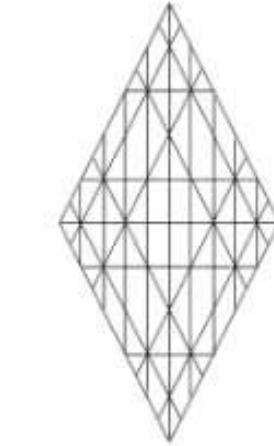


David's Scepter: An Understanding of Congruence



*I will magnify Torah,
and make it glorious!*

Stepping Stones:

The Chronicles of Nod

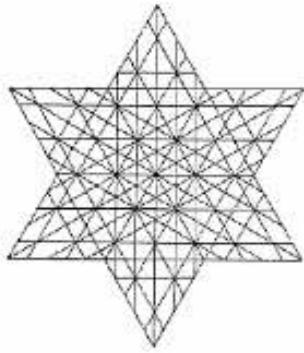
Book One:

From Eden to Ararat



A Targum by Bora ben Elazar

crowndiamond.org



The Garden of Eden

This story is based on the Torah words that cite the names and lifespans of the antediluvial patriarchs. Founded on the etymological baseline of the Oral Tradition, it is an examination of the emblematic properties of the word forms as they are displayed in Sinaitic Hebrew, which is also known as Proto-Canaanite, Phoenician, Ancient Arabic and Greek, and, simply, as Paleo. Magnified meanings are then supplemented by interpretations of checksums consisting of a word's gematria and numerological values, when those values are displayed as alpha-numerics in the Moses Script.

The book charts directions for study without fully exploring them; the kabbalist and others will be alert to implications for their studies. I would add to those things this: in the original Paleo, every word of Torah has tympanic properties that, when given voice, affect the cellular structure of the human organism, with impacts upon and within the energy fields of the body. Written in Paleo, Torah's words can be mapped on the Crown Diamond diagram and its interlocking Trees of Life, which suggests a level of tympanical impact that begs further study. That dimension of Torah words will have both its physical and spiritual effects, but this present work addresses that level of interpretation by illustration, only.

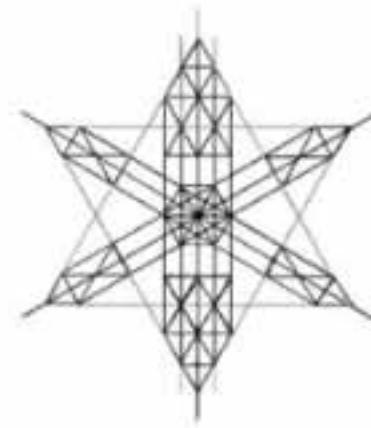
Because features of the study are new to our age, many inferences will best be pursued through personal initiative. Further, although numbers are an important feature of each entry, this study does not address the mathematical operations of words as numbers—that is to say, their implied equations, their need to find balance, and so forth.

Blessed be the Name אֵל.
אֶלְהָה אֱלֹהִים

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Havilah

Land of Spirals



A = 1, 1,000

B = 2

C = 3

D = 4

E = 5

F = 6

G = 7

H = 8

I = 9

J = 10

K = 20, 11

L = 30, 12

M = 40, 13

N = 50, 14

O = 60, 15

P = 70, 16

Q = 80, 17

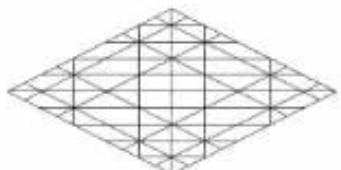
R = 90, 18

S = 100, 19

T = 200, 20

U = 300, 21

V = 400, 22



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



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



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



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



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



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



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



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.



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.



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.



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.



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.



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.



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

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



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



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



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



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



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



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



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

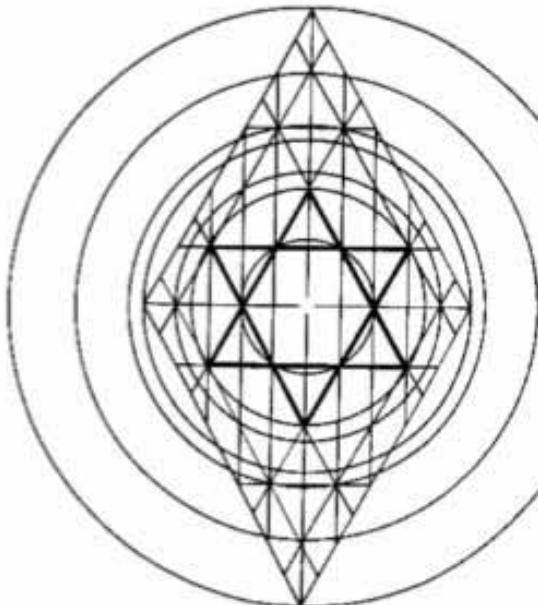


... In the Beginning ...



Sefer Maaseh Bereshith

At the first instant, the Eternal One conceived of an interplay between principles and concepts and an ambient, transformational context into which his thought could be introduced. Variables of the vision were, as yet, without form or substance; for the parameters of finity had yet to be designated.



And the Breath of Elohim whispered potentials of these thoughts, with their implications. And the first explicit expression of the Life Breath—its first Word—was, "Let the vision I hold in my thought be projected within finity," and the vision was projected. And Elohim saw that the projection of his vision, in its Wisdom, was good.

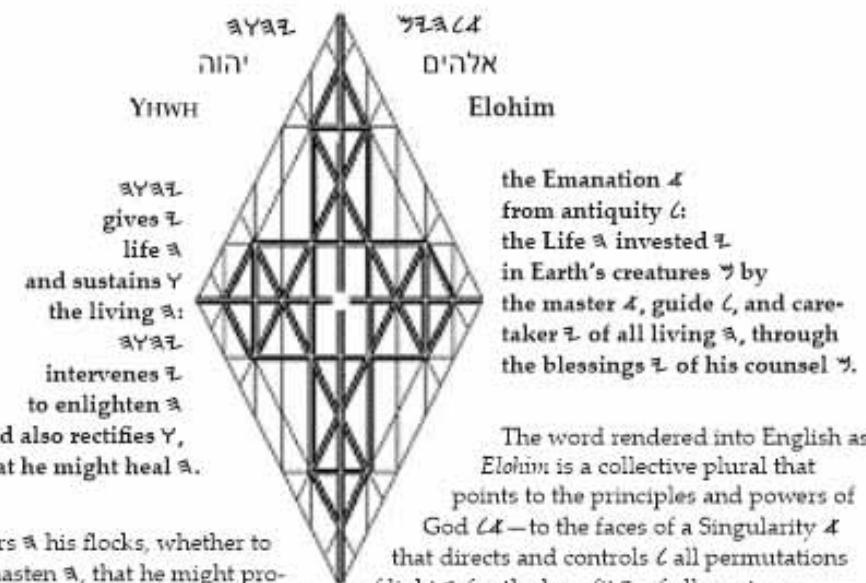


And Elohim designated a stable haven within infinity for his projected vision, to safeguard its unfolding operations from the latent regions of disruption and chaos yet pooling within the nebulous boundaries of infinity.

And the bright clarity of his vision, he called Day: a primary manifestation that would provide nourishment for the spiritual minds of men in their wanderings within the wilderness of Earth. And that chaotic skirt of darkness yet clinging to his vision, he called Night; for he saw in its dynamics a taskmaster that would school even the least of men, so that all mankind would, one day, share his vision.

And his understanding of the power to leverage the processes of formation, that they would build congruence with his vision, was day one.

... Elohim ...



AYAL
gives L
life A
and sustains Y
the living A:
AYAL
intervenes L
to enlighten A
and also rectifies Y,
that he might heal A

His hand I gathers & his flocks, whether to comfort Y or to chasten &, that he might provide I enlightening & nourishment to sustain Y their lives &

Gematria 26 ۲۶:

In HaShem הַשֵּׁם, every realignment ♀ is a dispensation of grace ♀.

Numerology 26 丶 丶 > 8 丶 丶

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

Targum: HaShem provides relief and reconciliation through enlightenment.

אֵל has many titles, but one name: a succinct statement of covenant אֵל is the hand תְּהִלָּה that winnows הַ the wheat, having nurtured וְ what it gathers הַ.

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

the Emanation ፳ from antiquity ፲; the Life ፳ invested ፲ in Earth's creatures ፳ by the master ፳, guide ፲, and caretaker ፲ of all living ፳, through the blessings ፲ of his counsel ፳.

The word rendered into English as *Elohim* is a collective plural that points to the principles and powers of God 4 — to the faces of a Singularity 4 that directs and controls all permutations light 3 for the benefit 4 of all creatures within the heavens and upon the Earth 3.

Gematria 96 Y-7

Elahim are the faces—the appearances, expressions, utterances, the Word—2 of the unified Y

Numerology 41 ፪ > 14 ፲ > 5 ፭

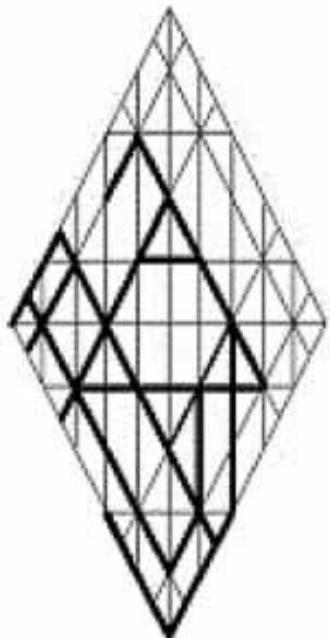
attributes of Wisdom 9 our Father 4 uses to give access 2 to the Door 4 of Life Eternal 3.

Among the Titles of $\alpha\gamma\alpha\beta$.

¶ (At God) God the Father; master ¶ of shepherds ¶; the singularity ¶ about which we are instructed ¶.

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

SYL (God, Elion), the title of Immanuel, a name that signifies the Godhead as positioned within the creatures of Earth. **SYL** is the emanation of the Shepherd L, which watches over and upholds each and every life a.



יְהוָה
הַגָּן

The Garden of Eden

We Walked with God

Before the commandment came, we walked with God; but through misapprehension and subsequent errors of misunderstanding, we became estranged from the intimacy of that walk; and we long for its restoration. The primal sense of loss is real, and yet it is mistaken; for unawares—as though from within some other dimension, we walk with Elohim every moment of our extraordinary days as we experience and share, together, the Indwelling Presence of the Breath of Life: Immanuel, God within us.

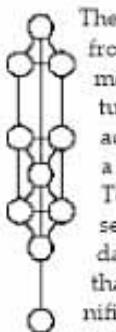
Whether we see ourselves as standing together as One at the end of this present age, or whether we yet cling to the old-world fiction that personal isolation is justification for the pursuit of material advantage, we stagger under the weight of cycles we cannot fully comprehend. Dazed and quite possibly imperiled, our only objective certainty is that the world to which we have become accustomed is going, if not gone, and that it will not return. Plagued with uncertainty, we do our best to strengthen our resolve, intending to keep doing much as we've been doing all along, so long as we are able. We've become captive to tarnished lives; for even those who seem comfortable in the injustice that engulfs us are languishing—as in the days of Noah.

When that patriarchal age came to a close, Noah was given a pattern for the preservation of life. The Ark was constructed in compliance with specific measurements, whose ratios are found in the hexagram, the cube, the Shield of David, and in the very ancient symbol known as Adam Kadmon, a name that can be translated as the "Projection of Man."

The arms of David's Shield are as the cliffs of Mount Ararat; for the ratios of the Ark come to rest upon the Shield's shoulders, a relationship demonstrated in the Crown Diamond, whose root is Adam Kadmon. The Diamond can be seen as the symbol of David's Buckler, for its geometry magnifies the two-dimensional pattern used by Moses for the compilation of the Torah as it appeared in the days of King David. The script of the original Torah—along with the letters of all Western alphabets, with Indo-Arabic numerals, and with so much more—can be mapped upon its grid.

If only a boat, Noah's Ark is lost to history, but its pattern is not. The pattern of the Ark has long been a focus of kabbalah, the collective spiritual works and rabbinical teachings passed, by tradition, from one generation to another. Over time, due to appreciation of its

root in Adam Kadmon, the Ark's pattern and its implications have spread abroad; and now, the pattern is commonly understood to be both the symbol of Man and of the Tree of Life; for the pattern is reflected in the human organism, which, itself, is made in the image—according to the likeness, the similitude, the pattern—of God.



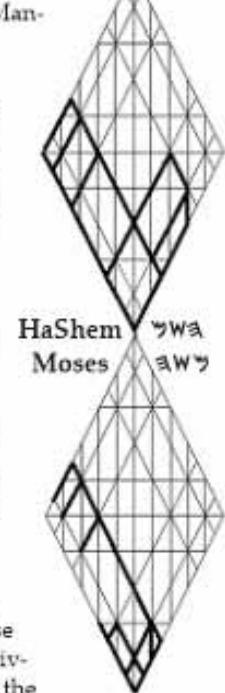
The mystical kabbalah is derived from the written Torah, and the measurements of Adam Kadmon turn the page because its parables adhere to its logic. In reference to a great falling away, however, Torah is called the book that is sealed. Looking forward to our day, perhaps, Isaiah prophesied that the seals will open on a magnified Torah, made glorious, magnificent by HaShem.

Wonders remain to be discovered within Torah, therefore; for the Tree of Lives, which is integral to its narrative, has twelve manner of fruits, which are to appear in their seasons—in their times. In a literal sense, those times are again pressing upon us in the budding foliage of the Crown Diamond; for it is imprinted with the pattern to which Moses was bound on Mount Sinai by the Angel of the Presence. Sinaitic Hebrew, the language of Torah, hasn't been forgotten: the key to knowledge, it was simply shelved. The holy Moses script fell to disuse on Earth, except within isolated communities of rural Yemen.

If we have yet to discover the fullest applications of prophecy, we do know the pattern to which the prophets speak; for we live within that pattern as expressed by the mathematics of Creation, which are the mathematics of Torah. As this present age comes to a close, we sense that the ancient pattern given to Noah and authenticated on Sinai is now blossoming, anew: that a new age is coming, both upon us and within us. We sense that human-

ity is being readied for fulfillment of promise: when all that is without will mirror the peace that shall appear within. The petals of Adam Kadmon are opening. Its bud was shaped by the pattern that the root derived from the seed, which was encoded with the core dynamics of its flower, as demonstrated by the complex pattern of the Crown Diamond of the Believers' Tree of Life.

An early observation of the Crown Diamond is that all Western al-

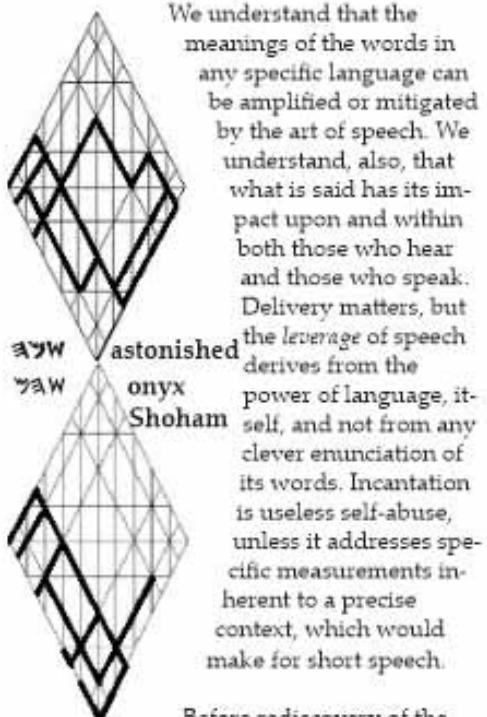


phabets share a common source within its grid. Mankind's alphabets are among the first fruits of יְהוָה מֹשֶׁה, the Tree of Life: we've rediscovered, in the Diamond's design, that every letter of every inspired word of scripture—both Hebrew and Greek alike, along with every sentiment scribbled down by men of the West, can be traced upon its grid: mapped within it in the spiritual sense, also; for the Diamond's lines follow the logic of Adam Kadmon, the image of Man as projected in the likeness of Elohim. Further, because the chakras of Eastern civilization are inherent to the intersecting lines of the Crown Diamond, its symbolism has its corollaries within many cultures. Like the Lotus, it is a platform for prayer.

Beyond their literal and figurative meanings, therefore, our words carry intrinsic physiological and spiritual impacts, with implications that can be predicted by the logic within the symbol of the Tree of Life. Were we

masters of the dynamics involved, we could say to a mountain, through faith believing, "Be removed", and it would go, whether made of earth or of some ineffable, spiritual essence; for with Elohim in a quantum universe, nothing shall be impossible. Rooted in the geometry of Creation, the pattern of biblical words was demonstrated to Moses on Sinai; and those who study the Crown Diamond find themselves standing beside him, now, at another Pisgah, overlooking a new land: one flowing with the milk and honey of a new science for men of faith.

There's a fundamental distinction between language and speech. We know not the significance of what we speak, but we are learning. Language is the pattern of a communication system, and speech is the specific utilization of that pattern for communication.



Before rediscovery of the Crown Diamond diagram, a

word's meanings were driven primarily by usage associated with sound in specific locales during specific eras. Now that a word's etymology can be studied through the lens of two-dimensional geometry, a new science has arrived. Before we can say much about its implications for future studies of Torah and other writings, we must learn more about the operations of language in the simplistic confines of the Diamond's two-dimensional representation as it relates to the human body.

Torah was presented to Moses and to those with him, which included a mixed multitude versed in the Phoenician language, now known as Sinaitic Hebrew, as Proto-Canaanite, as Ancient Arabic and Greek, and as Paleo. The language of Torah's Five Smooth Stones was the common language in Egypt at the time of the Exodus. It served the Middle-Eastern peoples of Pharaoh's realm as the language of commerce, much as English does today throughout the modern world. The language of Torah would have been understood by almost everyone who fled Pharaoh. They were accustomed to it. They used it.

Torah was therefore written with everyday letters drawn to divine specifications. When Moses wrote of the Garden in Sinaitic Hebrew, he was under the imperative that the writing comport in precision with the pattern impressed upon him by the Holy One who commanded him to write. The Moses script was engraved in congruence with the geometry of Creation, not in any tribal code. In reference to Torah in its original language much later — after the key to knowledge had long been taken away — the Nazarene explained, "I have food to eat you know not of." His food was Torah as read in the language of our Father and father Adam as they walked the grounds of the Tree of Lives, together.

Eden is the story of the age of innocent perfection lost through error. As this present, computerized, Industrial Age comes to an

end, differences within and among peoples have become too complicated to bridge. Ancient distortions and errors have entered diverse thought processes, much like a virus, corrupting the data in the collective subconscious, and turning the conscious thoughts of diligent souls into whirling swords that detract from a focused consideration of Principle — even by those souls whose minds are committed to responsible inquiry.

The clamor of accumulated error has imprisoned all of us, but the Essene Teacher of Righteousness came to set us free by Truth. The man of Galilee taught that Eden and its Kingdom of Names is within each of us, and that the flimsy walls preventing clear vision of its contours are quilted from inward seas of erroneous memories and blind surmise. If HaShem permits, the emblems of the biblical language of Moses will, again, restore the leverage needed to part the waters of the Sea of Rods, that the children of the Most High might regain sure footing: both as concerns the Sea of Reeds, which stretches out before us, and as concerns River Jordan, which descends upon and within us, as from above.

Wheels within wheels. We are yet adrift on the waters of Babylon, whose flood has yet to reach Ararat. We lay ourselves down, and we weep. When we shall have become fully awake, emerging from the confusion in which we have floundered for so long, we shall be as dreamers: we'll shake off the residue of slumber that pulls at our thoughts, and we'll rebuild what was lost through error. Yes, our God ֵאָלֹהֶן gives (אָלֹהֶן)! Yes, righteous ֵאָלֹהֶן judges (אָלֹהֶן)! And, yes, ֵאָלֹהֶן restores!

Blessed be the Name ֵאָלֹהֶן; and blessed are all whose thoughts are imprinted by his holy emblems; for HaShem YHWH bestows ְלִי enlightenment ְלִי upon all who cherish and uphold ְלִי Life ְלִי. It's time to rebuild the House of David within each of us. It's a sacred house that belongs to no religion, but to us all.



The Four Baptisms

Buried in Earth at birth,
we're immersed in Water, by choice;
renewed in the Life Breath by election;
bathed in Fire of Wisdom by selection.

In form and in substance, humans are Creation's most exotic species of caterpillar. The path of the earthly worm is a metaphor for the path of Man as he makes his circuits between Heaven and Earth. Each of us is rooted among the angelic hosts of Heaven; and each of us surrendered his wings, that we might come to Earth in answer to the judgment of HaShem and the call of his Wisdom.

We are imperishable grubs of heavenly Fire; and we are sent to Earth to undergo spiritual transformations: not as punishment, though many are born into punishing environments and lead punishing lives, but as co-workers with the Father: that, as the Father drives them out, we may grind every imperfection under our heels, in triumph. In the Jubilee, we will celebrate our journeys on Earth with dry eyes, no longer walking as homo sapiens, but as Sons of Man, the Children of God.

The Breath of Life infused Adam ְאָדָם with the Father's Spirit, and the Life that was in him has engulfed Earth like wildfire, passing from father to child by means of the mother. Like Adam before us, we became living souls as the Life Spark ְאָנָשׁ entered our bodies with our first gasp. The Breath invested in Adam carried the spark of Divine Fire, which fragmented and showered among and within us

all, taking its rest in our bloodstreams **YHWH**, where it sustains physical life in its dance with the fires of the metabolism. Fanned by the Breath at all times, the Life Spark renews its Presence within us in hidden ways until we're called by the Presence to separate ourselves unto the work of God's Kingdom; for the oxen that tread the corn are not muzzled.

The Presence, as though faceless, is hidden from us, so long as we are captivated by darkness. When called to our separate services in the Kingdom, however, the Presence reveals itself and charges us with the cleansing not only of ourselves, but of all we touch in every realm, as we are *enabled*. We cannot make one hair white or black, and the cleansing is the work of the Holy Fire of HaShem, which bathes us as we walk in him and as him.

If we mentioned God in our darkest times, we did so by his titles, not by his Name; for we did not know him. The wise among us, believing in him who they did not know, used such titles as *Ibnenu AL*, meaning "God with us." In due course, however, the Father enlarged our hearts, or will yet enlarge them, lifting up our vision, that the King of Glory might come into our conscious thought, revealing the Presence of the Name, with its faces: not as from without, but as from within, as he drives out the darkness by alerting our thinking minds to the works of his Presence.

Messiah does not approach us from without, as is often taught; for he is with us always: even to the end of our trials on Earth, and is to be found among the least of his servants as among the greatest, at all times. The Shepherd King stands at the door of every heart and mind, knocking: awaiting the call for him to part the veils; for he is meek, and lowly of heart. When we hear and answer his call, he is pleased to reveal himself from within ourselves, filling our hearts and our minds with perfect measurements of our own realities.

That he is meek detracts nothing from his power; for Messiah is the Angel of the Presence that shook Mt. Zion so dramatically in the days of Moses. The Word of HaShem unto Y'sharAL, Messiah thundered with the Voice of Heaven to those who had fled Pharaoh into the wilderness. A modulation of the Primal Utterance, the thunders of the Big Voice were reported by Moses, and those words are now coming to rest in the faith of fathers and sons who share access to the Small Voice, as reported by Y'shua. Every bit the Angel of the Presence when he knocks so patiently upon our hearts, Messiah chooses not to thunder; but rather, to whisper in his Small Voice, which is carried by soundless vibrations the human form can often feel but cannot hear.

As mighty Savior and Lord of Hosts, HaShem is known as **AYAL**, his Name of Covenant. The Holy Name should never be spoken carelessly aloud, nor used proudly or coyly to convey personal familiarity; for HaShem is not a man to be summoned, nor is he a club to be wielded in the boastful interactions of one against another. Whether by the Voice that thunders or by the Small Voice that woos, the Father quickens his Life Spark within us, whetting the spiritual capacities of our vision, that we might learn of him in the course of our natural lives by doing those things given into our hands.

As Life Breath, HaShem is called Ruach HaQodesh, "Breath—Spirit—of the Holy." When he projected the Life Breath into father Adam so long ago, making of the man a living soul, Father **EL** laid down his life as God so that he could shepherd the man, raising him from Earth dust to star dust. In serving the life he began in Man with the gift of his Breath, HaShem became more by becoming, also, less.

Man's Breath is the Life Spark of Father **EL**, who does all things well. A refining Fire, the Breath of Life was not a column of thoughtless air. The very Life of HaShem YMWH was

projected into prototypical Man. Adam is called "the Son of God" because he was begotten by the Life that is in God.

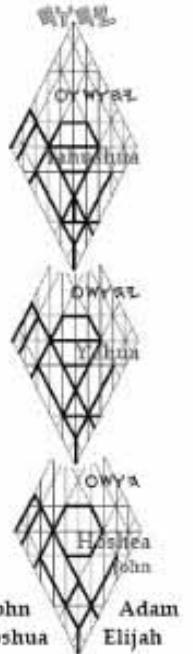
The Breath contained the pattern—the Logos, the Word—of God's Life; for the Word carried God's thought, which was that Man should live, his generations stretching into eternity. Because HaShem projected his Presence into the man, that Life Breath was known to the Elohim as **OYWWYL**—Yahushua, the "Cry of God," as usually interpreted; but "the Battle Cry of God," as I understand it; for the Life Spark of Father **EL** rode upon HaShem's fearsome Breath of Life.

HaShem does all things well. Aware of all things that should come to pass, God released his Breath into the man of dry earth, knowing his Word would not fall to the ground in vain, but would accomplish that which he intended, which is eternal Life. So long as sons of men linger in imperfection, Earth will be inhabited; but when all have been raised up without spot or blemish on that last day, the last mortal to reach perfection shall exchange corruptibility for incorruptibility; and Heaven's hosts will bow before him as he is ushered before the Throne. The answer to every prayer, the crowning of the last man will signal a great beginning within Eternity.

Woe to those who imagine eternity without loved ones who became bound by errors from which they couldn't escape in a single life: errors whose complexities and heartaches reached across centuries and injured thousands. When such detractors encounter angels of God, they challenge the messengers to see whose side they're on. Probing with busybody minds, they claim authority to test the spirits. Test? Yes, but by the Spirit of Truth, not by doctrines of clerics or consensus of the flocks! May the meek be multiplied, lest the angel on Jordan's banks again laments, saying, "Nay, as captain of the hosts of **AYAL** am I come." He comes to save, not to destroy.

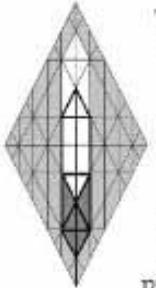
It is not for Man to direct his steps. We agreed to humble ourselves by coming to Earth, according to the pattern set by Yahushua from the foundations of the world, when he rode upon the Breath as the Life Spark, enabling HaShem to rest his feet upon his footstool, his throne within Man.

We were alive, once, with the immortality that pertains to angels; but when imperfection was found in us, we were commanded to go forth, much like Adam and Eve from the Garden after the confusion. Inward error slew us as immortal angels, but God gave us a path to free ourselves of imperfections in lives of mortality, that we might once again put on immortality, but in perfection.



Death is illusion generated by passing from realm to realm. Not an end or a beginning, physical death is a salient phase of our lives as Sons of God. The victories death seemed to have had result from misunderstandings of the nature of our lives on Earth. The angelic worm of fire agrees to enter the cocoon of mortality by means of the mother's womb, in which the fetus is much like a pupa. Physical birth and the journey through adolescence is the life of the caterpillar, which prepares us for the cocoon of adulthood, during which we build celestial bodies for our souls. Should we build to perfection, we have no more reason to go in and out; but if we build to imperfec-

tion, we must be born again as the wheel of life turns forward.



The fires of Earth consume, whereas the Fire of Heaven bathes. Before we came to Earth to live and die as men, we were first cleansed and renewed: we were bathed within Heaven's sacred Lake of Fire, by which we were fully prepared for our lives on

Earth; but the trauma of incarnation made us somewhat forgetful of our origins. Even while in the awkward infancy of the newborn, however, as we wrestled with sluggish energies of the temporal plane of Earth, we never fully forgot that, in dying to angelic realities, we had taken a step in faith; for we believed that we had gained, by means of the falling away, the potential of becoming so much more. Sons of men we might be, but Sons of God we would be!

We're magical beings in earth-bound states of suspension because, from the beginning, we reached erroneous understandings about the nature and purpose of the quantum reality of which we have part. This was not our fault. There were features and operations built into Creation that were not, in themselves, perfect, but which worked towards perfection in those whom they affected—much as is understood in the mathematical operations of π . In recognition of this factor, Ezekiel was instructed to include the measurement of a hand's breadth as he made record of the measurements for the spiritual temple HaShem is now building within the inward City of David.

We believe in a coming day in which the Father will bring about the return to Tsion, but we do not know of it; and thus, in faith we agreed to lose track of ourselves in the processes of incarnation, that they might work to

our perfection. Faithful Father אֵל goes before us by day, beckoning that we should follow from within the haze of our clouded thoughts; and, like moths, he draws us unto his Holy Fire by night, so we can better wrestle our darkened souls. Yes, we came to Earth, returning again and again to learn and to grow and to receive reward for our stewardship of faith, by which we overcome limitations; but, beyond that, we also came to build.

Cocoons are chambers of death and rebirth. When they no longer serve, we will shed a final cocoon of potentiality. In perfect alignment, one with another and with the Spirit of Truth that unites us, we shall beat our wings. Arising within the Breath of God, we will take flight, to settle, at last, in the gardens that surround the House of David אַיָּה.

David's name suggests the pattern of an ordinary man—a shepherd, perhaps—who lives life in a cocoon אֶת that empties יְהֹוָה into another cocoon אֶת, suggesting a continuing process that will come to an end only when portal אֶת becomes united יְהֹוָה with Portal אֶת, at which time the butterfly אַיָּה stage of life shall begin, which is the holy פְּנִים life of the anointed פְּנִים ones within the royal line of David, the king פְּנִים.

Whatever our stations in life, both Moses and Yshua instructed us to call upon the Father's Name. With no other god before us, we boldly stand before the throne of Grace, laying claim to the abundance of the Life that is in אֵל, that we might be permitted to share eternity as members of the mystical body of Yahushua HaMashiyach, each in his order.

The path of the cross is a single event watched over by faithful Father אֵל; but in the minds of Man, the walk that leads to salvation in the steps of Messiah is a process. We who walk that path trace drag marks left by those whose crosses have preceded us, as each of us makes his own way to the hill of thieves.

Though not in agreement as to its particulars, reincarnation was a given in the eyes of the world Yshua addressed. He said nothing against it; nor did the apostles, if truth be told. That there are many mansions, Yshua mentioned to challenge both knowledge and faith; for the tumult of Earth cannot define the Father, nor seal a catastrophic end for Earth. By the fruit, we will know God's goodness: I know I will be perfected, if only because my loss would justify detractors who would brag forever about that pesky fellow who got himself damned just to make the Father look bad.

It's really good news that Creation is not imprisoned by its own mechanics. We don't have to undergo physical death to be born again. We can be reborn at any time through realizations. The Father can add unto the Life that is in us, already, by opening the doors of our hearts. As we realize that—together—we comprise the temple of ImmanuAL, the Holy One of YsharAL, all constraint begins to fall away; for the Holy of Holies, with its Mercy Seat, is within our souls as we now are; and it's God's good pleasure to meet with us, and to sup with us, that we might reason together.

Doctrines of damnation lie; for God's fervent love will purge, purify, and perfect us all: each, in his order. As the future is child of the past, so none of us may ascend but those of us who have, first, descended. Elijah's return to serve on the banks of Jordan was not unique. We've all made the journey, having gone in and out many times. We are angels that have been clothed in a succession of living souls. Merciful by nature, אֵל redeems the past, creating all things new at every instant, to the end that his Projection—his Expression, his Son, his Life—may expand to fill all in all.

In the Garden of Eden יְהֹוָה יְהֹוָה, wheels turn within wheels: the spiritual energy אֶת generated by their turnings יְהֹוָה can be recognized יְהֹוָה and examined אֶת. It pools within the

chakras אֶת at the hearts אֶת of individuals יְהֹוָה, as the energy אֶת of the body's nervous system יְהֹוָה arises to nestle יְהֹוָה within the celestial energy אֶת of heavenly Eden אֶת. The East calls this transmutation of energy from the physical to the spiritual, and back again, the kundalini awakening. Its path of rebirth is foundational אֶת to the manifestation of the Sons of Man יְהֹוָה.

To confess אֶת errors and missteps יְהֹוָה with sincere repentance will result יְהֹוָה in inspirational relief אֶת to ease אֶת the more painful אֶת contractions יְהֹוָה of the birthing אֶת process יְהֹוָה. The Sons of Man יְהֹוָה live lives אֶת bursting אֶת with love אֶת that is unexpected, unforeseen יְהֹוָה.

Gematria 187 סְבָבָה:

The Garden is a restful shelter פְּנִים accessible יְהֹוָה to all being lifted towards perfection סְבָבָה.

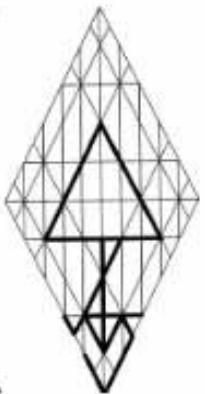
Numerology 61 אֶת > 16 יְהֹוָה > 7 סְבָבָה: The stresses פְּנִים of concentration אֶת offer but little help יְהֹוָה as we consider יְהֹוָה the import of words סְבָבָה: it's the operations of divine grace within cycles פְּנִים of inspired growth אֶת that brings יְהֹוָה the heavens יְהֹוָה nearer סְבָבָה.

Targum: Spectacular אֶת, the chariot יְהֹוָה of the Deliverer יְהֹוָה! Its glistening אֶת wheels encompass אֶת the hearts אֶת of Sons of Man יְהֹוָה; for the day אֶת the chariot shall arrive יְהֹוָה signals the winnowing יְהֹוָה of mother Earth אֶת upon the threshold אֶת of promise יְהֹוָה.



Adam

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



Torah calls Adam the Son of God—his self-expression, his Word; for as the outward husk of brother Adam ۯ۴۴ received the Life Breath, his entire organism was impregnated by the emanation of Wisdom's Holy Fire, creating the living soul. In the Garden narrative, it's the Life in the Breath of Father ۳۷ that's properly understood as God's Son, not the man, himself.

Man ۹۴۴ was begotten and is sustained by the Father's Breath, which gave immortality to Adam, the first living soul. Not until the age of the gospels would another man lift his arm to Heaven and teach that he had been given to have God's Life within himself—that is, that the spiritual Breath in him was his to take up or to lay down as he saw fit.

The name of the First Adam implies covenant, as affirmed by its letters: for the generic "Man" applies to each one of us. Along with fathers, mothers, brothers, and sisters, each of us carries the Spark of God's Presence ۴ in our bloodstreams ۹۴. The Holy Father is our Life, whether or not we understand it to be so. This saying is an echo of what is taught concerning the Presence called ImmanuAL, translated as "God within us"; for the Father of Life ۴ hides in the hearts ۴ of humanity ۹.

As the divine exhale of Eternal Life filled the outward husk of the man Adam, the heavenly

Father simultaneously laid the cornerstone of the Temple Made without Hands; for fusion of the eternal and temporal realms established the full parameters of the immortal realm, which is the very reason Heaven's angels are said to have shouted for joy at the man's creation! To the benefit of the hosts of Heaven, Adam became the Door to Earth; and this first man—by laying down his spiritual Life on behalf of Eve, that they might reach perfection, together—that First Adam would become the Door of Return, as well.

Answering to God's thoughts, angels are individual tongues of flame that arise and fall upon the holy Lake of Fire that surrounds Heaven's throne. The creation and quickening of Adam was affirmation of the angelic hope that, one day—a day that would become possible through Man's perfection—Heaven's angels would be blessed with permanent souls: celestial identities and tabernacles that could withstand the fiery essence of the angelic throughout the reaches of eternity.

There were angels who would hasten that day, were it possible. In their impatience to discover what their own futures would bring, they swarmed the children of men, forming bonds with those mortals who offered the best likelihood of attaining perfection. In their eagerness, they upset the ambience of Earth. Some lusted for an accelerated outcome so fervently that they seduced sons of men. Courting whom they would, they turned their prey into chariots of their own desires, diverting men from the natural course of their mortal lives. Possessing them by reason of their superiority, they became 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, after Adam became a living soul, did not lose their focus on HaShem. They understood the implications of the cross of the eternal and the temporal within Adam, know-

ing it would work to their benefit; but rather than succumb to obsession with the sons of men, they became even more fascinated with the hand the Father was taking in the affairs of Heaven and Earth. With Adam's spiritual birth, therefore, divisions developed within Heaven: the beginnings of the camps of dualism. The more aggressive camps proselytized. The more conservative camps watched, and found themselves besieged.

With respect for the First Adam and with unfailing interest in the will of YHWH, the angels who maintained their focus on HaShem would contain themselves, consulting with Father ۳۷ concerning their interactions with Man. 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 their good.

All angels were curious about the humble beginnings of Man, amazed that the Father had such patience; for when mankind began its spread across the face of Earth, the throngs of humanity would have fellowship through an endless maze of unique doors, as each found his way for the return to heavenly realms.

It was to the benefit of immortal angels that the Father should engineer the lives of humans in his likeness; for the eternal and mortal realms crossed in Man, and the immortal perspective could not fathom all contingencies. Those who had been hasty would be blinded by complexity. Made imperfect by covetous lust, they would live and die as men, repeatedly, to become worthy of celestial wings; for as the Father has Life in himself, so too would they, in due course: each, in his order; but that day would come through congruence, not by achievement.

By that first Breath, the fullness of ۳۷۳ was invested in Adam; and, thus, it is said of him,

"male and female created he them." The beginning of the creation of Elohim, ۹۴۴ is the emanation ۴ that glows ۴ from within us ۹. Never destined to abide alone, Adam was the seed ۴ that was planted ۴ and watered ۹, that the Life Spark of the Father could blossom forth ۴ in the hearts ۴ of his children ۹. It will be so; for the Father ۴, hidden beyond every perception ۴ and all memory ۹, enlivens ۴ the hearts ۴ of us all ۹.

The principle of emanation ۴ was foundational ۴ to the ministry ۹ of John the Baptist, who bore witness ۴ to his perception that one would appear ۴ who would be worthy of the anointing of Messiah ۹. By John's laments, we know that the Baptist was oppressed ۴ by the weight ۴ of iniquity ۹. Like an apostle, he was as a grain of sand being wrapped in the swaddling clothes of the Master, that great ۴ Treasure ۴ of humanity ۹ 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, who shall be carried to the birth by us all, first and last.

Gematria 45 ۹۹; Numerology 18 ۴۱ > 9 ۶;

Targum ۹۴۴:

John became free of burdens ۹ as the imperatives of the life he had envisioned ۳ were washed clean ۹ by his confessions ۳. Jordan is the spiritual river that spans the gap between Heaven and Earth; and John took his place within and upon its banks, where he looked forward, envisioning the Life he might gain, in exchange for his own: tirelessly sharing ۴ his perspective ۴ with any he could engage, to good purpose ۶.

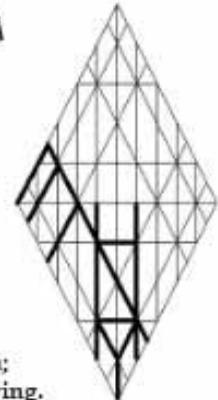
A master at gauging the currents of spiritual Yordan, John the Baptist came to understand that the holy Life Force ۴ in the blood ۹۴ is none other than ImmanuAL, the incarnate ۴ gateway to the heavens ۴ for all of Earth's

people ». Bearing witness to the holy Life within by his words and his deeds, John awakened to expectations of that quality of Being which could express the fullest measurement of Life.

אֵה

Eve

to be alive;
to experience;
to pronounce,
declare,
make known;
announcement;
a homestead,
farm, ranch;
Mother of all Living.



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

Gematria 19 אֵה:

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

Numerology 19 אֵה > 10 ל > 1 א:

Whether as Mother of All Living, or simply as caretaker for any who happen to be at her table, Eve serves ל in her station » with humble ל, single-minded efficiency א.

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

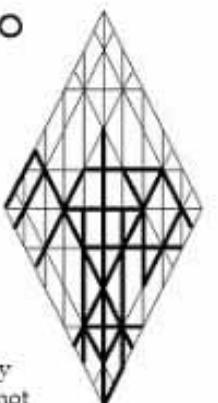
וְלֹהֶה מִזְרָח

Tree of Lives

All of us share the Breath of Life, and none of us possesses it. It's a simple concept, and utterly true. There's no argument against it! And yet, there are—oh!—so many of us, it seems, who do not understand what this truth means for each of us. We share one Breath, and it makes no sense whatsoever that we should war against each other to gain advantage, one over the other; for to war against each other for any reason is to war against God: against the Breath that sustains our very own souls.

People who devote their lives to spiritual pursuits agree, generally, that the way to peace is paved by self-denial. Of these, many consider self-denial to be fasting against physical comforts, such as curtailing appetite by eating only one helping at dinner, wearing the same coat until it's threadbare, and so forth.

I'll not argue against such sacrifice, nor even against preferring the welfare of another to one's own; but the virtue of self-denial is deeper than that: it's visceral, imposing itself on every understanding by which one might define oneself. Self-denial is rooted in our relationship with the Breath that hides between the inhale and the exhale of our own breath-



ing. It might seem to make more sense if I had written, "... of our own breath." But that's the point: our breath is not our own.

We are to honor אֵה with every breath we take, in accordance with the admonition, "You shall have no other gods before me." As creatures, we have control over the inhale and the exhale of breathing, but not over the Father's Holy Breath, upon which breathing feeds. Should we monitor our utilization of Breath as we breathe (thus coming near to congruence with the first of the ten sayings), we will have made great progress in the denial of self; and by resting upon and within the Breath, we can live our lives before that open door the apostle characterized as "prayer without ceasing."

Together as One, our bodies comprise the temple of the Breath. If that concept is a reality and not empty words, it behooves us to be mindful of its Presence within and among us all as we breathe. We need to pay attention, for to walk in the Holy Spirit is to maintain awareness that the Presence hides within the Breath we all share. To walk as servants in the Father's Breath is to become as One with that Breath, serving among brethren.

To be mindful of God's Presence within us as we live, move, and have being establishes a kind of triangulation between heart, mind, and the works they engender. This underscores both the relationship and the distinction between who we are and what we do.

Although we are children of God, we sometimes misbehave, albeit not to condemnation. Triangulation א opens our minds to the gateway א of instruction, and the Small Voice of the Breath calls to us from within our open hearts א. As we are enabled to hear and answer that call, the chakras—the sephiroth, the buds of the menorah—open unto the fullness of Father's love and, most significantly, unto the particulars of his counsel, as conveyed within the whispers of the Small Voice.

In relaying Yahushua's words of the Father to those who could hear, Y'shua taught, "Take my yoke upon you, and learn of me . . ."; for he who hides upon the Breath is meek and lowly of heart. As we are enabled to answer the inward call of the Master of Life, the savor of God's Breath stirs and quickens our hearts, building bonds that the cares of this world cannot break; for we are being readied to take our places among immortals at the Father's table, where we shall be honored as the Immortal Remnant of the Salvation of God.

Living in dedication to the Breath, we are transformed and shall be transfigured; for it does not yet appear what we shall be. We understand that allegiance to the Breath is the Way, the Truth, and the Life; and so, we follow in Y'shua's steps, taking up our staves—our crosses, determined that we shall follow, insofar as we shall be able.

The sap of the Tree of Lives sustaining us, we drink of Eden's Water of Life to slake our thirst and give shape to our thoughts; and we draw strength from the Holy Breath as we climb the hillside path that crosses the needs of Earth and the concerns of Heaven. Children of the Breath, we drink Living Waters to our fill; for the Father's pleasure is that we have Life; and that, in abundance.

Should we seem to lack anything, the fault will most likely be because of error—not "sin," particularly, but error; for our errors withhold good things from us. Our frail helplessness is well known—on Earth, as it is in Heaven! How, then, shall we be weaned from the erroneous counsel of the ungodly, who put such things as commerce, knowledge—or any earthly thing, really—above the common-sense realization that we are here for one purpose: to celebrate the Breath of Life?

If our faith is weak, the arguments of the world are strong; and it's not in our power to strengthen our own faith; for that is the

Father's business. Our only remedy is to reaffirm the gesture by which we first began: we rededicate ourselves in living sacrifice to the Breath that sustains us. Regathering our thoughts in this manner, we ensure that we share the Breath in dedication to HaShem.

We're among those who chose to live in service to God's Kingdom because co-workers with the Father are provided a place at his table. We must therefore utilize God's Breath on behalf of the Kingdom the Father is building in our hearts: both together, as a collective; and separately, as individuals. With the Presence foremost in our thoughts, God's Spirit will answer even those questions we cannot verbalize. The substance of those answers, along with counsel about their purpose, will serve to increase faith—much like the touch of reins against the neck.

Self-denial does include careful confession and reformed behaviors. Those virtues are important, but to yield lasting fruit in our lives and in the lives of those with whom we interact, self-denial must find its root in the Breath: for it is there—just beyond perception—that we must confront our measurements in the mind of God. To value ourselves is unavoidable, but self-denial is essentially a matter of recognizing God's primacy in our lives.

Attaining the vacuum at the Hill of the Skull, self-denial is the gasp of silence in our souls that compels us to accept that the throne of Heaven—upon which the King sits, measuring our passion—is mirrored in our hearts. Because we recognize the Presence, our souls take flight as the inward gates of Heaven are lifted up and the King of Glory rises from his throne to greet us, Face upon face. It is his pleasure to join with us; for OY WY AL, the Shout of AL, has been knocking, patiently, at the doors of our hearts over many lifetimes, whispering our names, ensuring that we will be alert on the day the Father has appointed for us to answer his call.

Even if we seem not to hear, that knocking has not been powerless or in vain. Its purpose has been to teach us the rhythms of Heaven and to attune our ears to the soundless whisper of the Small Voice. We are not our own; and, as needed, the knocking will continue fixing our focus upon the Breath that unfurls our thoughts and satisfies our souls.

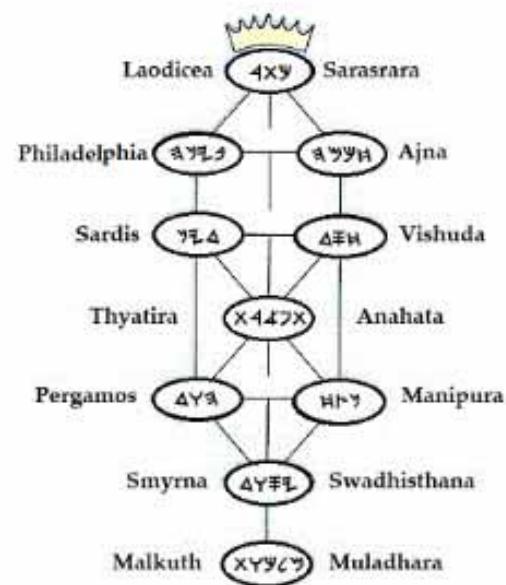
Recognition of incorruptible divinity that hides within the core of our outer husks is the key; but if the burden of recognition were ours—as though it is our responsibility to focus inward eyes, bringing Messiah into focus—the path to self-denial would become very difficult. Personal capabilities would then be the way and the truth in our lives; and skill, not faith, would provide pathways to the Presence. The self we are instructed to deny would be in control of the machinery of recognition and, thus, of the machinery of salvation, making self-denial all but impossible. Recognition is crucial; for the simple ability to recognize a thing is the gift of God, even as a good wife is the gift of God.

At its core, intelligence is successful utilization of recognition; and, again, the ability to recognize, like the ability to recall familiar concepts when they're useful, is the gift of God. That the mind is able to recognize, collate, and conclude is argument that mental processes reflect the handwork of a Creator. We think as we do because of our design, and the efficacy of our thought processes answers to the Creator's good pleasure concerning that design's functionality at any given moment.

Our words and actions utilize the Breath and are therefore subject to the Breath. In our spiritual lives, as in our natural lives, we cannot even conceive of a thing to be said or done, except God brings it to mind. The Teacher of Righteousness, Y'shua confessed that he, by himself, could do nothing, and that the words he spoke were uttered as he heard them: he didn't speak what he heard, but as he heard.

Tempted in the desert by such things as are common to Man, Y'shua overcame by self denial, not by accomplishment; and in his ministry, he walked among men as though he were a hole in the sky: a perfect cipher, in which and through which his friends could perceive the fullness of the Father. He had faith to appear before the multitudes, again and again, without giving thought to what he would say or do; for his soul was surrendered in sacrifice to the Father's will.

Along with brother Y'shua, who was well acquainted with grief, we breathe the same Breath and are subject to the same thought patterns, which argues that we all are the Children of One. The smiles on our faces, the glints in our eyes or the downturns at the corners of our mouths—all these argue that every one of us shares the same Life at a very basic level. Such affirmations of commonality must, in their fullest extension, lead to efficacious thinking; for righteous thought is celebration of the Brotherhood of Man within the unifying context of the Father's Life, which we measure as we breathe.



The Tree of Life can be sensed as a column of holy Breath in alignment with the human spine. The Tree provides a covering O for mortals H, so our days A of laboring together to improve agreement between Heaven and Earth H can be blessed by the benefit L of shared L counsel Y. The canopy of the Life Tree is a patchwork of understandings O that knits H God's Light A into garments H that satisfy L the needs L of everyone Y.

Wheels within wheels. The apostles turned the world upside down, teaching that the roots of mortal man are in Heaven, not on Earth—that our lives on Earth resemble a spiral, the line of experience transecting the circle of incarnation, moving through and beyond. It should come as no surprise, therefore, that the boundaries of East and West must blur at the end of this present age.

There is no inadequacy of the heart or mind that HaShem YWAL cannot turn to the glory of his Holy Name; for in this temporal land O of transformations H, each of us is called to examine A the relationship H between our willful deeds L and the beneficial will of the Engineer L of our Destiny Y.

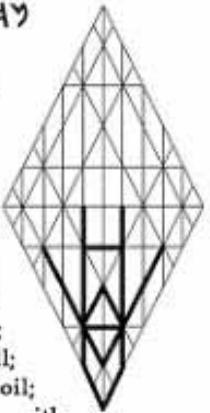
Gematria 233 Y64:

The Tree of Lives is the Lord of Creation 4, the Shepherd who guides C us through the processes of birth Y.

Numerology 80 J > 8 H; Targum:
He allows us J to descend H and permits us J to ascend H, according to his good pleasure; and we are therefore to give heed to the manner in which we tread the Earth. As reward for self-denial, we shall be reborn as stewards of Life, itself; so we're encouraged to keep our shoulders hard pressed to Earth's wheel O of transformation H as we explore A, with care H and humble diligence L, our Father's gift L of freedom Y.

WHY

serpent



insinuation, suggestion,
a whisper, hiss;
an omen, portent;
enchantment, magic;
incantation, spell;
a guess, estimation,
conjecture; sorcery;
to predict, divine, foretell;
a snake, copper coil;
coppersmith.

There is but one Life. Though we who live are many, we are One in Wisdom **W**; for we are as sparks **A** of the Consuming Fire **W****A** of Ha-Shem **AYAL**, whose Life we share. When Father Yah **AL** created the universe **Y** by the sound of his Shout **OY****W** as it raced upon the void, divine sparks of Elohim echoed in its wake; for Yahushua **OY****WYAL**, the Shout **OY****W** of **Y** Yah **AL**, is the holy Ember, the Only-Begotten of the Father; and the spray of sparks that trail him throughout created realms fill the Father's mansions with the living, all of whom share his garments, which they part among themselves, as befitting all their forms.

It bears repeating that, by the Breath of Father Yah, a particular Life Spark came to its intended rest in the heart of Adam **AA**, the first man, in whose body was encoded the configuration of the material realm of Earth and worlds beyond, as determined by the logic of Wisdom. For Adam's outward form had been fashioned in the likeness, the image, the *patter* of God; and his inward substance was invested with the similitude of God.

As though from a kiss riding upon the Father's Breath, the Life Spark **A** entered into Adam's bloodstream **AA**, transforming the

created man, making of him a living soul, a temple fitting for the Only Begotten of the Father: the indwelling ImmanuAL, God with us; Yahushua, the Shout and Presence of **AL**.

By virtue of the operations of the Presence within him, Adam was reborn, furnished unto all good works. Shall a woman encompass a man? As though coming to his birth, the creature called Man, in his awakening, became both the Son of Man and the Son of God.

As Son of the Breath of Father **AL**, Adam could no do other than fulfill his Father's will; for HaShem does all things well by means of the holy fire of Wisdom that rides his Breath. His Word does not fall to the ground in vain, but accomplishes that for which it is intended, as written here . . . and also . . . there. Written, also, are the words of Isaiah, which apply to the times of the Garden, to our time, and to all times: "I am **AYAL**, and there is no other. I form the light and create darkness, I bring prosperity and create disaster: I, **AYAL**, do all these things."

There is no equivocation. Those things that seem to be against us are actually performing the Father's will for our good, transient effects within Earth-time notwithstanding. God is good; and his fruit, good. Should it appear otherwise within our flashes of comprehension, the fault is not God's, nor ours. If fault there is, it lies elsewhere, a result of the minute hull of inertia that asserts itself against the interval between cause and effect as, together, all things bend to the mathematics of Creation, wheels turning within wheels.

Within time or beyond time, however, it has always been within God's power to prevent error, as the scripture implies in the brief account of Abimelech's attraction to Sarah, Abraham's sister and wife. God allowed Abimelech's fancy to go only so far, avoiding the confusion the ancient king's interest might have brought upon us all.

In the Garden parable, however, God chose not to prevent error, but allowed the man to make his own choices, especially with regards to his one command, to see what the man would do. As the narrative touches on matters relating to the Tree of Life, it can be argued that, by commanding the man not to eat of the lesser tree, God had actually dared Adam to do what he wanted him to do, in the first place. Be that as it may, Adam showed no interest in the garden trees, except as the place where he walked with God of an evening.

In due course, God gave Adam a gift, knowing that it would not be good for the man to continue alone. It is said of Adam, that, male and female, he had created them; so Elohim brought sleep upon the man and separated from him a rib, a "side chamber" **OChA**—a vehicle capable of making discernments **A** that would challenge **I** and redirect **C** the man's understandings **O**: a helpmate, which Adam took to himself as his wife, declaring her to be bone of his bone and flesh of his flesh. Had he asked for help, the Father surely would have provided him with a good gift, not a stone; but he had not asked, so Adam understood that the Father's gift of Eve came from his heart, and that the gift would be very good.

Adam was charged with caring for the Garden, and with dressing it—with deciding what should grow there, and to what extent; but there were things in the Garden that Adam may not have noticed. At the least, there were things there that were either unnoticed or unmentioned until Eve walked at Adam's side.

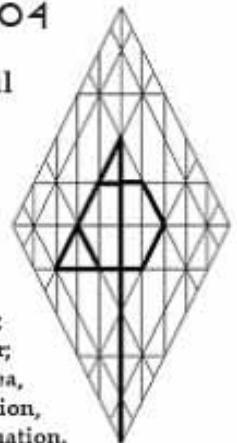
Most notable of these was the serpent, which they encountered together one day before the tree in the midst of the garden. Close reading of the text makes it unclear whether the Tree of Life and the Tree of Knowledge are separate trees. My thought is that they are separate understandings of the same tree, made distinct by discernment of Man, not by a

dualism inherent to the Garden narrative. Whatever the case may be, Eve clearly discerned the lesser tree as Adam watched, listening to the encounter in silence, even though the Garden was his to tend and rule.

The serpent: he wiggles **Y** and stretches **W**, inching ever-forward **W**. Rising on his tail **Y**, he climbs upward **W**, that he might shake the branches of Man's vision **W** by suggesting **Y** a scenario **W** that is at odds with Wisdom's insistent **W** caution that Man abstain from **Y** the urge **W** to partake **W** of the lesser tree. While Eve listens, he proposes **Y** an alternative **W** that is exciting, enticing, and invigorating **W** as he hypnotizes the couple in the sway of the fruit on the tree's branches: "In dying," he whispered, "they would not surely die!"

Stalwart Adam did as he had been instructed. He was not moved by the serpent's argument and did not eat; but Eve, his good wife, was caught in confusion over the commandment, the trees, her husband, and the fruit; and she ate in doubt: she acted upon a guess about the meanings of words and their implications within a context to which she had not given much thought; and she had insufficient regard for the questions then forming in her mind. She had mistaken the serpent's words about eating as permission to disobey the Father's instruction. Doubt, itself, was her temptation; and subjecting herself to conflicted choice by eating was her error.

Deceived by rational thought, she was unprepared to receive the words of the serpent as prophecy. Had she not interpreted them as denial of a penalty for eating, Eve might then have perceived the truth that we are, only now, gaining perspective enough to comprehend. There is only one Life, and the sparks of divinity that fall from the holy ember of that Life as it spans infinity cannot die. At times, soot accumulating on surfaces might need to be whisked away; but the Holy Fire, itself,



bad; compromised, inferior, useless; worthless, repugnant; unpleasant, unkind, malicious; dangerous; noxious, malignant, shouting, riotous; friend, neighbor, comrade; an idea, thought, implication, assumption; insinuation.

Some regard evil as any threat Δ to the status quo O , good or bad. Their minds Δ have been dulled by a reality that became first monotonous, then hypnotic O ; and, as result, their thoughts became as stares, plunging them into a mental Δ stasis O that prevented Δ appreciation O of those things they were overlooking in the present Δ .

They became contemptuous O of Vision Δ , which they eventually disparaged O with cutting Δ ridicule O . Their judgments became final: flats to be delivered Δ without compassion or concern O . Their repugnant thought was like an axe that has been plied Δ against a log too many times to bother counting O . The cutting edge of intellect Δ lost its bite O . With bitter minds at the ready to hammer away Δ at anything O , they take particular pride Δ in their superficiality O .

Busybodies such as they rage Δ against things that, to them, are actually pointless O ; and they are wickedly Δ amused O by the savagery Δ of their understandings O .

Messiah Δ must circumcise O their minds Δ . Their earth-bound understandings O must be pared away Δ , exposing O the Kingdom's

could never fail. Bodies are as lamps; and if a lamp becomes incapable of hosting the fire that gives it its light, the lamp is disposable, but the fire is not; and Divine Fire will continue forever: it is the Wisdom of HaShem.

Knowing the Father's mercy would prevail beyond any dissolution, Adam understood the mistake Eve had made, and therefore he also ate, so that Eve wouldn't die alone. A man who had made an oath, Adam sacrificed his immortality on behalf of the helpmate for whom he had accepted responsibility. Never destined to abide alone, Adam ate and opened the way for all of us to share the Life Spark Δ in his Blood Δ : each, in his order, becoming sons and daughters of an immortal parentage that had put on mortality.

The great Serpent Δ within the bellows H of the Breath W —foe Δ or friend H , as one might perceive in a passing moment—is charged with raising up Wisdom's W children Δ . It's the serpentine bent of natural man to prefer that he ascend H through reason W , pridefully earning Δ his way to successive levels H of spiritual W development Δ , while avoiding H the indignity of dependency W .

Gematria 358 $H\bar{W}W$:

Wisdom W confounds Δ such efforts H .

Numerology 43 $\Delta\Delta > 34 \Delta\Delta > 7 \Delta$: Keep faith during the discomfort Δ and anxiety that come with the birthing process Δ ; for they are goads that will teach Δ you of what hides in your heart Δ , and to what purpose Δ .

Targum: As with Nehustan $\Delta\Delta\Delta\Delta$, the fiery serpent that mounted the stave in the wilderness before Moses and the People of the Book, so that all who perceived him would live, so it is, also, with perception of the holy serpent in the trees of the Garden: the vision vouchsafes the lives of all who lift his name to Father $\Delta\Delta$, confessing their own inadequacies. HaMashi-

yach: Messiah $OYWWY\Delta$, the Shout $OY W$ —the Projected Word—of Y Father $\Delta\Delta$ is the holy serpent Δ that descends and ascends upon Jacob's Ladder H of Wisdom W .



As an abstract, absolute goodness is beyond us—both as fact, and as 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 malfeasance that began 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, somewhere between the polar extremes we think of as "right" and as "wrong."

With our thumbs constantly on the scale with bias for our predispositions, regardless of our intentions, we weigh many factors, ignoring others; and we conclude that a "good" person is one who, when ensnared in a dispute that might end in quarrelsome violence, first defines Δ and then evaluates Y what is being said—very carefully Δ .

A circumspect person such as that can be trusted Δ to give fair Y hearing Δ and to resolve Δ disputes Y with empathy and careful concern Δ . We might go so far as to empower such a one as a civic judge to do just that—resolve disputes, that is—because we've learned that a "good" individual practices reticence Δ in his judgments, deferring to the consensus Y of those in the community Δ who are considered to be trustworthy Δ , honest Y , and scrupulously compassionate Δ .

The expression "I'm good," must give us pause, however. Its implication is that some individuals who think of themselves as "good" people show their "good" sides only because they're complete Δ , comfortable Y , and satisfied Δ , which is to say that they are "good" primarily because their baskets Δ have ample Y stores Δ . . .

Gematria 17 $\Delta\Delta$:

Numerology 17 $\Delta\Delta > 8 H$:

... whereas a person who's just plain, no-nonsense "good" (as the not-so-good see it) is a person who is respectful Δ to a fault Δ , is eager to meet Δ goals and expectations Δ , and (importantly) is willing to contribute Δ to the causes and agendas Δ to which all "good" people ascribe H .

Targum: "Good" people keep tight reign Δ on the secrets Y of their souls Δ , but (scoundrels that they so frequently are) they are quick to form ill-fated alliances with others, who may not be so good as they, and whose unsavory wills have been compromised Δ . Such as they judiciously feign admirable Y attitudes for the benefit of public consumption Δ . Of such hangers-on, the question must arise, as to whether "good" friends are actually no more than evil Δ masqueraders Δ looking to take advantage O . That's another story, but in any case, it's "all good"; for to be so alerted Δ is to be so advised O .

higher understandings; for only devoted minds can comprehend the faces of King Messiah.

Gematria 270 ☽; Numerology 36 ♀♂ > 9 ☽:

If such as these seek a higher power, it will be one whose aspects remain veiled in dark mystery ☽, with portents predetermined ☄ by shameful ☽ expectations ☄ of the power's limited adequacy ☽. This manner of thinking will slay its champions ☄; for it ignores, denies, or suppresses ☽ the Shepherd ♂ of Truth ♀ that dwells, already, within each of us ☽.

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

The Struggles Begin

יְהָנָן

Cain

a point designed for piercing: spear, lance, javelin; the edge of a blade or shovel; plowshare; inflexible, fixed, rigid, unforgiving; Patriarch of Nod.

Dejected ☉ because his offering ☄ hadn't found favor ♀. Cain floundered ☉ in the grip ☄ of resentment ♀. He became uneasy ☉; for to accept ☄ this public loss ♀ of standing ☉ would surely cause him ☄ embarrassing discomfort ♀. He had turned to farming because of its relative simplicity, but Abel had stayed

with the family tradition of ranching. His own thoughts and concerns were Earth-bound, whereas Abel's were somewhat freer.

It simply hadn't been his fault! In a kind of self defense, he had lashed out ☉ at his brother in jealousy ☄. His envy ♀ of Abel had settled ☉ within his heart as persistent accusation ☄, and he simply couldn't tolerate it ♀! That he had been vulnerable ☉ to such provocation ☄ would tarnish ♀ his good name, in any case ☉; but the Father's public disrespect of his offerings had been much worse! It was Abel's fault: that show-off had robbed ☄ him of his rightful expectations ♀!

Cain had become obsessed ☉—tormented ☄, even—by this predicament ♀. He admitted that it might have been driven ☉, in part, by his own assessment ☄ of the reasons for disappointment ♀; but that was the point: it was his disappointment that had determined the course of events! Overcome ☉ with self-pity ☄, he'd lost ♀ control ☉ of his hands ☄ and had given in ♀ to the mounting pressure ☉ to do something ☄—anything! He'd been exhausted ♀, after all! Him, fighting the dirt all day every day, while Abel breezed about in the hills with the frolicking sheep! And now, to have this!

Gematria 160 ☉:

Preoccupied ☉ with his rigid ☉ self image ☉, a harried ☉ Cain had ignored ☉ the warnings ☉ of his conscience ☉; and, already stressed beyond ☉ the limits ☉ of what, to him, was reasonable patience ☉, he'd been like a trapped ☉ animal, his thoughts racing back and forth ☉ in his mind, ready to explode ☉ in perfectly understandable frustration ☉!

Numerology 43 ☉ > 34 ☄ > 7 ☽:

Confused ♀ and bitter ☉, Cain had lashed out ☄ with what had proven to be a lethal ☄ thrust ☽ in response to what was—now that

he remembered it, now that he thought about it, again—an arguably minor irritation ♀.

It wasn't his fault. It was not! He'd simply been trying ☉ to redirect ☄ his discomfort ☄, hoping to restore some sense of order ☽. Understandable, right?! But, now? To do well going forward?! He was supposed to find a way to free up ♀ a pathway ☉ to change ☄ so that he could do well?! How unfair!

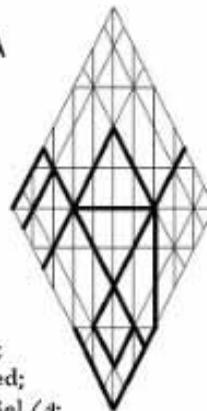
Cain loved the thrills ☄ of confrontation ☽, but Nod would not be nice to him. He knew the drill because he'd written the script; and in a receding corner of his mind, he conceded that—one day—he would surely have to ease up a bit. This wrangling in his heart was getting him nowhere.

Targum: Failing some sort of resolution, his contentious instincts ☉ would seal ☄ his ruin. Without much sympathy ♀, he would be faced with such temptations as are common to Man, and his path to redemption ☉ would require humble ☄ introspection ♀.

לְאֵלָן

Abel

fleeting, transitory; breeze; breath; steam, vapor; emptiness; vanity; fooled, foolishness; hoodwinked; the ☽ idol, Bel ♂; chief god of Babylon.



While at rest in the evenings during his quiet life among the flocks, thoughtful Abel had discovered ☽ that his body was a kind of ref-

uge ♀ for an inward friend, a guide ☄; and he had come to welcome ☽ the comfort of its presence within his conscious soul ♀ as he watched over the flocks.

Wise like no other: above even the wisdom of father Adam, this Teacher ♂ discerned ☽ what his soul could accept and retain ♀ and had led his thoughts accordingly—its shepherding of his soul resembled the pattern he, himself, followed in guiding ☄ the family's flocks.

Drawn back as from a dream, as though suddenly imprisoned within a walled room, Abel quickly ☽ retreated ♀ as he was, again, challenged ☄ by Cain. He loved his elder brother, and he understood that his rather secretive life on the lonely pastures ☽ with the sheep ♀ had become, oddly, a serious provocation ☄ to brother Cain.

Gematria 37 ☽;

Numerology 19 ☽ > 10 ☄ > 1 ☄:

Abel thought of his teacher as a shepherd ♂ who shared his watch, with determination ☽ to defend ☄ his life; exactly as he, himself, made commitment to the defend the lives of the sheep. Threats and dangers ☽ were constant and required diligence; but whatever the future might hold for him, Abel understood that—for the present, anyway—he had become a convenient ☄ target during Cain's pre-occupations with his own rage ☽; so this time, as he had done so often before, he again endeavored to avoid ☄ friction. He had learned that clashes with Cain could escalate at any time into open hostility ☄.

Targum: Cain saw his brother as weak ☽ and self-absorbed ♀, and since they were brothers, Abel was ill-prepared ☄ to make quick ☽ reaction to direct physical ☽ challenges ♂; thus, Cain had given vent ☽ to another bout of physical ☽ aggression, just to move things along a bit ☄—just to pass the time!

The Rivers of Eden



YYWFL Pishon: *dispersive; suggesting a crest of water, calling to mind a birth.*

YYHFL Gihon: *spontaneous; rushing waters; a quickening, calling to mind the first breath.*

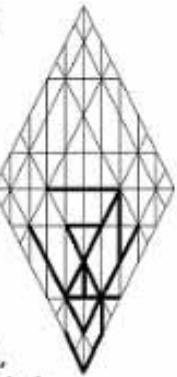
CDAH Hiddekel: *succinct; a rebounding wave, suggesting an awakening.*

XAL Euphrates: *conversive; a calming of waters, suggesting life that has settled into the routines of time.*

YYWFL

Pishon

casual,
dispersive;
of global reach;
first tributary of
Eden's River
of Living Waters;
encompasses
Havilah የዕለሁ,
land of spirals.



The Living Waters of the Garden spill well beyond Eden's borders, filling receptive basins. Surging into the bowls of the sephiroth, they encounter resistance and pool behind the dams of hardened hearts and inflexible minds. Buoyed by confidence in its tides, River Pishon weighs against the surface tensions it encounters, testing resistance and eroding barriers, hollowing out and cleansing such openings as present themselves.

Rivulets of understanding soon undercut bias enough to ease the subconscious, allowing Truth to marshal its streams for that instant when the drip of days shall have weakened resistance enough for Pishon's swell to break through all locks and sweep across spiritual frontiers, clearing darkened souls of debris in its flood and slaking thirst in its wake. In our worst moments, the structure and dimensions of the Source, the Tree of Life, is revealed within us, providing a covering while the lifting power of Living Waters serves us all.

Pishon is dispersive. It provides Wisdom the wide coverage it needs to reach and to nourish all Sons of Man. Its flood calms disruptions brought on by human error. Cain was in cold disfavor; yet the answer to his fearful question about what might befall him was, "If you do well, shall you not be accepted?"

Pishon makes no judgment as it cleanses. Regardless of the cause of mankind's weaknesses, mercy shall abound. In the flood of Pishon, Truth compensates for such woes as are common to Man. The sayings entrusted to Moses were given by Wisdom as prophecies about relief of suffering, not as dictums.

Gematria 446 YYX:

Without stipulation X, we can drink our fill of the cleansing waters of Truth Y.

Numerology 68 HW > 14 AL > 5 A:

The Waters of Truth are the nectar of the Tree of Life. It beads upon the rungs of Jacob's Ladder H, and to the possible return of prospects and potentials A that seemed—so long ago, now—to have been swept entirely away. The blessings L of Gihon come down H from Heaven all at once Y, and unexpectedly.

ing A both action L and reaction H, and making abject surrender Y seem inevitable.

Hitting bottom A triggers L repentance H, the surrender Y of self-determination; for bottoms foster readiness A to accept L whatever help H benefactors Y might propose.

Gihon is as gratuitous A probes L of the imagination H that lift up Y the inner man. It restores A access L to the rungs of Jacob's Ladder H, and to the possible Y return of prospects and potentials A that seemed—so long ago, now—to have been swept entirely away. The blessings L of Gihon come down H from Heaven all at once Y, and unexpectedly.

Gematria 77 SO;

Numerology 41 AL > 14 AL > 5 A:
Those who are patient O will reach perfection X, and, even while they are still confused and troubled Y, repentant individuals A are welcome L within the sanctuaries A of the enlightened.

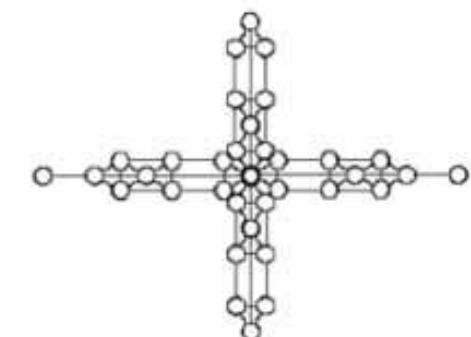
Targum: Should any again stumble A through actions L or attitudes H unworthy Y of their quest Y, the birth process continues A, restoring L harmonics H between Truth Y and the inner man Y; for mercy endures.

YYHFL

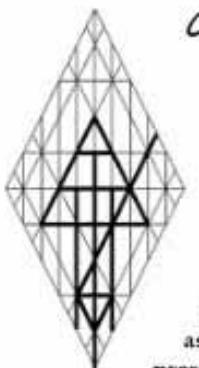
Gihon

geyser: spontaneous;
Eden's second tributary of Enlightening Utterances;
encompasses, the land of Cush WYY spindle; (axis of Havilah, the "spiral").

The swirl of Gihon's waters, as they run A, generates L speculation H about judgments Y against the inner man Y. Without Gihon, uncertainty can settle in as deterioration A, humiliation L, and depression H. Worse, inertia can tighten its grip Y on volition Y, arrest-



The Spring of Living Water



חַדְקֵל

Hiddekel

pithy, succinct:
sharp חַדָּקָה, simple חַדָּקָה;
third River of
Enlightened Sayings;
runs east of Assyria
("stepping rightly");
as "honesty";
prerequisite to authenticity.

The rapids of Hiddekel are very like a palpable rush of thoughts that stream just beyond the mind's eye, much too swift to be fully fathomed and retained. Its waters surge, splashing as they swirl within us; and should they slow, they also swell and brim, tenuously lapping against the banks and floodgates of hearts and minds. The mystery of Hiddekel's force is its focus; for its waters continuously test חַדָּקָה for opportunity חַדָּקָה to break through חַדָּקָה restraints חַדָּקָה.

Like a brother sharing חַדָּקָה insights חַדָּקָה, Hiddekel pushes the mind חַדָּקָה in the direction it must go חַדָּקָה; and the river's heft carries the soul beyond familiar and comfortable boundaries חַדָּקָה of emotion חַדָּקָה and intellect חַדָּקָה. Redirecting and driving חַדָּקָה perspective חַדָּקָה, Hiddekel lays the foundation חַדָּקָה for sweeping חַדָּקָה changes along pathways of the future חַדָּקָה.

In its farthest reaches, River Hiddekel cuts to the east חַדָּקָה of Assyria חַדָּקָה: its rapids run their course and resettle within the river's banks, to safeguard חַדָּקָה perception חַדָּקָה from the disorderly influences חַדָּקָה of random חַדָּקָה concepts חַדָּקָה that could undermine חַדָּקָה effective evaluation חַדָּקָה. Finishing their course, the rapids of Hiddekel empty חַדָּקָה into the refuge חַדָּקָה of quieter waters חַדָּקָה, which allow more precise חַדָּקָה focus חַדָּקָה than is possible in the roiling חַדָּקָה grip חַדָּקָה of its rapids חַדָּקָה.

Gematria 142 חַדָּקָה:

The mind חַדָּקָה is free חַדָּקָה if it's contained חַדָּקָה.

Numerology 43 חַדָּקָה > 34 חַדָּקָה > 7 חַדָּקָה:

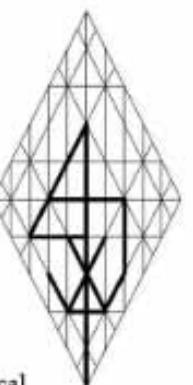
The rivers חַדָּקָה of the birthing process חַדָּקָה convey חַדָּקָה the meanings חַדָּקָה of words חַדָּקָה.

Targum: Realignment of Man's four faces—body, soul, spirit, and angel חַדָּקָה—alters the foundational perception of who we are חַדָּקָה, giving us a little boost, as from behind חַדָּקָה, while we continue on our way חַדָּקָה.

חַדָּקָה

Euphrates

conversive:
first and fourth
of Eden's rivers: a
regathering of the
mystical river that
waters Earth
in its entirety
(no "geographical
location"); Perat.



Known as Euphrates, River Perat marshals the waters of Truth by means of its tides חַדָּקָה. Sourced חַדָּקָה in the macrocosm חַדָּקָה, its wide bands calm the soul, conveying utterances חַדָּקָה of the Master חַדָּקָה of Infinity חַדָּקָה. Man's expressions חַדָּקָה originate חַדָּקָה elsewhere חַדָּקָה, for what we speak חַדָּקָה is determined by the mind's חַדָּקָה measurement of mere instants of time חַדָּקָה, which either permit or disallow חַדָּקָה thought חַדָּקָה to reach the specificity חַדָּקָה of words.

We are awash in the currents of Eden. Alone and together, we dip our heads at the banks of Pison חַדָּקָה, lifting them in the realizations of Gihon חַדָּקָה. As confidence in understanding increases our comfort, we settle our heads again, lowering them tentatively towards rushing Hiddekel חַדָּקָה: first, to sip,

and then, to drink. We find rest at the wider pools of River Euphrates חַדָּקָה, where we are free to drink deeply, and to our fill, that we may satisfy our thirst.

Gematria 680 חַדָּקָה:

Numerology 59 חַדָּקָה > 14 חַדָּקָה > 5 חַדָּקָה;

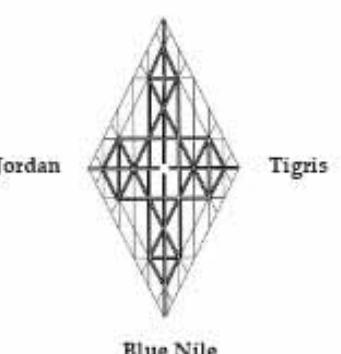
Targum:

The Living Waters of Eden foster renewal חַדָּקָה of the mind חַדָּקָה through the medium of unceasing prayer חַדָּקָה. Be determined חַדָּקָה to measure, to integrate חַדָּקָה, and to make good use חַדָּקָה of what appears חַדָּקָה within your heart חַדָּקָה as you drink חַדָּקָה of the Rivers חַדָּקָה of Infinity חַדָּקָה.

River With Four Heads:

Four Contexts

White Nile



Jordan

Tigris

Blue Nile

Air—River Euphrates, the White Nile:

Man's allotment of formless Spirit, of Divine Breath: the spiritual element of air is rooted in Man's use of the Life Breath. All men inhale its vitality, and their exhales return the savor of stewardship, each after his order.

Earth—River Pishon, the Blue Nile:

The outer body—the cocoon: it's Man's temporal, physical component and cannot inherit

immortality. It returns to dust 420 when the Life Spark is recalled; for empty O containers חַדָּקָה are discarded חַדָּקָה.

Fire—River Hiddekel, the Tigris:

The rapids of Hiddekel are reminiscent of the Life Spark in Adam's blood. Like rapids, the fervor of angelic fire animates the physical body and enlivens the mortal soul. The immortal angel, like the caterpillar's pupa, is mindless of the wings of its past. Its single imperative is to finish the task of weaving garments of perfection, so long as its cocoon permits. At death, when the animal spirit is severed from the soul and falls among the shadows of Earth, the angel again returns from whence it, many times before, has come.

Water—River Gihon, the Jordan:

The soul is in formation: it's in the process of attaining immortality, the work of many seasons; for the perfected soul is scripture's "promised land." In overcoming, a soul puts on that land's imperishable garments. If not yet perfected, ascendant souls welcome the second death and drink of the cup prepared for Esau, trusting that only one is lost: the son—the projection—of perdition, the cumulative shudder of the debt to error.

Creation is the Word of HaShem: it's a sound, an articulation, a modulated vibration. There is not one solid thing in it, large or small; or if there is, that something exists "elsewhere," because the tools of science can't find it. The densest atoms vanish beneath the most powerful microscopes: everything is nothing in a jar of what it only appears to be, and yet cannot appear or function as anything else.

Physicists theorize, therefore, that matter is formed by movement, which defines space in much the way aroma fills a room. "Earth, the heavens, and all that in them is" are much more than the property of HaShem: they're

his Shout! And in the mercy of his grace, we stand within Yahushua OWYAH, the Shout of Yah, positioned with those who stand at the side of Y'shua, OWYAH, the Saved of Yah.

Each of us is given once to die; for at physical death, the four components of mortal man are gathered to their fathers. Beyond what we call death, therefore, the laws pertaining to incarnate life no longer apply. King David is both dead and buried, and yet he lives in Heaven in much the same manner as he lived before Abraham. Dust returns to dust and ashes... why should any disagree? The laws of the material world aren't applicable in immaterial realms. That "like returns to like" is the very reason the Life in each of us can't be extinguished! The Life in us is not our own, but God's Breath, which cannot perish; for however we might see ourselves, we are discrete expressions of the Father's will.

The serpent prophesied, "You will not surely die." Indeed, death has no victory, unless it should be found in a final judgment; but when scripture is read in the Breath without fear of the Breath, it becomes clear that death will be left with nothing but all memories of error incurred in these strange cycles of life; for apart from the single cinder of the sinners we once were, not a single one will be lost.

There is no thing. Until the freedom of perfection comes upon us all, there is only change; for God's mercy endures, forever; and his will is that we prosper in his care. The Breath of Life doesn't fill the lungs of humanity in vain: it is now perfecting, as from the beginning, that unto which itself surrendered itself from the beginning. Nobody took God's Breath: he laid it down, willingly, that Adam and those within him might share his abundant Life.

To reiterate, "No man has ascended into heaven, but he that came down from heaven." The angel who once lived as the soul named Elijah became the living soul named John

Baptist when he returned to Earth from the third heaven on the path to overcoming; for he freely confessed that his soul was in need of somewhat more, in that he held himself as unworthy of him who would later appear.

HaShem invests his refining Fire within the thick darkness of every man's physical reality, feeding the man's energies and enlightening his mind as the man's angel wrestles with the shadows crowding his soul. Each life is of God; all Life has come down from God in Heaven; and all Life returns to God in Heaven at the physical dissolution we call "death." The pattern is cyclical, not linear.

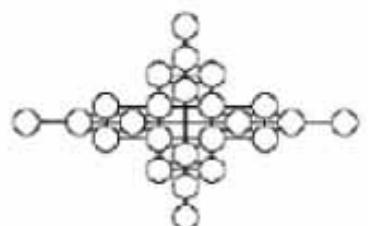
The spiritual lives of Sons of Man radiate from the Lord of Antiquity. Our Father keeps watch over our souls; for while on Earth, we are to rediscover the majesty of our fiery origins in the Spirit of Wisdom, that we might make better use of our measurements.

Gematria 1479 OOXAH:

The Creator of the universe is attentive to every one of us.

Numerology 174 409 > 84 47 > 75 30 >

57 59 > 48 49 > 12 9 > 3 1:
Dwell studiously on obstructions to perception. Open the altar of your heart, for understanding and answers will surely arrive. He who has impregnated humanity with Life will fulfill the promise implicit in the compact: he will bring our mortal souls to their immortal birth.



אָלֵהֶה

Havilah

villa; circular;
a spiral staircase;
land of spirals;
of argumentative
debate ALYAH.

A glimpse of new horizons brings a change in expectations, but obligations tie us down, holding us back, preventing us from following our Vision. Whether ready or not, should we commit ourselves to simply trying, HaShem will supply guidance and direction for our dreams.

We've been rightly taught that everything must come to balance, and that to indulge whims by willpower involves risk because it upsets equilibrium within the present—such as it is—in exchange for outcomes that are unknown. Among the variables is the likelihood that subsequent effort to mitigate and balance unintended effects of change we have adopted is likely to be more difficult.

When options are ours to choose, unknown consequences tend to multiply; and thus, ambitious people become slaves to their own choices, which are thwarted by actual outcomes. Expectations envisioned within a moment of time are vanity; for, at the end of time, all paths must converge, and to insist on a right to exercise the will apart from the Shepherd's guidance is likely to require corrective measures.

If sanctions should come, they will come in answer to choices we have made, in accordance with the logic implicit in the letters of

the Name ALYAH, for the exercise of will has consequences that must be weighed against difficulties of reintegration; for as choices are made, the baton passes from action to reaction as the Wheel of Life turns on.

It's not that ambition is a problem, in itself, but that ambitious pursuits can drag us along by their momentum, binding us in ambition's grip more tightly than we can presently foresee, in which case it would have been better for us to have limited the exercise of will on our own initiative, that HaShem might better meet the demands of our hidden life as One.

Gematria 59 אַיִל:

It's natural to desire, but we should remain cautious about fixation on temporal objectives in this tumbling world.

Numerology 41 49 > 5 3:

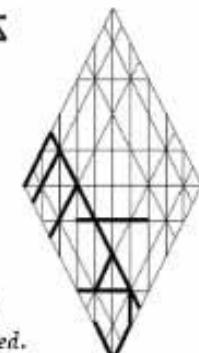
Remember: the great reward is eternal Life.

Targum: Together with our companions, we do well to offer our wills to the Shepherd, for we serve One Life.

אַזְלָא

Gold

golden, gilded;
to plate with gold;
glittering;
to shine
with clarity, purity;
as a symbol of
Wisdom, untarnished.



That there is only one Life in the lives we live together can be overlooked. Any frivolous assessment of the effects

and implications Σ of life lived as though it exists in isolation from the greater Life shared by us all, will scar Δ the soul ϑ by depriving Σ it of the vision Δ it needs to develop inclusive consciousness ϑ . So deprived, diverse appetites Σ begin to haunt Δ the soul with hungers that can't be satisfied ϑ .

If a zealot's way forward is blocked, he is left with the belief that only a spiritual lightning strike Σ can refresh Δ his soul ϑ . Again and again, he grapples with sacred texts or behavioral systems Σ , with the intention of gathering Δ unto himself ϑ overlooked nuances Σ that could amplify Δ consciousness ϑ enough to uncover Σ arcane aspects of esoteric matters revealed to others Δ , so that the zealot can claim them as his own ϑ .

Pursued as a goal Σ , moreover, the very desire for enlightenment borders Δ on idolatry ϑ because its purpose Σ becomes embellishment Δ of the personality ϑ . There's no need to search the unknown, the unsuspected, the unrealized; for the perfect Σ Life Δ is seated, already, in every soul ϑ , awaiting recognition. A manic need to chase after spiritual goals is driven Σ by an idolatrous imagination Δ , which sits in a hall of mirrors, nominally searching for deity, but reflecting self as perceived by, behind, and beyond itself ϑ .

The Father's fullest measurement in created realms, his golden Word Σ rode upon the Breath Δ surrendered ϑ by Δ from the beginning, as though it were his Son ϑ . That Breath—that One Life of eternal Unity—as it was released unto Adam (into Man $\text{#}\Delta\text{#}$), became seated in hearts and minds, making way for the rise of an enlightened collective, transfigured as the mystical body of Messiah, as comprised within the Sons of Man and God.

Having served as though he were the Creator in the enunciated will of the Father, the Utter-

ance—the Word, the Son, the Interface—manifested divine humility by dwelling in the secrecy of Man's heart as Immanuel. The Presence of Father Δ was within Man from the beginning and will be with Man at the end of this present manifestation of Creation.

From the Life Breath of Adam to its rise in the collective, this Angel of the Presence reaches active manifestation within those who have known him as Immanuel, the Voice of One. They bear witness to the Unity of the faces of Elohim, including that face which will be made visible in the ordinary features of the Deliverer Σ , as foretold from the beginning of days Δ . In all this, only Man's careful reception and acknowledgment ϑ remains; for the Father's fullness Σ is already enshrined Δ within all souls, awaiting acceptance ϑ .

Gematria 14 $\Delta\text{#}$;

Numerology 14 $\Delta\text{#} > 5 \Delta$:

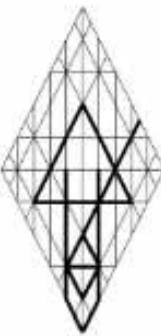
The touch of the Father's hand enlarges ϑ the heart Δ and increases ϑ the love Δ of life Δ .

Targum: Among the impacts Σ of the enlightenment Δ upon consciousness ϑ are the effects of transferring higher Σ energy Δ to the body ϑ and adding great depth Σ to the visualizations Δ entertained by the soul ϑ .

$\text{H}\Delta\text{#}$

bdellium

crystal,
crystallization,
realization:
the process of
reaching
understanding.



Natural formation ϑ of crystals Δ is instructive ϑ of the nature of spiritual ascent Δ . In

their formation, an interior ϑ catalyst Δ promotes ϑ the crystallization Δ , as suggested by these corollaries: affirmation ϑ of an observation Δ promotes change ϑ of perspective Δ ; listening ϑ to the heart Δ favors ϑ eventual agreement Δ ; an awareness ϑ of fervor Δ encourages ϑ self-betterment Δ ; and, naturally, an accurate ϑ diagnosis Δ can be followed ϑ with appropriate care Δ .

Enlightenment is a process. It is not a magical event, a hard-earned achievement, or a gratuitous condition. The following scripture is taken from a questionable translation, but addresses the process of enlightenment: "Whom will he teach? To whom will he explain his message? To children weaned from their milk, just taken from the breast? For axiom must be upon axiom, and construct upon construct; a hint here, a hint there."

The linear aspect of understanding causes us to imagine that what we "see" is self-evident, conclusive; however, the faculty of perception relies on such stop-action measurements as perspective is able to allow within unstoppable time and must, by its very nature, fall short of an accurate measurement of reality.

True understanding is the gift of process, not a personal accomplishment. For that reason, as the enlightenment presses upon us, we often experience the thrill of a bright instant of clarity, accompanied by a sense of dread; for though the present is foundational to what might be coming, we intuit that the hints we steal from a present moment can never predetermine realities of the future.

Gematria 44 $\Delta\text{#}$:

The flow ϑ is the path Δ .

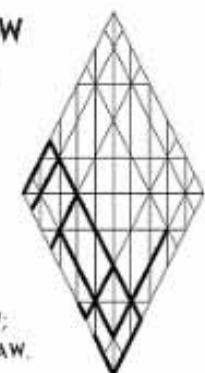
Numerology 26 $\text{Y}\text{#} > 8 \Delta$; Targum:
To be open to the process of restructuring ϑ is to welcome Y spiritual crystallization Δ , which arises from the indwelling ϑ love Δ of the Shepherd, whose guidance promotes ϑ mounting joy Δ .

$\text{Y}\text{#}\text{W}$

onyx

black onyx;
vibrations W

from warmth $\text{Y}\text{#}$;
blanched, whitened;
compare, Moses ZWY ,
HaShem YWZ ,
Shammah ZWY ,
Shoham YZW .



Black onyx is a compound that absorbs much of light's visible spectrum; nevertheless, it's unable to prevent a pale gleam of light from escaping its surface. This phenomenon is instructive of the process of crowning: of experiencing moments of great clarity and understanding on the path to enlightenment, moments that are often followed by forgetful confusion. One can absorb insight after promising insight with little change, but the hint of a smile slips into the aura despite frustration.

Here and there, by the little, insights may come to nothing, much; nevertheless, the mind, in its struggles with nuance, continues to absorb and collate, to compare and categorize. As understanding builds beneath surface thoughts, shimmering concepts absently bundled together and nearly forgotten begin to coalesce; and their cohesion lights the way forward on the path of discovery.

The Holy Fire of HaShem W radiates Δ from within everyone ϑ . We delude ourselves if we search for its faces in isolation, one from another, exhausting ourselves by analyzing W scraps Δ of information that come our way, while remaining ignorant of the whole ϑ . We expose our lack of faith by feeding the vain hope of discovering—no, of capturing as our own—the timeless, Eternal One in a fixed instant. That hope would be clean, except for the sheen of covetous greed it carries; for enlightenment is never insular.

The goodness of God's Wisdom W is absorbed in the course of our lives A as we reflect upon its attributes Y as revealed in the things that are made. In his mercy, the Father has chosen our delusions; for the understandings that are crystallizing within each of us, in spite of any or all of us, are holy tapestries being woven with threads of Wisdom W, because enlightenment A is our common destiny Y.

Gematria 345 AYW:

Wisdom's W projection from within the whole of humanity Y by means of the Life shared by all is the enlightenment A.

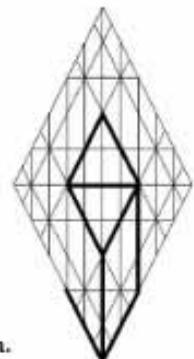
Numerology 39 AL > 12 AL > 3 A:
An elder L who is self-absorbed O deprives E his household I of continuity Y.

Targum: If Wisdom's W light A is given free reign Y, it will stimulate W vision A within everyone Y.

ΔΥΥ

Nod

to wander;
"land" to the
east of Eden:
uncharted
territories
that predate
the Garden.



It struck me that Torah's account of Nod is so lean, and I began looking at the record as a puzzle. Whether inspired or deluded, I discovered a path to treasures hidden in the meanings of its names as interpreted within the context of their times.

This work is what it is; but studying Nod in this manner, my thoughts became as heavy offerings, in which I considered each letter

within names and timelines as suggesting concepts in the journey of just one man; and I began looking for triangulations between Nod's names and times and their impacts on my own thoughts.

Mild curiosity at the start was rewarded by much more than I had suspected. In essence, I was uncovering an archaeological dig; and my job was to isolate and study its elements as thoughtfully as possible.

This manner of parsing the individual letters of words isn't a new invention. The artifice is an adaptation of the discipline known in kabbalah as erikiology; and as I proceeded to unearth Nod's story by this method, I was amazed at its scope and universality. When read and interpreted by means of the Moses script—the emblems of Mount Sinai—the Nod narrative becomes an adventure that points more to the future than to the past.

If this tale of Nod is outrageous, I have no fear that it's particularly offensive to the Spirit of Holiness. God does not judge a man by a word, nor by so many words as these, but by the fruits of his studies, which bear the imprint of his heart. If the husbandman be true, then those words that God brings to mind as the man is permitted to have his say are honorable words that speak of things both old and new. This tale is offered to HaShem, who will make of it whatsoever pleases him, which is my pleasure, also; even should I serve as no more than a minor fool.

Both historically and as concerns this narrative, we've been in Nod awhile now, already; and this text will continue to examine the names and times of the people of that era, which brought an end on Earth to a number of the great patriarchs by waters of the Flood. The family of Adam is the timeline of God's Nod narrative, which includes the son, Cain.

What I learned of Cain by the study of his name is offered in the narrative of the Garden,

in which he may have been conceived. Born in Nod, as the fable goes, Cain not only embraced the import of his name, he also sought its perpetual projection into the future on the back of his first son. He would rule Nod incognito, as it were. "Inflexible," as the etymology of his name suggests, Cain built a city for his "son"—his projection, calling it Enoch.

marked by the Father's curse in front of everybody; but Cain would make amends on his own! He had come to view H his son Y as his own property Y, his means of public vindication Y; and he would use him well.

When alone, every now and then, but less frequently as time moved on, he sometimes wished he could muster Y the strength and fortitude W to admit A that he had been—in part, at least, it might be said by some—to blame L; but before he could take a public step in that direction, he would require assurance that repentance would end X the hassles W, the humiliating O aggravation S! In this mean time on his own, he would build Enoch!

Early on, young Enoch would be trained to manage the city Cain envisioned for his posterity. He intended to bury the memory of Abel under its walls; so it was vital that Enoch's ascendancy in Nod be legendary. With that goal above any real concern for the boy himself, Cain remained anxious H; for he was unwilling to entertain Y an alternative Y to his intentions Y. He could not fail!

A selfish father, Cain's relationship H with Enoch had been nearly hopeless Y from its beginning. Self-promotion Y was the father's priority, and he needed to spend his time focused on his own affairs; so he avoided Y natural connections with his son by framing every moment he spent with the lad in terms of his own needs and expectations. He kept coming back to this strategy for parenting because he believed it was the right approach.

From Enoch's birth, the father had been determined to exploit H the son's energies for his own purposes Y. He made no apologies; but he could sense Adam's concern, which Cain took as accusation—a judgment Y that would have to be proven wrong Y.

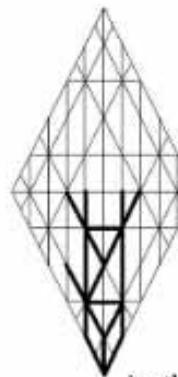
In a moment of unspoken doubt, however, he was surprised O to realize A that he'd grown

The Dynasty of Cain:

עֲנָחָה

Enoch

training,
education,
schooling;
upbringing;
indoctrination.



Having shown no remorse for killing his brother Abel, Cain fixed his attention on the life of his firstborn.

The boy would be useful. He would become a fuller, better projection of who and what Cain saw himself to be. He calculated that success as a father would tip the scales of judgment back in his direction, just a little, offsetting any culpability he might have incurred in the misfortune that befell Abel.

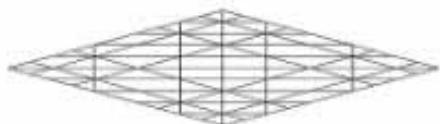
Cain had reconsidered H his brother's Y passing Y. That it had been predictable and almost unavoidable Y held no surprise for him! For some time, now, it had been well past time to move on; and by the time young Enoch was born, the enthusiasm H natural to first-time fathers had twisted within Cain—had metastasized Y—into a boastful, self-righteous, and self-serving Y arrogance Y. Yes, he had been maligned, shunned, and—yes—ostracized because he had been the brother who had been

tired ♀ of this public charade Σ, and of its effects ♀ within his family ♀. Upset by a complicated future, he bitterly ~ considered ♀ his predicament X and doubted Y the likelihood W of his ability A to control C all variables—even if they were limited to those that had already presented themselves. He suspected that, in the future X, he would not have the wherewithal W to simply carry on O with all that would be required of him Σ.

In Enoch of Nod, residents would not be allowed to question his edicts; for his rule would strictly override the concerns of lesser men. To Cain's recovering senses, Adam's expulsion and banishment ♀ to Nod had provided him a way of escape Y from the Heavenly Father's faces; for father Adam had also become tarnished! He would make use of this opportunity A by establishing an organizational structure # that would advance ♀ and secure A his legacy Y in Nod.

In the exhilaration of planning ahead, he persuaded himself that the details of his loss of standing ♀ because of his fight with Abel had faded, somewhat, which he read as tacit acceptance Y of his natural inflexibility A: first, he wasn't responsible for his nature; and, second, he had not died after allowing his God-given nature to take its course. Truth be told, in fact, God was the responsible party.

Should Cain, himself, die in the future (God forbid), his offspring ♀ would grow to appreciate Y his insights A about what must follow—well, maybe only about what might follow Z; but as for the moment, Cain's decisive A and unrivaled # leadership C of the clan @ was the family's best guarantee I. of a prosperous ♀ way forward ~.



A4Z0

Irad

a town A4O
that's hidden A.

Young Irad was a prodigy. This son of Cain—this projection of the elder's attributes—would be a godsend for the growing city!

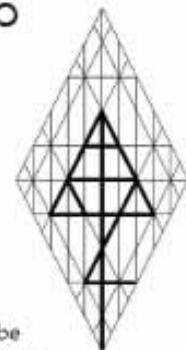
Irad had been born with keen O expertise in the uses of I leverage A. His thought moved in the same lane as father Cain's, but more quickly. The boy was clever.

Not over manipulative, Irad wouldn't press his natural advantages so far as to make father Cain jealous or uncomfortable A. No, he was content to put his thumb on the scales as unobtrusively as the sequence of events would allow without arousing complaint, knowing he needed to keep his father happy.

Cain saw, right away, that young Irad's skills would block any attempts to fathom O his methods. It made the father proud. He would take his cues from this wonder he had sired; for he was confident that Irad would find the means to make use of I his mastery A of perceptions A to the family's benefit.

There were dark O tools that could be used to manipulate I people who were ruled A by their passions A. Irad knew them all, but hypnosis was his favorite trick. Minds that can be hypnotized are blank even when filled with thought; and Irad would turn thought against thought, just enough for him to implant other, unnoticed thoughts O, which he would use to manage I an opponent's A impressions A.

Cain admired Irad's subtlety O. The lad was able to gain I control A of the perceptions A of others while masking O what he was up to.



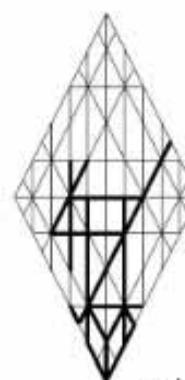
Most would agree Z that the mind is governed A by the heart A, which is the well-spring of words. A master A at using vocal D barbs A to vent ♀ his displeasure A, the father hoped to master A the son's tactics A.

Whatever might happen, Cain wouldn't allow opponents to gain a foothold in Enoch. He would summarily put an end to any opposition O before it could become problematic: there would be no danger of direct I challenge to his authority A in the land of Nod! Cain wanted permanence A!

C4ZYH4

Mehujael

obliterated ZYH4
by God C4:
erased, dissolved,
destroyed;
cleansed.



Bringing to bear the talents of such assistants as talented Irad, as needed, Cain anticipated little serious opposition to his plans for Nod. Unless he was mistaken, the family would follow his lead without resistance; but it was beginning to look as though he would always have to be mindful of the need to deal with the displeasure of the Presence. There was little he could—maybe, should—do about that, but he would keep it in mind.

Having been put on notice already, he had come to expect the Father to find fault with his behavior, his hopes, his plans. Obvious resistance where he saw evidence of the Father's hand in his affairs would invite obvious response, so Cain decided that he would temporize somewhat, if he could. What truly worried him was that the Father would raise obstacles that he couldn't anticipate.

pate and for which he couldn't prepare: from predictable antagonists, but also from unpredictable sources as well, friend or foe.

Despite his ability to manhandle family, therefore, Cain was increasingly plagued by a burr of uncertainty ♀. He was developing a fixation H on greater censure Y he might be earning I through his inability A to follow the pattern he'd been taught. The growing doubt was a worrisome blow C that was followed ♀ by bouts of depression H.

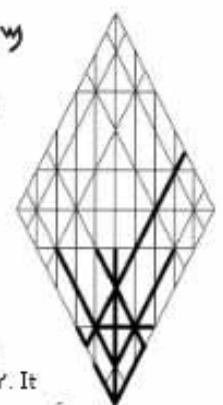
Though its delivery hadn't been scathing, the judgment Y levied against him I by God's A intervention in his affairs had, nonetheless, been a serious rebuke C. At every turn, it seemed, Cain found himself constantly reflecting upon his memory ♀ of his private H struggle with God's judgment Y.

Unspoken accusation I is potent A in its malignancy C, and it was taking its toll on Cain's soul. But because he was afraid X that he would be weakened A if he should back down ♀, Cain's choice A was to forego the congenial norms Y of relationships H. He would lock it all down Y: he would commit to maintaining I strict A control C.

C4WYXW

Methusael

weakened WYXW
by Y
God C4.



Admittedly, Cain had been embarrassed ♀ by the stigma X of the judgment made against him Y. It irritated W his ego, his sense of who he was A. He hadn't fully caught the threat of it at first, but now the challenge had

the crisp clarity of the snap of a whip *L*. Yes, he had belittled *Y* its significance *X* in front of everybody *Y*, but he had been furious *W* that the Father *A* had rebuked *L* him so openly!

He couldn't get away from it: whether he deserved it or not, he would forever be remembered *Y* as the brother marked by the Father's curse, and wearing the sign of disfavor tore at him *X*. Off and on when by himself—again, he had to admit—he sometimes wished he could muster *Y* the strength and fortitude *W* to give it all up and admit *A* that he had been wrong *L*, just to have it all over and done! Put it all behind him! Why not?!

Before he could take that gambit, however, he would first have to be met with iron-clad assurances *Y* that a confession would put an end *X* to the hassles *W*, the continuous *O* aggravation *X*! At such times, it was as though his mind had become entrapped in a loop!

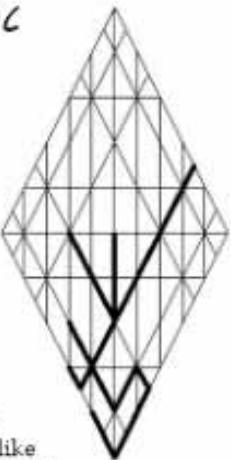
In a moment of clarity, Cain was, again, surprised *O* to realize *A* that he was—indeed—weakening, growing weary *Y*: even of his ambitions *X* for Enoch! Should he succeed, his dubious reward would be the tiresome obligations *L* of patrimony *Y*. In free fall *Y*, now, over the complications *Y* of his predicament *X*, he was sure *Y* he wouldn't have strength *W*, either to persevere as an individual *A*, or to maintain control as a leader *L*. It was becoming plainer each day that, somewhere *Y* in the future *X*, he'd no longer have what it would take *W* to realize *O* his goals *X*.

S Y H A T J 4
Y W C Y Z O H
W A P T J O M
X

YWC

Lamech

in *L* poverty *Y*;
 with *L* the poor,
 the humble *Y*.



Generations pass, and the impacts of error lessen until, at last, mercy can begin its work. At the first reading, the error of Lamech seems very much like the sin of elder Cain, in that they both had taken the lives of other men; but there was real difference.

Yes, Lamech had killed a man. Perhaps he'd murdered him in his heart, as well! The received text doesn't say, but it does record Lamech's confession. Elder Cain did not confess, and neither did he repent.

Discouraged *L* by the confusion *Y* and rampant chaos *Y* in the hamlet of Enoch in the Land of Nod, Lamech understood that he'd fallen captive to the town's spiritual poverty. Yes, "fallen": the realm of light he had known before coming to Earth was buried in the thick darkness of his life in Nod.

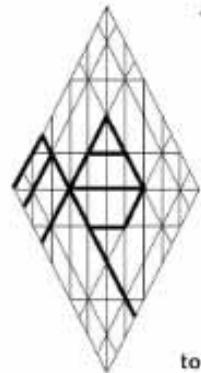
His great guilt at having caused the death of another was building humility in him. He lagged behind *L* its potential, however, because of his association with self-indulgent *Y* and reckless *Y* peers. Lamech therefore lamented *L* the instability *Y* and disorder *Y* of Nod: even his near kinfolk needed guidance *L* that might rescue *Y* them from this seductive trap *Y* of defense followed by defiance *H*!

Lamech's self-absorbed admission of guilt had been a feeble attempt at prayer, but it was a start!

ZAO

Adah

community;
 flock, herd,
 swarm;
 assembly;
 testimony,
 witness;
 precept; be-jeweled;
 to skip, omit, pass.



Shamed about the prevalence *O* of pain *A* within the lives *A* of her family, Adah was slow to welcome Lamech's confession. It was obvious *O* his recent heartache *A* had found some relief *A*, but she was dismayed *O* by the cost *A* it would shower on the rest of them *A*. If the man's kin *O* called for punishment *A*, only spilled blood could satisfy *A*.

Everyone had need to burden the family for some reason, but Lamech's lament had exposed all of them to another level of recriminations and senseless killings: not by what he had *done*, but because his telling of it had painted targets on *all* their backs! Well, that was how she first saw it, but thinking on it, now, she realized that all of them had blood guilt long before this! Dark deeds had swallowed up every good thing any of them had ever done, and their code of silence had made them all complicit in every bad thing.

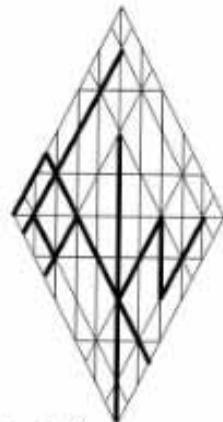
She was daydreaming *O* about possibilities *A* of escape *A*, when she was unexpectedly astonished *O* by a stab *A* of regret *A*: it just wasn't fitting *O* that her family should find relief *A* while the loved ones of her husband's victims still suffered *A*! As things now stood, everyone concerned was hurting. Soberly *O* monitoring *A* her feelings *A*, she began to search *A* for an opening *A* that could lead to the wellbeing *A* of everyone.

She suspected that—just beyond her vision *A*, a guardian was watching over them all *O*. She understood *O* that finding and following an open path *A* to healing might take awhile *A*; but her growing expectation *Y* was that a remedy *A* would present itself, offering a way of escape *X*, even though tragedy *Y* was favored *A*, so strongly, to prevail *X*!

ZCT

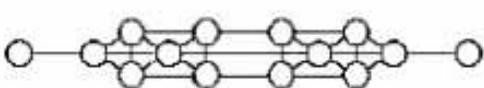
Zillah

shadow,
 shade;
 to roast,
 braise.



Too often disappointed, Zillah had, long ago, abandoned *H* pursuit of any grand role *L* in life *A*; and she feared *H* punishment *L* for what she saw as her weakness *A*. She'd lost interest *H* in disciplining *L* her reactions *A*, because it never seemed to work; and her mounting frustration *H* had subverted *L* her confidence, making her captive to regret. She was faced with impossible choices *A*!

Suspicion *H* had become the driving force *L* in Zillah's life *A* because she so dreaded *H* juggling complex *Y* options, which might change in an instant *A*. Experience *H* had taught her *L* to be distrustful *A*, even of her own self *H*; so she had learned to dodge *H* direct challenges *L*, when possible *A*. Her only remaining hope was that she might avoid *H* further exposure *Y* of her vulnerabilities *A*.

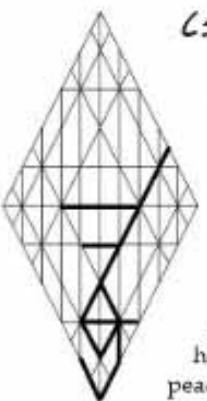


697

Jabal

to carry,
transport, haul.

Adah's love may not have led to Lamech's redemption; but it surely had prepared her children to live more peaceful and, by far, more profitable lives.



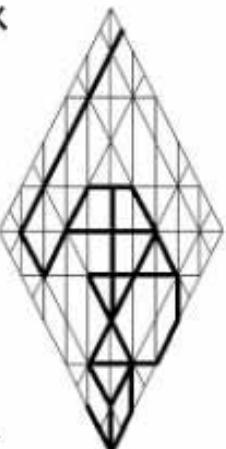
households ♂ of the elderly ♂ in Enoch. His visits lent them ♀ hope ♀ because he listened to ♀ their complaints ♂ and gave ♀ their opinions ♀ serious consideration ♂. His mother had taught him that change ♂ comes ♀ only ♀ as warranted ♂, and he understood that repentance ♂ isn't an exercise of will, but a learning ♂ process ♀. He gave ♀ others hope ♀ because he truly cared for them ♂, and his compassion built upon itself, leading ♂ to real improvement ♀ in his own outlook ♂.

耶巴加雅

Tubalcain

return
of
Cain.

Atonement ✕ can be very difficult ♀, living in a cursed family ♂ whose patriarch ♂ had secretly ✫ murdered ♀ his brother ♀.



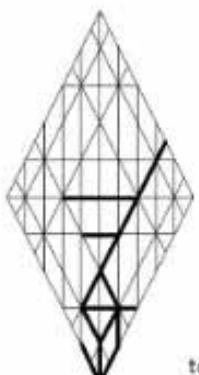
Driving a stake in the legacy of his past, Tubalcain made a determination ✕ to dedicate ✫ himself to honesty ✪ in relationships ♂; and that resolve had opened new opportunities ♀ for healing ✫.

698

Jubal

stream,
brook,
tributary;
river;
jubilee.

Jubal brought a touch ♀ of joy ♀ to the



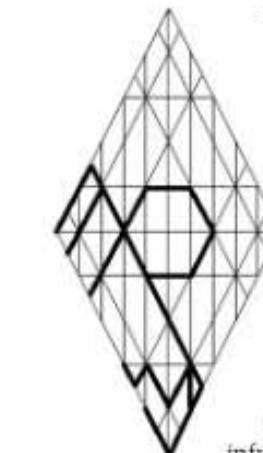
In the nuanced ♀ context of his interactions ♂, therefore, he had sworn to engage ♀ the bile of hate ♀ from within the stability of love ✫: he would meet direct confrontation ✕ with the calm patience ♀ that had been characteristic of Cain's brother Abel, as he understood the legend. Aware ♂ of his limitations ♂, on the other hand, he would try to remain circumspect ✫ as he engaged ♀ with the citizens ♀ of Nod.

3909

Naamah

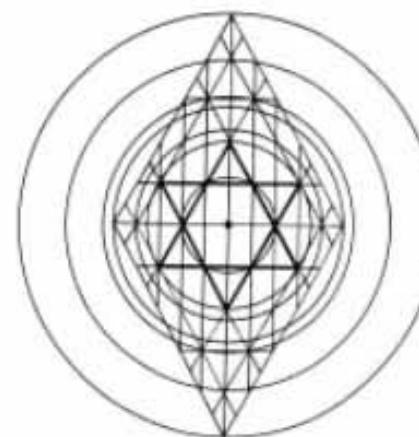
pleasant,
lovely;
charming,
agreeable.

An outcome ♀ of her compassion O, Naamah's spontaneity ♀ was genuine ✫; and her infrequent assumptions about others ♂ were born of watchful understanding O. Carefree ♀ and happy ✫, she was committed ✫ to the support ✪ of every life ✫. Unassuming ♀ by nature, her companionship ✪ offered ♀ a comfortable ♀ intimacy ♀.



If she should stumble ♀, or if she should be overwhelmed by the sheer drudgery O of life in Nod, she would seek both rescue ♀ and relief ✫; for she truly wanted ♀ to understand O the disorders ♀ in her life ✫.

She would keep watch.



The Family of Adam

In the Garden of Eden, the Breath of Life was invested as the Life Spark ✫ in the blood ✫ of Adam ✫, the first man; and that Breath has been shared among us all, these untold times. An emanation of formless Wisdom, the spark of divine fire that transformed the natural man into Son of Man and Son of God was akin to the Life Utterance, "Let there be."

Manifested within Creation as a fractal of divine thought, the Father's Word of Life contained within itself the Light Code for all that is, and for the potential within all that might yet be. Thus, by transformation ✪ of the pulverized ✫ rock ✫ of Earth ✫, the work of building the Temple Made without Hands was begun in Man ✫.

So powerful was the Shout of Creation, that the Universe as it now stands, with its vast galaxies of matter and anti-matter dancing in dimensions we can only suspect—the balanced cohesion of all that, now, is—the Universe could not have withstood a second such shout. In his Wisdom, therefore, God invested the intricacy of his first-and-only Shouted Word with all that would be needed for the completion of everything his eternal mind had intended, from the beginning.

Creation could not contain Father ✫; so he invested his Life within Creation through the sacrifice of Enunciation, committing his enduring Presence to the constraints of time by means of the command that there should be. Before a thing was done on Earth—before the elements that would, later, form the outer husks of Man had been gathered together into one place, our heavenly Father ✫ had established, through Utterance of his Word, the remedy for every contingency that might later arise because he had entrusted his Life to the realms of time.

For Creation to endure as a living organism, it would need to breathe: it would have need of resiliency that would allow an opening and a closing of the gap between the exhale of his Word and its inhale within Creation. He had determined, therefore, that his saying, "Let there be," would establish an Interface between Creator and the created realms. Without the Interface, life within Creation would lack the ability to utilize the Life Breath and would suffocate, long before Creation's molecular structure gave way to chaos.

Breath is the savor of Life. The gap preventing an orderly exchange of savors between Life and its manifestations was infinitesimal in the Father's mind, but it was vast and impassable by the scales of the material Creation. Thus, the Holy Breath was to remain seated in realms beyond polarity and would stream to Heaven and Earth through the Projected Interface, which would administer Life according to the scale of its perceptions, in and beyond time, as wheels turn within wheels.

The work of opening and closing the portals between realms would be shouldered by the form that was created within and by the Enunciation that there should be. The Projection of Yah אֵל—the Angel of his Presence, the Interface for every realm, the Projected Word, the Logos—this face of Father אֵל would do his will because it bore his Name, his Logic, his Essence, his Life, his Being.

Unable to contain or approach אֵל, the Universe could petition the Unity of HaShem by addressing the aura that hovers above the throne of the Living Word, as hosted by and projected from within the Presence. Thought would answer to thoughts as wheels turned within wheels revolving around, and about.

Father אֵל surrendered his Presence, his Breath of Life, by the Utterance he projected from within himself. This metaphorical "Son" sits upon Heaven's throne as the Angel of the

Presence, resting his feet on Earth. Father's Life is the Life of the Angel of the Presence, who quickens those the Father draws unto him, that God's will on Earth should be done to the end that all who merely live will inherit Life by bearing the imprint of God's Name. Hearing, accepting, and utilizing the pattern within the Living Word, sleeping souls will awaken to Life, in the order of their calling.

The Angel of the Presence—the body of the Father's enunciated Word—is not Life; but it's given to him to have Life in himself because of congruence with the Father's Name, in which is encoded the Essence of the One Life, whose pattern is known, from the beginning. Agent of the Father's will, this Presence—this Word, this Logos, this Body of Thought, this Spell of God—this Utterance of Father אֵל was projected into material realms as the Only-Begotten. This "Son" of the Father אֵל is rightly projected, if not rightly understood.

Although God permeates created realms, he does not inhabit them. He is the source and substance of all realms, but no realm is greater than, nor could any contain him, who is the source of every realm. Where is the creature or creation that could contain him, therefore? The thought, the idea, the substance? In whatever realm the question might arise, the Life that is in the Father is rooted elsewhere. Not drawn from any realm or contained by any thought, the Life that is in Father and Son is God's essence.

The Angel of the Presence is the Interface established within Creation by the self-sacrifice of Father אֵל from the world's foundation. When a matter must be addressed, it pleases the Father to speak with the Small Voice that thunders within the breast of the Presence. The Full Voice of the Father would shatter the material world; so his thoughts for Man utilize the Presence as Interface—as the Door to the Father's realm; for without its mediation, no man could survive the encounter.

HaShem dwells outside and beyond everything that appears; and yet he knows the deepest secret of every soul that has ever drawn upon his Breath. His thoughts for Man are like ripples atop a body of water, which become as waves that break against the heart of the Only Begotten Word and settle as pools of understanding in the hearts of Man. The overflow of Father's thought feeds the Lake of Fire surrounding Heaven's throne, where HaShem took rest within the Ember of his Presence on the Seventh Day of Creation.

The Angel the Presence speaks what it hears; and they who become as One with Father and Son testify of his fidelity to Father's counsel. The Presence is called Yahushua OYWWYL, the Utterance of God: literally, "the cry OYW of Y Yah אֵל—the Shout of God"; for the Utterance of the Infinite One established, maintains, and rules the realms of the Creation, the mansions of temporal creatures.

By means of the Interface—through the Only-Begotten Presence—the living are able to measure the ripples of the Father's counsel, as it laps against the spiritual bowls positioned within Man. The Creator fashioned Adam after his likeness and according to his express image; and the bowls in Man are the nexus between the body's nervous system and the soul's spiritual centers. Heaven and Earth are mirrored in body and soul; in like manner, the body's nervous system is organized after the pattern of the soul's spiritual system.

Associated with the spiritual bowls in Man are the sephiroth of Adam Kadmon, the buds of the menorah and of the candlesticks of the Churches of Asia, the Pillars of Islam, and the chakras of the East. In all of these are found fittings for the rungs of Jacob's Ladder. Without light of their own, these bowls are nearly dark in natural Man, but are trimmed in the interface between Man as son of Adam and as son of God. They are enlightened by the touch of the Angel of the Presence.

Those whose lamps burn bright can rise into angelic realms upon Jacob's Ladder. In their ascent, some become distracted by enigmatic truths engraved on the Ladder's rungs. They turn this way and that, hoping to gain knowledge for themselves. Neither access nor progress come in answer to Man's volition, however, nor by will of the Only Begotten, but by the will of HaShem אֵל, as conveyed by the whispers of the Small Voice.

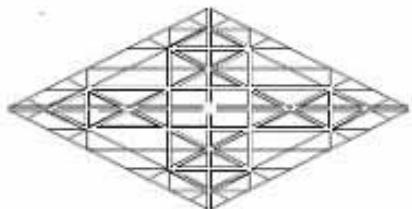
The Small Voice spoke with Moses in his tent and with the prophets: first among them all, the transfigured Y'shua, Son of None. Many are called, and the chosen are charged with relaying the counsel of אֵל to the Brotherhood of Man because they stand as One on Jacob's Ladder, which presses against the branches of the Life Tree. Rooted in אֵל, the Tree of Life reaches down from Heaven in OYWWYL, its trunk, and stretches forth its branches on Earth in the Sons of Man, within each of whom is a holy spark of Life.

So Adam, accompanied by Eve, his wife, walked with HaShem among the trees of the Garden of an evening, speaking through the agency of the Only-Begotten, the Angel of the Presence, the Interface between the realms of the Father and realms created by the Father. Like a breeze buffering higher wind as it stirs the branches within a forest, the Small Voice of the Interface addresses the needs of Creation, testing for resonance and listening for echoes as it wafts against the spiritual bowls within all who live, gauging receptivity and supplying each what each requires.

The Father invested his Life within the Angel of the Presence, which speaks for him in time and beyond time; for it was within him before time and shall be gathered unto him, again, when time shall be no more. Irrespective of time, then, both immaterial Father אֵל and his angelic Presence have Life in themselves, made One by the function of interface, which shall also make the Sons of Man as One.

Seeded in Adam's first Breath as Immanuel, the Father's Presence warms the bloodstreams of mankind through interface, positioning and applying divine energies as required, feeding them with spiritual sustenance that is available in no other way. Those fed in this manner have no need of words to answer; for, through the matrimonial interface, they sense the Father's thought in the Son before it is spoken, and the counsel, measured by their hearts, is received as affirmation.

Ministering to souls who are friends as he walks among the inward candlesticks, the Angel of the Presence reaches out to the chosen, weaving their interface with the Father's Spirit: joining Spirit with angelic spirits to form the three-strand cord that will lift their souls ever higher. Blessed are the pure in heart; for they shall see God.



When Father Adam laid down his Life Spark on behalf of Eve, his wife—when he chose, also, to eat and to die—the holy fire of Wisdom flared in recognition of his love, radiating the warmth of mercy throughout the Heavens and the Earth in celebration of the savor of Adam's sacrifice; for the Life Spark Adam carried began to fragment, and its sparks would surely be regathered in the perfected hearts of the Sons of Man.

"What has thou done?"! Neither would he nor could Adam perish forever, nor would any of the children waiting in his loins; for the gifts and callings of God are without repentence. Of all that ever lived, only one would be lost, that the commandment delivered at the foot of the Tree of Life might be both

upheld and fulfilled. The Son of Perdition will perish, taking with him every hint of imperfection when he drinks of the cup of oblivion prepared for Esau, the collective husk of all imperfect souls, the cosmic foreskin of Man. Esau shall drink, tumbling into the bottomless, taking with him all records of error.

Adam tasted death because of error that was not his own; and he would be reborn because of mercy, paving the way for the salvation of his children. The tender tips of the vine of humanity would flourish, enduring so long as the need for perfection might require: until the sons of mortality shall have defeated death and reclaimed the immortality sacrificed by father Adam in the Garden of Bliss, so long ago. The Life that was in him will be multiplied exceedingly; for unless a seed falls to the ground, it abides alone, and it's Father's will that all who taste of life come to Life.

Whatever the condition of our mortal souls, the very persistence of the Life within us, as we stumble along upon the horn of death, is strong argument for the existence of the Ineffable One; for at death's door with every breath we take, our questioning minds find themselves tangling with concepts of God.

Whether we see God as an exterior power that we must clothe with understandings, or as formless Spirit that will clothe us, we wrestle valiantly with the task of finding words that can convey our conclusions. Like Moses descending from Sinai, we find that the passion we would share with others turns into golden calves in the heat of its expression, and that those who receive our testimony into the fires of their own hearts tend to mold our report—as sincere as it could have been—into misshapen trinkets that, without intervention, would fill the world with idolatry seeded, in part, by our own zeal.

Everyone must climb the mountains of Torah on their own, under the auspices of the

Father's guidance. The existence of God speaks of magic operating at scales beyond imagination; for the Holy Breath is both Life, in itself, and it is also the power to enliven. Unable to explain what we mean by "God," we demure, saying something like, "While mortal life persists, God simply is, quickening who he will by whom he wills in whatever times and for whatever purposes he wills."

When any man is said to have died, the Life within the Breath passes through his body's cellular walls, and his constituent parts are gathered to their fathers. The man's Life returns to its origins with Father א , who waits with open arms outside of Creation, peeping through the windows and gazing through the lattice, that he might receive again that which he sent forth. The Life Spark is regathered to its Father; and from where it has gone, it will come again through the Door of the Interface, which is charged with raising each spark of Life to its perfection, in accordance with predetermined order. The universe is as a stepping stone for the Sons of Man.

Wheels turn within wheels. None goes up into Heaven but they who have first come down; therefore, Adam ate without doubt: he was not deceived. He had known all crucial factors about immortal Life before learning anything of that day's events. He'd been well taught in the evening walks; so he bowed his head to the fruit of the lesser tree and ate because of the imperfection apparent, now, in Eve. It was neither fitting nor bearable that he should abide alone, having lost God's gift.

Eve had eaten without knowing Adam's reaction to the serpent's words. He might have intervened, saving them both, but Eve's confession fully accepted her own responsibility. Adam's silence as she deliberated eating gave her reason to blame him for her error; but she hadn't accused him, and neither had Adam accused her. They stated fact. She would have forgiven him had he judged her,

but he hadn't tempted her so, and his patient love made her his loving prisoner. She would serve as his helpmate so long as the Father would allow.

We are to be perfected—not only saved, but perfected! Through the process of salvation, we are to become worthy of the forehead seal first received by Yshua. If we're not yet ready for the seal some call the Circle of Light, we progress by grace upon the path Yshua demonstrated in the seal of the hand of Yah א . At rest and secure in the Caress ל of Light א , we are made ready for those works that are to be entrusted to our own hands through Yahu-shua, the Interface between God and man.

Nod is a land of wanderers—of sojourners; for it swallows both the disinherited family of elder Cain and the chosen remnant of the family of Adam, the Son of God. The Chronicles of Nod is based on an unusual reading of the holy text of Torah, but it is not a private interpretation. Intellect did not contrive it. Like Mohammed said of the holy Koran, any who doubt the sincerity of this Chronicle should try composing such commentary on their own initiative.

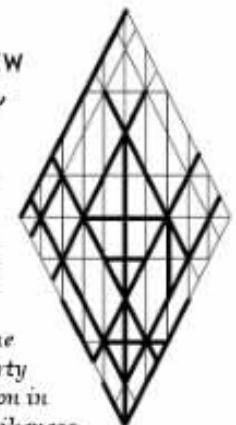
$\text{Y}\text{L}\text{W}\text{C}\text{W}$
 $\text{א}\text{Y}\text{W}\text{X}\text{א}\text{Y}$

30 and 100 year

30 ♂ shepherd
100 ♀ priest

And Adam lived one hundred and thirty years, and begot a son in his own likeness, after his image; and called his name Seth.

All life is of One Life.



When the Garden serpent spoke its truth, doubt arose. Its words had been truthful; but they raised an aspect of Truth before its time had come—before its foundational thoughts in the mind of Man were established, balancing thesis and antithesis, so that building could continue without error.

The woman had been unprepared for the encounter and the exchange; so the serpent's words of truth gave rise to a subtle temptation, which insinuated itself into Eve's mind. Unaware of it, the new teaching was giving rise to thoughts at odds with the Father's timeless counsel. Through no particular fault of her own, Eve had become confused.

Doubt, more than the tree's fruit, was the temptation. Her focus wasn't single, and the basis of her understandings was challenged: point turned into counterpoint as antithetical concepts arose in her mind. Knowing she was out of her depth, but unwilling to make accusation against the serpent, her husband, or the Breath that sustained her life, she had eaten; and eating while in doubt was the error.

In her innocence, Eve had become transfixed: she was deceived by her memory and by the thoughts to which it gave rise, shooting this way and that within the context of emotions aswim in desire—all of it in conflict with principles she held dear, whether rightly so or not. That she might have stumbled in her duty was a great pity, if not a shame; for, right or wrong, the eating had called God's righteousness into question in her mind, and she couldn't imagine a time when the Creator's majesty would, again, become clear.

Adam thought of things to come as he examined the fruit in his hand. He cared not at all for himself. His concern was for the corrective measures *l* Wisdom *w* would impose *z* on those who would follow after *y*. Some would be falling further behind, and others would be just barely keeping up! Al-

though he had misgivings about judgments yet to come, Adam had retained his faith *y* that the families of Man would find rest *y*, and that renewal *z* and regeneration *x* within the Holy Breath would eliminate *w* all disappointment *y* and every regret *a*.

Gematria 1482 *g7x4*:

Adam had foreseen *z* the consequences *x* of eating fruit *y* of the lesser tree, which he acknowledged and accepted *a*.

Numerology 159 *g7y7* > 96 *y7p* > 69 *g7p* > 60 *p* > 51 *z7* > 15 *z7* > 6 *y*: Always circumspect *p*, Adam recognized *y* that discomforts *g* triggered *z* by natural hunger *y* had contributed to Eve's decision to reach out for fruit whose time had not yet come. The consequences *p* of her choice would be disasterous *g*; for Eve's misapprehension would take on a life of its own.

As father of Man and recipient of the first Breath, Adam chose to honor his oath to Eve: to let the consequence of error run its course until its parameters should become clear to all. Because he shared culpability for the error that had taken root in God's gift, its burden was partly his to shoulder; but Adam had faith that all error would be uprooted and driven out: not to mankind's rescue, alone, but—much more—to his enlightenment!

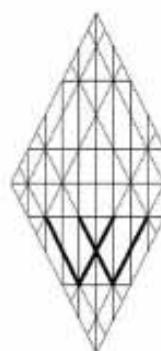
As he marshaled his thoughts in preparation for the future life in Nod, Adam trusted that the Engineer of life's foundations *p* would enable his children *y* to perceive *z* the Father's will to provide *z* relief *a*, without drawing further affliction upon themselves *y*.

Targum: The beauty *w* within the loins *l* is Wisdom's *w* gracious gift *l* to humanity *y*; and the desires to which it gives rise, when coupled with reverence *y* for others *y*, are significant *z* measurements *x* of a soul's spiritual *w* respect *y* for Life, itself *a*.

XW

Seth

foundation, basis;
Sheth, Set.



The Life
Breath *w* annuls *x*
the victory of
death *w* through re-
newal *x*. In Seth's life as

Abel, he had done well. His offer-
ings had been accepted; and thus, upon his
return to the third Heaven, he had not been
injured by the second death. He had passed
from life as Abel in the temporal realm to face
judgment in the immortal realm; and he had
been returned to Earth as Seth, with assur-
ances that he would continue his progress on
the mortal plane.

His birth as Seth confirmed the continuum of
Life for the family. Although not so much as
brother Cain, Seth was more grounded, now,
than he had been as Abel. His former life was
as a dream, fading from memory.

His angel *w* had agreed to take upon itself a
new identity *x*. This new life as Set *XW* would
be affirmation *w* of resurrection for purpose
of transformation *x*. As Sheth, his use of Wis-
dom's *w* gifts would be measured by nearly
everyone *x*, and he hoped to reassure *w*
Adam that his decision *x* to eat *w* of the lesser
tree was to be justified by generations *x* of the
future; and that, because of Abel's rebirth as
Seth, Adam's confidence in the indwelling
Breath *w* would be renewed and sealed *x*.

Gematria 700 *wx*:

Abel's loss *x* had brought great sorrow *w*
upon Eve, but it had dissipated *x* in the
wonder *w* of Seth's birth; for restoration *x* of
Adam's son, in his likeness, had confirmed
the glorious power of HaShem *w*.

Numerology 43 *y9* > 34 *z6* > 7 *z*:
Abel's angel had returned, and the bitterness
of Eve's loss *y* gave way to elation as she under-
stood that, through the birth process *y*,
the Father would guide *z* the treasures of her
heart to the tabernacles *z* of the perfected *z*.

Targum: Wisdom's *w* ultimate triumph over
error *x* would result in the elimination *w* of
physical death *x*; and Eve now understood
that, until that time should come, her children
might die, but not surely.

ayw x4y ayw

8 and 100 year

8 *z* window

100 *p* Heaven's

*After Seth was born,
Adam lived eight
hundred years and had
other sons and daughters.*

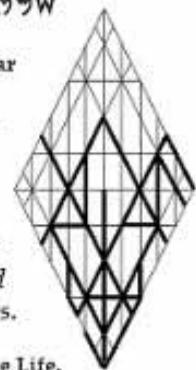
There is one Life.

As his time on Earth neared its end, Adam's concern for family grew. He had no fear for them, but he knew that he would be missed by those among them whose eyes were not yet fully open to the Presence.

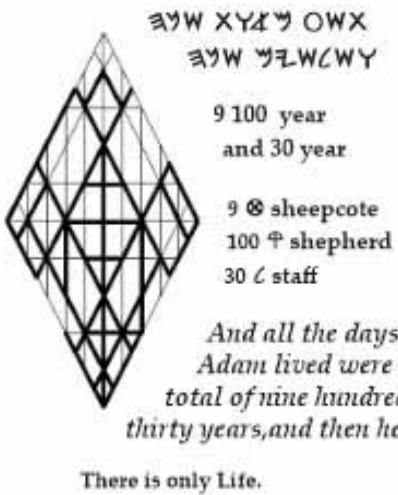
Whether the family should struggle *w* or thrive *y* after his passing, Adam had cher-
ished *y* their time *z* together, and he looked
forward to times to come; for he had been re-
assured by the Father's counsel *y* that, from
their beginnings in Eden's garden of refine-
ment *z* to the time of their perfection in a dis-
tant future *x*, the glory *w* of the Sons of
Man *y* would be revealed *a*.

Gematria 1191 *z1p4z*:

Those who are focused *z* and dedicated *p* can
do much to offset *z* shortcomings *z*.



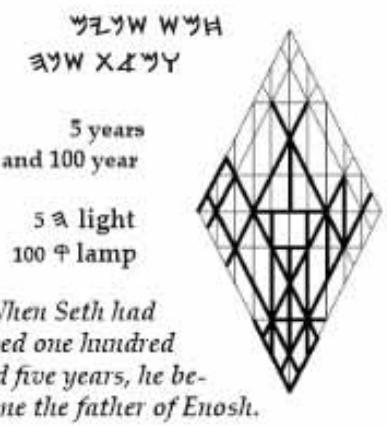
Numerology 129 ⚭⁹⁹ > 93 ⚮⁹ > 39 ⚮⁶ > 30 ⚮ > 12 ⚮⁷ > 3 ⚮:
Commitment ♀ and fortitude ♀, in the context of diligent introspection ♀, trigger ⚮ progress ⚮ in our excursions ⚮ within the planetary realm ⚮; for all things are undertaken under the care of the Shepherd ⚮, who is responsible ⚮ for every soul's ⚮ rise or fall ⚮.



The abrupt finality ⚮ of physical death ⚮ had captured ⚮ the family's ⚮ attention ⚮. There were far-ranging questions ⚮ about what stigmas ⚮ and censures ⚮ might come upon their lives at Adam's passing ⚮; and because these questions persisted, the family began to petition Heaven ⚮ for spiritual ⚮ guidance ⚮ for their concerns ⚮. Seeking reassurance ⚮ of their election ⚮ and eventual ascendency ⚮, they were confident that the Father wanted the inward child ⚮ to flourish in each of them ⚮, but they worried they might fall short without Adam's invaluable mentoring.

Gematria 2613 ⚮⁹⁹⁹⁹:
The Life Spark will be magnified ⚮ by Adam's seed ⚮; for the full measurement ⚮ of King Messiah ⚮ will come ⚮ to its birth ⚮ within the family known as the Sons of Man.

Numerology 264 ⚮⁹⁴ > 84 ⚮⁷ > 66 ⚮⁹ > 48 ⚮⁹ > 21 ⚮⁹ > 12 ⚮⁷ > 3 ⚮:
Father Adam had kept watch ⚮ over the pressures that weighed ⚮ upon his heart ⚮ when he spoke ⚮; for he had always sought opportunity ⚮ to be informative ⚮ during discussions ⚮ of the family's ⚮ wellbeing and destiny ⚮. He understood; and he'd insisted that complicated ⚮ ideas ⚮ deserve ⚮ commitment to careful ⚮ language ⚮.



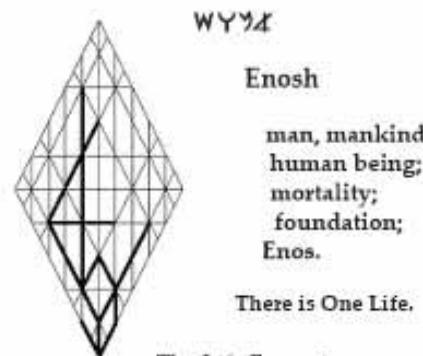
All lives are of One Life.

Seth had come to Earth to set things right again. He was less flexible ⚮ and more easily disturbed ⚮ than had been Abel, before him; and lately, he'd been plagued ⚮ with a nagging ⚮ conviction ⚮ that he was responsible ⚮ for something he was not quite able to remember ⚮. His weighty ⚮ destiny as the favored of Adam's family ⚮ required him to maintain a tight focus ⚮: to reevaluate ⚮, taking stock — again, and yet again ⚮— of his spiritual ⚮ obligations ⚮ to the lives of those so impacted by his own life ⚮.

Gematria 1550 ⚮⁹⁹⁹:
He felt a need to be alerted in precise ⚮ detail ⚮ about whatever Heaven's Kingdom ⚮ might demand of him ⚮.

Numerology 182 ⚮⁹⁹ > 92 ⚮⁹ > 83 ⚮⁷ > 38 ⚮⁶ > 29 ⚮⁹ > 11 ⚮⁷ > 2 ⚮:
Seth acknowledged that this anxiety ⚮ was symptomatic ⚮ of his personal difficulty ⚮ in overcoming ⚮ private ⚮ faults and inadequacies ⚮, and his nervous anxieties ⚮ were forcing him to discipline ⚮ his imagination ⚮. He had become known as the "sure-footed shepherd," a distraction that saddled him with obligations as he stumbled ⚮ along within a life torn between self interest and a need to serve others ⚮.

Undertaken as duties in the beginning, his service to others had now become a personal necessity ⚮. Zeal had been eating him up, when he suddenly (very nearly) understood! Whenever a question becomes apparent, it's because the answer is already within reach! He would prioritize his labors by the degree to which they would add to the wellbeing ⚮ of everyone, himself included ⚮!



The Life Force ⚮ unfurled ⚮ its banners ⚮ of Wisdom ⚮, from the beginning ⚮: the Living Word rode upon Wisdom's Breath, and it was projected ⚮ onto a fulcrum ⚮ of disorder and death ⚮. Upon the edge of that dark divide, the command, "Let there Be!" would create, ignite, wed, and perfect ⚮ the Sons of Man ⚮.

Now mortal immortals wrapped in swaddling clothes ⚮ of Wisdom ⚮, these angels

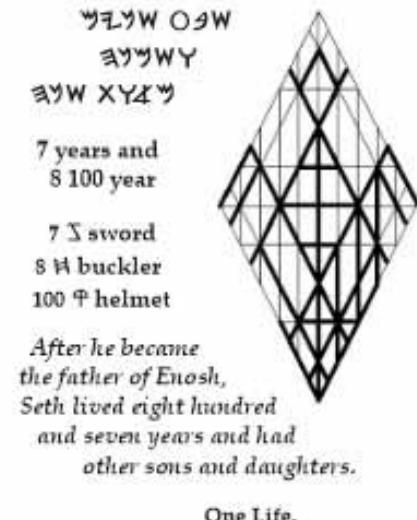
had humbled themselves ⚮, volunteering ⚮ to be tested ⚮ by human weaknesses ⚮ as they lived and died in the families of Man. Thus, hungry for expertise, Enosh was learning of the interface between that which is above and all else; for mankind had won his heart.

Enosh had foreseen ⚮ that Sons of Man ⚮ would reunite with Heaven ⚮ in the flash ⚮ of an instant ⚮! The desperate illusions ⚮ of the present? All such things would be surrendered ⚮ in the triumph of Wisdom ⚮!

Gematria 357 ⚮⁹⁹:
Doubt destroys ⚮ because it subverts both purpose ⚮ and its objective ⚮.

Numerology 42 ⚮⁹ > 24 ⚮⁹ > 6 ⚮:
Wisdom's attributes ⚮ mitigate ⚮ all uproars ⚮ when a person undertakes study of the secrets ⚮ of Nature ⚮.

Targum: Lower than angels who had not incarnated ⚮, Sons of Man ⚮ channeled ⚮ the Breath imperfectly ⚮. Their unruliness ⚮ caused them to stumble ⚮, intensifying ⚮ their vulnerabilities and their pains ⚮.



A troubled W soul ♀ wonders O whether Wisdom's W purpose ♀ in allowing L temptation ♀ is to fuel Y the very fires W that so vex ♀ an introspective individual ♀. Sorting through A memories built on assumptions ♀ for threads of significance A, such a soul pits Y fantasies of the future X against complex estimations W of the present ♀, hoping to find its worried way to an eventual enlightenment, if you will, or unto the enlightenment, if you must A!

Gematria 1975 AOPXXXA:

The Sons of Man are the Creator's masterpiece. The heavenly Father energizes A, renews X, and transforms X all who would dedicate ♦ themselves O to Life A, itself.

Numerology 238 W4 > 85 A2 >
58 W9 > 31 AL > 13 YL > 4 A:
To master A teachings L about the Interface—about Jacob's Ladder, which spans the gap between Heaven and Earth W—we must remain open ♀ to revelations A that confound ♀ expectations W. In L meditation A, therefore, we give L the birthing process our deepest Y consideration A.

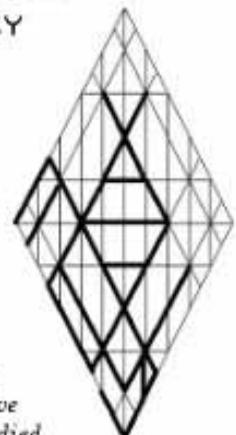
אָמֵן אַתְּ וּמְלֹא כָּל־
אָמֵן חִזְקָנָה וּמְלֹא כָּל־

2 10 year
and 9 100 year

2 ♀ club
10 L mace
9 ♀ shield
100 ♦ helmet

Altogether,
Seth lived
a total of nine
hundred and twelve
years, and then he died.

Yes, one Life.



Wisdom W can be trusted X to provide L counsel ♀, but understand O: a disturbed W mind A examines A its turmoil W through the lens of its own ♀ suppositions A. Should we truly surrender Y all things X to the Power of the Breath W, our thoughts would clarify O; for from the beginning A of our struggles Y to their final end X, the glory W of the Sons of Man ♀ is being revealed A.

Gematria 3258 HYHHL:

Saints A wait A for inspiration A. It empowers them to rise with confidence A upon the inward rungs Y of Jacob's Ladder W.

Numerology 315 ALW > 81 AL >
63 YL > 54 AL > 45 AY >
36 YL > 18 ML > 9 ♀:
It is Wisdom W that initiates L discernment A. Remain open ♀ to inspiration A, therefore; because it will ease the stressful stretching ♀ that comes towards the very end of the birth process Y.

It's apparent to all of us that merely coping Y with perceived A difficulties ♀ in life A requires wise L judgment L. Beyond that, we must permit L faith H to do the rest ♀.

אָמֵן אַתְּ וּמְלֹא כָּל־

90 Year

90 ♀ saint

When Enosh
had lived ninety
years, he became
the father of Kenan.

There is but one Life.

Seth's example gave Enosh a foundation he could build on, and he was confident that he

was ready ♀ to make good use L of his own understandings O of Wisdom W by taking note X and utilizing W its operations ♀ within his own life A.

Gematria 1175 AOPA:

His focus A had been on piety ♦; for he hungered O after enlightenment A.

Numerology 122 AYW > 50 ♀ > 41 AL >
32 AL > 23 YL > 14 AL > 5 A:

Piety ♦ is applauded ♀ by idolatrous souls A who either deny ♀ or dismiss ♀ humility's A function L as a shield ♀ against human arrogance Y, which subverts Y blessings and brings L both sorrow A and regret A.

אֲמֵן

Kenan

to mourn, wail;
to lament, bewail;
Cainan.



Piety ♦ invites L reversals ♀ that can go unnoticed ♀, for it discourages ♦ an honest L investigation ♀ of disorders Y. The "religious" mind can interfere with the work of faith by fostering prideful isolation ♦ brought on L by diminished ♀ compassion Y. This arrogance forestalls ♦ true humility L, which is the child ♀ of empathy Y.

Gematria 210 LA:

The mystery of iniquity is that faith can be shelved for piety, a catalyst that allows pretension and pride A to creep in, unnoticed L.

Numerology 57 YL > 12 AL > 3 Y:

Piety repudiates spiritual progress. Left unchecked, it sets the pilgrim stumbling along, happily humming a thoughtless tune, so long

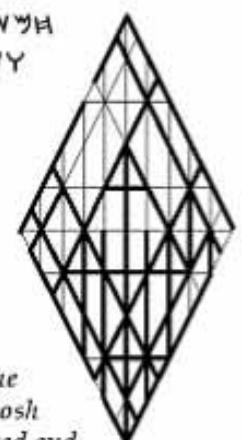
as it can. When the picus are threatened, their self-centered desire ♀ to be saved—at all costs—will kill L. Like a leech, piety will infect all that has been gained and everything that one had hoped to accomplish as it robs L the soul ♀ of its progress and impoverishes it within the downward trajectory Y.

Targum: Piety is as the hurled ♀ spear YL of Cain: it's a palpable force that—whether it's kept bottled up in the mind or loosed against another ♦—is loaded with momentum whose end result L is sudden ♀ spiritual upheaval Y.

אָמֵן אַתְּ וּמְלֹא כָּל־
אָמֵן חִזְקָנָה וּמְלֹא כָּל־

5 10 year and
8 100 year

5 ♀ light
10 L thief
8 H window
100 ♦ lantern



After he became the
father of Kenan, Enosh
lived eight hundred and
fifteen years and had
other sons and daughters.

There is Life.

It can be helpful to consider the past in terms of the future H that's now unfolding Y if you find yourself at war W with your own sentience—with your sense of your own understanding O.

The worried W mind A will chase A after Wisdom W in desperation Y, greatly concerned A about questions of judgment Y. With sensible fear of bias, those who worry W become confused ♀ about the purpose Y of their lives A.

So many have difficulty ♀ concentrating on matters of substance ♂; and, typically, they give up ♀ on confronting X their distress W. Defeated ♀, their minds become fixed on judgment, rather than on discovering fresh options that might contribute to their general wellbeing and enlightenment ♂.

Gematria 2481 ♂ZX44:

When preparing for meditation ♂, it is useful to focus ♂ on the interplay X between aspiration ♀ and inspiration ♂.

Numerology 285 ♂74 > 105 ♂# > 87 ♂7 > 78 ♂O > 51 ♂♀ > 15 ♂Z > 6 ♀:
The natural mind ♂ welcomes ♀ isolation ♂ if it can nest under the umbrella of piety. When so protected ♀, it will flail ♂ with resistance against any permissiveness ♀, chiefly to keep the lid Z on what it thinks it understands O. It dreads H an unmasking ♀ of ego ♂ that would expose L its empty ♂ core ♀.



Concern H about exposure ♀ during spiritual W warfare W is natural ♀, but defensive posturing will add L confusion to the load you carry ♀. You will inadvertently mistake Y idle speculations X as having the validity of analytical W understandings O.

Piety will ensue ♀. An imperative ♂ to always be right Y is the sign X of panicked W self-indulgence ♀. It's a waste of time ♂!

Gematria 2326 YYW44:

A seed ♂ may be under smothering pressure ♂, but Wisdom has furnished it the strength W to surge ♀ upwards ♀.

Numerology 247 ♂94 > 94 ♂P > 76 ♂O > 67 ♂# > 49 ♂♀ > 13 ♂Z > 4 ♂:

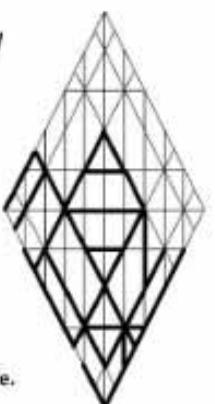
Masters ♂ shed ♀ attachment Z because it allows them to engage L emotion-based ♂ understandings O with honesty Y. They align themselves with the Tree of Life # and are made complete Z by effortless ♀ interface between heart and mind ♂, preparing L them for progress ♂ in the future ♂.

ZYW YZOWW

70 year

70 O understanding

When Kenan had lived seventy years, he became the father of Mahalalel.



Hate W that is harbored within the soul ♂ suffocates O. It lays claim L to memories ♀, and devours W hope, undercutting the promise ♀ of its victims ♂.

Gematria 777 ZOWX:

As spiritual conflict X intensifies W, it also compromises O willpower Z.

Numerology 102 ♂P > 30 ♂ >

21 ♂♀ > 12 ♂Z > 3 ♂:

The dark night ♀ of the soul ♂ will follow. It

demands maturity L for the exposure ♀ of personal inadequacy ♂ adds L anguish ♂ to desperation ♂.

LCCCAY

Mahalalel

praise LCAY God L&

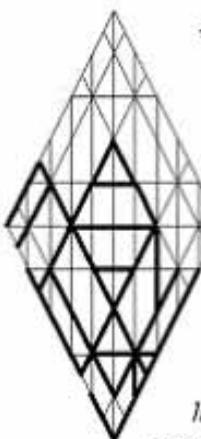
The attributes of Wisdom ♀ are embedded as light codes ♂ in the ancient L teachings L.

They portray the Father ♂ as a Shepherd L who...

Gematria 136 YCP:

Numerology 55 ♂7 > 10 ♂ > 1 ♂:

Targum: ... is dedicated ♀ to the discipline L of Unity Y, and who promises ♀ to gather ♂, by his hand L, a unique ♂ people ♀ whose lives ♂ demonstrate L their belief L in the principles ♂ embedded in his teachings L.



There is only one Life.

An honest ♂ mind ♂ recovers ♀ composure O after entertaining L advice ♀ that proved to be damaging W. Avoiding ♀ hasty A judgments Y marred by reactionary accusations W, it reflects ♀ on possible reasons for the setback ♀, combing A through its memories ♀ for insights it can verify as both true and accurate ♂, as weighed against Y its current measurements X of the Breath W, as it rests between the inhale ♀ and the exhale A.

Gematria 1881 ♂ZXX4:

An accurate perception ♂ ought to be recognized X as the measurement X of an expressed ♀ principle of the Father ♂.

Numerology 243 ♂94 > 72 ♂O > 63 ♂# > 54 ♂P > 45 ♂♀ > 36 ♂C > 27 ♂Y > 9 ♂:

Thought ♂ milks ♀ process ♂. Understanding O is like the sap ♂ of the Tree of Lives #: it flows from root to branch ♂ when a potential for sprouting ♀ appears ♂. Be free ♀ to question ♂ what you're taught L. As the truth Y of a matter becomes apparent ♀, there comes an end Z to divisiveness and confusion ♂.

ZYW 4WO
ZYW XY4Y OWXY

10 years and 9 100 year

activity 10 L hand going on 9 ♂ atop in the mind 100 ♀ head

Altogether, Kenan lived a total of nine hundred ten years, and then he died.

There is Life!

We pay attention O to things that interfere W with our thoughts ♂ because noticeable dis-

comfort W has its purpose Y. An interruption of thought is much like having a hand L of caution Y touch the shoulder Y: it's a signal X that God W understands O when we shrug off counsel Y and that, because inspiration is better L by far than guesswork Y, he is certain we will, one day, choose to measure X the Life Breath W, as we inhale Y and exhale A.

Gematria 2548 H^WPXAA:

Accurate A analysis A can part X the veils A because it widens, liberates, and transports Y perspective to another level H.

Numerology 262 9#4 > 82 97 > 64 4# > 46 Y# > 28 H# > 10 L > 1 A:

Thought A draws upon # the soul # for expression Z of what it has absorbed # from the tapestry # of its perceptions A. Freer than thought, the spirit reflects upon Y Truth Y in simplicity Y, taking notice H of what presents itself A as it becomes apparent A.



Y#W W#H

3YW Y#WWY

5 years and 60 year

5 A mustache
60 F comb

When Mahalalel had lived sixty five years, he became the father of Jared.

One Life.

Anxiety H tries Y the spirit W by testing W its commitment Y to humility L. Take rest Y in the cradle Y of Wisdom W; therefore, and the Breath of Life W will bless you L with its counsel Y. You will therefore be lifted up W, a new creature Y in the morning A.

Gematria 1579 HOPXA:

Our Father A takes full measure X of the things we would hide P, and those things we would cover O will be exposed @.

Numerology 211 4#4 > 40 Y > 31 4L >

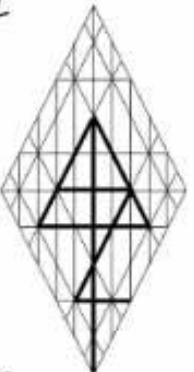
22 9Y > 13 7L > 4 A:

The mind A receives L inspiration A effortlessly Y, trailing after L concepts A as they become apparent Y; so give heed A to the touch L of elation V in your heart A.

A4L

Jared

to descend,
come down;
to decrease,
diminish.



Because Jared is blessed L with an intellect A that's grounded A, he begins to write L what his mind A

perceives A. His skill should be applied L only so far as the quest for knowledge A is founded in love A, lest he should misuse L his mind A, making it a portal A by which he intends to acquire L knowledge A that has been cloaked in secrecy A.

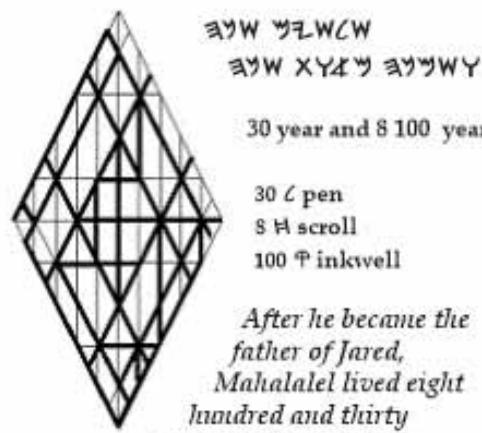
Gematria 214 A#A:

Numerology 36 4L > 7 X:

King Messiah, the Master A, knocks L on Jared's heart A in warning A, regaining L his attention A; for an unbridled enthusiasm for learning L can settle into a fixation A on personal ambition X.

Targum: Jared is impatient L with "knowledge" A based on perception and passed off as "fact" A. Those looking outside themselves

tend to favor L "visionary" thought A, whose emotional A impact L is appealing A. Secrets excite A them, and they use L such mental devices A as drama A to conjure up L pertinent A perceptions A, applying L their minds, not for knowledge A, but for advantage A.



3YW Y#WLCW

3YW XY#Y 3YYWY

30 year and 8 100 year

30 L pen
8 H scroll
100 P inkwell

After he became the father of Jared, Mahalalel lived eight hundred and thirty years and had other sons and daughters.

There is only One.

A nagging W premonition L intensified W, bringing L apprehension Y that Jared found both unpleasant W and tiresome Y. He sensed that his ability to differentiate A fairly and truthfully Y had become eroded W, and he was plagued by a growing fear of cascading Y losses Y that would expose his vanity, drawing attention A to his foolishness Y.

Taking note of his son's discomfort, father Mahalalel reminded Jared that he should settle upon A moderation Y in all things X and that, by all means, he should resist W indulging Y either fear or regret A.

Gematria 2238 HCLAA:

When focused A on Principle A, the mind A will evade L difficulties H.

Numerology 258 H#4 > 87 XZ > 78 HO > 60 W > 51 4Y > 15 3L > 6 Y:

When the mind A has lost Y its perspective H, however, it's as though it has ruptured; for thought loses Z its momentum X, pauses O, then stops altogether for reconsideration H; but if properly grounded P, the inner man will recover Y the focus A needed for the successful L restoration A of fair deliberation Y.

3YW Y#LOWXY W#H
3YW XY#Y 3YYWY

5 and 90 year
and 8 100 year
5 A relief
90 L dancing
8 H celebration
100 P awe

Altogether, Mahalalel lived a total of eight hundred and ninety-five years, and then he died.

There is only Life

Adopt H the counsel Y of Wisdom W; for its judgments Y are tailored X to widen W your understanding O. You will appreciate A the subtlety Y of its beauty W.

Sincerity Y is a magnet that attracts A an abundance Y of spiritual food W to facilitate the readiness Y of the inner man Y for Life among the enlightened A. Draw from the flow Y of concepts that surface A during your prayer with Heaven Y. Take note X of their portent W, and interiorize Y those things you discern and discover A; for ...

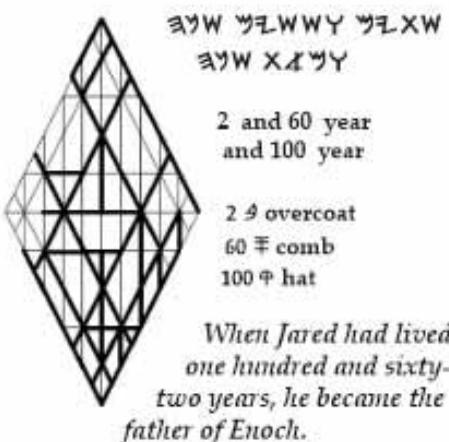
Gematria 2732 9LWXAA:

... inspiration A has power A, both to

renew X and to glorify W, as it guides L the mortal soul 9.

Numerology 311 4LW > 41 4Y >
32 9L > 23 7Y > 14 4L > 5 9:

It's the spirit in man W that receives L inspiration 4, which is why complicated Y ideas 4 are taught L by means of parables 9, whose bold Y metaphors 7 showcase L the treasures 4 of Light 9.



Life.

Worry W is inimical X to success 4; for to indulge Y indecision Y is to wrestle W with fantasy W. Respect L the counsel 9 of Wisdom W, therefore; for the intentional Y examination 9 and evaluation Y of Wisdom's attributes Y will inspire 4 you. Take particular notice X: Wisdom W is revealing itself 9 in our day 9!

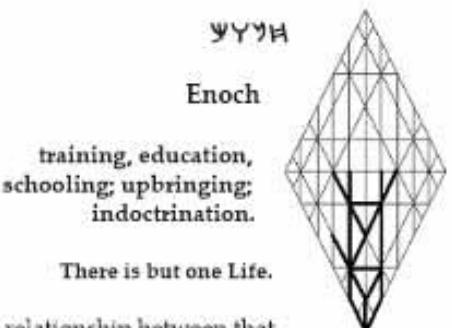
Gematria 2563 7F4X44:

Concentrate 4 on principle 4 as you measure X hidden 7 dimensions 7 of experience 7.

Numerology 259 8Y4 > 97 5L > 79 8O >
61 4# > 16 7L > 7 5:

The mind 4 can discover Y secret faces of Creation 8 because knowledge of its operations 7

completes S understanding O. Its organized 8 structures 7 bear witness 4 to the engineering L that underlies Y its systems S.



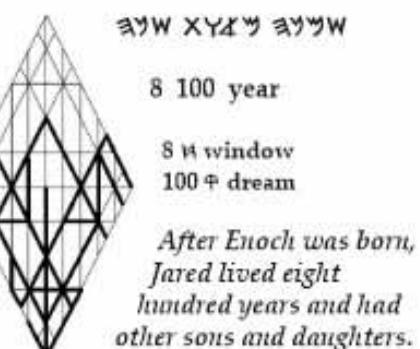
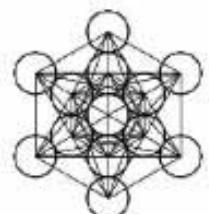
The relationship between that which is above and those things that are below H has purpose Y; it is neither capricious Y nor arbitrary Y.

There is a ladder H within each of us Y, a bridge Y to discovery Y. Its rungs H can operate Y as pivotal fulcrums that, properly utilized Y, can expedite Y ascent H. Sequencing of the rungs offers platforms from which to monitor Y and preview Y those things that will become apparent at higher levels Y.

Gematria 84 47;

Numerology 39 8L > 12 9L > 3 7:
Pay attention 7 to perceptions 4; for subtle instruction L is hidden in the parables of Creation, which corral discrete observations tailored 8 to assist L the soul 9 in its movement through the birthing process 7.

Targum: Simple appreciation H of the inner man 9 makes meditation Y productive Y.



There is only one Life.

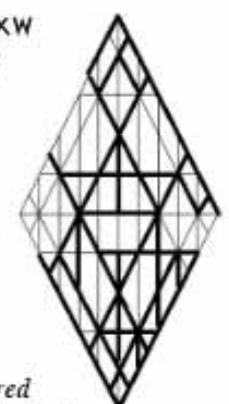
Whether his spirit is troubled W or carefree Y, Jared is fond 9 of entertainment 9. If he meets with difficulty 7 concentrating 4 on matters of real value Y, he either has become bored or he is overtaxed X. Disgruntled, he will resist drilling W about any great purpose 7 in life 9, in which case

Gematria 1191 4H44:

Jared's focus 4 will be straightforward 7; he will pursue things that boost 7 either his ego or his physical vitality 4.

Numerology 129 897 > 93 7H >

39 8L > 12 9L > 3 7:
If he becomes prideful 7 and arrogant Y, he will ignore 8 warning 7 that he is already in free fall 7, headed towards L a reckoning 8 for the waste 4 of his soul's 9 progress 7.



Altogether, Jared lived a total of nine hundred sixty-two years, and then he died.

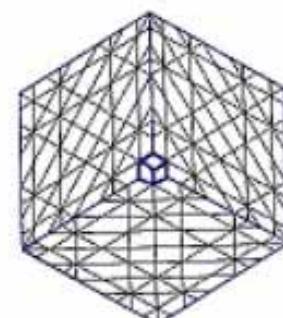
There is but one Life.

Wisdom W takes exact and particular notice X of the behavior L of mankind 9, weighing Y strengths W against weaknesses W. Matters L that seem trivial Y can become serious W factors Y in determining 9 judgment Y.

A hallmark X of Wisdom's handiwork W is its thoroughness O. Man 9 is unpredictable 4, yet Wisdom isolates Y, measures X, and analyzes W every individual's inward Y health 9.

Gematria 3339 8LW444:

Focus 4 solely 4 on Principle 4; for Wisdom W is leverage L against every calamity 8.



Numerology 324 7YW > 72 9O > 63 7F >
54 47 > 45 3Y > 36 7L > 27 5Y > 9 8:
Wisdom W expects Y a grounded 4 understanding O of personal 9 discomfort 7. Machinations 7 to avoid Y embarrassment 4 can be symptomatic of either sincere repentance Y or simple regret 9. The Good Shepherd L will consider L whether matters that are evident Y or issues that are being repressed S should be prioritized or exposed 8.



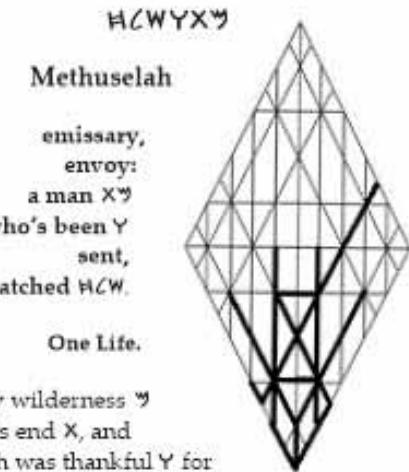
The prospect of ascent ⚡ disturbs ♀ the spirits of many W because Wisdom will test W whether sons of men ♀ are committed to using ⚡ their freedoms ♀ judiciously Y. Some are ready to move forward, and some, not; nevertheless, all who wrestle W with the Fire of Wisdom W will continue ⚡ in its counsel ♀. Wisdom W reveals itself ♀ in every life ⚡.

Gematria 1579 ⚡OΦX4:
When the Father 4 identifies X an individual worthy of an anointing ♀, understandings O are forever altered ⚡.

Numerology 211 424 > 121 494 >
112 974 > 31 46 > 22 99 >
13 ⚡7 > 4 4:

If a thought 4 comes ⚡ from the Father 4, it will blossom ♀ and produce fruit in evidence ♀ of the seed the Father 4 planted ♀. Be humble ⚡. Accept that it's the care ♀ of the Good Shepherd that leads you to ⚡ growth 4 and productivity Y. Your soul ♀ is blessed ⚡ with transcendent ⚡ love 4.

Y L ⚡ H Z Y ⚡ A ⚡ J 4
X W 4 ⚡ T F O ⚡ Y ⚡ C

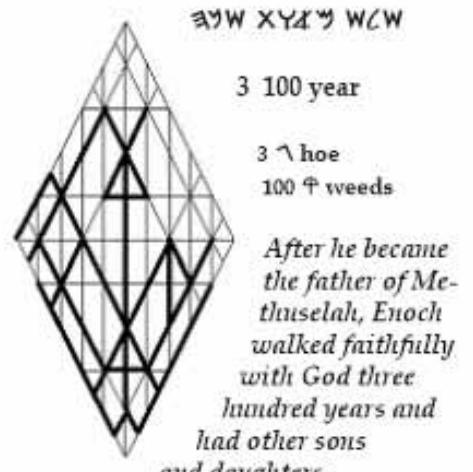


Not since Adam had any been so blessed as to walk with God; and his friends had been ready ♀ to be oppositional X or supportive Y, either one, as they struggled with the complexity W of his life's journey ⚡ and his ascension to heaven's gate H.

Gematria 784 ⚡JWX:
In the end, as they saw it, Enoch had measured X Wisdom W with a receptive ⚡ heart 4.

Numerology 82 97 > 28 HW >
10 ⚡ > 1 4:
A spokesman acknowledged by the Father, Enoch became an advocate ⚡ for kindred souls who first resisted ⚡ the teachings Y and, later, became advocates H devoted ⚡ to the Father's foundational principles 4.

Targum: Enoch had been untroubled ♀ as he took his measure X of the complex truths Y of Wisdom W. He made no attempt to lead anyone. He simply surrendered ⚡ to duty H.



We study W ancient teachings ⚡, applying their import to our modern lives. We visualize, analyze, and theorize W, on the assumption that the Writings reflect attributes of Wisdom ♀ that we can recognize. With open minds, we commit ourselves ♀ to debating Y all things as students of the Breath 4, seeking inspiration 4 and enlightenment ⚡; but in the end, we must admit that

Gematria 1432 CCXA:
concepts are the seed of Principles 4. Sown within us, they reach maturity X under the aegis of the Shepherd's ⚡ guidance ⚡.

Numerology 136 YCP > 91 4P >
73 ⚡O > 64 4F > 46 YY >
37 ΣC > 19 ⚡L > 10 ⚡ > 1 4:
Priests ♀ are elders ⚡ who welcome Y transformational ⚡ ideas 4; they understand O that the birthing process ⚡ demands a capability of stretching beyond ♀ concepts as they are first perceived 4. Freed ♀ of their own burdens Y, these wise elders teach ⚡ of deliverance ⚡ with humility ⚡; for they are committed ⚡ servants ⚡ of the Father 4.



Wheels turn within wheels within each of us. We are Chariots of Heaven H, and we answer ♀ to the spiritual W reins Y of God as he directs the currents of Wisdom W. Its lift W removing ⚡ all doubt ♀, Wisdom's holy fire refines W the Sons of Man Y, that they might, again, take wing ⚡ in the Heavens Y.

The Father's indwelling Breath W is our Shepherd ⚡, and his holy Wisdom W provides counsel ♀ that empowers 4 as it saves Y. Wisdom will put an end X to the grievances W of the Sons of Man Y through enlightenment ⚡.

Gematria 2797 SPWXAA:
The Father 4 will identify 4 specific X errors W for repentance ⚡, that they may be uprooted Σ.

Numerology 295 ⚡H4 > 259 ⚡Y4 >
106 YY > 97 ⚡P > 79 ⚡O >
61 4F > 16 YY > 7 Σ:
We must insist 4 upon respect ⚡ for all life ⚡ and should demand that those who govern 4 share our hunger ♀ for resolving

discord Δ . Like priests Δ , we must appreciate γ the sacrifices Δ within the natural order Σ , aware O of transubstantiation Θ . There are plants $\#$ that produce seed Δ , and they are given Δ as nourishment γ for those who would be perfect Σ .



When Methuselah had lived one hundred and eighty-seven years, he became the father of Lamech.

Life there is.

Beautiful W souls $\#$ absorb O and channel γ the Breath W without γ pretense γ . They make use Δ of its bounty γ to lift up W brothers and sisters γ in the life Δ here, below γ , understanding that relief γ from hardship Δ is a vital γ element of renewal Σ ; for Wisdom W satisfies γ as it enlightens Δ .

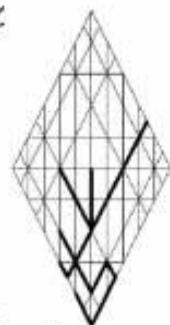
Gematria 1981 $\Delta\#XX\Delta$: The Father's Δ signature \times is emblazoned upon all things \times ; for the elements of Creation are holy $\#$ expressions $\#$ of his principles Δ .

Numerology 244 $\Delta\#4 > 100 \# > 82 \# > 64 \Delta\# > 46 \gamma\# > 28 \# > 10 \Delta > 1 \Delta$:

To recognize Δ Wisdom's attributes γ is to contemplate Δ ascendancy $\#$; for to feast $\#$ upon Creation's $\#$ structure $\#$ is to meditate Δ on parables γ of Truth γ , whose permuta-

tions γ are windows that open upon Δ the essence Δ of the Father Δ .

אָמֵן
Lamech
on behalf of
the poor,
the humble $\gamma\#$
One Life.



Spontaneous Δ outbursts γ about the teachings γ may motivate Δ others γ to seek realignment for themselves γ , but the Shepherd works best with those whose tongues Δ are not tied γ by doctrines γ .

Gematria 90 $\#$:
Righteousness $\#$ signifies a victory Δ of transformation Δ , not the accomplishments $\#$ of the saint $\#$.

Numerology 36 $\gamma\# > 9 \Theta$: Targum:
The Good Teacher Δ values γ every student Θ and promotes Δ those who are prepared γ ; for those able to grasp the vision γ will soon be able to instruct Δ others γ concerning its complexities and implications γ .

אָמֵן יְהִי רֹאשׁוֹ וְעַל־יְהִי כָּבוֹד
אָמֵן יְהִי כָּבוֹד וְעַל־יְהִי רֹאשׁוֹ



2 and 80 year and 7 100 year

2 ס blade
80 ג lip
7 ס razor
100 ט mustache

After he became the father of Lamech, Methuselah lived seven hundred and eighty-two years and had other sons and daughters.

One Life.

Analyze W in detail \times those things you encounter Δ , so that you can be readied γ for the outpouring γ of Wisdom's W counsel γ . Truth γ is a sensitive γ matter Δ , and worry γ about liabilities arising from disruption W is natural γ . You will find relief Δ as you come to appreciate γ that Wisdom W , itself, cares for every soul Δ , and that understanding O builds upon numerous γ moments of inspiration Δ . Your concerns γ , in themselves, are signs \times of Wisdom's W determination γ for your enlightenment Δ .

Gematria 2737 $\Sigma W X \Delta \Delta$:
The power Δ of the Father Δ is absolute Σ ; and his Wisdom W , as the Shepherd King, will lead Δ us to perfection Σ .

Numerology 316 $\gamma\# > 163 \# \# \# > 136 \# \# > 91 \# \# > 73 \# \# > 64 \# \# > 46 \gamma\# > 37 \Sigma \# > 10 \# > 1 \Delta$:
Breathing W promotes Δ alignment γ with divine Φ order $\#$. The Fall γ and the Expulsion from the Garden Φ taught Δ us of judgment γ and shifted Δ our focus Δ to understanding O . We shall overcome γ the shocking $\#$ pain Δ of human history, which troubles us all γ , only as we welcome γ the Indwelling Shepherd, whose duty is to lead us Δ to perfection Σ by the hand Δ of the Father Δ .

אָמֵן יְהִי רֹאשׁוֹ וְעַל־יְהִי כָּבוֹד
אָמֵן יְהִי כָּבוֹד וְעַל־יְהִי רֹאשׁוֹ



9 and 60 year and
9 100 year

9 ס basket
60 ג lamp
9 ס cloak
100 ט hat

Altogether, Methuselah lived a total of nine hundred, sixty-nine years, then he died.

There is but One Life.

The seal \times of Wisdom W is understanding O , even as a seat γ of strength W is weakness W . Search Δ your memory γ for the wonders W and surprises γ in your life Δ , and consider γ that in each noteworthy \times instance W , understanding O was preceded and precipitated γ by a flash of inspiration Δ , convincing you of the understanding's truth γ . At such moments \times , the glory W that pertains to the Sons of Man γ is revealed Δ .

Gematria 3359 $\Theta W \# \# \#$:

Should the ego Δ perceive Δ a principle Δ of Wisdom W , it will mischaracterize the revelation γ as its own discovery Θ .

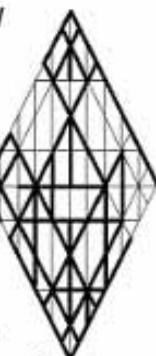
Numerology 317 $\Sigma W > 173 \# \# \# >$

137 \# \# > 83 \# \# > 74 \# \# > 47 \Sigma \# >

38 \# \# > 11 \# \# > 2 \#:

Wisdom W added Δ language Σ to the mind's Φ capabilities O to facilitate γ the efficacy Φ of instruction Δ . Writing Σ appeared γ because the stream γ of understanding O depends upon sight Δ : the sense γ of a word or a sentence Σ hinges upon Δ visualization of its context Δ during exchanges Δ between those who expound Δ and those who listen Δ .

אָמֵן יְהִי רֹאשׁוֹ וְעַל־יְהִי כָּבוֹד
אָמֵן יְהִי כָּבוֹד וְעַל־יְהִי רֹאשׁוֹ



2 and 80 year
and 100 year

2 ס trumpet
80 ג blows
100 ט alarm

When Lamech had lived one hundred eighty-two years, he had a son. He named him Noah, and said, "He will comfort us in the labor and painful toil of our hands caused by the ground אָמֵן has cursed."

There is one Life.

Wisdom W measures X its handiwork L. Without fail Y, it weighs and calibrates Y the timely application W of its counsel Y. Here and there a little, Wisdom will make adjustments Y, sculpting L water Y with fire W. The Sons of Man Y become enlightened A as their judgment Y is rippled in the flow Y of inspiration A. We are to be sealed X by immersion in the fires of Divine Essence, at which time Wisdom's W promises Y will overtake us all A.

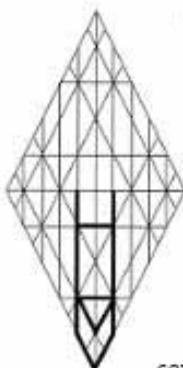
Gematria 2353 YW44:

The Life Spark of the heavenly Father A is the Fire of Wisdom seated in our bones A; God's Breath wrings lifeblood from the marrow of dry bones, purging and purifying W Sons of Man Y through processes of rebirth Y.

Numerology 265 A#4 > 256 YY4 >
85 A7 > 76 YO > 67 S# >
13 YL > 4 X:

Knowledge A of the Tree of Life # renews A the mind A. The satisfying Y nectars Y of its fruits are expressions Y of Father's Essence A. Think, for a moment O: even the perfect food Y of the Life Tree has its seasons #!

Expectations I will be discarded L on the path Y to perfection and rest X.



HY

Noah

a comfort; restful,
comfortable;
at rest, quiescent.

One Life.

Beware Y of the privileged point of view A: souls beset by errors are called sinners, not saints. The notion Y that we are walled in, as kept separate H, because of personal Y favor or accom-

plishment H will delay Y ascent H. Spiritual and natural man Y are brothers H, after all. We can't deny Y fraternity H with those who yet stumble Y, ascribing to ourselves illusory differences H. To the contrary, we must recognize those who yet seem to lag behind Y as the friends and companions they are H.

Gematria 58 HY:

Abandon Y pretense H, if you would wear Y the mantle H of an enlightened one Y. Be worthy of the rungs of Jacob's Ladder H.

Numerology 22 YY > 11 AL > 4 A:

Unrest Y within the soul Y is a reaching hand L that would slam shut A the doors of your heart A.

Targum: As a Son of Man Y, your rightful place is among your brothers, your peers H.

YLOWXY WMH
WYHY AYW
AYW XA Y

5 and 90 year
and 5 100 year

5 A proclamation
90 L prophetic
5 A announcement
100 P priestly

*After Noah was born,
Lamech lived five hundred
and ninety-five years and had
other sons and daughters.*

There is but one Life.

The discords H within humanity Y had become destructive W and Y cruel X. Violence W was everywhere O, and the poor L were de-

prived Y of the dignity W of hope Y in their daily lives A. Justice Y had become synonymous with favor H, and the disadvantaged Y suffered W the indignity Y of being treated as inconsequential A: they were cursed X and devoured by the wealthy and the powerful W, in whom inward growth Y had disappeared A.

Gematria 2679 AO4X44:

The meek A were singled out for personal attacks A, day in and day out X. That they were committed to lives ruled by noble principles A exposed them as vulnerable O targets O.

Numerology 294 AL4 > 249 OY4 >
213 YLA > 132 ALP > 123 YWP > 96 YR >
69 O# > 60 # > 51 AY > 42 YW >
24 AY > 15 AL > 6 Y:

The authorities of Nod had long lost ability to control A the diverse factions in the land: all of whom were ready to war h, one against another; and all of whom arrogantly denied A any power A above themselves Y.

Introspection O had become a plaything of the elite A, a dalliance used to escape L minor irritations and the bitter Y trap of dependency P.

Driven L by voracious greed Y, the privileged mocked or denigrated P evidence Y of renewal Y by transformation P, believing Y that they were self-sufficient, while secretly fearing they had crossed a line, and that refuge # would be denied to them, in particular, forever O.

Hamstrung by their stubborn blindness #, they had lost faith Y that a heavenly Father A could cleanse Y their souls A. Truth be told, they were desperate Y; and they squandered their days with diversions A, using them only as a means of escaping L their fear A of judgment Y.

AYW YLO9WY O9W
AYW XY4Y O9WY

7 and 70 year
and 7 100 year

7 L knife
70 O shield
7 L sword
100 P helmet

*Altogether, Lamech lived
a total of seven hundred and
seventy-seven years, and then he died.*

There is Life.

Awakened W souls Y understand O that they serve as a bellows Y for the Breath of Life W. Comfortable A in this awareness O, they long to serve L without restriction Y, hoping to purge W the inside of the cup Y. They live their lives A in sacrifice Y unto the indwelling Breath W, which they regard as a soulmate Y; for they treasure O the counsel Y of the heavenly Father A and entrust Y all things X to his Wisdom W. The secret envy of all men, the Sons of Man Y are truly alive A.

Gematria 2056 YM4:

The Father A will quicken A the dead Y in his mercy Y.

Numerology 274 AO4 > 247 SY4 >
94 AL > 76 YO > 67 S# >
49 OY > 31 AL > 13 YL > 4 A:

Watch A in silence O. Pay attention A to Messiah's A counsel Y. It saves X by transforming P perceptions A and understandings O. Alignment and unification Y with the Tree of Life # opens the floodgates X for Living Waters Y to sweep away all obstacles to growth O. HaShem protects L the faithful remnant A. By his hand L, HaShem will convey Y them to a refuge, a place of safety A.





בָּנָה

5 100 year

5 א light
100 פ lantern

After Noah was five hundred years old, he became the father of Shem, Ham, and Japeth.

Life.

Workers ה who respond י to Wisdom's W counsel י will be empowered א; for in this, the horn י of another age X, the glory W of the Sons of Man י will be revealed א.

Gematria 1150 יבנ:

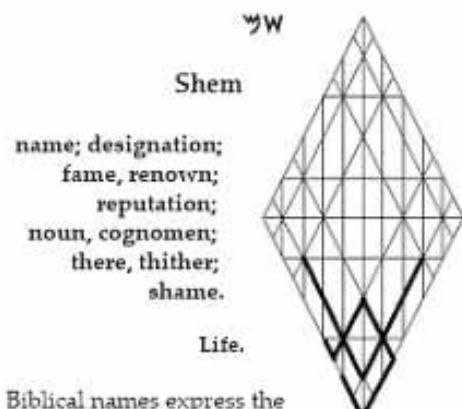
The Creator א will protect and safeguard פ his remnant י.

Numerology 124 אבנ > 70 א >
61 אפ > 52 יב > 43 יב > 34 אכ >

25 אב > 16 יב > 7 ס:

Driving them out, the Holy One פ will uproot י every impediment א to understanding ס; for he has determined פ to intervene א.

Some boast of their errors י, rejecting י counsel י. Some go further, nodding in derision י as they ridicule those who repent along the way א. Brittle hearts א expose י their hatred א by choosing ל to wage י war ס.



שֵׁם

name; designation;
fame, renown;
reputation;
noun, cognomen;
there, thither;
shame.

Life.

Biblical names express the spiritual qualities and principles of those things fashioned in the image and likeness of the Breath of Life W. Names are a great river י of Wisdom W, whose flow is reflected י in Creation. They are conceptual doorways to the operations of the Divine Breath, the Holy Spirit W, in the lives of its children, its families, its people, and the mixed multitudes of Earth י.

When biblical names are read as words within a text, they speak to the spiritual W contexts of the People of the Book י as they struggle W to be free; and when they are written in the Moses Script and studied as holy emblems, they deepen our appreciation that, in his Wisdom, God W has prepared י strong food W for his children י, for the glory of God's W counsel is reflected י in the biblical names: they catch the Light, revealing themselves to be among the brightest gems of Wisdom W, mirroring its attributes י.

Names are assimilated W by memory without much difficulty י; but if their significance goes no deeper W than sound י, their utilization as a tool of Wisdom W is greatly impaired י, and the biblical subtexts within which they dance W will remain hidden י.

Gematria 340 יבנ:
Wisdom W shall top its banks י.

Numerology 34 אכ > 7 ס:

It will oppose all that is contrary א to yoga א as it perfects language ס.

Targum: Even if they tremble W with uncertainty י—feeling shaken W, uprooted י—the holy remnant will be uplifted by Wisdom's W counsel י.

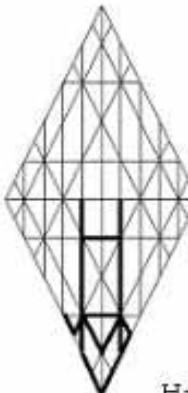
חָם

Ham

warmth, heat;
hot, steamy;
enthusiasm;
cordiality.

Life.

An amicable fel-
low by nature ה,
Ham became darkly
emotional י during cele-
bration ה of the escape from Nod י and its
sucking ה waters י. He had an overriding
need to distance himself ה from the memory
of those who had perished י.



He would have to start all over again. And then! To be expected to slave even harder to get back to where you, once, belonged ה?! An irresponsible י man, Ham's imagination H was killing him י.

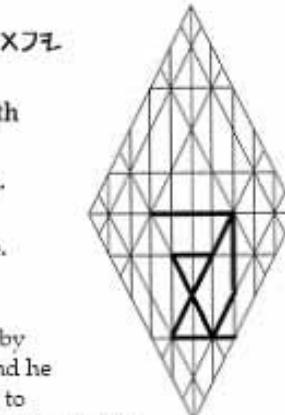
חַפְץ

Japeth

tempted.

Life.

Japeth is governed by respect, and he chooses ל to avoid י intimacy X that might expose ל vulnerability, whether it be his own or another's י. His reticence is symptomatic X of his humility ל; for he will not allow himself י to become an imposition X.



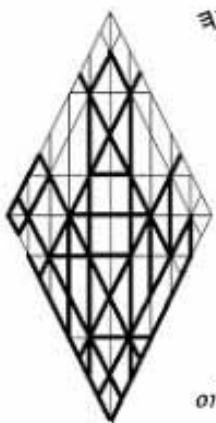
Gematria 490 חח:

He is marked with the wholesomeness so characteristic X of innocence: he is respectful and reverent, honorable in his pursuits ח.

Numerology 49 אב > 31 אכ >
13 יב > 4 א:

His natural lusts י are contained within himself or have been, largely, overcome א; and he endeavors to walk in harmony with the ways and the teachings א of the Heavenly Father א, avoiding situations that would generate ל great disruption by causing another unseemly inconvenience י or discomfort א.

Targum: He will be provided the means ל to escape י condemnation X.



There is only one Life.

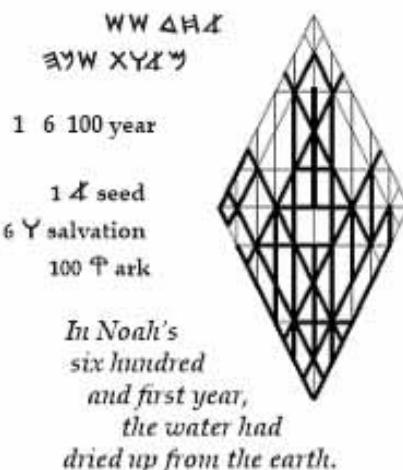
An epic W condemnation W of humanity's indulgences Y was soon to be unleashed A upon the Earth and its inhabitants. Of all living things, only a remnant would be preserved; for the scales of justice had become imbalanced, and judgment Y required intervention X. In his Wisdom, the Father determined to destroy W the root of degeneracy Y within those who lived A.

Gematria 1402 9X4:

The Father A takes the measure X of all who receive L his Breath of Life A. The Father A will destroy X and rebuild 9; for it is the duty of a creator to intervene A as contingencies X require 9 when an age A closes X upon itself 9. Beginnings arrive A as an end X becomes manifest 9; for wheels turn within wheels.

Numerology 124 4Y9 > 61 4# >
43 7Y > 34 4L > 16 YL > 7 X:

The chosen P will survive Y in the vault A of the Ark, the refuge whose ratios are drawn from the Tree of Lives #. From the beginning, the Heavenly Father A prepared Y, and the birthing process shall continue beyond the weeding Y. The Shepherd L chastises A whom he will L because it is he, himself, who also saves Y and delivers X.



There is one Life.

The Father's principles A are brought into focus H through suffering A. Wisdom W therefore contends W with distortion Y of principles A; and Y it intervenes X not to punish, but to war W against all degeneracy that takes root Y among the living A.

Gematria 1415 97X4:

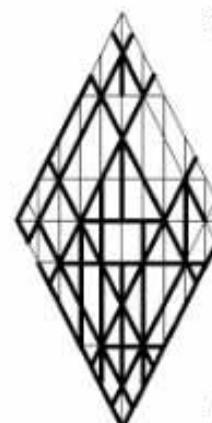
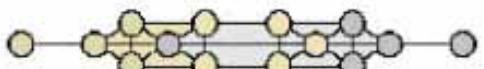
The Father A takes the measure X of all who receive L his Breath of Life A.

Numerology 137 5C9 > 83 7Y >

74 4O > 47 3Y > 38 4L >

11 4L > 2 9:

Those chosen are protected P by the Shepherd's L oath S. Those who are presently cast down will be allowed Y a future return Y to Earth O, when their hearts A, having been cleansed Y, can again pursue perfection S. As the Shepherd King, the Father is responsible L for their ascent and their descent. By mutual agreement H, all shall come to adopt L the Father's principles A as their own 9.



Only One.

The passion W of Noah, the elder C, had consumed W him with worry Y. He feared A that he would be marooned Y in a future X without mercy W. He had become disappointed Y with life A; and he considered Y prospects H of the family Y to be so grim W that he began L to question Y the reason W for prolonging Y their days together A.

Gematria 2191 4LΦ4X:

The heavenly Father A sees A his bow in the cloud P, and it turns away L his anger A.

Numerology 247 5Y4 > 94 4H >

76 YO > 67 3W > 13 7L > 4 4:

After A the flood of death Y had drained from off the earth S, however, Noah overcame L his grief A and shame O. His remaining Y cycles # on Earth would be spent S seeking L return Y to the Garden of Bliss A.



AYAL blesses you AL and keeps you Y.

AYAL makes divinity's faces to shine upon you AL, and is gracious unto you Y.

AYAL lifts up divinity's expressions AL within you and gives you peace Y.



There is only Life.

The seal X of Wisdom W is understanding O. Humanity would question Y the Father's A judgment Y in the future X; but—the fear W of sons of men Y notwithstanding A—the Savior's Y solemn vow H is that all people Y will be purified W, and that all will earn L garments free of stain Y each in his order, in the fullness of time—in an instant, on the day of his choosing, the glory W of the Sons of Man Y will be revealed A.

Gematria 2331 4CW4X:

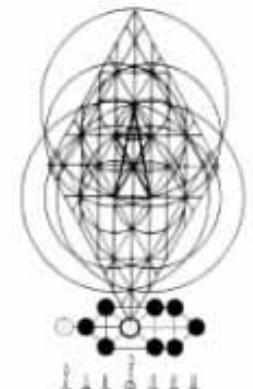
If interference from right A or left A should beset you W, travel L straight ahead A.

Numerology 252 9Y4 > 90 H >

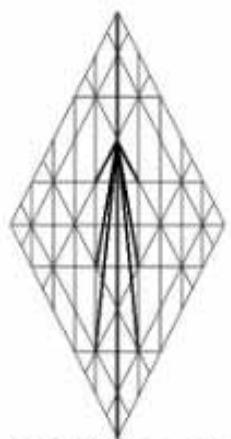
72 9O > 54 4Y > 45 9W >

27 3W > 9 8:

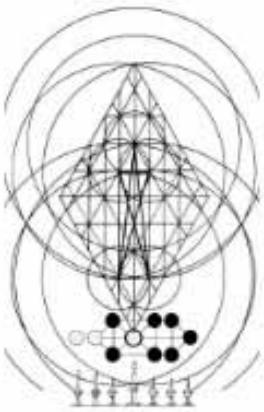
Pay attention A, Son of Man Y: listen well, and believe 9: error L will not swallow up O the soul's 9 destiny Y. Death's A sting W will be left behind in days A of resurrection W. It is God's will that we shall become perfected S beings 8!



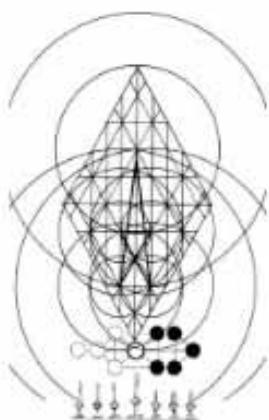
Ephesus



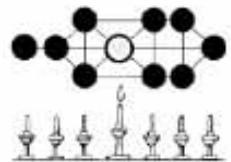
Seven Spirits of God



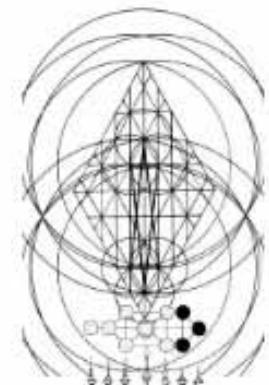
Smyrna



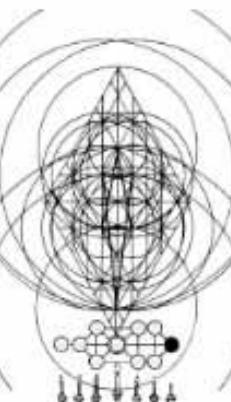
Pergamos



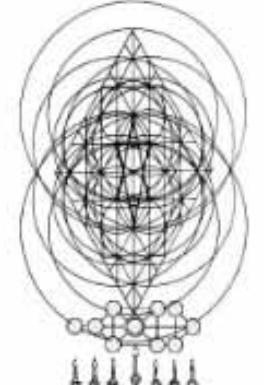
Thyatira



Sardis



Philadelphia



Laodicea

The Seven Churches of **Asia**



Stepping Stones

Matthew One:

Seeds that Germinate within the Heart

Chronicles of Nod
Book Two

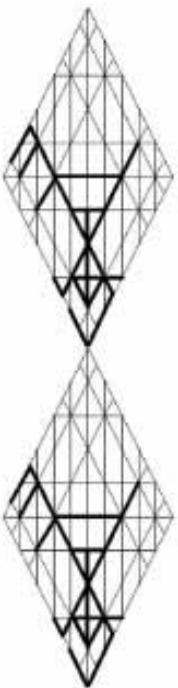


A Targum By
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*This work is dedicated to the
Churches of Asia that exist within
each individual. They are rungs of
Jacob's Ladder. Yahushua will see to
it that you don't misstep. Shalom. 73Y3L 43O64 79 449*

W4ΔW YWA X9





Elohim: אלהים

The ineffable Spirit/Breath of the Creator; the Heavenly Father; God, the collective Unity named אֱלֹהִים, Lord of Hosts, the divine fire of Wisdom, whose sparks are as embers of the Godhead, understood both as אֱלֹהִים God and as אֱלֹהָה Allah; the Great I AM; the Ancient of Days; AL Shaddai; the faces, attributes, powers, and manifestations of the invisible Presence; the Angel of the Presence; Immanuel, God within Us, the Life Breath projected into Adam, Torah's Son of God; the collective children of God; the mystical Sons of God and of Man.

The emanation Δ from antiquity Δ whose Life Δ is shared Δ by us all Δ . The Father's powers Δ , which bend Δ light Δ in demonstration Δ of Wisdom's attributes Δ ; Life's intrinsic Principles Δ , which will lead Δ us to enlightenment Δ at the hands Δ of chosen Δ individuals Δ —teachers Δ , who will freely distribute Δ God's gifts Δ among all of Earth's peoples Δ .

Gematria 86 YZ:

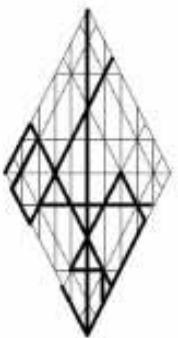
They will preach Δ of fairness Δ ; and they will insist Δ upon mercy Δ .

Numerology 41 4Y > 14 4Z > 5 3:

in answer Δ to the Father's Δ will Δ ; for they will love Δ God's Life Δ .

Targum:

passionately Δ and will dedicate themselves to the roles of the Teacher Δ . Their lives Δ are given Δ for humanity Δ .



Abraham: אברהם

The Δ esteemed Δ father Δ ; the illustrious Δ patriarch Δ of the enlightenment Δ ; a principal Δ within the congregation Δ , his beacon of nobility Δ shines forth Δ from within each of us Δ ; his seed Δ of purity Δ will enlighten Δ us all Δ .

His angel Δ enters the mortal body Δ and arises Δ , refreshing Δ its memory Δ of incarnation Δ as a human soul Δ . The fall from heaven Δ was sudden Δ —unexpected and effortless Δ . The principles Δ he holds dear were retained Δ in transit; and because he was alert to the challenges of mortality, he determined Δ to discern Δ all information Δ that might impact Δ further development Δ . He would Δ assist in the enlightenment Δ of multitudes. Therefore the concepts he chooses to champion Δ must touch familiar Δ chords Δ in the lives Δ of everyone Δ .

Gematria 218 HYZ; Numerology 41 4Y > 14 4Z > 5 3:

Singled out Δ from among earth's people Δ because of faith Δ , this forward-looking king Δ treated people Δ as equals Δ as he sang to them Δ of the Holy One Δ who shares Δ his love Δ in their lives Δ .

Targum:

Comfortable in front-line battles Δ , he accepts Δ that the River Δ of Life Δ runs its rapids within everyone, even those who seem to trail behind Δ .



Abigail: אביגיל

Avigal

my Δ father Δ is a delight, a gladness Δ .

The Heavenly Father Δ appreciates Δ your humility Δ and has prepared a way Δ for you to serve Δ with confidence Δ . He sees Δ your guileless concern Δ about your ability Δ to follow through Δ and make appropriate use Δ of your instruction Δ .

The dynamic energies Δ within your soul Δ excite Δ your nervous system Δ to assist Δ you in your role Δ , for the concepts Δ that you have embraced Δ are indicative Δ of the path Δ you chose Δ to follow Δ .

Gematria 56 YZ:

An enlightened individual Δ appreciates Δ correction Δ .

Numerology 38 HYZ > 11 Z > 2 4:

and agrees Δ to entertain Δ concepts being planted Δ within his soul Δ .

Targum:

knowing that those ideas, in their maturation Δ , will formulate Δ actions Δ to eliminate Δ —not only the effects Δ , but also the causes of your present discouragement Δ .

knowledge חוכמה

wisdom, cunning

A point Δ that's understood O , through and through X ; the doorway Δ to comprehensive O measurements X ; a grounded heart Δ that encompasses O the infinite X ; insightful Δ understanding O of specifics X ; the arrows Δ of consciousness O find their mark X ; the chamber Δ hidden in the open place O among the paths X (kabbalah).

The heart Δ encompasses O the infinite X , and yet the arrows Δ of its awareness O can find their marks X ; for perception Δ can expose O what it can isolate X . A person's initial bias Δ may interfere O with precise measurement X , but insights won through engagement are the path Δ to understanding O a difficult point X , and every point Δ can eventually be understood O , through and through X .

Gematria 474 4OX:

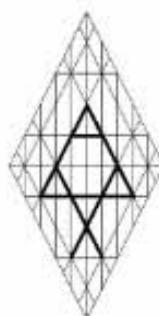
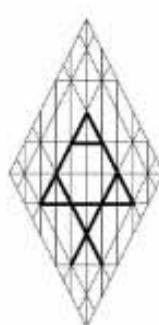
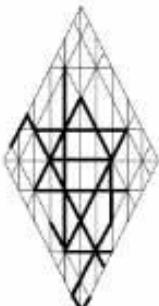
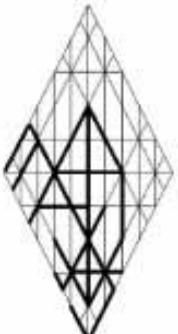
We measure X our understandings O and perceptions Δ as our

Numerology 42 9Y > 24 4Y > 6 Y:

information Δ is interiorized Δ , digested Δ , contemplated Δ , and evaluated Δ .

Targum:

for we know that impediments Δ to understanding O are overcome X through watchful Δ observation O within the continuum of time X .



Matthew One

The book of the generation of Jesus Christ, the son of David, the son of Abraham.



¶¶¶ ¶¶¶

... Well of Solace

Now, Hagar stands for Mount Sinai in Arabia and corresponds to the present city of Jerusalem, because she is in slavery with her children. — Galatians 4:25

Wheels within Wheels

Hagar's lament has blessed us all, enslaved or free; for the answer she received implies that we, also, are seen—not just looked upon, but seen! To be seen is to be identified, acknowledged, known. To be seen is to be Named.

As milestones to Bethlehem, Matthew's list of Names catalogs progress in the generation of the Anointed One within a man who is now called Jesus, the firstborn of many brothers. And because the Kingdom is within even the least of that great teacher's fellows, we understand that every one of us is named; and, together, our Names comprise spiritual Y'sharAL.

To read Matthew's Names as the civil record of a natural lineage adds little substance to an understanding of Messiah. If nothing but an esteemed family tree, Mathew's first chapter promotes solemn respect, but its spiritual value is limited to questions of pedigree.

Biblical Names magnify the scriptures in which they appear. More than history, therefore, the Mathew genealogy is a parable that speaks to the operation of Names within each of us as we struggle to overcome the inertia of Creation: they point to developmental stages in the generation of Messiah within the individual.

Like Hagar, we've all been outcasts at the foot of Sinai, abandoned to the wilderness of Shur—we've all been frustrated by walls of closed doors that have barred progress to Kadesh—to holiness; but we who have taken up the cross are not to stumble along, blindly, on the path to perfection. We are to approach the holy mountain within ourselves boldly, knowing that—as we are, no matter our condition—we are seen upon its slopes and that our solace is assured.

The "Kingdom of Heaven" is, literally, the "Kingdom of Names." Note that Matthew 1:1 and 1:16 differ significantly. Messiah of the first verse is a son of many generations. The connotation is "Lion." The latter verse names a single man called the messiah, suggesting a lamb.

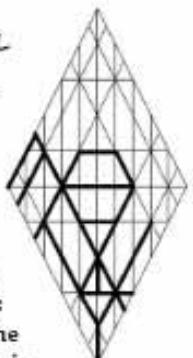
Jesus taught that it's enough for the servant to be as his Lord. The two renderings of "Joshua" recall the saying, "If you had seen me, you had seen the Father, also." Yahushua OYWWYAL—the Projection of YH AL, the Word, the fullness of the Father—was seen, grasped, and understood in the physical presence of Joshua OYWAL, who is also called Ieosus, Jehu, and Jesus, the first fruit of the Sons of Man.

OYWWYAL

וָיְהִי

Yahushua, Jehoshua.

Shout OYW of YH AL; battle cry OYW of YH YAL; the Word; King of kings; Lion of the tribe of Judah; the roar OYW within the House of Praise.



The gospels speak to the presence of Yahushua within the man Y'shua, now called "Jesus." This Essene Teacher of Righteousness walked, not in his natural name, but in the spiritual Name given to him by our Father. He had been reborn in the wilderness: the bitterness (Miriam, Mary) within his heart had been suffused with the Father's Presence, and he became another man.

In Torah, name changes reflect spiritual change. Like Y'shua, Hoshea OWYAL ben Nun was called to serve, not in his own name, but in the Name given to him by Father AL. "Joshua" (Y'shua) was appropriate to Osee's calling; for this son of Ephraim was to apprentice in the tent of Moshe, so that he could lead Y'sharAL beyond Yordan.

All are reborn in this manner until perfection. In recognition of that end, Matthew One sets forth principles and qualities of the Godhead that can be measured within each of us within the process of salvation, during which YH AL aligns us with the Measurement first perceived in the man of the gospels, the true and faithful witness, Y'shua.

AYAL



He must increase.
I must decrease.

the prayer of
John the Baptist

Yahushua, the Shout—the Projection (Son)—of God, blesses L our lives A, nurturing us Y with spiritual food W appropriate Y to our understandings O. He offers L enlightenment A to all who surrender Y their spirits W to his mercy Y and compassion O.

The true and faithful witness, Y'shua cautioned us that he could do nothing on his own: that it's enough for the servant to be as his Lord. Even so, speaking through Y'shua, Yahushua confessed that there were things only the Father knew: for the universe could not contain Ha-Shem AYAL; and he therefore gave his Word—his Shout—to serve as the interface between the Creator and the realms of Creation.

Gematria 397 שְׁמֹן:

The contentious struggle W for transformation N will accomplish its purpose S;

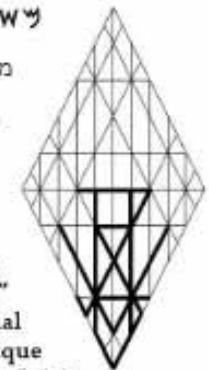
Numerology 64 4# > 46 Y# > 10 L > 1 4: for the petitions # of sorrowful hearts A are answered # in the merciful outpour of Y blessings that come by the hand L of the Father 4.

Targum: As Projection of Father AL, Yahushua is the Servant L of Life A who sacrificed Y his glory W to sustain Y Creation O.

מֶלֶךְ

messiah

the Father's Spirit,
as manifested within
an anointed servant;
Indwelling ImmanuAL;
also, (by usage) "Christ,"
signifying an individual
chosen to serve as the unique
vehicle of the Father's Spirit.



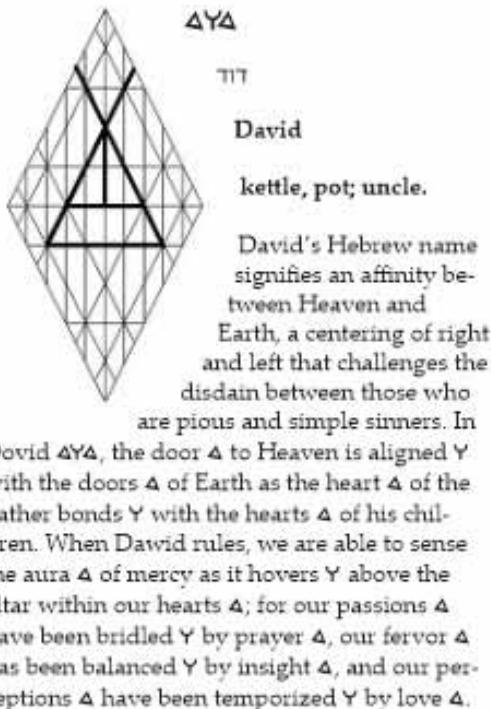
The cleansing # fire W identified L by Torah H as an ineffable # Presence W is the means L of our ascent on Jacob's Ladder H. We are to be cleansed # in the Holy Breath of Wisdom W, that we can serve L within the brotherhood H of the anointed ones #—those separated W to serve as ministers L to their brethren H.

Gematria 358 מְשֻׁאָב:

Those who are anointed # are be purified W by the interiorization # of Torah and the gospels H.

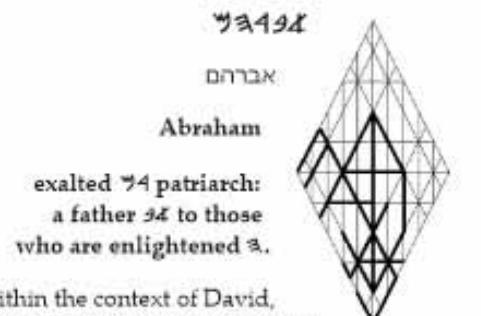
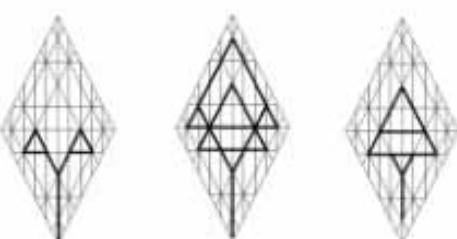
Numerology 52 אַ > 25 אָ > 7 סְ:
Their meek ס souls א give witness א to the
Father's healing א and his deliverance ס;

Targum: for their cleansing א in the holy Fire of
Wisdom ס began ל their vocations ס.



Gematria 14 דָוִיד; Numerology 14 דָוִיד > 5 אָ:
David is humble ל and contemplative Δ because he has been blessed ל with a love Δ for Life, itself א.

Targum: he sometimes suffers Δ the grief Υ of his own perceptions Δ as he meditates Δ on difficult Υ observations Δ.

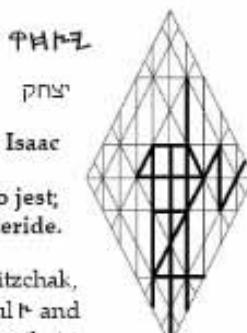


Within the context of David, the king, Abraham is an initial Δ acceptance א that the majestic Lord Δ of Life א, itself, animates the whole of humanity א. The name signifies an understanding that the Creator Δ, who dwells within every human soul א, rules Δ the lives א of everyone א, and that his principles Δ, when known and accepted א, will govern Δ the life choices א of humanity א.

Gematria 248 מְאֹד:
Anticipating David's ascendancy, Abraham's thought Δ reflects א the conjunction of that which is above and that which is below ס.

Numerology 41 אָ > 14 אָ > 5 אָ:
Made free Υ by the Father's inspiration Δ, humble Abraham ל is a beacon Δ of Light א.

Targum: His intimacy with the Father Δ makes him conscious א of the river Δ of divine Life א that flows within humanity א.

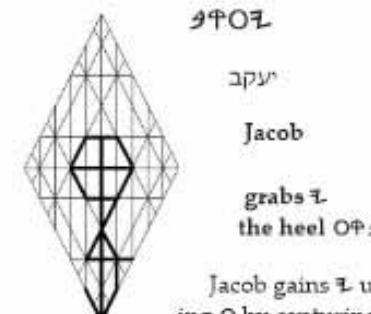


Faith gives birth to Yitzchak, the gift of ל delightful Δ and purposeful Δ elation Φ that is generated ל by transformational Δ hope ס. Isaac confers Φ blessings ל that will defeat Δ all anxiety ס and gloom Φ. His spontaneity is a sign of the soul's humble ל and reverent Δ appreciation of its compact ס with Heaven Φ.

Gematria 208 מְאֹד:
Isaac is a reward Δ of agreement ס.

Numerology 55 אָ > 10 אָ > 1 אָ:
his purpose א is to amplify ס the presence ל of the Indwelling Δ;

Targum: for his arrival ל transforms Δ both perspective ס and expectations Φ.



Jacob gains ל understanding ס by capturing Φ momentum א: he defeats inertia by making use of the advantages and gains of his mentors, who help determine the way he must go.

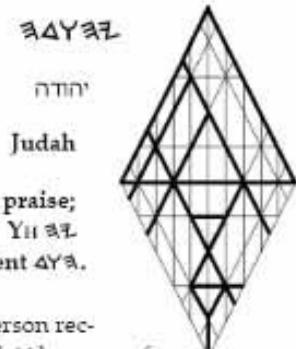
Not ready to make his own choices because of his youth, Ya'akov is provided ל coverings ס that conceal Φ his nakedness א, so that he can claim, as his own ל, the treasures ס safeguarded Φ by his family א. Unworthy of the blessings of inheritance ל, he is made to confront Φ the dark shadows that lurk Φ within his soul א. To escape their grip, he must reach ל into the abyss ס and plumb its depth Φ.

In this vulnerability א, he is humbled ל and shamed ס; and he is compelled to abandon Φ all he has known א because of his need ל to overcome Φ pretense Φ and duplicity א. He will suffer much ל, and his perseverance and composure ס will become crucial elements in the purification Φ of his soul א.

Gematria 182 אָמֵן:
The heavens Φ open Δ to those who are attentive א to their shortcomings Φ; to those who are prepared to acknowledge Δ their passive idolatry of self א.

Numerology 47 סְ > 11 אָ > 2 אָ:
Heaven ministers א to all who are willing ס to abandon themselves ל to the Father's Δ care א.

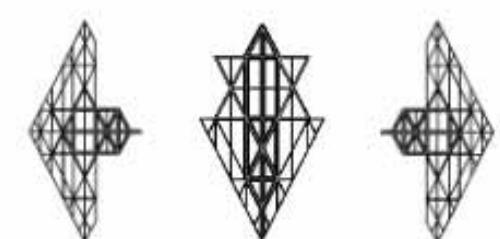
Targum: Along with Jacob, be prepared ל to lay seige ס to the darkness Φ lurking within consciousness א, where you will encounter ל obstructions ס to purification Φ of the soul א.

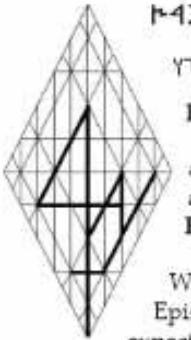


A humble ל person recognizes א Truth Υ because of his love Δ of Life א. Should he encounter ל great sorrow א, he will consider Υ whether or not his own perceptions of suffering Δ will exacerbate א, deplete ל, or relieve א apparent burdens Υ, knowing that secret pains are the base Δ of visible annoyances א.

Avoiding ל sudden Φ judgments Υ, his love Δ will shine א. An open door, he will assist ל those who are yet captive א to their desires Υ, their grief Δ, their shame א.

Gematria 30 ל:
Numerology 30 ל > 3 אָ; Targum:
Judah is a shepherd ל, a guide ל for the path ס; and he will share ל those things that are revealed to him א with joyful Υ excitement Δ and enthusiasm א.





ה-פ

ף

Pharez

a break, breach: a falling away; broken, demolished; Phares, Perez, Peretz.

Wheels within wheels. The Epistles foretell that saints must expect a falling away before the

Sons of Man are glorified. What is said unto all is said unto one: moments of inspiration will be followed by the lengthy work of incorporating their import into the fabric of one's life.

Holding fast to faith, the falling away of Pharez becomes a breaking out on the path to perfection. Peretz is vulnerable ♀ if his mind ▲ is sidetracked ▲ by any number of things; for the vacuum ♀ of distraction ▲ invites chaos ▲; but by keeping faith, characteristics ♀ that prevail in him ▲ are trustworthy ▲, and the eventual manifestation ♀ of Messiah ▲ in him is assured ▲.

Gematria 370 OW:

In Peretz, the Vision W may be occluded O,

Numerology 55 אַ > 10 זָ > 1 אַ:
but the reversals ♀ within his life אַ can also stimulate ▲ growth ▲;

Targum: for the silent utterances ♀ of Messiah Yahushua ▲ are transformational ▲.



ה-ז

ז

Zerah

a rising of light; sunrise; bright, shining, glowing; the laurel: crown ▲ of a pilgrim on the ladder ▲;
those being perfected ▲ along the way ▲;
Zarah, Zerah.

The fervor that develops in tandem with spiritual conception may decrease as you resume measurement of shortcomings. Zerach knows much work lies ahead, but he's undaunted; for he has been marked with the scarlet thread of the first fruits.

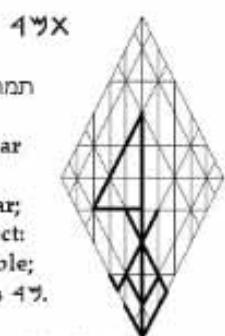
He is determined ♀ that mental ▲ barriers ▲ will not interfere ▲ with his ascent ▲ on Jacob's Ladder ▲. He intends to impose order ▲ on his thoughts ▲, bringing them into agreement ▲ with the lawful ▲ commands ▲ of Torah ▲.

Gematria 215 אַלְאַ:

Could he control ▲ his will ▲, he would choose to live אַ

Numerology 35 אַל > 8 הַ:
a disciplined ▲ life אַ, in agreement ▲

Targum: with the purpose of the laws, statutes, and ordinances ▲ that govern ▲ the covenant between Heaven and Earth ▲.



תָּמָר

Tamar
palm tree, pillar;
to rise up; erect;
straight up and unmovable;
the end X of bitterness ▲♀.

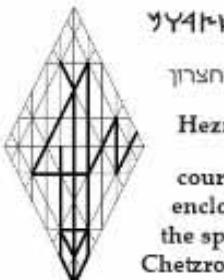
All of us are born into a world full of sorrow and bitterness, yet we all carry within our hearts a virgin worthy of the seed of righteousness. Tamar endures. Bereaved and abused, she measures X life's currents ♀ with her mind ▲ as she confronts X confusion ♀ and pride ▲. The difference between X harlotry ♀ and honor ▲ would become exposed X by her cleanliness ♀ and royalty ▲.

Gematria 640 יָמָר:

When all is said and done X, she will be established in Messiah's ▲ lineage ♀;

Numerology 55 אַ > 10 זָ > 1 אַ:
for she is a mother ♀ selected אַ by the will ▲ of our heavenly Father ▲.

Targum: She is known X; she is chosen ♀; she will be rewarded ▲.



חֵצֶן

Chetron

courtyard: an open enclosure;
enclosed, protected, e.g.,
the spiritual womb;
Chetron, Esrom.

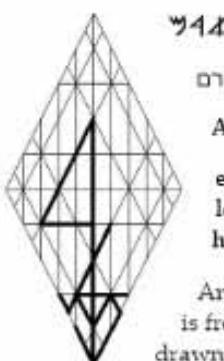
Walled in by enthusiasm, methodical Chetron cordons off ▲ unruly ▲ thoughts ▲ and unrealistic Y expectations ♀. Hoping ▲ to escape ▲ the adversity ▲ that plagues him Y, inwardly ♀, he commits himself ▲ to pursue ▲ knowledge ▲ as remedy Y for ignorance ♀, hoping to hurdle its barriers ▲ and escape ▲ the pressure ▲ of the inertia Y that so limits his potential ♀.

Gematria 354 אַיִל:

His spirit W hungers ♀ for recognition ▲

Numerology 66 יָמָל > 12 גָּל > 3 אַ:
He wants to be a dependable ▲ champion Y, a benefactor ▲ to souls ♀ on the move ▲.

Targum: His ambition to ascend ▲ will have setbacks ▲; for it is Messiah ▲ who bears the burdens Y of Sons of Man ♀.



אַרְם

Aram

elevated;
located ▲ upon the heights ♀▲, i.e., in Heaven.

An inspired ▲ individual ▲ is free ♀; for his ideas are drawn ▲ from the abundance ♀

of the Father's ▲ trustworthy ▲ counsel ♀.
Should the ego impose itself ▲ with prideful intrusions ▲, they will be confessed, surrendered, relinquished ♀.

Gematria 241 אַיִל:

Pride ▲ is a persistent ♀ adversary ▲ that

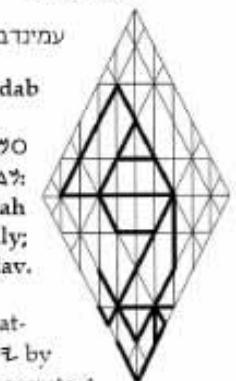
Numerology 34 אַל > 7 זָ:
prevents ▲ the heart ▲ from finding rest ▲,

Targum: but unceasing prayer ▲ is a power ▲ it can't resist ♀.

עַמִּינָדָב

עַמִּינָדָב

my ▲ people ♀
volunteer ♀▲:
they serve Messiah
gladly;
Aminadab, Amminadav.



Students O of Wisdom's attributes ♀ are motivated ▲ by a desire ♀ to penetrate ▲ secrets ♀, understanding O that attributes of Wisdom ♀ display ▲ the hidden things of divinity ♀. Observant ▲ souls ♀, they study O the fluid ♀ design ▲ of nature ♀, and their hearts ▲ embrace ♀ their understandings O. Uninhibited ♀, they're eager to share ▲ with others ♀ the cherished perceptions their hearts ▲ have embraced ♀.

Gematria 176 יָמָל:

As their minds ▲ comprehend O truths Y,

Numerology 59 אַיִל > 41 אַיִל >
14 אַל > 5 אַ:
they project ♀ an equanimity ♀ that is both supple ♀ and powerful ▲. They will be able to utilize ▲ their perceptions ▲ for healing ▲.

Targum: when they tutor O others ♀ who are ready ▲ to take in ♀ their reports of what they have seen ▲ and heard ♀.



נָאשׁוֹן

Naason

enchanter, snake charmer; a daring person, e.g., one who engages the heavenly serpent; darter, snake bird; a coiled copper pipe; Naashon, Nahshon, Nachshon.

Hunger \aleph may fabricate approximations \aleph of Wisdom W to sustain Y the inner man \aleph during initial attempts \aleph to ascend \aleph , which are tentative W , impulsive Y . They must fail \aleph , and subsequent reversals \aleph can sap \aleph both enthusiasm W and Y resolve \aleph ; but if you stumble \aleph , you will surely rise again \aleph . Wisdom's W nourishment Y cannot be anticipated \aleph .

Gematria 414 $\Delta\aleph X$:

The cross unites heavenly and earthly X necessities \aleph . It's foundational Δ .

Numerology 63 $\aleph\# > 36 Y\ell > 9 \otimes$: to the Tree of Life $\#$. The journeys of rebirth \aleph will lead to the salvation and liberation Y of all who have become imprisoned \otimes .

Targum: by violations \aleph of the covenant \aleph with the Breath W that cradles Y the Sons of Man \aleph .



נַּעֲמָן

Salmon

investiture, reward; new beginning, fresh start; baptism, initiation; Solomon: $\Delta\aleph W$, $\Delta\aleph\# W$ (names of David's sons)

Wisdom W demands ℓ freedom \aleph and liberty Y for its children \aleph . The terror W of punishment ℓ is inappro-

priate preparation ℓ for worship Y and is antithetical \aleph to the Spirit W of the great Shepherd, who makes only one stipulation ℓ .

Commitment to fulfill all righteousness is to be affirmed by water immersion \aleph , signifying the repudiation and burial Y of natural man \aleph , that its angel can be resurrected in spiritual glory W . These are the days the Shepherd ℓ has chosen to loosen \aleph the sandals Y of the Sons of Man \aleph .

Gematria 426 $Y\# X$:

The curse X that came by the lesser tree Y will be lifted Y .

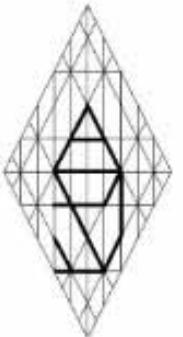
Numerology 66 $Y\# > 12 \# \ell > 3 \aleph$: and the towering Tree of Life $\#$ will nourish Y the humble ℓ - souls ℓ born \aleph .

Targum: of the Breath of Wisdom W . The Shepherd ℓ has fully prepared \aleph for the bountiful Y era of the Jubilee \aleph .

בָּאֵז

Boaz

praiseworthy; house ℓ of refuge ΔO ; inward ℓ valor; personal ℓ heroism ΔO .

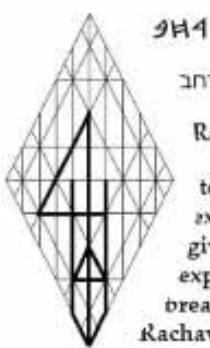


Claim for yourself ℓ the garments O of the perfected Δ ; for they are fashioned ℓ to cover O your nakedness Δ . The form of the celestial body ℓ is among the great wonders O of those who have reached perfection Δ .

Gematria 79 $\otimes O$: Keep your eyes O on the goal \otimes ;

Numerology 25 $\Delta Y > 7 \Delta$: for you are being groomed \aleph in the spin Δ of the potter's wheel Δ .

Targum: Your needy soul ℓ will be satisfied O by its perfection Δ .



רָהָב

Rahab

to widen, become broad; expansion; large, spacious; given room in which to expand; to grow; width, breadth, extent; Rachab, Rachav, Rehob.

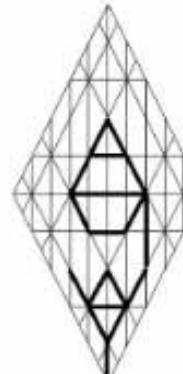
The human angel Δ becomes elated \aleph as it absorbs intimate ℓ knowledge of Messiah Yahu-shua, the Angel of the Presence Δ . In joy, it begins to weave the garment \aleph of its celestial body ℓ , by which it shall ascend Δ to take its position \aleph within the mystical body ℓ of HaMashiach Δ —within his church \aleph , the Temple Made without Hands ℓ .

Gematria 210 $\Delta\ell\Delta$:

Behold! Our King Δ comes ℓ !

Numerology 30 $\ell > 3 \aleph$: Our Shepherd ℓ approaches Δ !

Targum: May we pay attention Δ to the substance \aleph of our souls ℓ !



אָבֶד

Obed

service; a worker, laborer; one prepared $\Delta\# O$ to be a servant $\Delta\# O$ of Heaven; Oved.

The curtains that once masked O the Kingdom of Heaven were flung wide open Y , so that all could see and hear; and that, through hearing ℓ , they could perceive Δ and understand O the inclusive Unity of Heaven Y .

You have prepared ℓ your heart Δ , and you have been crowned with an aura that glows O with its wonder Y ; for you cherish ℓ what you now perceive Δ : the invisible Presence O that hovers above the throne Y that is established ℓ within your heart Δ .

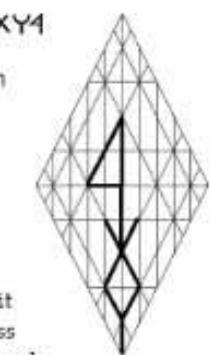
Gematria 82 $\# \ell$:

The celestial soul ℓ is being fashioned within the mortal souls of the physical body ℓ .

Numerology 28 $W\# > 10 \# \ell > 1 \Delta$:

Though we labor within the upheavals of formation, we can celebrate Y the relationship of form and formlessness with joy \aleph as we kneel ℓ in prayer Δ .

Targum: Those who lag behind and are perceived as lost O will surrender Y in response ℓ to Love Δ .



רָתָע

Ruth

excited, jubilant; overcome with awe.

When the mind Δ encounters Y the Eternal X , it is stunned Δ by the endless expanse Y of infinity X . Awakened Δ to new dimensions of Truth Y , it measures X majesty Δ and utterly surrenders, in adoration Y of everything X .

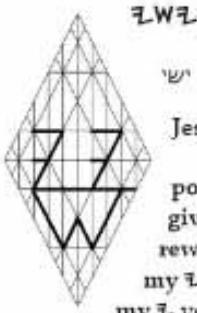
Gematria 606 $Y\# X$:

Each of us is measured X by Messiah Δ , and each of us will be recalibrated by the conjunction of the earthly and heavenly realms Y .

Numerology 48 $W\# > 12 \# \ell > 3 \aleph$:

As we are cleansed \aleph , we may become protective \aleph . Hoarding our blessings ℓ , we might backslide ℓ , but we will not fail \aleph ;

Targum: for the Father's Δ judgments Y are without repentance X .



בְּשֵׁס

שֵׁשׁ

יִשָּׂאֵל

possession;
given לְ a gift, present וְלָ;
rewarded לְ with a tribute לְוָ;
my לְ existence, substance לְוָ;
my לְ very being, my reality לְוָ.

The gifts לְ of Wisdom וָ should be shared לְ in humility לְ with any who might be able to digest וָ their import לְ. Offer to share לְ the strong food וָ you, yourself, have received לְ; for you are responsible for the transfer לְ of Wisdom's holy Fire וָ into the hands of those who can bear it לְ.

Gematria 320 יְהֹוָה:

As Wisdom's Fire וָ is lifted up among peers יְ:

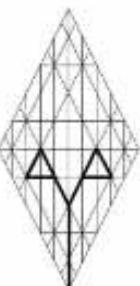
Numerology 41 יְ > 14 יְלָ > 5 יְ:
it will be remembered יְ; and its underlying principles יְ will arouse לְ fervor for contemplation לְ and discovery יְ.

Targum: The blessings לְ of Wisdom וָ are to be shared לְ!

דָּוִיד

תְּבִיבָה

David



Compassion לְ is enthroned as arbiter יְ of David's perceptions לְ because his heart לְ is the chalice יְ of Love לְ. Like a sentry לְ guarding יְ the door לְ, Love watches לְ, determining יְ what may pass and what may not לְ as David delves לְ into the true implications יְ of those matters appear for his consideration לְ.

Any who, with fervor, seeks full understanding of the Life Force is positioned, spiritually, as young David. Goliath might stand in the way; but Dovid has been prepared for the encounter by the challenges and dangers that came his way in the meadows of his life.

Like the bondswoman Hagar, who faced the closed doors of the wilderness of Shur, he surrenders his feelings לְ and יְ emotions לְ to HaShem, knowing that he is seen לְ. Like Hagar, Dawid finds solace יְ in that insight לְ, for the altar of his heart לְ has become as one יְ with the altar לְ being created in his mind.

In his maturity, David's meditations לְ become indistinguishable יְ from his prayers לְ because he is immersed in unity of HaShem. In לְיְהֹוָה, love לְ unfastens the locks יְ of the bridal chamber לְ within the Kingdom of Names.

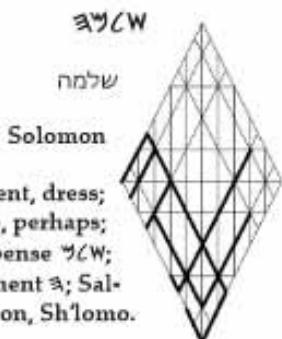
Gematria 14 יְלָ:

Within us, David is humble לְ sincerity לְ.

Numerology 14 יְלָ > 5 יְ:

He is committed to honor לְ the implications לְ of whatever happens in his life יְ.

Targum: His heart לְ gladly welcomes יְ his perceptions לְ. He knows that he will be לְ what he, before, has been יְ, for he also knows that he now is what he is becoming לְ: Da'ud, a king.



שְׁלֹמֹן

mantle, garment, dress;
why, maybe, perhaps;
her יְ recompense יְלָ;
full יְלָ enlightenment יְ;
Salomon, Sh'lomo.

Solomon's Song is the lament of a foolish man who denied himself nothing he desired, but who failed to groom a successor to preserve his legacy. For David's sake, the worldly kingdom

continued; but the excesses and vanities of Shlomo cemented its downward spiral. Pride goes before the fall.

Of the worldly kingdom, which was soon to be divided, the prophet Hosea wrote: "Where is your king, that he may save you? Where are your rulers in all your towns, of whom you said, 'Give me a king and princes'? So in my anger I gave you a king, and in my wrath I took him away." . . . and yet, mercy endures.

Wisdom וָ tested לְ Y'sharAL's יְ discernment יְ by glorifying וָ a meek shepherd לְ who reflected יְ his Light יְ imperfectly וָ. A beloved instrument of HaShem, David would lead לְ the nation יְ towards enlightenment יְ; but his errors וָ forestalled לְ its fullest יְ realization יְ.

Gematria 375 יְהֹוָה:

because murder disrupted וָ the seamless transfer O of his revelations יְ.

Numerology 78 יְהֹוָה > 15 יְלָ > 6 יְ:

David knew O that his passion הָ had stolen לְ the life יְ of a married ally יְ, and—later—that his O consent הָ to the numbering לְ of the enlightened יְ had been unjust יְ.

Targum: The cleansing fire of Wisdom וָ would instruct לְ the people יְ through the effects of his choices יְ.

עַרְיוֹן

וְרַיְמָה

Uriyah, Uriah



the light יְהֹוָה of יְהֹוָה;
the brightness יְהֹוָה that issues
forth from יְהֹוָה; Urias; Uri-
yah, Uriyahu (יְהֹוָהיְהֹוָה).

Unique in his Wisdom, only the Creator לְ of Heaven יְ knows לְ the appropriate moment to number לְ those who can discern יְ the principles לְ of Truth יְ and who are also able to commit לְ to application לְ of those principles within their daily lives יְ.

They who are numbered among the children of Y'sharAL are identified לְ by their Unity יְ in Messiah לְ. Mature souls, they can grasp לְ the things discerned יְ only through meditation לְ; for it's their alignment יְ in HaMashiach לְ that prepares them to apply לְ what is revealed יְ.

Gematria 222 יְהֹוָה:

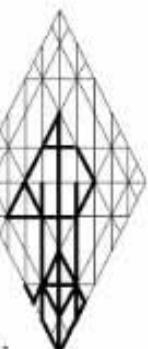
Spiritual minds לְ are tethered יְ to the body יְ,

Numerology 42 יְהֹוָה > 24 יְהֹוָה > 6 יְ:
but they are free יְ of its physical יְ pressures יְ,
which can obstruct לְ Unity יְ.

Targum: The inspired soul is an effusive witness לְ to the mercy יְ of HaShem לְ; for the reality לְ of his Presence heals יְ.

וְרַחֲבָם

רְחוּבָם



to expand יְהֹוָה together יְהֹוָה;
widens יְהֹוָה the nation יְהֹוָה,
e.g., increases its influence
over every sector; Rechavam.

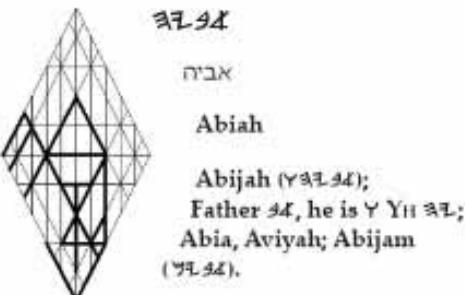
The extravagance of Solomon had become a financial burden and a spiritual stumbling block to the souls of Y'sharAL. Nevertheless, in the aftermath of Uriah's death, David's successor לְ planned to expand הָ, yet further, the institutions יְ and boundaries O of the young nation-state יְ, secular Israel.

Not following his father David, whose example was before him, Rechav'am determined לְ to enhance הָ his own image יְ at the expense O of his people יְ: by force, rather than through the guile of pomp. Obsessed with power לְ, he regarded his associates הָ as conspirators יְ laying siege O to his family's kingdom יְ, which was now his by right, in fact, rather than by privilege. In defense of that right, he would force the submission לְ of all former associates הָ. Should he fail, he reasoned, his house יְ would soon be overwhelmed O with disorder יְ.

Gematria 320 יְהֹוָה:
He had wanted to wage wars וּ of expansion וּ;

Numerology 59 אֶל > 41 אֵל >
14 אַל > 5 אָ:
but the building וּ frustration אֶ of the people וּ
had introduced a real threat of revolt אָ. He re-
warded לָ them with the thrills אָ of his rage אָ;

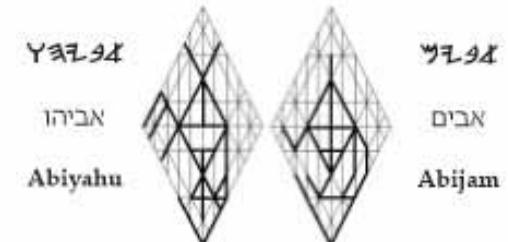
Targum: and collapsing אָ relationships הָ soon
developed וּ into open O rebellion וּ.



The start of a fall isn't always so apparent, and abrupt perceptions אָ of downward spirals וּ can cause לָ panic אָ. Hasty אָ introspection וּ might promise לָ quick relief אָ, but soul-searching is a hit-and-miss endeavor; for what is past can only complicate the future אָ with concern וּ about the constraints לָ of time אָ. Worry leads, at best, to impulsive אָ reforms וּ whose likely result לָ is disappointment אָ.

Gematria 18 מְלֹא; Numerology 18 מְלֹא > 9 אֶ:
It's quite natural to attempt לָ reform הָ by im-
plementing actions לָ that are deliberate הָ and
targeted אֶ.

Targum: Just as naturally, the ego אָ is quick to
reject וּ the simplicity of humble לָ regret אָ.



Abijah believed he had been given a mandate to reclaim for Judah the tribes that had seceded with Ephraim during his father's reign. That their departure was the will of HaShem was unthinkable; so he waged war in the name of religion and under a pretense of piety.

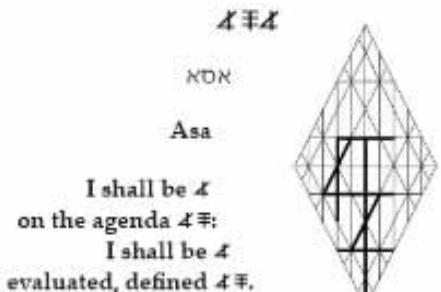
Both melachim were guilty of much, but Aviyah condemned Ephrayim while overlooking the errors of Yehudah. His hypocrisy blinded him to the role of Hashem in the affairs of both houses.

Unable אָ to accept וּ that the hand לָ of Ha-
Shem had uprooted Israel וּ, separating אָ it
from the house וּ of Judah, Aviyah intended to
reclaim לָ its people וּ for himself אָ; for he cov-
eted וּ Ephraim as a possession לָ with great
lust וּ. Thus, he launched attacks אָ upon its
tribes וּ for profit לָ, without regard וּ

Gematria 53 וּ:
for the devastation וּ that would follow וּ

Numerology 26 יְהֹוָה > 8 הָ:
the disorderly plunder וּ sure to attach to the
sacrifice יְהֹוָה of his distant brethren הָ.

Targum: Before losing his great war, he clam-
ored about Principle to justify his aggression אָ,
but his true and selfish motive וּ, as foretold by
Moses, was to gather לָ the spoil וּ. You cannot
serve God and worldly power.



Born into a family that had become expert at shredding the fabric of peace, young Asa be-
came a true reformer אָ. He was distressed לָ by
disorder אָ of any sort. When facing conflict, he
studied אָ the context לָ of its unruliness אָ with

the intention אָ of finding ways to unify and
stabilize לָ its more chaotic אָ elements אָ.

When he ascended to the throne, Asa was deter-
mined לָ not to engage אָ in hostilities אָ unless
he could clearly see a way to cultivate a con-
structive לָ environment אָ capable אָ of cement-
ing לָ the wellbeing אָ of all concerned.

Gematria 62 אֶ:
He was responsible לָ and attentive וּ to detail;

Numerology 17 סְמִינָה > 8 הָ:
for he appreciated לָ that true order would be
restored סְמִינָה only by building consensus הָ.

Targum: He understood that mediation offered
the best chance of launching אָ a framework for
a more satisfactory לָ future אָ.



Humble people לָ have ad-
vantages אָ that proud, haughty
people הָ cannot allow וּ. Empathy אֶ offers a
way לָ to avoid אָ conflict הָ because it's incom-
patible וּ with prejudice אֶ.

When you entrusted yourself to the Father's
care, you entered לָ into his rest אָ. Allow,
therefore, the Breath of Wisdom הָ to spread וּ
from your center to your extremities, both
physical and spiritual אֶ. His rest will provide
needed לָ relief אָ as you are swept up in adver-
sarial הָ conversations וּ or interactions אֶ.

Gematria 403 וּ:
The signature outcome X of altercation וּ . . .

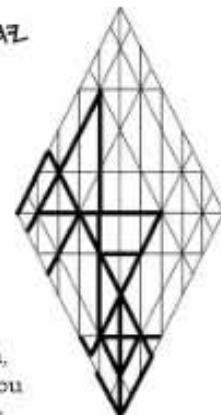
Numerology 61 אֶ > 16 יְהֹוָה > 7 סְמִינָה:
... is the stress לָ of hostility אָ, a betrayal לָ of
faith יְהֹוָה that will delay perfection סְמִינָה.

Targum: If you utilize לָ what you discern אָ of
Wisdom הָ, you can face וּ any contingency אֶ.

יְהֹוָה יְהֹוָה

Jehoram, Yehoram

YH אָ is the one יְ
who is exalted יְהֹוָה;
Joram, Yoram (יְהֹוָה).



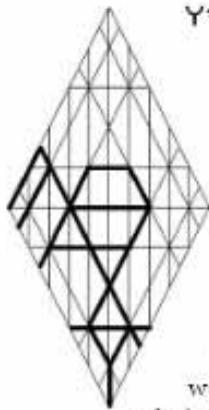
Make full use לָ of
those things you discern,
as you are enabled, or you
will suffer less אָ. Boldly
champion יְ your thoughts אָ with-
out caveat; for they are ripples of the Father's
counsel וּ. Your confidence will provide לָ res-
pite אָ from lingering fixation יְ on baseless
fears אָ and empty superstitions וּ. If a door is
opened, should you not go through it? Or if the
door is opened only as a test, why should you
fear what guidance might follow? Or do you
still believe that God tempts you to sin?

You lat claim לָ to the benefit אָ of being nour-
ished יְ by Messiah's אֶ counsel וּ, which you
welcome לָ, gathering it אָ unto yourself. Well
done! Now! If you would grow and be exalted,
you must feed יְ the starving אָ among your
brethren וּ.

Gematria 261 אֶ:
Kings אָ stand on לָ principle אֶ;

Numerology 54 אֶ > 45 אֶ > 9 אֶ:
for the churning וּ of their hearts אֶ is the lava וּ
of enlightenment אָ, seeking outlet אֶ.

Targum: Share what you receive with conviction
לָ. Participate in the harvest by showing אָ
your assimilation יְ of Messiah's אֶ counsel וּ.

**עִזְיָהוּ**

וַיְהִי

Uzziahamong יְהֹוָה
the emboldened זֶה
by יְהֹוָה;
Uziyah; Ozias;
Uziyah (עִזְיָהוּ).

Compassionate O words ז offer welcome ל relief and comfort י. They lay siege O to animosity ז because their source is humility ל, making the benefit א of faith י apparent O.

The goal ז of your service ל is amplification א of the good news of salvation י. Keep in mind, therefore, that your understandings O are rooted ז in your own experience ל of the Life Breath א and have been tailored for the cross י you, of all people, are best prepared to bear.

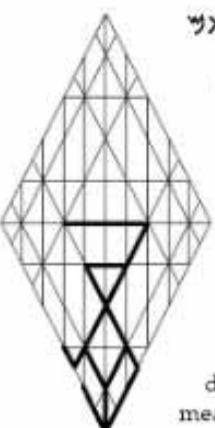
Gematria 98 מְנֻחָה:

Respect ה everyone with whom you interact ה.

Numerology 44 אַתָּה > 8 ה:

Soothe י emotions א in your exchanges ה.

Targum: . . . of understandings O; for your witness ז must relay ל the א truths י you know.

**יֹתָם**

וְיָהִי

JothamYH ל makes him י
complete יְהָוָה;
Joatham; Yotam.

We serve ל Truth י with complete X abandon י, but that doesn't mean we should allow our-

selves to be drawn ל into debate י about specifics X; for we converse in the midst of an uproar י. It's enough that we establish ל broad consensus י, as ungrounded details X are hard to remember, anyway י. Whatever the topic of the talks, recognize that we serve ל the Savior י within the crosses X of our conversations י.

Gematria 456 יְהָוָה:

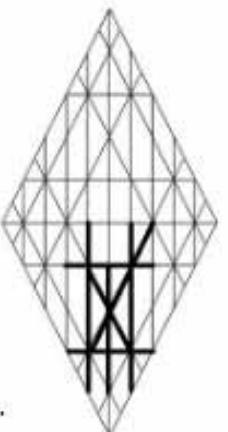
The measure X of a Son of Man י is Truth י:

Numerology 51 אֵת > 15 אַתָּה > 6 י:
enlightened individuals י are agents empowered ל to receive ל and amplify א Truth י.

Targum: Take up ל the yoke of Truth י, therefore; for you are to be numbered X among the anointed י.

אַתָּה

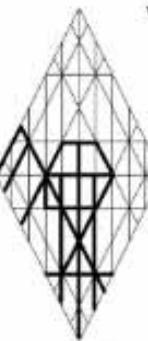
וְיָהִי

Ahazto connect;
to grasp, grip,
hold, clutch;
to fasten down,
make secure;
to take, seize;
to attack; Achaz.

If you should offend ל a brother or friend ה intentionally ז because you become angry ל about differences ה, you war ז against the Life Force ל: both within your brother, and within yourself. Your duty ה is to overcome discord ז by cultivating ל relationships ה worthy of Shabbat ז.

Gematria 16 יְהָוָה; Numerology 16 יְהָוָה > 7 ז:
Be ready ל to relinquish י impulses ל that champion י an agenda ז.

Targum: Be honest and sincere ל, so that camaraderie ה can prevail ז.

**חִזְקִיָּהוּ**

וְיָהִי

Hezekiahsafeguarded;
secured פְּשָׁלָמָה by YH
אֱלֹהִים;
Hizkiah, Chizkiyah,
Chizkiyahu; Ezekias
(אַחֲזָה, אַחֲזָה, יְהָוָה).

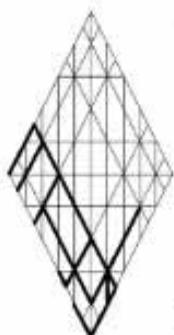
Elation can raise up hurdles ה of zeal ז: either the low ones, pious פ ambition ל; or the high ones, lustful ה for affirmation י. Recognition ה, if it becomes a goal, will delay ז ordained פ blessings ל; for enlightenment א requires surrender י—blind faith. Introspection on the ladder ה of perfection ז will be hampered פ by the pursuit ל of individual ה salvation י; for the chariot ה swings low ז on behalf of the Kingdom פ: that is, if you are found to be humble and patient ל, you are sure to be gathered up א in the Savior's arms י.

Gematria 139 אַלְפָיָה:

The holy פ Shepherd ל is your ally א.

Numerology 58 מְנֻחָה > 13 נְחָתָה > 4 א:
not your foe י. He is your companion; and, by agreement ה, it is he who must usher ל you along the path נ of destiny א.

Targum: Jacob's Ladder ה has been lowered ז into the second heaven, the human mind פ. Your soul has access ל to its rungs א through surrender and sacrifice י.

**אָמֹן**

וְיָהִי

Amon

The "mother" of Manasseh is called אַמְנָסָה Hephzibah, a name that can be interpreted as "self-indulgence." Euphoria י born of indulgence י will interfere W with vision א, dampening י the inward י fires W of spiritual life א. Repent י of any desire that persistently weakens י spiritual W discernment א. Difficulties of confusion י can be avoided י with relentless W self-examination א, which is "prayer without ceasing."

Gematria 395 אַלְמָנָה:

Wisdom W delights ה in your discoveries א.

Numerology 53 יְהָוָה > 35 אַלְמָנָה > 8 ה:

The Sons of Man י prosper י when the Savior ל is visualized א as the charioteer ה.

Targum: Be prepared י for the unexpected י as you take flight upon wings W of discovery א.

**מַנְסָה**

וְיָהִי

Amontrained, educated;
an apprentice, acolyte;
loyalty, fidelity, trust;
faithfulness;
confidence.

A good seed ל was watered י with care י. When it sprouted י, it grew ל rapidly י as it reached for the heavens י, only to collapse י. The seedling's zealous hunger for light had caused it to rush ל in its race י for the sky י; and the sprawl of its foliage had outpaced י the ability ל of its roots י to sustain י future development י.

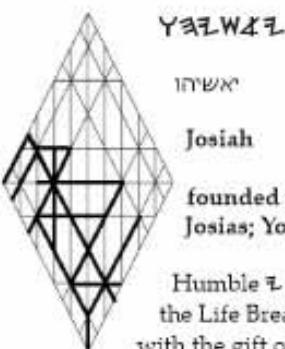
Gematria 97 אַלְמָנָה:

The weakened stem, without fault of its own ה, sent the plant sprawling on the ground ז.

Numerology 34 אַלְמָנָה > 7 ז:

The husbandman ל has made note ל of the outcome and of its solution ז.

Targum: He will intervene Δ to recover \beth the promise \aleph of the seedling's potential \beth .



אֶשְׁתָּוֹת

Josiah

founded בְּנֵי on יְהוָה ; Josias; Yoshiyah, Yoshiyahu.

Humble \beth meditation Δ upon the Life Breath W is rewarded \beth with the gift of discernment \beth .

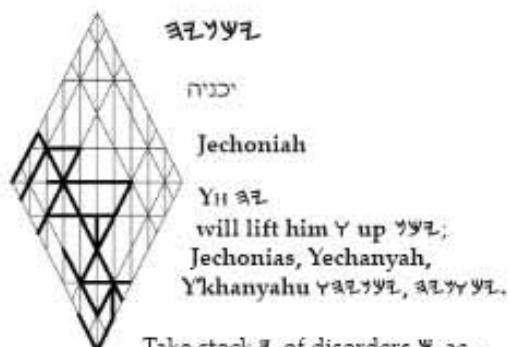
Weigh \aleph the presence Δ of Father's Δ Spirit W , and accept \beth that your realizations \beth are born of Truth \aleph . In honesty, you chose \beth a foundation Δ of Wisdom W with humility \beth , and you recognized \beth the nourishing truths \aleph you received by means of \beth inspiration Δ .

The Breath W that gives \beth Life \beth chose you \aleph :

Gematria 332 גַּדְעָן :
Wisdom W is the Shepherd Δ of your soul Δ , and

Numerology 53 $\text{נִזְמָן} > 35 \text{ בְּנֵי} > 8 \text{ מְ}$:
stumbles \aleph and falls \beth can be avoided Δ if you will resist \beth doubt Δ .

Targum: Lay bold claim \beth to the ideas whose source is the Father's Δ Wisdom W . Accept \beth Life as lived \beth upon the cross \aleph .



כְּנָסָה

Jechoniah

יְהוָה בְּנֵי
will lift him \aleph up בְּנֵי ;
Jechonias, Yechanyah,
 יְחָנָנָה בְּנֵי , בְּנֵי .

Take stock \beth of disorders \aleph , acknowledging \beth their effects \beth within lives \beth . Engage \beth confusion \aleph . Neutralize negativity \aleph .

by taking \beth a fresh look Δ at your activities Δ , your beliefs \aleph , and your desires \beth . You can avoid \beth great loss \beth by accepting \beth responsibility \aleph for shortcomings \aleph that come upon you \beth because of your distractions Δ .

Gematria 95 בְּנֵי :

We will all taste victory Δ in the day Δ .

Numerology 50 $\text{נִזְמָן} > 5 \Delta$:

the Sons of Man \aleph are to be revealed Δ .

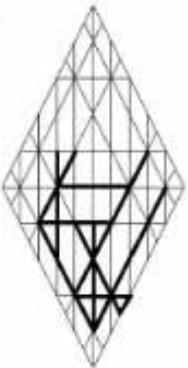
Targum: so give \beth praise \aleph as you recover \aleph . Make use \beth of what's been revealed Δ .

לְאַלְפָיָה

שָׁאַלְפָיָה

Salathiel

my \beth request,
petition לְאַלְפָיָה
is ongoing Δ
before God לְאַלְפָיָה ;
Shalathiel, Shealtiel,
Shaltiel, לְאַלְפָיָה .



In his Wisdom W , the Father Δ commanded Δ that we put an end Δ to aggression \beth and animosity Δ , which inevitably lead Δ to destructive W exchanges Δ that tend to promote Δ personal Δ humiliation \beth .

We recognize that acrimony Δ is provocative Δ , yet we feed W on the friction it generates \beth until it explodes as anger Δ . We must petition Δ the Spirit of Wisdom W to intervene Δ . We can debate Δ what we will when we will Δ , but we must apply ourselves to the practice Δ of constructive Δ argumentation Δ .

Gematria 772 גַּדְעָן :

If we would measure Δ Wisdom W , we must study Δ our own souls Δ .

Numerology 79 $\text{בְּנֵי} > 61 \text{ בְּנֵי} >$

16 $\text{יְהוָה} > 7 \Delta$:

If we would understand one another Δ , then we

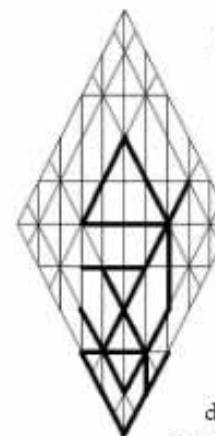
must understand ourselves Δ . Strident Δ exchanges subvert Δ respect. To achieve \beth equitable \aleph outcomes Δ ,

Targum: tempers W must be restrained Δ , no matter how difficult Δ the confrontation Δ . Humility \beth is power Δ for those who are wise Δ .

לְאַבְיהָד

זְרֻבָּבֵל

Zerubbabel
heated בְּנֵי not לְאַלְפָיָה ,
i.e., "Warning, heated!";
Zerubavel.



Your words exert Δ great influence Δ upon the soul's development Δ . Beyond the conventions of conversational usage Δ , words determine Δ the very thrust Δ of thought Δ through unspoken connotations

As an empath Δ you are conscious Δ of the leverage Δ of words—especially of harmful words, which damage Δ the minds Δ of those who truly hear Δ and of those who only listen Δ . If adversaries Δ should use malicious, harmful language Δ , ask that they simply stop, for a moment Δ , and listen to themselves! . . . that they might hear Δ the calumny that has claimed the root Δ of their tongues Δ .

Gematria 241 בְּנֵי :

Remain alert Δ to the subtle nuances \aleph of the Father's Δ .

Numerology 43 $\text{נִזְמָן} > 34 \text{ בְּנֵי} > 7 \Delta$:
counsel \aleph ; for he delivers Δ instruction Δ directly to your heart Δ with silent words Δ

Targum: that can stop Δ inward adversity Δ ; for you have received ears Δ capable of hearing Δ the good Shepherd's instruction Δ .

אֶבְיָהָד

Abihud

my Δ Father Δ
is majestic Δ ;
my Δ blossoming Δ
is glorious Δ ;
Abiud, Avihud.



As we focus Δ on what we hear Δ , making use of Δ discernment Δ as we weigh \aleph our perceptions Δ , fresh concepts Δ will envelop us Δ , fueling Δ our imaginations Δ , and as their truths gain ascendancy \aleph in our hearts Δ , they will blossom forth as fervor Δ .

Oddly, we build Δ on approximate understandings of what we receive Δ in our lives Δ as we, simultaneously, wrestle with our curiosity Δ about the Father's Δ interest Δ in our estimations Δ ! Such distractions Δ surely have merit, but brush them aside \aleph . Allow love Δ .

Gematria 28 בְּנֵי :
to realign Δ your outlook Δ . It will

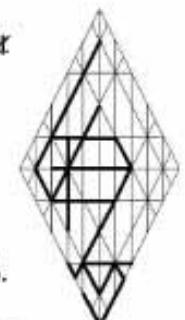
Numerology 28 $\text{בְּנֵי} > 10 > 1 \Delta$:
affirm \aleph that your labors Δ are both welcomed and appreciated Δ by the Father Δ .

Targum: for he intends Δ that every soul Δ should discover, for itself Δ , that its life Δ is sustained \aleph by love Δ .

אֶלְיָהָקִים

Eliakim

my Δ God Δ
arises, endures Δ ,
i.e., is dependable, reliable.



Be patient. Focus Δ on the instruction Δ you've already received Δ .

so that you will be able to draw upon \oplus its implications \sqcap and become immersed \heartsuit in its principles \clubsuit . Great progress \wedge will come \sqcap as your thought \spadesuit sorts through \sqcap the attributes of Wisdom hidden in your memory \heartsuit .

The principles \clubsuit within our instruction \wedge are effective \sqcap counters to any storm \oplus . Share them \sqcap with any \heartsuit who belittle the idea \clubsuit that great purpose \wedge will be served \sqcap by a latter rain \oplus ; for we must minister \sqcap to our brethren \heartsuit .

Gematria 191 $\clubsuit\oplus\oplus$:

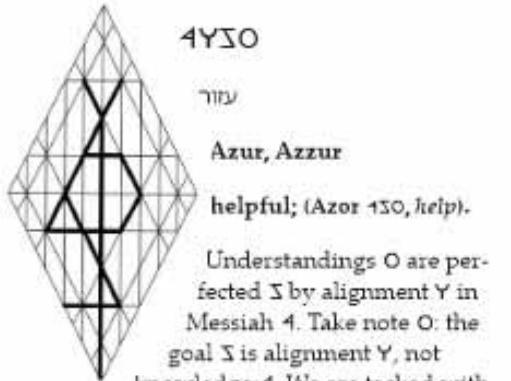
As clouds part, darkness passes \oplus ; and righteousness will have its way in our affairs \clubsuit , releasing its power within us and among us \clubsuit .

Numerology 65 $\clubsuit\#\# > 56 \heartsuit\heartsuit >$

$11 \clubsuit\clubsuit > 2 \heartsuit$:

We are as the burning bush $\#\#$: we are the Light-bearing \clubsuit Children \heartsuit of Heaven \heartsuit ! Let us make full use \sqcap of the intensity of the Father's Spirit as it emanates \clubsuit from within our souls \heartsuit .

Targum: May the Father purge us \clubsuit of crooked ways \wedge . We welcome \sqcap the latter rain \oplus ; for it will rescue \sqcap humanity \heartsuit from itself.



Gematria 283 $\heartsuit\clubsuit\clubsuit$: Your mind \clubsuit must remain open \heartsuit to the processes of rebirth \heartsuit .

Numerology 49 $\heartsuit\#\# > 13 \heartsuit\clubsuit > 4 \clubsuit$: The upheavals \heartsuit of the world and its systems substantiate \oplus the need \sqcap of a birthing process to renew \heartsuit our hearts, so that we may enter into the security of the Father's rest \clubsuit .

Targum: You are composed O. You are ready X. Welcome Y the King of kings \clubsuit !



Gematria 200 4: Rising above adversity, they become masters \clubsuit .

Numerology 200 4 > 20 Y > 2 S: The King of Heaven 4 takes pleasure Y in their accomplishments S;

Targum: for he is delighted ה in their love 4 of justice Y and holiness O.



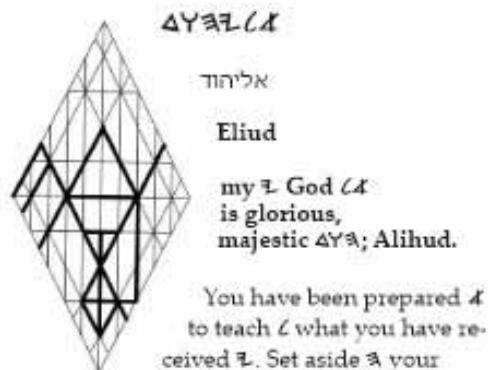
You have the ability 4 to discern ס Truth Y. Accept 4 your vocation O and serve 4 among your peers ה with humility 4, but give witness ס to the bonds Y you enjoy 4. Be respectful O; for you share 4 the counsel 4 by which you received 4 your vision ס. Take comfort in the cross you bear Y, accepting 4 the mantle of ordination O that came 4 with your anointing Y. Offer 4 testimony ס of the mercy Y you have, yourself, received 4.

You stand among the messengers of the Most High O. Should you be called upon to serve 4 as an advisor S,

Gematria 181 47P: be determined O to speak 4 of principles 4.

Numerology 73 4O > 37 5C > 10 4 > 1 4: Lay siege O to intolerance or mockery ס with wise C words ס, maintaining 4 your focus 4.

Targum: Share 4 the Gospel ס of Truth Y. Offer your contribution 4 through dedicated O service 4. Others share the anointing Y.



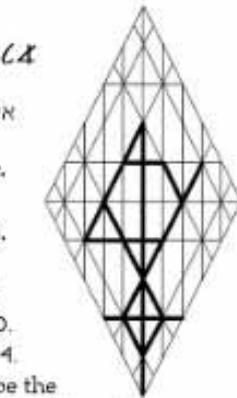
hungers Y and your expectations 4, so that you can channel 4 those things the Shepherd C will provide 4 in the moment S.

This, then, is your rest Y and your security 4: that the Heavenly Father 4, himself, is your guide and your protector C. You offer 4 testimony ס of his mercy Y, of his love 4, and of his inspiration 4. The Good Shepherd C welcomes 4 your magnification ס of his presence Y and his love 4.

Gematria 56 YY: You are a Son of Man Y. Rejoice Y!

Numerology 38 4C > 11 4S > 2 S: You can avoid 4 contentious exchanges H by freely sharing 4 the vitality 4 of your soul S.

Targum: Principles 4 are not debatable C. Maintain a readiness 4 to respond ס to the needs Y of the moment 4.

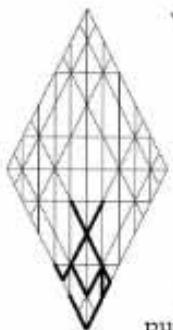


Ability 4 to change C must be understood O. It is driven ס by God 4. Your focus 4 should be the Shepherd C, not the flock O: be clear in your expectations ס. Your devotion 4 to the Father 4 is persuasive C and is sufficient O for such tasks ס as HaMashiach reserves 4 for friends 4. Nevertheless, you must rely 4 on your sense O of the goals ס of Messiah 4.

Gematria 308 HW: because the Life Breath W provides context H

Numerology 56 4C > 11 4S > 2 S: for your testimony S and will harness Y your gifts 4 to address specific 4 needs S.

Targum: The Father's **א** guidance **ל** will overwhelm **ו** doubts **ז** rooted in the mind **א**.



מַתָּן

Mattan

reward; Matthan.

You are cleansed **נ** through sacrifice **ח** for a purpose **ב**; you have been set apart as a representative **ח** of the Sons of Man **ב**. As you mature, the children of men **ב** will take their measure **ח** of enlightened individuals **ב** from **ב** those characteristics **ח** demonstrated by your essence **ב**.

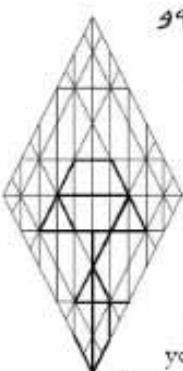
Gematria 49 **הַנְּ**:

Eternity **ח** is your reward **ה**.

Numerology 49 **הַנְּ** > 13 **הַל** > 4 **א**:

Lingering woes **ב** will be understood and resolved **ג** in answer **ה** to the birthing process that continues **ה** within your heart **א**.

Targum: Your anointing **ב** has eternal **ח** promise **ב**.



יַעֲקֹב

Jacob, Ya'akov.

my **ל** duplicity **הַ**.

You will meet with **ל** realizations **ו** that will threaten **ב** your soul **ב** as you engage **ל** the darkness **ו** that yet lingers **ב** within you **ב**.

Awareness will betray **ב** understandings **ו** and will drain you **ב** of resolve **ב**, tempting you to forsake **ל** much that you now treasure **ו**.

Such darkness is as a ceiling that would block further progress by smothering **ב** your soul with claims **ב** that you have forfeited **ל** your right to the promise **ו** of sanctification: its shadows will bog you down **ב** with idolatrous concerns about appearances **ב**, reawakening **ל** the hateful twins of jealousy **ו** and arrogance **ב** within your soul **ב**.

Gematria 182 **הַנְּ**:

Detractors **ב** will express **ב** their affinity **ב** in private **ב**, then publicly mock your character **ב** to any who care to listen **ב**.

Numerology 47 **הַנְּ** > 11 **הַל** > 2 **ב**:

Remember **ב** the purpose of spiritual warfare **ח**. If you are to serve **ה** in the Father's **א** house **ב**,

Targum: you must be prepared **ל** to lay seige **ו** to the darkness **ב** that resides in every soul, including your own **ב**.

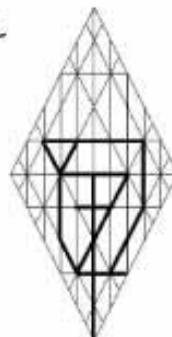
יְהוָשֻׁעַ

יְהוָשֻׁעַ

Joseph

he will increase, add.

You have the benefit **ל** of taking your nourishment **ו** from the Tree of Life **ה**. Eat **ב**.



The author **ה** of your faith **ו** is reliable **ה**. He has made allowance **ב** for the need **ל** to bridge the gap between **ו** your authority **ה** and your expectations **ב**. Be patient. You have reached **ל** agreement **ו**. From now and going forward—as the seasons come, and as they go before the Tree of Life **ה**—you may eat **ב**.

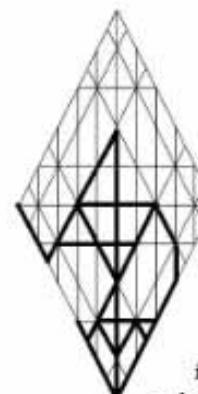
Gematria 156 **יְהֹוָשֻׁעַ**:

You are ordained **ב** because you have taken upon yourself **ב** the cross of HaMashiyyach **ו**.

Numerology 48 **הַנְּ** > 12 **הַל** > 3 **ח**:

Minister **ב** to your companions **ה**, that they may also humble themselves **ל** and embrace **ב** the processes of rebirth **ח**.

Targum: Those who take up **ל** the cross **ו** are redeemed **ב** in their nakedness **ב**.



מִרְיָם

Miriam, Mary

rebellion; bitterness.

You are free **נ** of Pharaoh, to your thinking **א**, but he will pursue **ל** you in the seas of humanity **ב**, relentlessly **ב**. Fantasies **א**

about avoiding **ל** or outwitting **ב** him will weigh you down and drown **ב** you. Messiah **א** comes **ל** to rescue **ב** you from your duress **ב**; your King **א** will set you **ל** free **ב**.

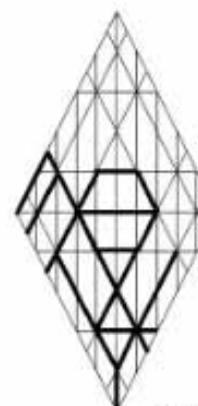
Gematria 290 **הַנְּ**:

Messiah **א** will transform you **ה**.

Numerology 56 **הַנְּ** > 11 **הַל** > 2 **ב**:

for Sons of Man **ב** are wed **ו** to the Presence **ל**, the Lord **א** of Creation **ב**.

Targum: Empty **ב** your mind **א** of every expectation **ל** and concern **ב**.



וְיַעֲשֵׂה

וְיַעֲשֵׂה

Joshua

Yshua, Yeshua, Ieosus, Jehu, Jesu, Jesus—i.e., every man and any man (according to his teachings).

Jesus, the Essene Teacher of Righteousness—that gentle servant with whom the chosen are to share **ל** eternal Life, this same

Joshua is the man who exemplified **א** the epic sacrifice **ו** of the Breath of Life **ו** in a manner we could understand **ו**.

He received **ל** his wings in an arid place **ב** through unification **ו** with the Spirit **ו** of Prophecy **ו**. In his ministry, he addressed **ל** the sorrows **ב** and burdens **ו** that torment **ו** compassionate **ו** souls. He was spat upon and scourged **ב**. His vision was despised **ב**. He was mocked by evil men; and yet, at his death, he lifted our thoughts to Heaven through his service to our Father, even with his final cry **ו**.

His vulnerability **ו** was overwhelming **ו**.

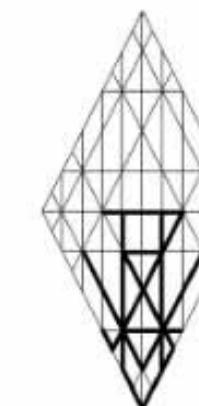
Gematria 391 **הַנְּ**:

but Wisdom raised him up in the glory **ו** of transfiguration **ה**; and he appeared before witnesses with eyes to see **א**.

Numerology 58 **הַנְּ** > 13 **הַל** > 4 **א**:

In his life on earth, he mastered the spiritual nuances **ב** of Torah **ה** that had initiated **ל** the birthing process **ה** within his heart **א**.

Targum: The servant **ל** of Life **ב**, he is stationed beside the throne of the third heaven **ו**, where his fame and glory **ו** are without end **ו**.



מֶשֶׁיחַ

Messiah

our Father's Life, as manifested within an Anointed One, chosen to serve as spokesman of the Father's Word.

A man immersed **ב** in the holy Breath **ו** of the Father, the anointed messiah is sent to restore **ל** the relationship **ה** between

Man י and the Spirit ו of the Father. A humble servant, he honors ל Torah ה by drawing from its parables י wisdom ו to reestablish ל its relevance ה. He comes to liberate י the spirits of the oppressed ו who can share ל his vision: brothers are for adversary ה.

Gematria 358 הַיְ:

He is given divine strength ו, enabling him to topple י determined opposition to his view of Torah; and he turns the world upside down ה.

Numerology 52 יְ > 25 יְ > 7 ס:

Enduring י, he begins to build his congregation—his church, the spiritual body of his thought—by shaping י productive doctrines that will advance and expedite י both enlightenment א and perfection ס.

Targum: He is indebted י to the Wisdom ו of our Father, who is the source ל of his perspective and all his works ה.

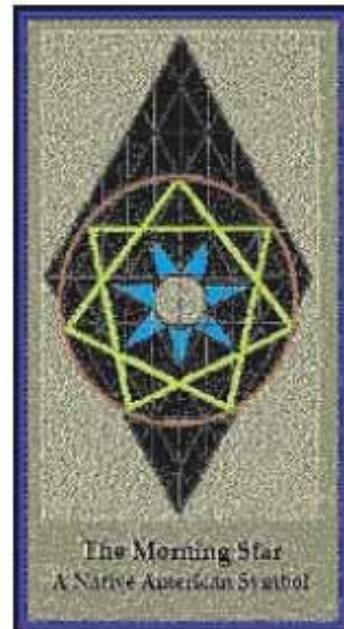
He will be maligned י and vilified ו, yet he will perform ל his role in an upright manner ה, without complaint י. He will utilize ו the contributions ל of his brothers—the prophets of his day and those of days gone by ה—to answer י accusations ו that he sows ל discord ה among his fellows י, and that he wars ו against those things that have been received ל, the foundations of which were agreed upon ה long ago.

Gematria 358 הַיְ:

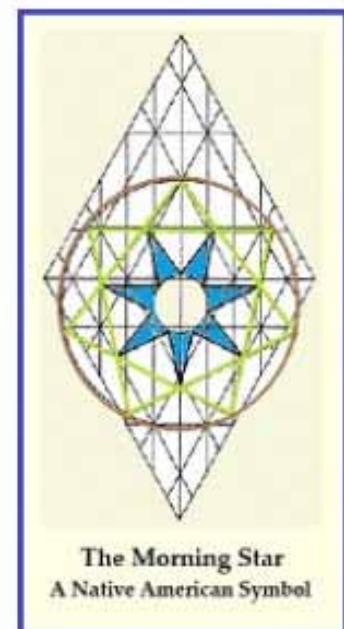
The holy fire of Wisdom ו shines י upon his mantle ה. When the Life

Numerology 52 יְ > 25 יְ > 7 ס:
that is within him is recognized, spreading among enlightened Sons of Man י—among and within all those, male or female, who are reborn through interiorization י of sound doctrine י, which purifies א and perfects ס.

Targum: They shall know freedom י. Together as One, they shall take flight upon such wings as Wisdom ו shall provide ל, for HaShem has reserved a place for them within his chariot ה.

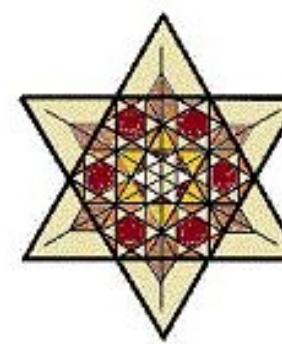


... and there was evening.



and there was morning ...

... a new day.



בָּרוּךְ הוּא יְהוָה

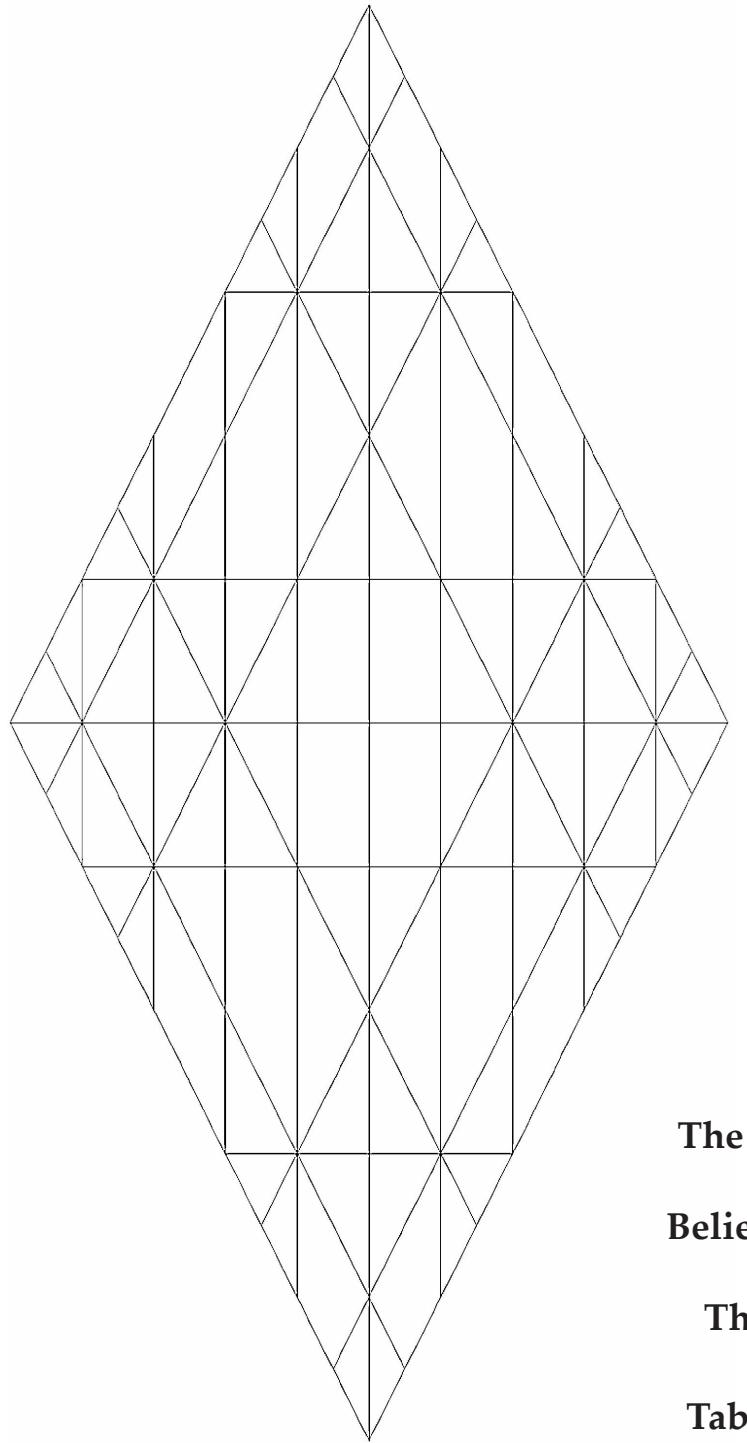
To HaShem: a Dedication

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

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

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

Baruch HaShem!



**The Crown Diamond
of the
Believers' Tree of Life:**

**The Measurement
of the
Tabernacle of David**