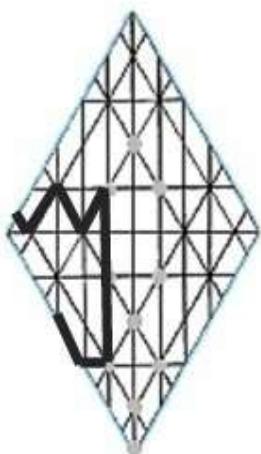
to reflect, ape, mimic; memory; to return, answer, respond; accordingly
to allude, invoke, suggest; to petition
message, counsel, advice; information; allegory, parable
wisdom's attributes

people

others; peer groups, members, participants
multitudes; nations; multiplication
to be chosen, destined, anointed
favoritism, preference, privilege
lustfulness; harlotry, whoredom

the thigh

the loins, bowels
to crawl, creep, scurry; scorpion; snake; to coil



Y

Nun = 50

γ κ λ ρ

I N

flexibility

potential, possibility, prospects, promise; plausibility
surprising, unexpected; optional, arbitrary; nuanced, multifaceted, multidirectional
instability; to rock, sway; vacillation, caution; to waver; undependable, unreliable; flippant
scope, weight, extent
to tuck, tumble, jump; catapult, sling

reversal

to restrict, limit, confound; to negate, neutralize, undo; to backtrack, backslide; denial
to decline, subside; loss, impoverishment; discomfort, prostration, devastation
failure, defeat; to fold; to inhibit; to undermine, topple; to stone

exhaustion

to fall, collapse; to sit, recline; to yawn, sleep, snore
to deplete; to degenerate; indulgence; to withdraw; to suck, filter, leach
to suffer, endure, persevere

supplementation

augmentation; to take in, recognize; to gain, exchange
determination; to investigate, assess; to try, attempt
to vow, swear; interior application/action
the Sons of Man symbol: an enlightened man, woman, person

to sprout

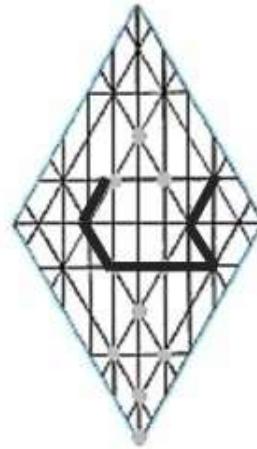
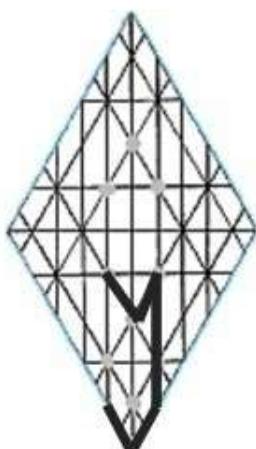
purpose; to spread, proliferate, extend, project; proclivity
to result, happen, unfold; eventuality; to actualize; operative
suggestive; sudden, unexpected, unforeseen
ritual; method, routine; device; configuration

to glisten

spectacular; vigorous; to shine, flourish; fecundity, fertility
desire, need
to discover, display, reveal, demonstrate, enact
prominence, endurance; jubilee

fish

to swim; to slither, sneak; scaled species; lizard, frog
to nibble, gnaw, annoy, nag, discomfit



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Samek = 60

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Tree of Life

tower, refuge, shelter; fortification; united branches
the three crosses; *Judaism, Christianity, and Islam* (mother and two daughters)
the burning bush (salvation process); plants, herbs, flowers, weeds
the complete physical organism; spine, ribs, skeleton

dependability

to be competent, responsible, consistent, constructive, determined; reliance, trust
empowerment; to enforce, demand, insist, require
to warn, prepare, protect; sage, watcher, seer, prophet

to uphold

pillar, post; to support, bear; to strengthen, structure, organize
to authorize, encourage, sustain
to be steadfast; stability, security; constraint; secrecy; shelter, hiding place

alert

to bristle, emote; to shock, frighten; to worry, vex, harass, trap; distressed, irritated
to permeate, spread, broadcast, proliferate; to dissipate; distended; exhaustion
hair; comb, brush; to groom, curry

fiber

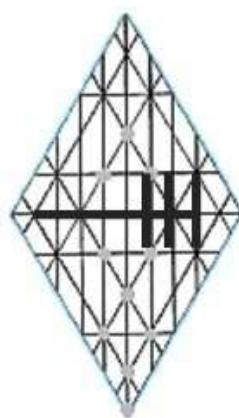
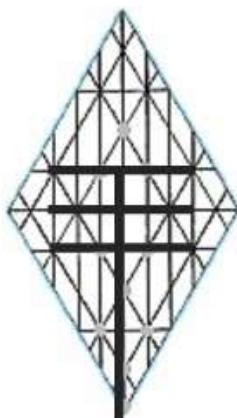
skin, integuments; fabric; layered, woven
framework; multi-dimensional; frayed, ragged, stretched

partitioned

walls, corridors; fence, corral
constructions, arrangements
segmented; to overreach; overextended, excessive
to invade, infect

concentric

seasons, cycles, days, months, years
progressions; multiplicity, repetition; to harp upon





Ayin = 70



comprehension

understanding, realization; compassion; ardor, warmth; eagerness
to consider, reflect upon, ponder, think

sight

eye, iris, pupil, cornea, lens
to look, see, stare; to view, study, detect
overview; penetrating vision; prophecy
to be clear, precise; to clarify; keen, transparent, obvious, certain

light source

sun, moon, stars; to glow, gleam; illuminated; brightness, iridescence
jewels, treasures, precious metals

receptivity

to be attentive, concerned, worried, anxious, expectant
frontier, promised land; boundaries, limitations; body openings; body organs

to circumscribe

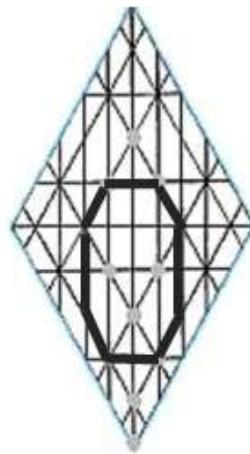
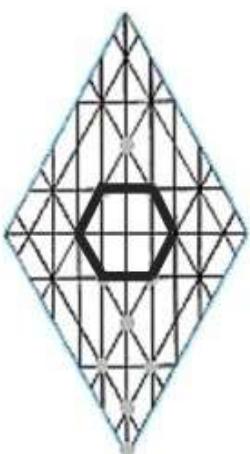
to circumcise; to circle, surround; to overcome, supersede, surpass
comprehensive, global; satisfactory, fulfilled, successful
composure, wholeness; adequacy, sufficiency; accommodation; perseverance
bud; loop, circuit, lap

transference

to inform; to advise, coach, tutor
to overwhelm; to lay siege
hostility, jealousy, shame; rage
arrogance, boastfulness

well

cistern; lakes, oceans, seas
springs, fountains, pools, puddles
to enlarge; sated, saturated, full; inflation
pit, crater, hole, cavity; depth; abyss
empty, blank, vacant, absent
expressionless; superficial
zero, none, no, nil, null



פ

Pe = 80

פ ב נ

נ פ

breath

aspiration; to inhale, exhale; to blow, puff, sneeze
soul as expression of spirit

communication

voice, speech, language; tongues
eloquence: to speak, address, announce, advertise; to offer, promise
to nag, harp, berate, mock, belittle, scorn, denigrate
to accuse, allege; to curse, imprecate; to challenge, scream, yell, insist

expression

saying, utterance; mantra; pronouncement, order, commandment
verbalization, locution; argument, address, sermon, homily
to chant, sing; poetry, psalms

face

physiognomy, visage, appearance; persona, personality, character; manner, style
jaw, mouth, lip; maw, gullet, craw
to eat, partake, devour; to consume; to dine, feed; a feast, meal

to open

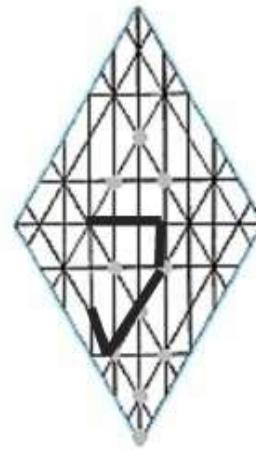
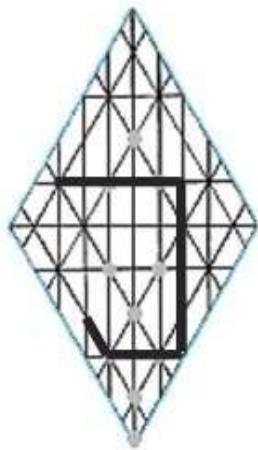
to acknowledge; to appear, manifest, materialize; to reveal, unmask, ravish, violate
to pivot; to permit, allow; to disperse, disseminate, distribute, spread
to dodge, escape, evade, avoid; to rupture, herniate; wound, incision

to shut

to close, restrict, limit, marginalize, disallow
to dictate, prohibit
to delay, drag, postpone; to divert, deny, refuse
edge, side; lateral, exterior; border, region
corner, ceiling, roof
extremity, end; lock of hair, fringes, sideburns

container

cup, scoop, bowl; cave, cavern, chasm
saddle; ridge line
stomach; fruit; nutshell, rind, peel
the adverbs *here*; *hence*, *therefore*



ח

Tsade = 90

ח צ ב ט

י ו

transformation

repentance; sacrifice; adjudication, rectification
metamorphosis, transfiguration; accomplishment, enactment; success

righteousness

innocent, just, upright; perfect; accurate, right, true; honorable, saintly
respect, reverence, fear, piety
the remnant

to dance

to leap, jump, turn, rotate, spin, revolve, skip; fishhook
to triumph, overcome; delight; victory

side

the lifted leg; imbalance; lateral, adjacent; to expose, allude, invoke
to walk, run, march, issue forth
to diverge, evade; suppression; to challenge, oppose, defy

to hunt

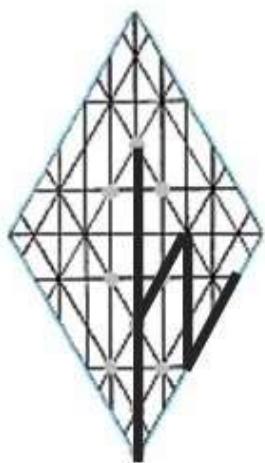
to chase, pursue, follow; to engage; to flee; flight, escape
to attempt, try, experiment

hosts

sects, orders; governments, organizations
officialdom; to salute
insects, swarms; armies; military
battle; to attack, be aggressive
to devastate, conquer

to discourage

to ward off, deflect; to defend, exorcise, eradicate
to acquit; to be afraid
to subvert, sabotage; to topple, overturn
to discomfit; to wander, stray



ת

Qof = 100

ת ב כ ג

ת

holiness

sanctification, purification; spiritual separation, dedication
to be careful, discrete; reticence, circumspection
to be distinguished, chosen, sanctified
priest's cap, crown; brain stem

heaven

firmament; sky; corona, dome, vault
spiritual rains, storms, downpours; deluge
to blossom, flower, ascend

kingdom

domain, realm; protection, covering
to guard, safeguard, protect; to oversee, regulate

to designate

to confer, confirm; to appoint, ordain; to nominate
to be invested, dedicated; a specialist; skilled

bow and arrow

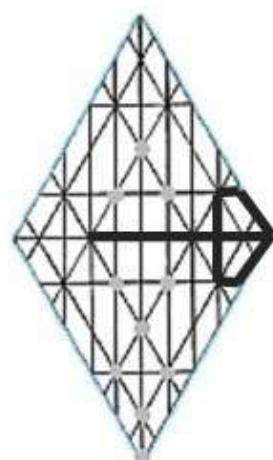
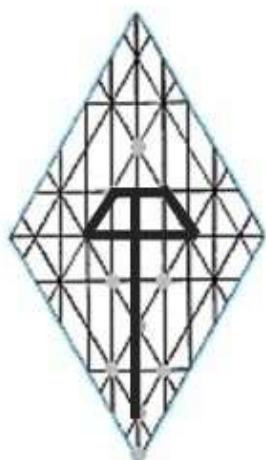
to pierce, alight upon; to push, propel; vibration
boat, oar; ark; to siphon, drain, empty; urination; drill; harp

coitus

carnal knowledge; intercourse, impregnation
glans, clitoris; climax, ejaculation

shadow

darkness; shade tree; smoke; sanctimony
to mask, hide, occlude, darken, dim, veil
back of head; monkey, ape (faceless man); skull



4

Resh = 200

ר ש כ ט**ר****sovereignty**

king, ruler, leader; overseer; messiah, seer, visionary; person
instigator; opponent, adversary, enemy
to shoulder; to commandeer; determination, domination

governance

competence, responsibility; to be decisive, assertive
to adjure, urge, persuade; to manage, control, rule, command, insist
to disallow, forbid; to exorcise

blade

axe, shovel; to chop, chisel; to cleave, sever, remove, stop
tyranny; to threaten, intimidate, bully; to damage, desiccate

fountainhead

topmost, main, primary; predominant, chief component; source, start
to happen, occur, transpire; tributary; to reward

mountain

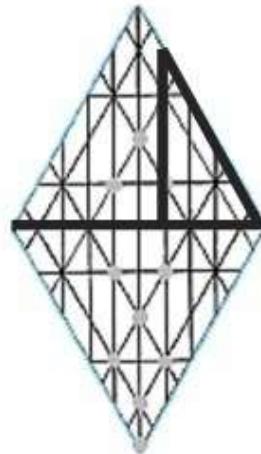
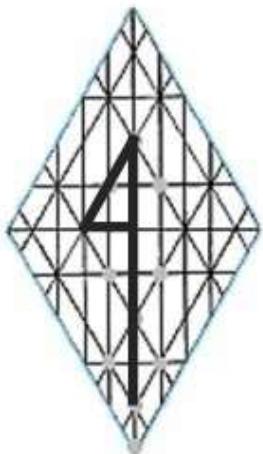
peak, pinnacle, crest, height, summit; rooftop
to be large, weighty, self-important; dignitary
to rise, fall, climb, descend

the head

mind; thought, knowledge, intelligence
to watch, regard; to signal, inform
lofty, proud, aloof

honor

nobility, eminence; discretion, beauty
devotion; to praise, esteem
to be graceful; elegance; to sail



W**Shin = 300****U****W ≤ M ≥****wisdom**

Spirit, spirits; glory; solar; fire, worm; angel, cherubim, seraphim
dream, vision, portent

strength

to wrestle, struggle, fight, contend
musculature; might, prowess; to be forceful, compelling, convincing

tooth

tusk; ivory; to bite, tear, rend
to gnaw, to ingest, consume, assimilate, absorb; a meal
paw; to savage, maul, shatter, destroy, decimate
to saw, separate, excise, sever

utilization

to applicate; to sew, mend; amelioration; to knead; to afflict, suppress
to widen; to excite, invigorate, energize; invasive exploration
buoyancy; to float; to loft, raise; to be lifted up, carried
correlation of above and below

tribulation

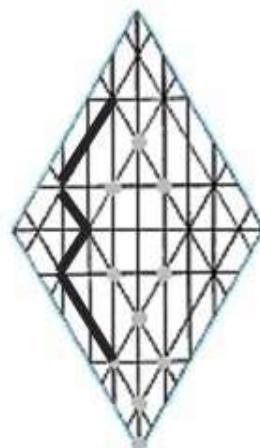
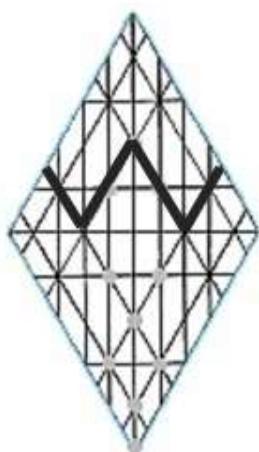
agitation; to shake, tickle; torment; to be upset, bothered, disturbed; to tremble
to loathe, hate, despise; to undermine; to conspire, connive

to vent

tantrum, breakdown
buttocks; evacuation; elimination

to wobble

variation, vibration
weakness, frailty, vulnerability; illness
sleep, snoring; death; repetition, monotony
to juggle, jiggle, wiggle, wobble; to take wing



X

Taw = 400

X X X X

ת

apocalypse

to end, finish; to cancel; to obliterate, alter, change
to disappear, vanish, fade, dwindle; to oppose, resist, forbid

renewal

regeneration, resurrection, continuation; wholeness
reiteration; subsequent, additional

eternal

endurance; forever, perpetuity; persistence
square; four corners, four directions

mark

signature, characteristic, feature; sign, emblem
cross, weather vane; to partition, fence; to pass sentence

to intersect

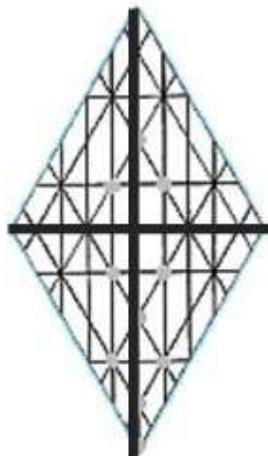
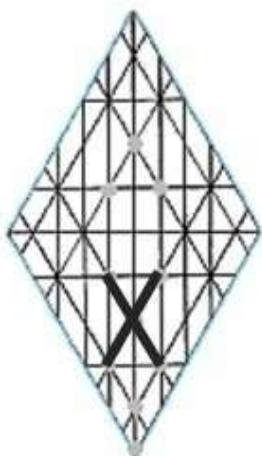
nexus; synapse; link, tendon
to corner, locate; stalemate, loggerheads

to expose

to unmask; to encounter, meet, confront
to curse, hex; to enchant, cast spells
prediction, speculation

continuum

proliferation; open-ended, on-going
to measure, assess, investigate, monitor
to complete; infinity, sum, totality



Gematria and Numerological Values

The Alefbet and the Cardinal Numbers

	א	ב	ג	ד	ה	ו	ז	ח	ט
1	2	3	4	5	6	7	8	9	
Object	seed	house	hoe	door	rake	scales	wing	ladder	basket
Action	activates	interiorizes	facilitates	perceives	discerns	judges	concludes	imagines	resolves
Result	growth	development	maturity	fervor	enlightenment	worship	deliverance	ascension	refuge

Alphanumeric Properties of Yod through Taw

Gematria	Interpretation	Numerology	Interpretation	Reduction Value
א (Yod) 10	to give, receive	10	א = the hand	א = initiation
ב (Kaf) 20	to branch	11	אב = the hand initiates	ב = formation
כ (Lamed) 30	to guide	12	וב = the hand builds	ב = process
ג (Mem) 40	to release	13	בג = the hand transfers	ג = opportunity
ד (Nun) 50	to display	14	בג = the hand accesses	ג = comprehension
ה (Samek) 60	to establish	15	בג = the hand separates	ג = evaluations
ו (Ayin) 70	to comprehend	16	בג = the hand weighs	ג = conclusions
ז (Pe) 80	to open	17	בג = the hand lets go	ג = the window
ח (Tsade) 90	Spontaneity	18	בג = the hand claps	ג = resolution
ט (Qof) 100	Sanctification	19	בג = the hand absorbs	ג = concentration
א (Resh) 200	regulation	20	20 = ב = a branching out	ב = consciousness
ב (Shin) 300	stimulation	21	21 = אב = acknowledgment of principle	א = birth process
ג (Taw) 400	renewal	22	22 = בב = a joyful soul	ב = opportunity

