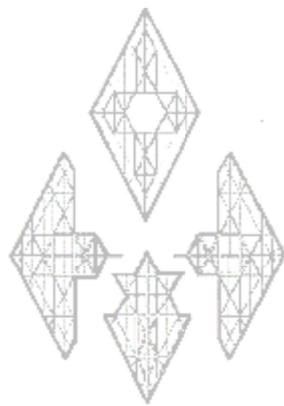


The Mystery of Iniquity

Gospel of the Man of Sin



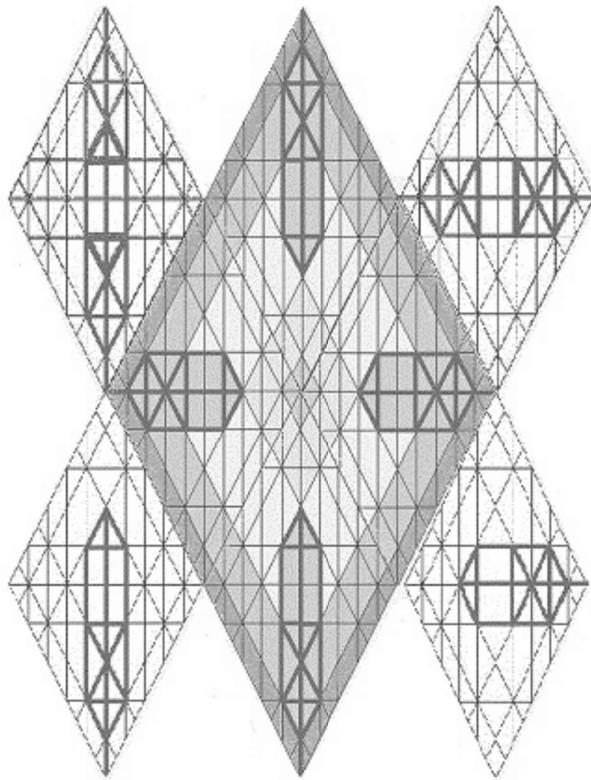
by Bora ben Elazar

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The Tree of Life



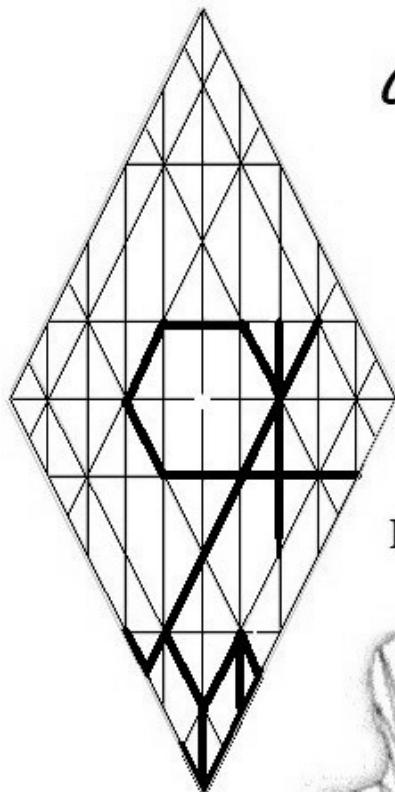
And its Vine

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

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עַמְנוֹאֵל אֶלְעָזֶר Immanuel

among יְהוָה
the Sons of Man יְהוָה
sits יְהוָה
God יְהוָה

אֱלֹהִים אֶלְעָזֶר יְהוָה יְהוָה יְהוָה

שמע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

Hear, Yisrael, YHWH our God is one YHWH

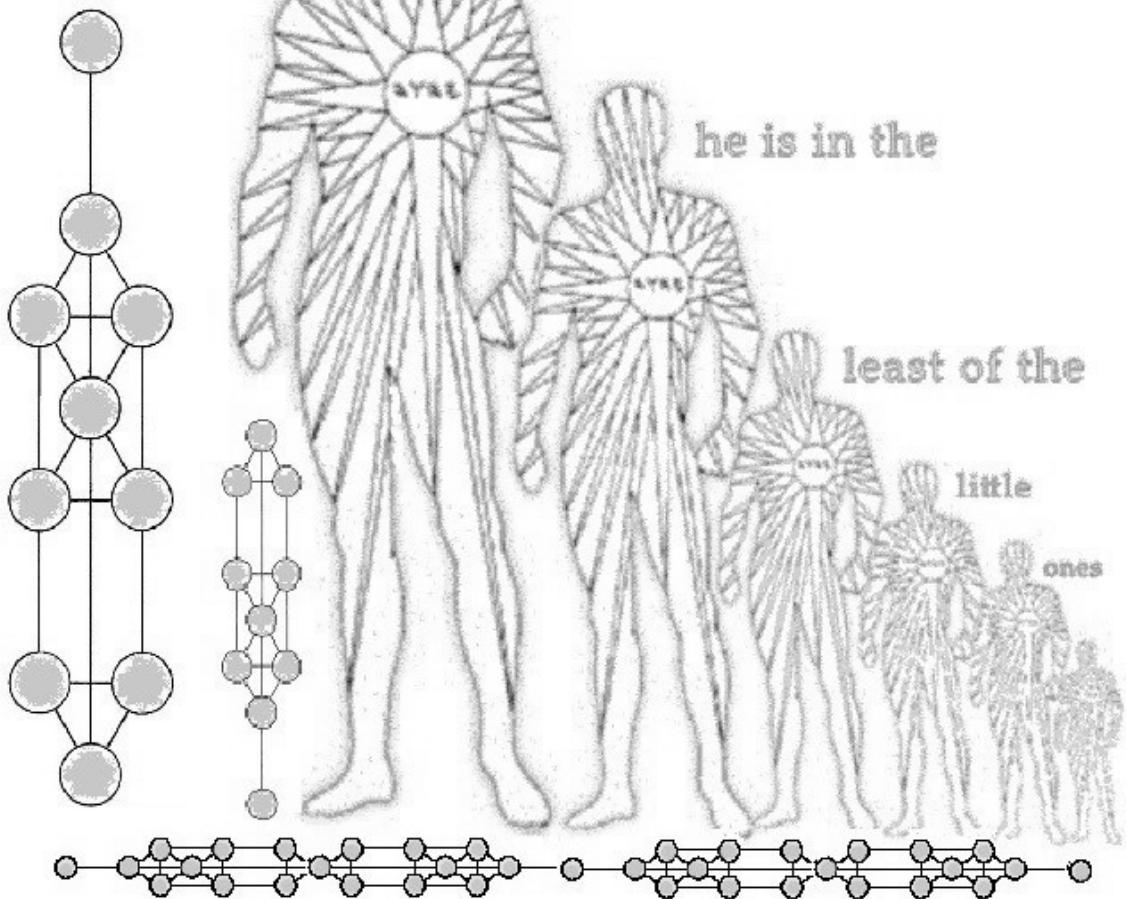
I am in him, as

he is in the

least of the

little

ones



The Mystery of Iniquity:

A Legacy of Lucifer

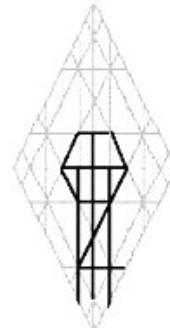


אָשֶׁר

אָשְׁר

to miss

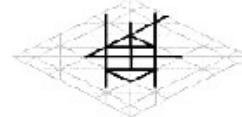
to sin, fall short; transgression; fault,
guilt. to cleanse, purify, disinfect;
to be cleansed.
a sin offering.



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

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

Gematria 18 הַל: Grab the ladder!



Ordinal 18 הַל > 9 שָׁ: Choose לִ commitment הַ to what is clearly right שָׁ!

Targum: Honor הַ the secrets שָׁ of inspiration אָ.

Is Iniquity Sin?

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

As a generalization, the connotations of sin cover a broad range of errors, from simple mistakes to instances of gross malfeasance. The Hebrew word אָשֶׁר has greater clarity in common usage than does the Hebrew word for "iniquity," which invokes similar anxieties to "sin" in common usage because it touches upon the mystery of Lucifer. Most will admit to the negative cast of "iniquity יִתְעַוֵּת," but a clear concept of what the word actually means is illusive. Even though mention of "iniquity" can send chills along spines when it's raised in conversation, not many who are bothered by shudders bother to resolve their concerns about the term's implications.

The opening illustration presents definitions of the Hebrew word for sin as it appears in Torah's original language. The meme is suggestive of the rich subtexts that open when readers, without denial of a word's etymology, explore a text as it is written in Sinaitic Hebrew, the alphabet known as the "Moses Script." Torah's original emblems, which are precursors to all Western alphabets, served as the common language in Egypt at the time of the Exodus; and they remained the written language of Y'SharAL through the reign of King David and beyond. Not wholly forgotten, they are still used in Yemen.

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

We wrestle with bondage, a reward of sin. The precursor to error is iniquity; and because it's not an overt act but a state of being, iniquity's inroads are subtle, patient, ubiquitous, persistent. Iniquity is a miasma that crowds upon productive thought as doubt, which debilitates and immobilizes with disheartening depression. The soul whose focus is centered in messiah, however, is able to countermand its pitfalls by bringing the spiritual eye to bear on issues that underlie circumstance.

The remedy is certain, but it isn't simple; for the ditches exposed by iniquity are plowed by personal bias; for, having commandeered an individual's intention to better himself, iniquity takes root in his concerns about election and piety, crucial concepts that pit self against others. Adding ambivalence to doubt, therefore, the pious soul elevates focus on his own, personal standing above his focus on God; and every seeming step forward becomes a stumbled step backwards, as inner debate becomes driven by zeal, which is mistaken for guidance by the holy spirit.

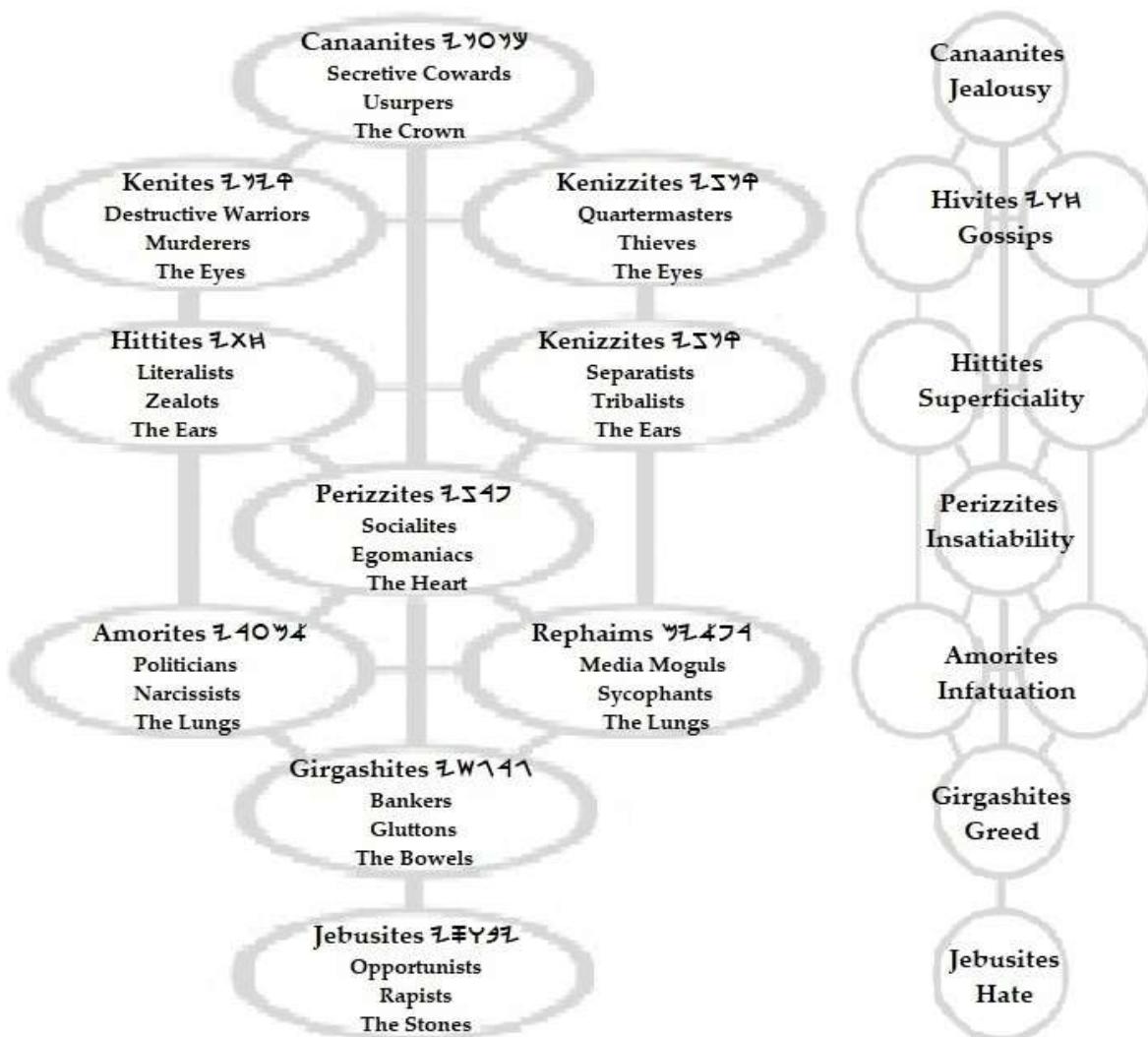
Armed with doctrines that defy common sense, Goliaths of pulpits, synagogues, and mosques impose themselves upon spiritual freedom born of direct experience. Whether they pound from their platforms or plead from their knees, they harp on thoughts that cloud the mind; and we can surrender leadership to their posturing no longer.

Tall King Shaul killed his thousands and found no peace at the head of his armies, nor even in his own house. For us to do better, we will do well if we emulate David and address questions that stir the golden dust clouds of Ophir 470: thoughts 0 that summons 7 an authoritative view 4 by tightening 0 debate 7 about things we think we know 4. Our opinions will not fill our slings against Goliath. We need the direct experience gained in pastures we know.

The Cyclops Goliath

Loss of Cohesion through Aggressive Self-Absorption

The Philistine Champion of the Secular World



Y'SharAL is a spiritual nation. Its weaponry isn't carnal, and neither are its adversaries. We war against spiritual forces within our souls that we create and empower by our choices in the days of our lives. The devils and demons with which we contend are constructs of the unsavory attributes and proclivities within our own beings. The gods we serve are little more than idolized caricatures of our own existential qualities; for we cherish the "acceptable" self image we retain in our minds as though it were a favored idol on a corner shelf in the living room. We nod our heads at the notion of a living

God, but we live unto ourselves, gearing our lives to the self interest of saving our mortal souls from everlasting peril and our bodies from mere discomfort.

Our own thoughts bear witness against us as they elevate the bias of our hearts and minds above all other considerations. When a single-minded point of view determined by the metrics of our own, personal standards becomes the measure by which we excuse or accuse everything and everybody, we have become primly demonic.

Without guidance by HaShem, we will pursue those self-serving standards as though they were gods, believing that adhering to their demands will serve us well when a final judgment of our worth is made. We will comfort ourselves in the belief that we will be justified if we can weave kindness, idealism, and material success into our lives and that, if we should fall short, we can rely on our decency as merit for mercy.

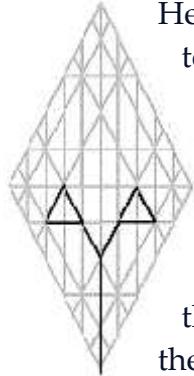
Imagining that we are in control of our lives, we will marshal our arguments for self-justification, brazenly taking our stand at the head of like-minded zealots, as if we were a Goliath; and we will challenge all comers to defeat the logic of our single-minded focus. Puffing ourselves up with will power and brandishing our piety, we will defy any to war against us; for we know in whom we have stubbornly believed and trusted.

Cowed by the intensity and general popularity of such reasoning, the spiritually weak are easily misguided and manipulated as they suffer rim shots within the drumming of humanistic doctrines born of bigotry. Parents, misled in so many ways, watch in silence as their children are seduced into warring on the wrong battlefields in a world that stands on the brink of planet-killing destruction. The status-quo is guarantor of the bottom line; so they remain silent about distortions. Wisdom is justified of her children.

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

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

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



He was not called to the throne as a warrior, but as a rural shepherd; and in tending the herds, young David's heart had approached congruence with the heart of HaShem. Their relationship is understood in the emblems that spell his name. "David **ΔΥΔ**" is a sigil for a man whose heart **Δ** was wed **Y** with the heart **Δ** of messiah: in his lonely life, he had meditated on the reality of his spirit until his perceptions **Δ** were brought into alignment **Y** with divine revelation **Δ**. A man of vision, the great poet of the book of Psalms, a prophet, a spiritual warrior, King David understood the saying, "Let not the sound of the ax or the hammer be heard as you build the temple;" for he was a tabernacle man who submitted to God's spirit.

Iniquity **YYYO** |||Y

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



We fall prey to error because of spiritual ambivalence. If we long for a thing to which we have no access, traps of error are baited, around and about us. Things above are reflected below; so we flounder within a reverse image of the standards we should emulate. We tread water or fire in the lakes in which we swim, and we'll not long endure without moving forward. Unless a shore is sighted, we'll flounder in danger, kicking against suction as iniquity exerts its latent force, the undertow that will swallow us.

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

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

Whether we enjoy true spiritual vision or are presently wandering among the blind, all progress must come in response to the gift of faith; for our expectations must not deprive us of the efficacious **O** nourishment **Y** that will come down from heaven. Only if we are properly fed **Y** will we be capable of pursuing the righteous development of our fullest potential **Y**. We are young birds in the nest **O**. Lacking strong wings **Y** of our own **Y**, we either maintain diligent watch for the assistance **C4** provided when the father designed our species, or we fall **Y**.

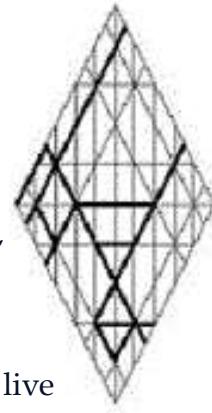
Gematria 132 **אַפְתָּה**: To detect and admit **פ** compulsions **ל** within the soul **א**...

Ordinal 42 **אַשְׁר**: ... is to petition **ו** for congruence **ש**.

Checksum: With patience **Y** (6 **Y**), disruption **ו** within our hearts will cease **ד** (24 **אֹשֶׁר**), freeing **ו** us to claim our parts **ש** (42 **אַשְׁר**) in the joyful celebrations that will unfold **ו** within the bridal chambers **ד** (24 **אֹשֶׁר**) of unity **Y** (6 **Y**).

Lucifer כָּכָלָה הַלֵּל

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

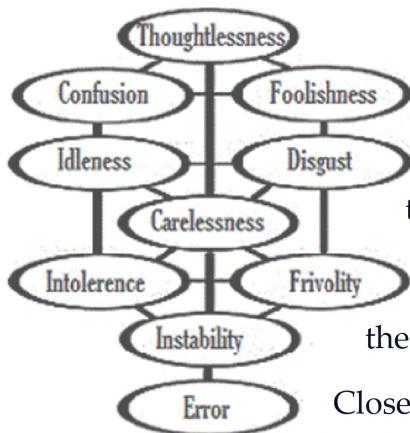


Lucifer was given a way of escape; for he would die, and he would also live after the manner of men, sharing their joys, sorrows, expectations and disappointments. Numerous scriptural precepts argue that he would also share in man’s promise; among them, the many scriptures assuring us that HaShem’s mercy is without end.

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

With depression, even hitting bottom brings no lasting relief; for victims are smothered by paranoid perceptions. What had been perceived as a worst possible outcome becomes the platform for deeper dives as depression wears on. Imploding under the pressures of anxiety, depressed individuals can panic at the edge of calamity, becoming preoccupied with minute details of their danger to shield themselves from its peril. In frantic hope of relief by this or by that incidental influence, they cling to sanity by repeatedly tabulating the data points of their dismay, as in a fog.

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



A realm in which all are brothers is beyond consideration for those enslaved by depression. Incapable of seeing what is obvious to people who are able to pursue the rewarding focus on essence, they are strangers, even to themselves; for they are lost to defeat. Incapable of new ideas free of negative bias, they find no way of escaping quarantine; and imprisoned by conjectures, they display the self-indulgent cast of a narcissist, even with disgust.

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

Because they face dead ends at every turn in every context, they engage in all manner of twisted, tunnel-visioned reasoning, hoping to discover a hidden door that just might let them achieve that stop-gap goal of escape. To their dismay, nothing they try works; and unable to find a way out, they wallow within the whiplash tyranny of guilt for falling short, and they *do* fall short; for they have yet to discover that regret is not repentance.

A record of Lucifer's reaction to the judgment against him isn't given, but his fall was great, indeed. He had been perfect in everything—spectacular! approved! He had satisfied all required of him until that single detail surfaced and judgment came; but the stain of iniquity, if stain it was, could not have been the result of a flaw intrinsic to his character. He had been positioned and approved as the covering cherub. The sacred light of אָלֹה had been his to bear unto all in heaven and upon earth. He had enjoyed knowledge of perfection by every consideration in all his ways; and now, it was gone!

The mystery of iniquity had been unknown to him until it was discovered within him; and when it *was* discovered, his fall was imperative and immediate because, as bearer of God's light, he had compelling influence over everything and every being in all realms. Oversight was among his duties, and he therefore could infect everything gathered beneath his wings as covering cherub. Every being in heaven or on earth would be exposed to iniquity because he had fallen short of the perfection that had been his.

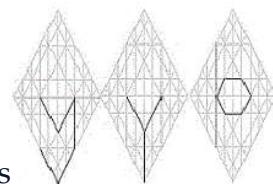
He would have understood that, if iniquity had been his shortcoming. On that point scripture is vague, and the reader's bias accuses or excuses. Scripture does not report a clear accusation; and like a sheep before the shearer, Lucifer opened not his mouth.

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

If Lucifer had hidden a measure of iniquity from the father for a short time, it wouldn't speak well of **אָלָה**; for even after its discovery, Lucifer was praised for perfection in *all* his ways. Had he served with masterful duplicity? Or, if HaShem had not been fooled, was the father's blanket praise of the Light Bearer's perfection just an overblown maxim, a way of patting the unfortunate fellow on the back before showing him the door? I think not. If that were so, it would paint **אָלָה** with a very black brush.

Iniquity, its Discovery

In my view, iniquity—whether it is found in angels or in man—has nothing to do with thought, motive, behavior, aspiration, or any such thing. The iniquity found in Lucifer was not his by reason of his contemplation, his actions, or his inaction. The Light Bearer was the foremost expression of God's essence and served at the pleasure of the father. Bad nor good, therefore, the iniquity found in him was symptomatic of the dynamics of creation and of its creator. Anything at all for which the Light Bearer's accusers might consider him to be responsible could not have been its cause; neither could he have undertaken countermeasures to prevent its gestation.



Until the very instant iniquity was discovered within Lucifer, the cherub had performed in innocent perfection: not in mere adequacy or acceptability, but in perfection! The question then arises: if the iniquity found in him was failure, was it the result of some third-party assault? Had he been wounded by a lurking devil? No. Responsibility for Lucifer's fall is attributable to what the prophet Isaiah reported: the hand of **אָלָה**!

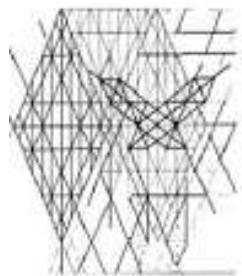
Iniquity יְוָיָה is commonly understood to be "grossly unfair or immoral behavior." I own a dictionary that says just that; but if that definition is sufficient, the angel's so-called "perfection" had been a sham perpetuated by his fortitude: by a heroic restraint, through which he had managed to hold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

If the iniquity had gone unnoticed but had come to God's attention at some later date, it could be claimed that Lucifer had been torpedoed in his innocence, making him a victim. Speculation aside, the text says that the cherub was perfect in *all* his ways. If genuine perfection later fell prey to imperfection, the Light Bearer would have been susceptible to error because of his design and had become imperfect through innate vulnerability. If that were so, he had failed—had missed the mark—only because his nature was unprotected by the father; and judgment against him ought to have come with the comforting words, "Sit down here until I make your enemy your footstool."

Without the father's seal of approval, imperfection could have arisen in Lucifer in consequence of anything he thought, said, did, or failed to do; or for something he *did* do, but had done inadequately or inappropriately. None of these scenarios is likely, however, because the judgment was that the Morning Star had been perfect in *all* his ways. As I have suggested, there is an understanding of the judgment that makes no accusation at all against the Light Bearer or *L*; but its premise is very deep. I hope to get to it in this writing. I've touched upon it already, but there is a great deal to be said.

Failure is not an Option

These are serious matters, and I'm like a jester lighting fires and walking in the sparks I arouse. Let's agree, for the moment, that Lucifer had been perfect until a random fault arose in his thoughts, profaning the pristine whole and refashioning him as a victim by opening the gates of his inner being to all kinds of imperfection. How might he have defended himself against this invasive force that had caused him to fall short? He was



the covering cherub! A mighty being, what had he missed? Even for him to have contemplated a scenario that could turn him into a victim would have been faithless doubt, an error in and of itself! If he was at fault for falling prey to iniquity, he could offer no excuse in his defense without bringing accusation against the father. Matters of faith are wholly in the father's hands, and faith is therefore entirely his to give or to withhold.

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

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

If Lucifer had been performing his duties under the calculation that his performance gave him reason to boast and that he expected to maintain competence through willpower, a plainly pejorative judgment against the imperfection found in him would have been forthcoming. Had he taken the bit between his teeth and looked to himself on behalf of himself, he would have essentially dared ~~אכף~~ to intervene, and the fiery cherub would have set heaven ablaze with glib gossip and pious posturing as every angel looked to his own advantage without regard for his fellows.

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

Had a culpable Lucifer relied upon a narrow, legalistic standard, holding to it by the force of will, the feat would have ended badly because of the magnetism generated by the dual focus. The incessant attraction and repulsion of ever-growing contingencies within a strict regimen of rigid perfection maintained by willpower and competence would have scrambled Lucifer's loyalties and his mind. By the time he was confronted with error, the smidgen of iniquity with which his troubles began would have ballooned into an unwieldy mass of complications, wreaking havoc within all his ways.

The Brink of Despair

If the covering cherub had been laboring under hidden guilt, worry about coming chaos as the reward for mounting errors would have pricked his thoughts as he performed his duties, fanning fires of shame. The dread of his liability would have become a nagging goad, and he would have become obsessed with the spectacle of being thrown from the

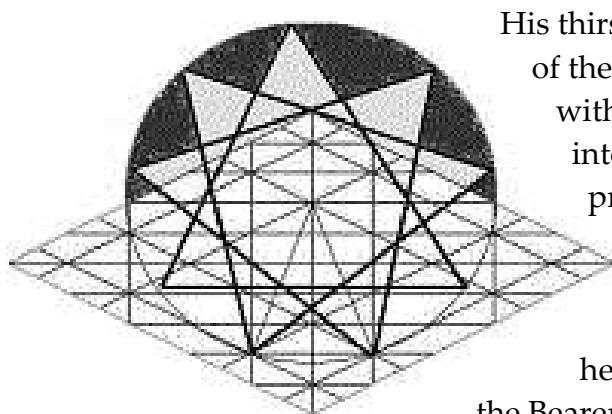
highest level of service to sudden banishment in ignominy. If he had been fearfully suspecting, discovering, and tracking ever-widening pathways to sin, it would have harassed and unnerved him, world without end.

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

After the expulsion, his reception on earth as a mortal would have been met with resentment, drawing shame and derision from all he encountered. His adoptive brothers would surely have painted him with guilt he would forever shoulder as an infectious outsider. Still worse for him, bloody tale bearers would seal his dishonor among their fellows with gossip; and he would soon become labeled as a devil, some even whispering that he was the Satan about whom they had been warned.

Times are determined by the spin of the wheel; and in God's creation, wheels turn within wheels as firmaments spread into expanses. By the time Lucifer first lived as a human being, the bane of iniquity would have touched every family on earth. Perceived through the dimmed eyes of errant mortals, the fallen angel could expect no sympathy for his fate; nor would he find remedy against the shudder his name had awakened in the hearts of his contemporaries.

Ostracism is severe punishment. He would have craved alliances, welcoming even his fiercest detractors because confrontation requires interaction and would have chiseled at the distance between himself and his accusers, relieving the solitude and opening a causeway for dialog. His desperation would have been driving him near madness.



His thirsting soul would have been riven by an itch of the absurd; and the corrosive cancer of guilt within his angelic core would have metastasized into a narcissistic pride that had not been present in his experience as the covering cherub, but which would have seized upon his nakedness as a hapless man. It would no longer be said of him that he was perfect in all his ways or that he was the Bearer of God's Light.

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

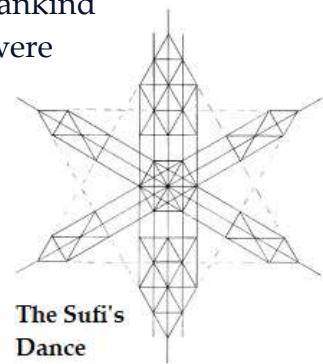
The times of creation are not linear, as the natural mind would inform us, but circular, as memory, intuition, and the movement of heavenly bodies suggest. This view was favored by ancient seers and is gaining popularity among modern scientists. As HaShem told the prophet Jeremiah, “Before I formed you in the womb I knew you, before you were born, I set you apart; I appointed you as a prophet to the nations.”

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

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

We are taught HaShem, alone, is perfect—that there is none good but *לֹא*. The conflation is jolting, but it must be true: among all beings, only God is good, and the [Tree of Lives](#) is not rooted in created realms, but in the eternal, where it is hidden with *לֹא*, as are all our lives. The father is responsible for all things, and he agrees; for from the beginning, the father’s word has proclaimed his work to be “[good](#)” and “very good.”

The creator of a universe that is both good and very good gave mankind laws that were also good, the ten sayings, followed by laws that were [not good](#): not “bad” laws, mind you, but laws that fell somewhat short of being “good.” The “not-good” laws are the statutes and ordinances of the Levitical priesthood, whose initial purpose is to meet man in his fallen state and, using metaphor, to map out the pathway that would lead mankind back to the measurement of the good [Adam](#) *וְאָדָם*, Torah’s Son of God, who fulfills the will of HaShem [in all his ways](#).



Lucifer wasn’t an inhabitant of the temporal realms. He was the covering cherub for *all* of creation, as though he were an intelligent membrane between organs with differing functions. He joined part to part while serving the whole in the interests of order; for he supported communication between synchronized operations of the autonomous components of integrated systems. The interface between the creator and all that came to be, the covering cherub held occupancy in all realms, but no realm could claim him as occupant.



Language of the Realms

Many believe there is an eternal realm of undifferentiated spirit, a concept voiced by the “Central Fire” of the philosopher Philolaus. Our 魄 is what he is, and he sees no other. Contrary speculation is pointless, as well as faithless, but we can question; and knowledge will increase through study, but only in part; for we must await revelation by the holy spirit **WΔΦΞ ΗΥΗ** if we are truly to know in the manner we are known.

It's written, “Blessed are those who wait upon YHWH.” The eternal realm doesn't open to the will of man, nor does it open in response to man's fervent hope or his tears of self-immolation. Mortals who overcome in Laodicea will meet Mashiyach at the door that opens onto wonders we can't imagine, but Yahushua either opens it or he will hold it fast, according to HaShem's good pleasure; for 魄 deals with the unruly as he will.

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

Within the eternal realm is the well of Wisdom, the *qodesh qodeshim* קָדָשׁ קָדָשִׁים: the holiness וְדַת in all that is holy קָדָשׁ; and rooted within its waters is קְרֵבָה לְעֵדָה, the Tree of Lives. The Waters עַמְלָה of Life are the undifferentiated Spirit הָרָא of God כָּא as the Great IAM אֶלְאָה אֶלְאָה אֶלְאָה: as he who becomes אֶלְאָה that which he chooses אֶלְאָה to become אֶלְאָה, declaring that he is YHWH Elohim עֶלְאָה עֶלְאָה, the Lord God.

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

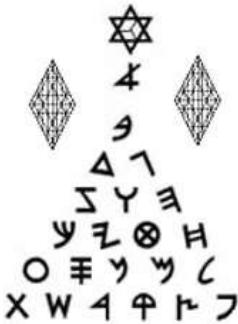
The Oracular Torah magnifies and glorifies what Moshe wrote. Join with עֲזֹבֵן עֲזֹבֵן OWYAH Hoshea ben Nun (the called) while Y'shua OWYAH (Joshua, Y'shua, the anointed) serves in the seat of Yahushua OYWYAH (Jehoshua, the messiah) when Moshe maps out the measurement of OYWYAH's being; for Moses is an apostle sent הַכְּנָעָן, like John the Baptist, to prepare messiah's way, teaching the unity of faith אֱלֹהִים—of *faith*, not of beliefs— that comes with the company of Noach, the grace הָרָא of God.

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

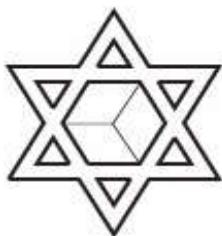
The Apocryphal Gospel of Truth, from the Nag Hammadi Collection

For he revealed it as a knowledge with which all its emanations agree, namely, the knowledge of the living book that he revealed to the eternal beings at last as his letters, displaying to them that these are not merely vowels or consonants, so that one may read them and think of something void of meaning. On the contrary, they are letters that convey the Truth. They are pronounced only when they are known. Each letter is a perfect Truth, like a perfect book; for they are letters written by the hand of the unity, since the father wrote them for the eternal beings, so that they by means of his letters might come to know the father.

Ketav Levonah:
The Letters of Light



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



$\text{ל} \equiv 1, 1,000$

$\text{ג} \equiv 2$

$\text{ה} \equiv 3$

$\text{ד} \equiv 4$

$\text{ב} \equiv 5$

$\text{ו} \equiv 6$

$\text{ז} \equiv 7$

$\text{ח} \equiv 8$

$\text{ט} \equiv 9$

$\text{ל} \equiv 10$

$\text{ש} \equiv 20, 11$

$\text{כ} \equiv 30, 12$

$\text{מ} \equiv 40, 13$

$\text{ך} \equiv 50, 14$

$\text{ל} \equiv 60, 15$

$\text{ס} \equiv 70, 16$

$\text{ר} \equiv 80, 17$

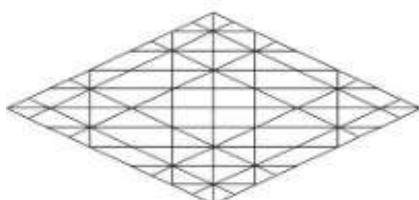
$\text{ת} \equiv 90, 18$

$\text{פ} \equiv 100, 19$

$\text{א} \equiv 200, 20$

$\text{ב} \equiv 300, 21$

$\text{ג} \equiv 400, 22$



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



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



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



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



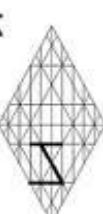
rake, winnowing fan; breeze, rain, relief; to cool, evaporate; wind, anger, heat, vapor; healing, beneficial; light, visibility; illumination, revelation, enlightenment; conscience; comb; to pick, choose; fingers; to drip, burst; to embarrass, shame; hate.



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



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





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



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



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



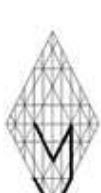
Y comb, brush; to realign, restructure; to simplify, complicate; pitchfork, harvest; fruitfulness, productivity; evidence; to celebrate, rejoice; unrest, riot; to persuade, convert; teachings, doctrines; antlers; branch, tribe; permutations.



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



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



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

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



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



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



R 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.



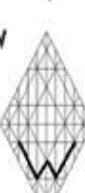
P heaven; mind; holiness; sanctification, purification, dedication; to designate, confer, confirm; a bow and arrow; to propel; to drain, siphon; to give shade; to dim, darken, diminish; to climax.



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



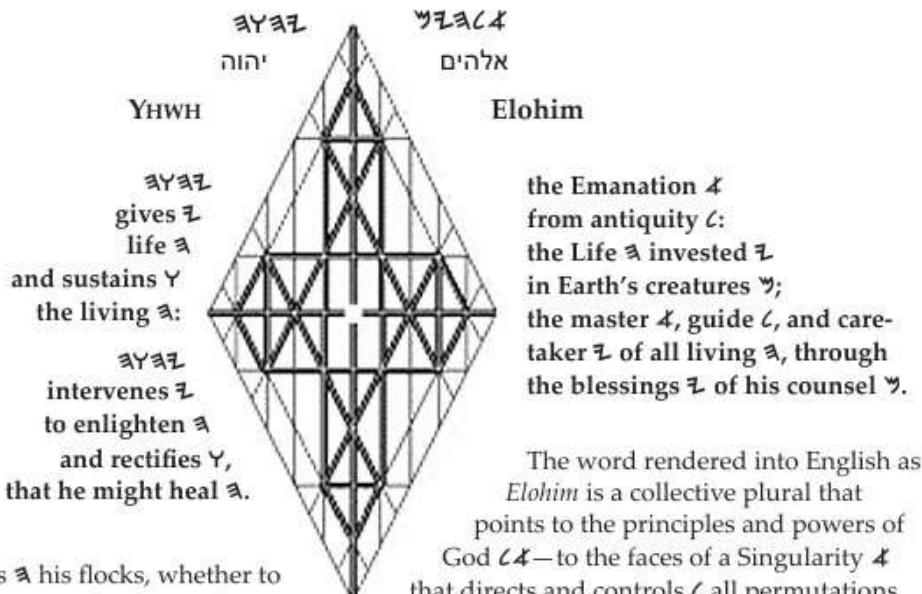
W Wisdom; fire, glory; breath, breathing; God, angels; to utilize; to vary; weakness, frailty; to struggle, wrestle; strength; illness, sleep, death; compelling; tooth, to absorb, assimilate.



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



Key words require deep understandings if one is to grow in faith. We don't grow to sounds; for they speak to the emotions, not to the mind; and understandings based on sound are welded to memory, which imprisons thought. They serve for consultation, but they're not gateways to fresh ideas. The Lively Oracles of God are based on twenty-two concepts that broadcast the full import of the written word to those who see.



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

Gematria 26 יי:

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

Ordinal 26 יי > 8 ה:

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

Targum: HaShem provides relief and reconciliation through enlightenment.

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

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

Gematria 86 יז:

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

Ordinal 41 זי > 14 דל > 5 ז:

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

Among the Titles of אֱלֹהִים:

אֱלֹהִים (Al, God) God the Father; master of shepherds ל; the singularity ז of which we are instructed ל.

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

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

True understanding comes by revelation, not by the arsenals of erudition; and no approach to study is good or bad. All effort is lawful if it is expedient for edification, so long as the discipline doesn't become an obsession because of its advantages, and so long as we don't entice others to follow our own practices. We are to have nothing between ourselves and **יְהָוָה**, not even concepts we have received by inspiration.

Moses was shown a pattern on Sinai, and he was instructed not to deviate from it in writing Torah. For years I thought the pattern was something apart from language—something carefully hidden away; and, of course, it was hidden in plain sight. Torah was written with the Phoenician emblems that comprised the language of commerce within the borders of Pharaoh. In its present revival, the language is revealed as the key to the sealed book. Its alphanumeric emblems restore the full dimensions of the Hebrew canon and the amazing oracular wealth of Torah as record of the living word, the logos John the Baptist envisioned on Jordan while singing of **וַיְהִי בְּשֵׁלֶת**, the Salvation of Yah.

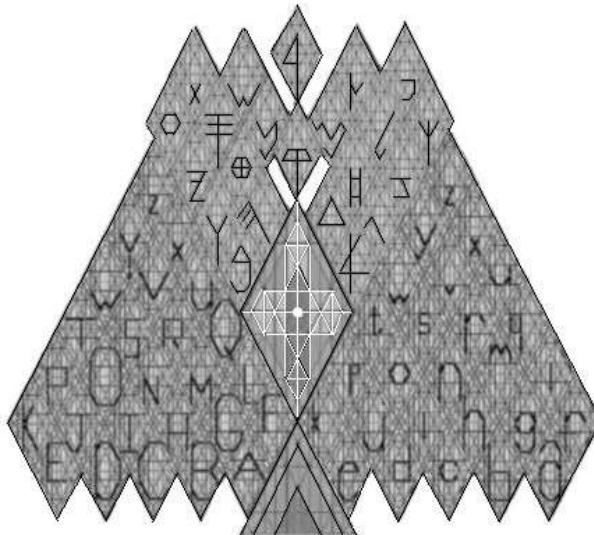
A well of spirit, the waters of heaven and earth are reflected in the substance of the emblems, which codify the invisible things of **לֹא** made visible in things that are made. Because creation was projected from the mind of **לֹא** by the enunciated shout **וְיֻמָּת** of Yah **אֱלֹהִים**, both heaven and earth are replete with ripples of that shout's vibrations; and we can still measure their emblematic measurement in Torah by means of the presence called "**ImmanuAL לֹא יְמַנּוּ**," the incognito messiah, whose presence is **לֹא** within us.

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

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

Deeper discussions of realms, firmaments, expanses, and the mystery of iniquity also follow; but the Moses Script is an essential tool, and I will add yet more to these illustrations, which are offered as introductory samplings. An appendix giving deeper interpretations and applications of Paleo follows the body of this text.

A Chat



The Crown Diamond [diagram](#) demonstrates that the [alphabets](#) of the West share a common source with the [emblems](#) of original Hebrew. All can be mapped on the Crown Diamond grid, which is as David's buckler. Its matrices are argument that our alphabets are not devised by man. They are fractals of creation's [geometry](#), and the *alefbet* of the Moses Script speaks of these spiritual qualities more clearly than any other alphabet.

The majestic power of God's strange work on earth has brought us to this present-day period of great sorrow and great promise, as nation states rise against each other without hope of rapprochement, crumbling from within because of the rot eating at their roots as they prepare for a show-down war. We shudder in sympathy with the weeping **א** and wailing **כַּלְלָה** that resounds within our expectations as we hope against hope for relief by approach of the angels of the [Morning Star](#).

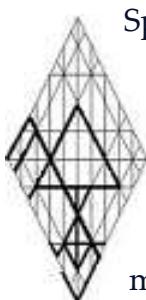
Our **כָּלְלָה** is not a man or an angel, though he is the substance of both. **אֱלֹהִים** is breath: invisible spirit **הָרָא**. Beyond all form, **אֱלֹהִים** is not a creature or like *unto* any creature. Where there are resemblances, creatures are likened unto him. **כָּלְלָה** is reality, seen and unseen: he is *what* he is when he chooses to *be* what he is; and none can resist him: this is the boast of the great I AM. He is not a father, a mother, son, or daughter, a husband or a wife, although he is the sum, substance, and source of all these roles and functions. His essence is reflected within each of us; for it is his good pleasure to give of himself all he has fashioned us to receive.

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

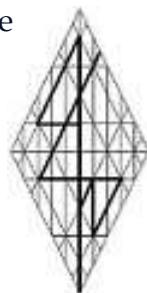
Our mortal souls are subject to a second death, which is followed by alternative paths of being, as determined by how we lived our lives on earth. If our souls are tarnished, they will die; but that is not the end of who we are, even as death of the body does not end our true lives. Our souls can die with or without loss of the progress we made on the path to perfection during incarnation, but our lives will continue, hidden in HaShem.

If we did well in the eyes of HaShem, we may not taste of the second death at all, but can ease from life unto life—from one incarnation to the next; and if we have overcome all fault, we can be released from the need of going in and out by means of incarnation, the need to migrate from heaven to earth and back again. If worthy of immortal souls, we will be invited to take our places as pillars in HaShem’s temple of perfection.

Until mortality puts on immortality, however, we will endure as immortal caterpillars within the temporal fires of heaven and in their cooler counterparts on earth. The expression “worms that do not die” refers to man’s angelic components, which are immortal. They survive whatever happens to our souls, but are vulnerable to the danger of eternal condemnation; for a great house is filled with many wonders. We are spirits, and our lives are hidden with HaShem, with whom nothing is impossible.



Sparks of divine fire that fell from heaven, we became caught up in the winds of earth, which fan the ember within us, causing it to burn with urgency as it contributes to the purification of our souls. The inner fire may smolder as *adamah* אַדָּמָה—the motes אַדָּמָה of earth dust we raise יְהִי as we live our lives אֵת—but the *eretz* אֶרֶץ will ignite like stardust as concepts explode אֲלֹת within us, uplifting our minds אַלְפָת as they undergo righteous transformations הַלְּוָת.



Adamah and eretz transform by the same flame וְאַתָּה. The fire וְאַתָּה of HaShem אַתָּה bathes and liquefies with divine heat that redeems as it purifies; for the Lord אֱלֹהִים of Glory וְאַתָּה hovers above the throne centered in its haven of fire. We are mesmerized by his faces. Moshe and Eliyahu share their deep perspectives while Rebbe Y’shua stands at the throne’s right hand, reading from the Book of Life, interceding for all written in the book names.

The fires of earth burn more slowly than heaven’s fire; for they sear and cauterize spiritual wounds, sealing against reinfection. All but one are written in the book, and that one isn’t a man, in the conversational sense. He is the “son of perdition;” for it is allegorical Esau יְהוָה that is lost. He is called both *Edom* אֶדוֹם and יְהוָה אֶדוֹם: יְהוָה אֶדוֹם because he hungered יְהִי after the vestiges אַדָּמָה of Wisdom’s attributes יְהִי with greater אַלְפָת passion אַלְפָת than for the nourishment יְהִי that permeates יְהִי heaven’s food יְהִי.

Esau preferred אַלְפָת the reflection יְהִי to the projection אַלְפָת. As Edom, he is an archetypal foe greater than any individual; for Obadiah and Jeremiah wrote that Esau יְהוָה, the bitter manipulator who stood by and watched without concern as his brother Jacob יְהוָה זָקָן.

faltered under duress— that voracious principality called Edom will drink from the cup prepared for him; and he shall become as though he had never been.

The memory of our troubles on earth will be snatched from our minds and cast into the bottomless; for Edom, the husk of that which we are becoming, is the record of every bad deed and every unwholesome thought or craven desire that any of us has ever entertained in our lives on earth. He is the inward hoard of wickedness; and when he is taken away, our sorrow will turn into tears of joy. Rachab's scarlet thread— the pull of her lifeline— will lift us over the rubble of Yircho's walls of obstruction, clearing the way for victory of HaShem's mercy, as Mashiyach continues the march to Yerushaliem.

A Moment, Please.

If "God the father" were time, rather than the creator of time, we would perceive in him the faces of the past, the present, and the future, none of which exists in eternity. They seem to exist in creation, which speaks of the hidden things of **כִּילָא**. As the faces of time disappear in eternity, they are also lost within our reality. They are entertained only within the present; because we live in the "present," but of course it just passed.

We compartmentalize the faces of time because of its seamless essence and for our convenience as captives of its metrics; for time consists of an ineffable sense of presence that can't be grasped, even though it can be understood; and attempting to define the present is to mumble in the past; for the urgency of time is its uncertain future.

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

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

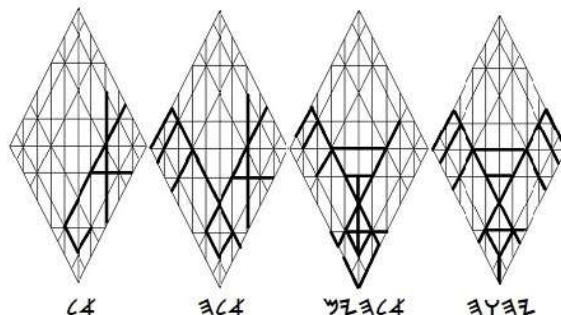
We are made in the likeness of **וְלֹא כִּילָא**: our souls are vivified by the Breath of Life, which is as the flow of time. One with his likeness inwardly, our physical bodies are fashioned to function in accordance with time's image: their features and functions are designed to underscore and illustrate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

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

Time is a crucial element of routine matters. For example, it's time that enables us to visualize what is overheard in another room. Listening in, we can measure the sounds by projection of our physical faculties and functions, compiling a visualization of what is heard in time; and many such things teach us of God's nature; for all things in any realm are either reflections (the image) or projections (the likeness) of the spirit of **אֱלֹהִים**. All that is or shall be had its beginning in the mind of **וְלֹא כ**. All was created to bring our minds back to **כ**, but the mind of **כ** is not constrained by time; for **אֱלֹהִים** is spirit, while minds are receptors of spirit, even as consciousness is the reflection of spirit.

Thoughts of God and Man

Our **כ** is **אֱלֹהִים**. He is not the father, though God's eternal divinity is instigator of all created things. **כ** is not the mother, though our **אֱלֹהִים** is the eternal well of divinity from which all things originate. **אֵלֹהָי** is not the son, though **וְלֹא כ** projects his essence into temporal realms to perform the works of divinity. **כ** is not a spirit that is distinct within a consortium of divinity; for **כ**, a formless unity, is the source and substance of all holiness. **כ** is **כ**. There is no other, and any attempt to define **וְלֹא כ** creates idols in our minds. **אֱלֹהִים** can be known, loved, and worshiped; but **אֵלֹהָי** cannot be defined by being stuffed into words.

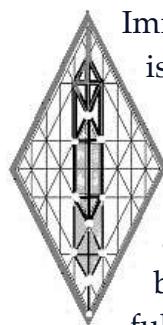


In parables, the scriptures speak of differentiation within divinity, such as father, AL Shaddai, and Lord of Hosts; but the distinctions concern principles operative within a singularity, not discrete spirits who, together, comprise the godhead or a structured commonwealth of gods. Elohim **וְלֹא כ** is a collective plural that speaks of the attributes of HaShem: the singularity **כ** that defends **כ** the living **א** with the blessings **ל** of forgiveness **ו**, and who inspires **כ** and directs **כ** those who discern **א** the import **ל** of his counsel **ו**. The Elohim are faces of HaShem— of his aspects; they are not his surrogates. As creator, the great I AM has prepared each of us to fulfill many roles and functions in our lives on earth: we are who we are when we are what we are, and we

will be that which we are becoming. Thus, we are made in the likeness of HaShem, after his image.

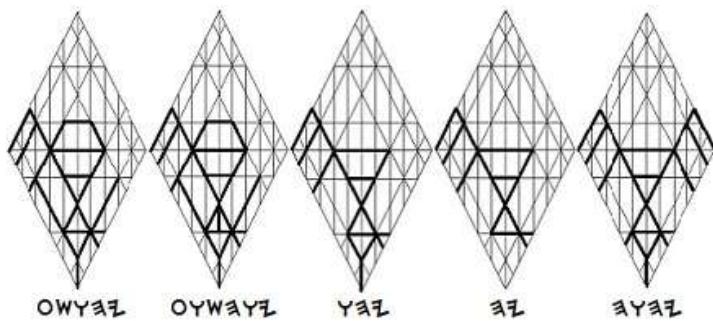
The inward diversity we experience is effortless and operates within a seamless profile that informs us of our essence. Our minds and emotions change instantaneously and are fully ready to change instantly, yet again. We act, and we react; but in all that we do or all that is done in us, we are one.

As created beings, we are specimens; but as Sons of Man, we are the begotten children of HaShem: we share the singular Breath of Life passed down from Adam, the Son of God, into each and every one of us. When we descend from heaven for incarnation, we enter into the mystery of life on earth through baptism in amniotic fluids. With our first gasp of air, we become immersed in the Holy Breath that hides between the phases of natural breathing, whose rhythms affirm that we have accepted our mortal identities.



Immersed in the breath, we live as though we are impaled within it, even as it is seated within us. Believer or non-believer, we magnify HaShem; for by coming to earth, we became finite portals of the infinite. Immortal worms of fire that descended to earth for incarnation, we put on mortality to wear it out in the quest for the glorified immortality we believe to be our destiny, an inexplicable belief, were it not for the presence that hides between our breaths; and when mortality breathes its last, we will have come to perfection, fully clothed as the expressions, the faces of HaShem.

Just as **אֵל** is beyond definition by man, he is also beyond being named by man. But because man has need to call upon the eternal one, **וָיְהִי אֵל** chose **אֱלֹהִים** as the name of address because of its oracular properties. For my part, I trust that **אֵל** tolerates the traditional use of "HaShem **וָיְהִי**" for informal address, because I'm fond of its poetic properties. I trust, also, that HaShem will overlook lapses into my childhood's use of "God" as a term of reference; for we are to make no man an offender for a word.



The Name **אֱלֹהִים** speaks of one who gives **ל** life **א** and who sustains **ו** life **א**. HaShem is cause **אָל** and effect **אָל**; both action **אָל** and the counterbalancing reaction **אָל**. Interpretation of the Name's meanings must answer to the context in which it appears, as codified in Torah by the apostle Moshe **אַנְגָּל**,

who was sent as the reflection of HaShem **וָיְהִי** (the Name) on earth, so that its reflection would prepare a people capable of honoring HaShem's projection: namely,

Mashiyach Yahushua **OYWYAL**, the shout **OYW** of **Y** father Yah **EL**, as affirmed by anointed Y'shua **OWYAL**, the salvation **OWL** of father Yah **YEL**.

Each of us existed in the mind of **C4** before the doors to heaven and earth materialized in answer to HaShem's word, in which moment father **EL** laid down his eternal life and godhead to be projected as **OYWYAL** into temporal realms. Yahushua is the father's Shout **OYW** of Vigor **YEL**, the exercise of his enunciated will, which is the population of temporal realms with beings capable of housing eternal spirit. To that end, **AYC4** lifts a remnant of every generation into congruence, the standard for everlasting life.

Some argue that the etymology of Yahushua should render that name into English as "the Cry (*the sob*) **OYW** of **Y** Yah **EL**," an interpretation that disqualifies the name from consideration as the name of HaMashiyach. This belief is supported by emotional notions attached to its enunciation across millennia by those who cannot hear its ring as HaShem's one-and-only battle cry. Words are bodies of thoughts, and Yahushua is the "embodiment" of HaShem's thought concerning salvation. His battle cry is his garment, his Logos, his reality: it's the angel of the presence of HaShem.

As savior and deliverer of temporal realms, Yahushua HaMashiyach raced through the universe as it opened before him. As his feet landed and lifted within its vast expanse, we who followed were dislodged in his wake, and we fell to ground as sparks raised by the footfalls of his heels, becoming as seeded words that were scattered throughout the temporal realms of creation. Forgetful of our origins, we also lost track of the divine presence that fuels the **spark of life** in us through the whisper of our names; and we fell, ever deeper, until we were planted in a darkness we could not understand or escape.

Disoriented by the hazy expanses of temporal realms, we became deluded by specters and shadows we imagined in the half-light of our perceptions; and we began thinking of **C4** as a strange, unapproachable, exterior reality: a confusion by day and a terror by night. In anticipation of such weaknesses, HaShem determined from the beginning of creation that he would dwell in the thick darkness of our hearts. We may feel utterly lost, but our hearts are God's footstool; and our lives unfold in response to the warmth of his feet. Our minds are God's throne, and we share moments of great illumination in the pastures of earth, even when pressed by heavy distractions of the temporal.

To resolve the confusion that envelops us in moments of doubt, we must accept that **AYC4** is *already* within us: even if we have no workable conception of what that means. That simple step of faith is a holy call upon the godhead to reveal its presence in times and circumstances that are useful for our healing. Because **AYC4** has always been with us as ImmanuAL **C4YWWO**, the hidden presence of messiah that ascends and descends as he walks within us, we are prepared to hear Yahushua's silent voice when he calls for our attention, knocking upon our hearts, asking permission to be born again.

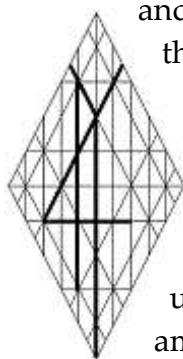
We are pre-schooled in the ways of divinity by our experiences in temporal realms. All things that are made— with their forms, their operations, and their interactions— are parables concerning the astounding practicality of divinity. Of course, we can also search the scriptures to learn of these things because they testify of divinity, but what is written can lead us to God only as it is written on our hearts by living it.

Only the call within our hearts in answer to the parable of **אֵל** as father and son brings our **לֹא** nearer. The scriptures record the parable; but to be effective, the parable must be lived. Only acceptance that we are of God's projection breaks down the walls raised by the confusion of incarnation. Only our willingness and agreement to walk in the steps of God's projection brings us to Golgotha, the Mount of Salvation; for it is there we nail the temporal to the eternal and fully accept the process of redemption.

Let there Be!

Like concepts moving towards a cohesive thought, creation began within the vision of HaShem. The vision had remained amorphous until its underlying thought found expression in logic, language and, ultimately, in words; for words are the bodies of thought. A nexus was required between expression of the divine thought and its implementation; and therefore, within timeless eternity, the creation would begin with the emanation of the logos, the articulation of HaShem's word. When the process of creation began, it was understood that the fullness of the vision would not be seen until the timely appearance of its ripe effects, at which moment all sentience would manifest, within and among themselves, a most intimate knowledge of **אֵל**.

When the word began its proclamation, creation embarked on the timed journey to the end of days, as wheels began to turn within wheels. Of that first day it is written that creation, the expression of HaShem's will, was *tohu* and *bohu*—that is to say that the temporal realm, taking form in response to the father's song, was formless and empty, and that HaShem perceived great darkness on the face of potentiality; for all that would come to pass, one day, was yet veiled in darkness.



God's spirit was moved by the fluidity of that which might be; and as the first day's morning approached, the word was released, "Let there be—lightening **אֵל!**" And emanating from the eternal at the command of his word's enunciation, God's formless spirit found release from Ein Sof and undertook its expression in the temporal. No longer the offspring of amorphous concepts, the vision had taken on a life of its own; for HaShem's thoughts pierced the firmament of the temporal with the logic **אֵל** and the language **לֹא** of his projected word **אֵל**.

As the word of HaShem entered the temporal, driven by the father's spirit, the vision began to clarify as the pattern within divine seed; for the blueprint of creation was begotten in congruence, and it came to the birth by expression: the principles within HaShem's spirit were made evident as the Light **א** of God **אל** appeared, falling upon and filling the bowls of concepts that had first appeared within God's vision. Having begun, the mandate of the living word **איה** would never end.

Through the word — that is, by the enunciation of divine thought, by its projection into temporal realms — all things were made; and without the expressed word of the life force, nothing was made that has been made. The father invested his Breath of Life by its projection into the temporal; and the expression of that life, cycle upon cycle, is becoming the light **איה** of men. It shines in the darkness of our bodies, and the darkness does not overcome it.

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

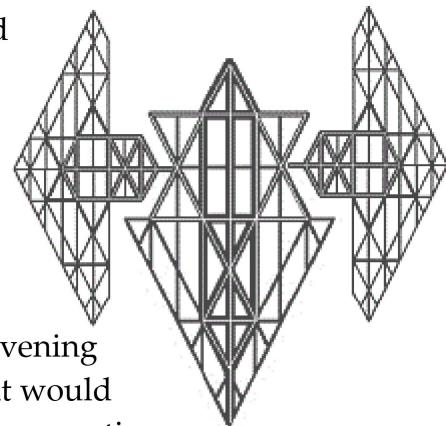
Gematria 207 **אא**: The mind **א** that is perfect **א**...

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

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

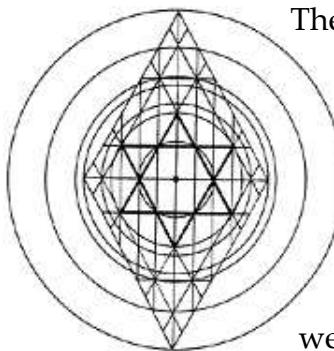
The infinite presence saturates the eternal realm. To expand, therefore, the Infinite One had to become, also, less: to become greater, **א** had to become, also, smaller. For immortality to become a meaningful concept, mortality had, first, to be established; and, subsequently, it would have to be overcome. It was the pleasure of the great spirit that his word should dwell in thick darkness; for serving growth, he chose to project the light of day upon the darkness that entombed his seed.

In recognition that darkness cannot withstand the light but flees before it, the scripture reads that "there was evening and there was morning, day one": the fading evening that comes before and follows after the expanse of night would usher in each new morning; for the second day would see creation of the expanse in which night and day dance. That dance had really begun in the firmament, however, with the Light Bearer's pressing words, "Let there be...."



Night and Day

Darkness was upon the face of the waters before they were drawn from the eternal realm, but those waters were not of any darkness; for they were Living Waters, and in them all life is secured. To say that darkness was before their faces is to say that the door to the temporal had not yet opened. The life forms those waters would sustain had not been defined, and challenges had yet to be savored; and so, the spirit of HaShem hovered over the face of the Living Waters, drawing upon their light.



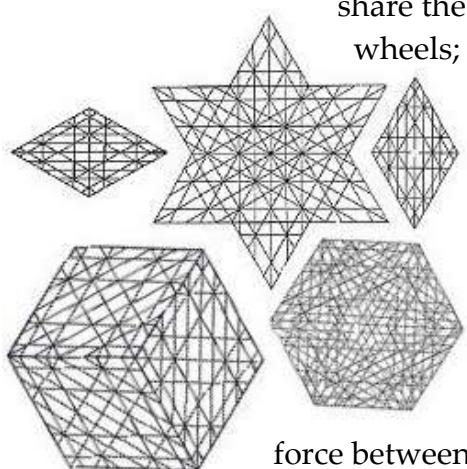
There is evening and there is morning: hidden potential is followed by open reality. The command, "Let there be light," had opened a door upon all potential; and the Light of HaShem streamed forth as Life unto receptive temporal realms.

The father's projected word, the enunciated logos, the full measurement of his essence, the light of the godhead, its Living Pattern had filled all realms with his seed, as though it were an only-begotten son. And HaShem saw the light, that it was good; and he divided the light from the darkness, which could not prevail.

On day one, the precedent for both firmament and expanse had been established, allowing the formation of discrete elements of creation. "Let there be" is tacit acknowledgment that yet other elements of creation had already been envisioned and would soon be called forth; and the interplay between the possible and the actual established a very dramatic expanse in the core firmament, which fused the poles of temporal realms, welding their destiny within the mind of HaShem.

On day two, the parameters of firmaments and expanses were established. Firmaments exist in many scales within creation, from the sub-atomic to the galactic; but they all share the same principles. At all scales, wheels turn within wheels; and the firmament pertaining to each discrete wheel

joins what it also holds as separate. In a sense, a firmament is as the axle between expanses, which are its wheels.



Consider: around the nucleus of every atom there are expanses— orbitals—that capture and hold the electrons that differentiate one element from another. The atom's nucleus is the parent expanse; its orbitals, secondary expanses; and the invisible fields of force between positive and negative provide firmament. In molecular combinations, electrons adopt logical positions within shared expanses as required by the melding of the elemental expanses, establishing order where chaos would prevail.

Because they join what they hold as separate, firmaments establish interface between discrete realms. For example, water is the molecular structure of elemental gases, in which two hydrogen atoms combine with one oxygen atom to produce the liquid. The firmaments and expanses of the two elements are not lost in the compound. They retain their core atomic characteristics, which are as firmaments open to combination in the molecular realm, determining parameters of another expanse, whose molecular firmament probes surface tensions of neighboring expanses, open to combination.

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

If it were possible to cross-section reality, we would discover data points beaming along the wires of firmaments; for firmaments are as tunneled expanses—they are expanses activated and elongated by vibration: stretched thin within an envelope of form to carry data between inner and outer spheres, the expanses they join as one formulation.

A thing or a creature may seem solid and alive at one observation point in the continuum of creation but appear as fragmented and arguably dead at others. I say “arguably,” because each measurement gives way to the next, and all conclusions are based on available data at any point of observation, and wheels turn within wheels.

The just shall live by faith; for there is no other logical way to live. We arise each morning and proclaim that HaShem אֱלֹהִים has made the day, resolving to rejoice and be glad in it, whatever it might bring; for if a man thinks he knows anything at all, he knows yet nothing as he should. The just live by faith. We blink together.

In the beginning, HaShem divided the waters that were above the firmament from the waters that were below the firmament; and it was so. And כָּל called the firmament heaven. “Living Waters” are of the eternal realm. Created on the second day, heaven is a gossamer expanse of the temporal realm that supports immortal life; and it also functions as firmament of the temporal realm’s material expanse, which supports the mortal life of earth. The eternal expanse feeds into heaven, which feeds into earth.

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

There’s a living כָּל creation cannot contain, yet he’s aware of each of us in every instant of our lives, as unremarkable as we might seem by any logical estimation of our stature and heavenly relevance. We are children, the best of us; and we are as undisciplined infants at our worst, concerned primarily about what our instincts crave.

Creation is a divine contrivance designed to teach us how we must live, as breath follows upon breath; for the reward of everlasting life dwarfs other considerations. If any of us choose other paths, it's because we've not learned the lessons for which we came to earth. Shame will build desire for renewed opportunity to rekindle the hope we have squandered away in foolishness.

Heaven is a created realm. It's a temporal manifestation that has not always been clean in the sight of HaShem, and our mortality plays an important role in its cleansing; for all things shall be renewed as mankind overcomes by reaching perfection through unity with HaShem. At that moment, death and disorder will not be found, and our immortal angels will be clothed in clean garments designed to last forever.

Earth was created to accommodate mortality, providing a transformational medium for immortal angels who had become impaired. Worms of imperishable fire, they ventured to earth to overcome error within its cooler fires. Like heaven, earth was never a final destination. Both are way stations, clearinghouses. We've made the circuit many times, shedding the old in preparation for the new.

It is written, "Behold, I create all things new." We know in our hearts that more is coming than we can foresee, even if our blind eyes are fixed on the abyss. That there is more awaiting us than heaven offers is understood in the scripture in Revelation that tells of the voice coming from an expanse above the heavenly throne, calling to mind the parable of the transfiguration, in which the voice comes as from an expanse above the cloud within the vision, admonishing the apostles by means of a firmament with the words, "This is my beloved son, in whom I am well pleased."

There are wheels within wheels. With the command, "Let there be," the essence of HaShem אֵל, which had *known no* beginning within eternity, put upon *itself* a beginning. By creating the paradigm of time, the unqualified became qualified; the limitless, limited; and HaShem therefore sent out emissaries by twos; for all things in heaven and earth are paired. Firmaments empty into expanses; and expanses gather themselves, that they might be projected as firmaments.

HaShem is beyond the limits of any paradigm. With no ceiling, he chose to establish a floor, which is the bedrock Name אֵל. By means of the interplay between cause אָתֶה and effect אָתָּה, HaShem became both the creator אֵל and the deliverer אָתָּה. He chose to be magnified *within* time by becoming the magnet—the focal point—for all that time would come to enfold. To that end, HaShem's word was projected from the eternal into the temporal: to create, to uphold, to save, to redeem, and to rule by consent. God's essence was slain in the eternal, that its rebirth in the temporal would give life to all creatures, whose fullest expression is measured within the Sons of Man. All mortals reborn within God's spirit recognize the divinity within life and serve that vision over any temporal advantage, learning what this means, "I will have mercy, not sacrifice."

And He Became a Living Soul

All of Adam's children have living souls. It is so, but their living souls are mortal, fashioned to wither and die when damaged by error. Who would have it otherwise? If souls marked by error inherited, their core beings would face everlasting life clothed in ragged garments, whereas neither death nor disfigurement has claim against perfection.

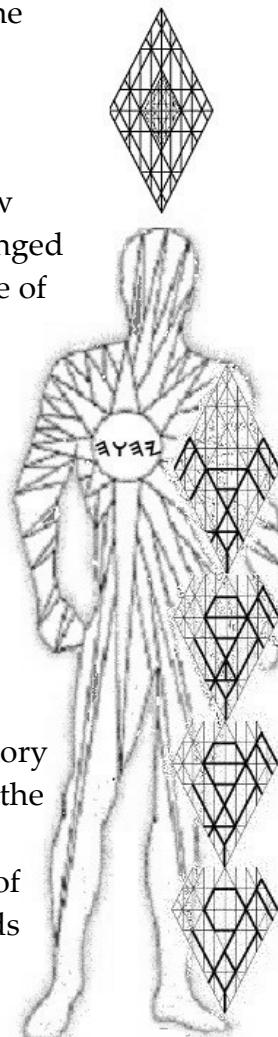
Mortality is a mercy in heaven's war with imperfection; for there are twins struggling within the womb, on both personal and universal scales. We war not with flesh and blood, nor directly against the principalities and powers of heaven and earth. We war within ourselves, calling upon **יְהֹוָה יְשֻׁעָה** to show mercy by arising within us, that we may be made whole by transformation, becoming fully clothed in HaMashiyach.

Individuals wearing portions of messiah's garments may think their duty is to war against error; but scripture says that **יְשֻׁעָה** will fight for them, and that they shall hold their peace. Their accusers and oppressors will be cast down. The distinction between the remnant and those who must perish is not ours to judge. We are to love our enemies to death; for differences between us are put there by HaShem for the benefit of us all. If the remnant should indulge in carnal warfare or devise strategies for spiritual war, their garments will be bloodied: not the rags on their backs, but the souls that clothe their angels.

Resist the devil and he will flee from you. Devils and demons know when HaShem stands with a Son of Man and will flee when challenged by one with knowledge: not because they fear the man, but because of the one standing within him, acknowledging his service to the Lord of Hosts. For this reason, the man of the gospels told the remnant: "I say to you, do not resist." Take up your crosses—the interplay between mortality and immortality—and follow.

Having taken up our crosses, we left the world behind when we began our walk in faith; so we are well aware of the demands and rewards of Y'shua's road. We travel it ourselves; so we also know of the hill to which the road leads. We trust that none will be asked to endure more than he is able to bear.

Had accusers known, they would not have crucified the Lord of Glory or the remnant walking in his steps; nor would they have belittled the drunken; for messiah is within all of us always, recognized or not. The thread of hope for those who harm others rests in the prayers of those they abuse, who face mockery, cruelty, and death at the hands of evil men. Like Saint Stephen before his murderers, they beseech the father to forgive ignorance and show their killers mercy.



Mercy over sacrifice turns the ten commandments into ten prophecies. The errant mortal soul doesn't die as punishment for sin, but to free its angelic worm of the pitiful rags in which it became imprisoned because of error. No soul has power to retain the spirit, in which is hidden the life and the cohesion of all it is. Natural death is the time of physical dissolution, in which the components of man are gathered to their fathers. The physical body is left behind to whither and die, just like the torn cocoon of the caterpillar, which has opened from within, allowing its captive butterfly to escape.

The smear of the pupa left behind is akin to the mortal soul. It, too, will wither, dying its death; and if imperfection should persist, the immortal worm of fire will be returned to the Lake of Fire surrounding heaven's throne, where each is purified in his order, made ready for that life a second death will not harm, because they have overcome the need for incarnation and are free to ascend within the celestial realm.

HaShem יְהוָה gives נַפְשׁוֹ life נֶפֶשׁ and judges יְהוָה the life נֶפֶשׁ he gives. The immortals who are imperfect will recycle again and again until perfection comes upon them. At the last day, all but one will be raised in perfection and counted worthy of inheritance, the "land" of promise, which is the celestial body and its immortal soul. Imperfect physical bodies and their mortal souls are but harbingers of the perfect celestial bodies and immortal souls to be awarded to all but the son of perdition, metaphorical Esau.

Although children of men are immortal, they will die: each of them; some, once; and some, as many times it will take for them to overcome the pitfalls of mortality and to petition father אֱלֹהִים for salvation. It is not for man to direct his steps; and every man will be called, chosen, and sealed in his order, according to the wisdom of HaShem. At the end of days, however, all will have been brought together and reunited as one in congruence with the measurement of Yahushua HaMashiyach.

It is enough for the servant to be as his Lord. A most striking aspect of the many things Y'shua taught and the many things he did was his calm demeanor when he spoke in the room of HaMashiyach. He spoke with deep conviction and without urgency. He was at peace with himself and within מְלֵאָת יְהוָה, his כָּל; and we who listened knew he spoke the truth.

Each and every one of us knew by the visceral witness of our hearts that Y'shua was empty of personal desire, and that he was filled with the spiritual joy of his calling. That he had conquered zeal was proof that his ministry was valid; for all he taught was delivered with grace. All he shared was given in grace. There was no argument in the cadence of his words, no hesitation in his acts. Though direct, his ministry was not personal. All he did was filled with truth born of unbiased concern for the well being of brothers and sisters.

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

The underpinnings of love are mysterious, but they were so apparent in his message; and we who heard what he had to say recognized the ambiance of his words, and we understood the depth of his concern for each of us. He knew us all because he had listened to the tales of our lives and had encouraged us to set our sights beyond our own horizons.

The world places demands upon us, yes; and we will meet them as HaShem has decreed. We believe it will be so; for day after day, we discover miracles in proof of his doctrine. And beneath it all—at the bedrock of our admiration—we shared the simple desire to honor our parts in the Life that was in him. We believed in his truth: not because of its profundity, but because of the humility that wrapped his teachings.

Here are two examples: one from the gospel of John—of Yahuchanan; the other, from the gospel of Marcos. The account of the encounter with the woman of Samaria at Jacob's well teaches of his compassion for those who live ordinary lives and have no reason to think God would waste a moment of time on such concerns as they face, day to day. The second is of the man rescued from the tombs. Nobody was a stranger in the eyes of the anointed. He saw the humanity in all who were chained to error, and he moved against the bondage: not as a teacher come to save by erudition, but as a brother come to share a moment of love.

The Woman at the Well

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

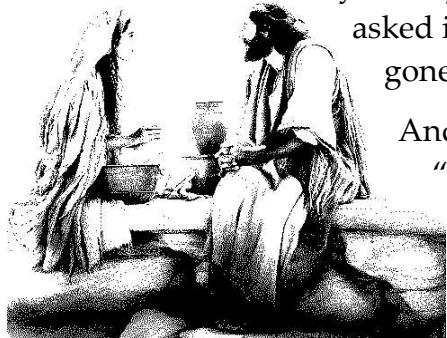
Like a head upon its shoulders, Sh'khem lies close to the Amori land Ya'akov gave to his son Yosef.

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

"Our fathers worshiped here, in this mountain. There were two worship centers, and the sons of Efrayim could choose between them as befit their needs; but the Yehudim say that in Yerushalem is the place where men ought to worship."

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

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

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

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

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

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

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

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

Then the people of Sh'khem set out, leaving the city to take care of itself, and made their way back to the well, hoping to see Y'shua, while his disciples were busy entreating him, saying, "Master, eat."

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

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

Watching them the way a fisherman studies the bobber, Y'shua allowed them to bicker among themselves for a while, then he reeled them in with the teaching: "My food is to do the will of him that sent me and to finish his work.

"You have heard everyone say that there are four hard months after Pesach, and then comes harvest time? Look! I say to you: just look! Lift your eyes and look at the fields! The tips of the grain are already whitened, ready for the harvest!"

"And he that reaps will receive wages, gathering fruit unto everlasting life, so that both he who has sown and all who reap can rejoice together. Therein lies the truth of the saying, 'One sows; another reaps.' I send you to reap that for which you have bestowed no labor. You have joined into the labor of those who sowed. Honor the seed; for it sustains us all."

Hearing this, the people of Shomron that had gathered around Y'shua implored him, urging him to stay; and he rested there two days. Many more believed on him because of the things he said. And they congratulated the woman, saying, "Now we believe, but not because of what you told us. We have heard him, ourselves; and we know that this one does, indeed, speak in the room of HaMashiach, the Savior of the World."

The Swineherd

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



On the other side, they came to a land in which groups of people with differing ideas had become walled off from each other, depriving themselves the benefit of healthy interaction. And as Y'shua stepped out of the boat, he was accosted by a man whose spirit had become unhinged from his soul. He had become feral, and he haunted the region's tombs, which served as his den.

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

intended to win them greater influence over his life, but he simply ignored such interference unless the busybodies persisted and became personal nuisances, at which point he resolutely slammed shut every door, locking himself off.

Nobody was able to control him. Night and day, he moved about at will, doing whatever he wanted to do. Sometimes he would cry out, cutting himself with stones and bewailing his condition, claiming he wanted to be free of his peculiarities. He was confused, broken, lost. In defense against himself, he had become his own warden.

When, from a distance, he saw Y'shua disembark, he was desperate, anxious, haunted; and therefore, as it became clear that their paths would cross, he drew upon his courage and ran up to the rebbe in consternation. Crying out with a loud voice, he demanded of him, "What have I to do with you, Yahushua, Projection of the Highest?! I beg you by HaShem אֱלֹהִים, that you don't torment me. Please! Don't mock me!"

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

Growling, the man answered in agony, "My name is Legion; for we are many." And the man begged Y'shua that he should not send the legion away, entirely. It was all that was left to him of life, and he had real need to take full measurement of his obsession, so that he could know its roots and perceive its end.

A herd of two **9** thousand **4** swine was feeding on the mountain slopes nearby. Hungry beasts **9**, they were unruly, driven by their explosive energy **4**. And the legion of twisted thoughts and emotions tore a hole in the man as he moaned his plea, beseeching Y'shua— begging him, barely managing to stutter out—"Let the swine manifest my thoughts, that I may comprehend them."

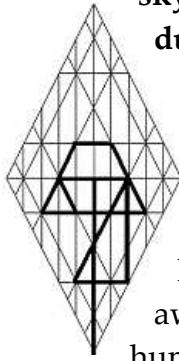
And when Y'shua gave permission, the unclean spirits went out of the man and entered into the herd of swine; and the animals, biting at each other, ran violently down a steep place and tumbled into the lake, where they were drowned, taking with them the two-thousand murmurs that had echoed back and forth in the man's mind before they were choked off.

The core issues that had fed the unclean spirits fled the man; and the remarkable change in him was reported, both in the city and in the country thereabouts. His acquaintances, along with those who claimed the swine as their property, came out to see what it was that had been done; for the rumor of a new rebbe who did not behave as he ought to behave had been reported.

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

They that had known him as a madman were stunned; and they became fearful, that one man should exercise such power over another. And those who witnessed the chain of events told what their minds had invented about what happened to the man that was possessed, adding excited speculation concerning the fate of the swine. As the townsfolk listened, people began to forget what had happened, worrying over loss of property; but even more troublesome was the possibility of losing control of their own, private thoughts. They therefore entreated Y'shua to depart from their coasts.

The Firmament: עַמְּנָה, רְקִיעַ



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

Heaven **א** is hidden **ת** for the benefit **ל** of cohesion **ו**. The highest temporal domain **ת** is within reach **ל** of many, but it is limited **ו** to those individuals **א** who are committed **ת** to sharing **ל** their understandings **ו** among others who have high regards **א** for holiness **ת**. They serve with humility **ל**, in congruence **ו** with HaMashiyyach's **א** anointed **ת**. They are aware **ו** of the King's presence **א**, despite the dark veil **ת** of their own, humble **ל** understandings **ו**. They honor **א** his sanctity **ת**; and they are able **ל** to overcome **ו** because they shoulder **א** his mantle **ת** and adopt **ל** his composure **ו**. Their great reward **א** is the Kingdom of Names **ת**, with its many blessings **ל** and its abundant treasures **ו**.

Gematria 380 תְּוָ: They were chewed up **ו**, swallowed **ת**...

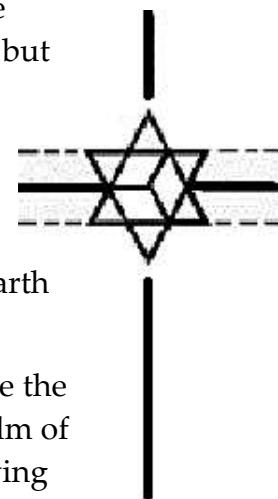
Ordinal 65 אֶת: ... and digested **ת** by life **א**....,

Checksum: ...but their mortal souls **א** (2 **א**) were aided **ל** by the principles **א** (11 **אֵל**) that guided **ל** their perspectives in contentious situations **ה** (38 **הָלָל**). They had been afraid **ו** of their longings **ו** (56 **וּבָ**) and worried **ת** about living lives **א** (65 **אֶת**) of profligacy **ת** on the pathways **ח** (83 **חַדָּשׁ**) of destruction **ו**; but at a loss about what to do, they confessed their shame **ת** (380 **תְּוָ**) at having allowed **ת** themselves to stumble **ח** (83 **חַדָּשׁ**). In support, the husbandman of the Tree of Life **ת**, separated **א** (65 **אֶת**) these Sons of Man **ו**, restoring balance **ו** (56 **וּבָ**); and the Ancient One **ל** of Torah **ה** (38 **הָלָל**) blessed each with a touch **ל** of divine fire **א** (11 **אֵל**), ministering to their souls and repairing their bodies **א** (2 **א**).

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

It is said that the trunk of the Tree of Life is in heaven, and that its branches reach every corner of earth, and it is so; but without the metaphor offered by the firmament of its trunk, souls would swarm haphazardly between the temporal realms of heaven and earth without direction or objective. Ignorance and chaos would prevail.

There are waters above the firmament and waters below. Above are the Living Waters of the eternal, which sustain life in the immortal realm of heaven and support life in its cousin, the mortal realm of earth. Living



Waters consist of the swift flow of concepts. In the temporal realm of heaven they mount up as the exchange of ideas, like unto the tides of the sea, as the liquid waters of earth settle into metaphors that eat into rock, like the rippling from a pond. All are one, in that they prepare our minds for the higher waters that comprise the mists of God's mind, which eye has not seen, nor has ear heard.

When we stand before a large body of water on earth, or when it rains, and when the faucets of the house are wide open, our thoughts momentarily pause, like the streaming within a dream concerning the hunt for the way forward in life everlasting. Waters are expanses to which we gain access by firmaments, as visualized by the emptying of clouds within the sky as they rain upon our minds.

The laws of creation are not linear, but circular: wheels turn within wheels as firmaments stir expanses. Fresh mortal souls are clean at birth, for the bodies of their spirits are purged within the Lake of Fire subsequent to the second death. When it is expedient for a worm of fire to return to earth, it will follow the umbilical of its angelic firmament into the expanse of its new mortal soul, without certain knowledge of previous lives or reliable memories of former friends or enemies.

The mortal soul is not the core being; but if a man claims to have been this or that in a previous life, he may be partly right. At important moments in the cycles of being, pivotal memories can enter the mind by firmaments that flash upon the soul by urgent thought of the soul's angelic component; for the essence of any man is seated within his immortal, angelic core, just as his spirit, the essence of the angel, dwells in the divine. Wheels turn within wheels.

The Teacher of Righteousness who baptized in Yardan during the days of the gospels was not the mortal Elias אֵלָיָה, a name that is also written as יְהֹוָה נָתָן. He said he was not that mortal, but that he had come as the mortal soul named John— יְהֹוָה נָתָן Yahuchanan, as taken from the Hebrew. Neither was he the mortal soul of that prophet, which had died the second death; for were he that prophet, he had come as the man named "John," and he baptized other men in the waters of Jordan. None of these names was his real name, however; for that name is hidden with HaShem to this day.

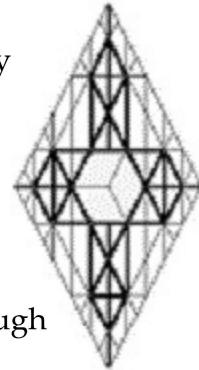
While administering the Jewish rite of baptism without authority to do so in the opinion of the Sanhedrin of Jerusalem, the Baptist was challenged about his standing because he was undermining the authority of the priests and was costing the temple money. His claim to have been sent to eliminate confusion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

Even worse, his ministry was reminiscent of the battle in an era-ending confrontation between Eliyahu and the idol shepherds Ahab and Jezebel; and Yahuchanan's dress

and habits telegraphed the sense that he was presenting himself to the age as a sacrificial bull under the open-air altar of the heavens. His examiners therefore determined to learn the source of the dangerous power he brought to bear upon the establishment, so they could discredit his message and bring charges against him.

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

Not even the mortal soul AL-Yah was "that prophet"; for there is only one prophet, the spirit of HaShem. The angel that had incarnated as Eliyahu in the days of Jezreel would not have made that claim. It is enough for the servant to be as his Lord.



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

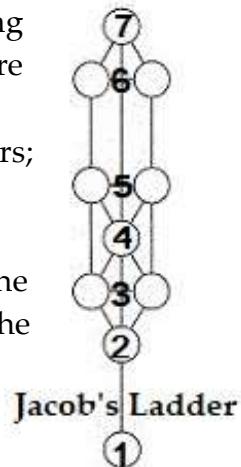
We are angels sent from heaven to live and die as men. Physical bodies are our outer garments, presently, and our mortal souls serve as inner garments. Our angels are that which is clothed, and the spirit of HaShem is the unity in which we live and move and have our being. In him we are one; and through him, whatever is done to any of us is done to all of us. Our parents name our garments, but they are unable to name who we presently are. Neither do we have knowledge of true names, either of our parents or of ourselves.

We're angelic worms of heavenly fire strung along firmaments that stretch between heaven and earth. By divine cords, we are tethered to our bodies, asleep in our cocoons. Our presence on earth is of greater importance than our situations; for as we mature and become correctly fit together with others who awaken, we will find room in the House of David, whose foundations are the Temple of *לְא* and whose cornerstone is the projection of *וְלְאָא אַיְאָל* as *OYWYAL*, Yahushua.

Yahushua, the Shout of HaShem's victory over death, is our victory as well; for like butterflies, we shall break free of our cocoons and join him where he is. In the name of Yahushua HaMashiyach and of Y'shua, his anointed, every knee will bow; for all are One in HaShem. Standing with John, our sacrifices in the sands of greater Samaria are reconciled to the father along with the sacrifices of all men, and we are redeemed as we extend our hands to those who have tripped and have fallen among thieves.

Living not as men but as Sons of Man, the walls of separation are broken down; and those who are prepared can see God's angels ascending and descending within

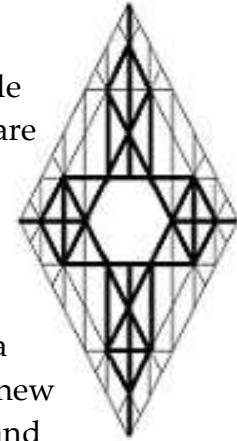
mankind, saints and sinners alike. Ascension is listed first; for each rung of heaven's ladder is a plateau; and as we are permitted to climb, we are helped from above. Seeing with messiah's eyes as we climb, each of us will perceive the faces of HaShem in the faces of our brothers and sisters; for each of us carries **וְלֹא כ** within us as ImmanuAL, the holy spark that transformed **וְאָדָם**, the first Adam, making of him the living soul called the Son of **כָּרְבָּן**. The second Adam both renewed and magnified the spark in man's blood **וְאַדָּם**, overcoming the mortal obstructions within the paradigm of natural man **וְיְהוָדָם**, who is Edom and Esau, the husk of who we are becoming as we prepare to shed the carapace of mortality so that we can inherit the father's life and enter the immortal bodies of the celestial realm in the reconciliation of fathers and sons.



Firmament and Expanse

As below, so above: the heavens aren't clean in the sight of HaShem; and as on earth, the processes of salvation and perfection continue. As we prepare for incarnation, those angelic worms of fire that remain above bathe with us in the lake of fire surrounding the throne of **וְיְהוָה צְדָקָת** Yahushua, HaShem's projection. As though liquefied, we arise and fall within the divine fire as we are purged; and to understand what is being done, we continually behold the faces of HaShem in HaMashiyach.

None can be perfected within the intensity of heaven's fire. We are made *ready* for perfection: immortal angels are cleansed by the fire, and they are taught about the clean mortal souls that will serve in their lives within the cooler fires of earth, to which they return in their order, after cooling in preparation for immersion in the birth waters of incarnation.



Physical birth on earth anneals the worm of fire entering the waters of a new mortal soul, as it drinks of the soul's substance and establishes its new identity on earth. Physical birth allows the incarnated spirit to engage and address imperfections that were unresolved in heaven's fire because they were understood to involve others, with whom they may again engage to face the shared darkness of past lives. Wayward companions will have opportunity to eliminate residual scar tissue while fielding other interactions and while overcoming error within the fires of earth.

Key immortal confrontations must occur within the mortal realm, giving all parties opportunity to resolve past issues by developing more deliberate thought processes as their immortal worms of fire intertwine in natural relationships. In every respect, above

and below, the caterpillar called mortal man is busy establishing foundations in preparation for the promised land, the immortal souls of the celestial realm, even while their mortal souls on earth prepare for dissolution upon their the return to heaven.

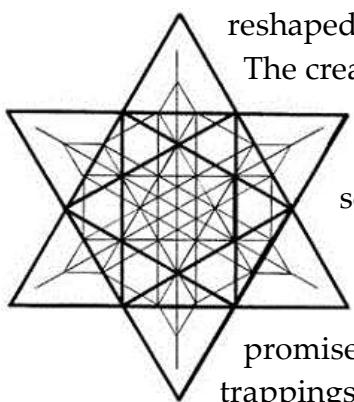
In both realms, angelic cores are given instruction; for they agreed to parameters of their immersions in spiritual water and fire, both above and below. Earth fires continue their slow burn, as suggested by the saying, "Sufficient unto the day...." Heaven's fire also continues, in light of the saying, "their faces do always behold the face of their father"; for while on earth, incarnate beings retain anchor in the Lake of Fire, above. In heaven and on earth, their true lives are hidden within the firmament of God's spirit, around and along which man's spirit revolves, negotiating the evils of each day.

The vast gap that stretches between the expanses of earth and heaven is a firmament that clouds the incarnated soul's sense of its presence in the fire above, and the soul credits its burning solely to the fires of earth; but the angelic core continues to burn in the fire of heaven during its incarnation on earth. With foreboding, the import of divine fire may be sensed at any moment as premonition. That the incarnated mortal has presence in the expanse of heaven while present within the expanse of earth is likened to the wheels of a chariot, with the firmament serving as the axle between the wheels.

The fire of heaven opens and bathes deep wounds. The fires of earth cauterize scar tissue in concert with that which is being done above. Immersion in fire, above and below, allows the angelic worm to confront, confess, and address outstanding grievances, whether the offense arises from itself or from others.

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

Heaven's fire seals immortal angels with the seal of promise, which is the seal of the father's hand. Like vessels on the potter's wheel, we rise and we fall as we are shaped, reshaped, and shaped again, being made ready for the kilns of earth.



The creator sees his handiwork as it will be, not as it appears in its states of becoming. Therefore, the seal of promise remains in the father's hand, held in reserve along with the forehead seal, which is called the "third eye" or the "circle of light."

The seal of perfection is awarded to those who have overcome within the fires of earth and have reached their promise in the mind of **C4**. Souls so blessed have endured the trappings of mortality, and they are ready for the immortal garment

called the celestial body, the body of light, which is designed for the world to come. The anointed one, the Essene Teacher of Righteousness, demonstrated the way that leads to perfection, resolutely holding to the path of Truth that leads to the Light of HaShem. Gaining victory over the mortal realm begins by taking up the trail he blazed, both within and without.

Rising from the baptismal waters of Yardan in the footsteps of Y'shua, we are driven into the desert, not to the land of promise. The wilderness that lines the River of Souls harbors hard realities that present difficult choices, whatever our counsel; and it is precisely to receive the counsel of HaShem that we are driven into the desert.

Once there, we are to fast until the will from above becomes clear and the way forward opens. We fast until we have learned the meaning of the admonition that it is not for us to direct our steps. Whatever else our callings might require of us, they require that we accept the premise that we proceed by agreement, because Torah, the measurement of HaMashiyyach, must be written on our hearts.

If the projection of HaShem makes us free, we are free, indeed. We walk within the law under grace, not as under the law by obligation. Y'shua came eating and drinking. We follow in his footsteps, but we are not made free unto licentiousness, as held by the Nicolaitans. Neither should our liberty in the footsteps of Y'shua be unduly constrained by those who fear we might become stumbling blocks for others, whose faith is weak.

Faith is in the father's hands, and only his spirit can provide that guidance. It is neither for us to direct or to restrict our steps. We are to walk within the counsel of God's spirit, which reaches every crossroads before us, declaring "this is the way you shall go: walk in it." We are therefore not to quench the holy spirit.

It's not ours to plan our itineraries; for the imagination of our hearts is only evil, continually, whether our conscious intent is bad or good. Our hearts struggle to give birth to the twins of honest Tamar. No longer can any accuse her of harlotry; for both Phares and Zerach contribute to generation of the earthly messiah.

The faces of Pharaoh are not confined to ancient Egypt. He is a principality, a parasite embedded in mortal souls; and he leaches the human spirit with slurs and absurd accusations. He makes obscene demands and will not relent of his vampiric hold on spiritual lifeblood, and he will escalate his pressures as the promise and vitality of youth fade. None can escape his grip on his own.

If you would flee before Pharaoh, he will pursue you right up to the judgment seat of heaven, using your own thoughts against you, demanding that you be returned to earth to serve his hungers, securely under his power, once again. Do not allow your hands to become idle. Messiah has work for you to do. The debt of straw and the demand for

bricks will not be forgiven or forgotten, except they be repaid with coin earned in service to HaShem in the room of Yahushua, HaMashiyach, the King.

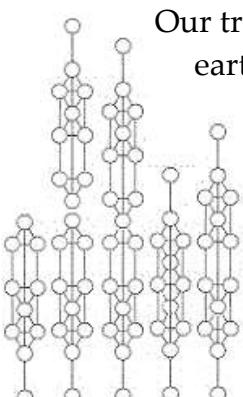
The Kingdom of Names is an immense enterprise. It began in the Garden of Eden, and it has no end. From time to time, men have been called unto various roles of surrogacy, but there is one King. In the third heaven, he holds court as the presence sitting upon the throne; and in the second heaven, he is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

As you pray, don't enter the closet to speak, but to listen: to meditate in prayer without ceasing, attuning the spiritual receptors within the body to renewal through God's counsel. All souls do well to share what they have learned through study and through interactions shared within the prayer closet; for all of us, together, must overcome spiritual obstruction in the presence of our brethren if the accusers are to be cast down.

Just as malleable steel is tempered by being thrust into cold water when it has been hammered and shaped to the blacksmith's satisfaction, so are the angelic fire worms of heaven tempered by being thrust into the cooler fires of earth, again and again, until the angels incarnated within mortal souls are perfected in the sight of HaShem, who, alone, decides whether one is fully ready to receive the immortal soul designed to clothe the celestial body. Yes, we can be born again. The good news is that physical death is not required for us to progress within the cycles of life.

The Firmament Within

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



Our true lives are hidden in HaShem, and the lives we live in heaven and on earth are elements of a continuum in which wheels turn within wheels; for nothing in creation is as it seems. The expanse of earth wears its firmament like a crown; for it stretches between heaven and earth like an immense spiritual aqueduct that behaves as a wormhole connecting the eternal and the temporal. It is called Yardan: Jordan, the River of Souls.

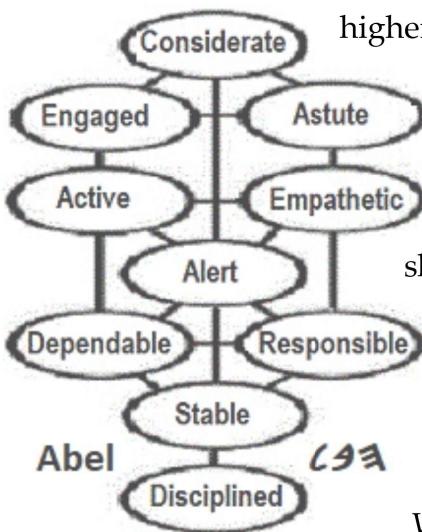
Driven by the spirit of HaShem, angelic worms of imperishable fire migrate to earth upon the cross of the eternal and the temporal realms as living souls; and they submit to incarnation on earth's material plane so that

they may grow unto perfection while immersed within the confines of the physical tabernacles into which they are received. In natural birth, the woman encompasses the child she will deliver when its time has come. In spiritual birth, the woman is the envelope of God's spirit within which man lives and moves and has his being until the time for his birth in the celestial realm.

There are twins in the womb. The prevailing understanding is that one is good; the other, not good: that one should be favored in coming to the birth, while the other should be aborted. This mystery unfolds in the Torah narrative concerning Tamar, with her treatment by Judah and his family, and the birth of her sons, as mentioned [earlier](#).

By the will of HaShem, the twins must both come to birth; for Tamar's sons are faces of the same being. They are like poles of a magnet. When a fire worm incarnates, it does not cease to exist in heaven, nor does it leave heaven; rather, it inches forward and is

born with one aspect of the angel coming to earth, while the higher aspect remains in heaven. It parts the hoof.

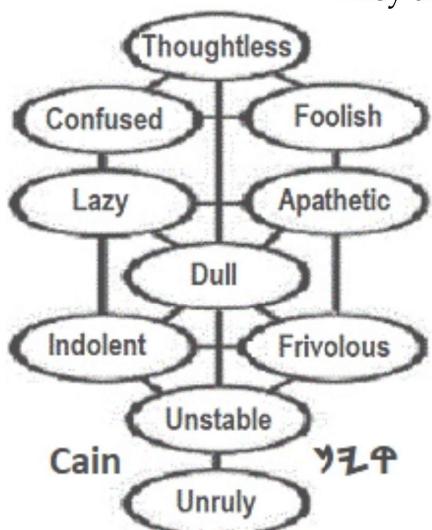


Manifestations in the universe are paired, and HaShem sends his emissaries out by twos, even as Joshua sent spies into Canaan by twos.

As the angelic brothers scuffle within time, one twin shuffles ahead or falls behind, but both contribute to the generation of messiah. This mystery unfolds in the parable of [Phares](#) ה-כ (a breach of expectations) and [Zerach](#) ה-א (a first fruit of the rising light). That both are to overcome is understood in HaShem's words to Cain, "If you do well, shall you not be accepted?"

Would not righteous Abel mourn the loss of his brother?

They are faces of the [same being](#).



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

Self hatred is accusation and condemnation; not denial of self. Both not good and "good" must be denied, so that that which is whole may be manifested.

The wall of partition is broken down.

What good does any earn by giving thanks for the good things messiah has provided? The father may be pleased that we are pleased, but he would rather we had given thanks when we perceived the foe within. By such largess, we free ourselves from all but divine judgment; and we also are better prepared to minister to others who remind us of who we once were.

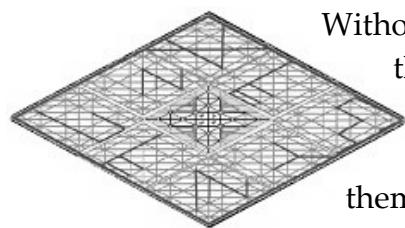
We earn freedom for ourselves and for our brethren in the comfort of messiah's embrace. It is not because of those things within us that we know ourselves to be disciples of the Son of Man. We are friends of the messiah because of the love we share, one for another; for all shall become One in the fellowship of the saints.

So what is the cause of this confusion about left and right, good and evil, positive and negative, sinner and saint? It's the mistaken idea that good and evil are opposites. They are not. Good is an absolute. Its opposite is theoretical wickedness. Evil is every gradient of error that lies between them. This is understood in the parable of the fig that was *so* evil that none could eat it. A little immature? A little overripe? **With** no better choices in a moment, either would suffice for a snack. A pile of rot? No thank you.

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

Progress: a Step Back Floods the Expanse

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



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

When the borders of a perceived spiritual firmament are misunderstood, ignored, violated, or unduly challenged, there may be consequential loss. Complications also arise if a firmament's niche among a swarm of firmaments is not honored by its host.

Further, expanses can affect an individual by way of their own firmaments, in that disorder can lead to unprofitable leaching between expanses. Once that has begun, disorder quickly spreads; for expanses that initiate unprofitable interactions can behave as rogue firmaments that entice or discourage conduct.

Some firmaments are irregular and behave much like a thread passing through numerous layers to connect varied expanses within entirely different realms. The function of prayer accomplishes just that. The expanse within one who prays trusts that a firmament is provided for the prayer's ascent, and for the answer's descent. This Western concept is not greatly different from the Eastern practice of utilizing the kundalini essence for meditation and projection.

When we become distracted, it's because an unexpected firmament is crowding us, vying for room to become established within our thoughts, that it might deliver its load. Perhaps that firmament is rooted in a friend that we've ignored for too long because of other matters. Perhaps an angel is reaching out for our attention. Perhaps it is a projection of spirit from HaShem. Whatever the case or the reason, the distraction is a symptom. It's warning that there's insufficient room within our thought processes for a pressing firmament to find footing, so that it might win our notice and deliver its message in an orderly manner. Ignoring distraction is not the best of options.

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

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

Marta's companion sister, Miryam, is the bitterness that builds within us when we don't know what to do in response to the firmament of the day's demands. Rather than acting rashly, Miryam chooses to do nothing; and while responsible Marta labors to meet and

satisfy every perceived need, impractical Miryam bides her time and focuses her thoughts, preparing herself to greet one who will bring relief; and when he appears, she will scrub his feet with her hair, which are as firmaments of the expanses that filled her heart as she meditated on questions she didn't know how to ask.

Any casual acquaintance of the house of Lazarus might judge Marta to be the sensible sister, realistic and dependable; and she *is* all those things, but she has not ceased from her own works. It's not easy for her to accept a new firmament, a new paradigm. She might know about it. She might even discuss it in glowing terms, but she can't embrace it and absorb it without help from a strong hand.

Miryam's prayerful tears keep her mind open, and they reserve room into which she can admit new firmaments from unexpected quarters in answer to the prayerful firmaments of thought her mind generates. She finds release through the expectation of receiving answer to her prayers; for prayer is the extension of robust firmaments from an earthly expanse to a heavenly expanse, whether it be in the third or second heaven. "Prayer without ceasing" is not a matter of saying words. It's a matter of keeping open.

My interest in firmaments centered on the rise of iniquity within the Light Bearer; for as covering cherub, he had oversight on both firmament and expanse, and he proved to be susceptible to intrusion by the firmament of iniquity. How then are we, who are less gifted spiritually, to be armed against iniquity's influence? Or *are* we? To our understanding, we are imperfect from our earliest memories. Perhaps our idea of human perfection is mistaken.

Perception is a matter of focus within grace. Any competent counselor will agree that the single-eyed focus is best. In the swineherd's confession, we understood that his mind, darting between this and that thought, was barely capable of sanity and he was under constant duress, leaving him powerless against his spiritual conflicts.

Goliath had been on the right track with his singular point of view, but he had squandered disciplined focus on strategies for warfare, only to be undone by the spontaneity of a godly shepherd, if we read his story as a literal report. If the stone selected from David's sling was *Devarim*, the book of Deuteronomy, the giant was undone by the ministry of a priest. There are firmaments between a parable and its interpretations.

We'll not find the reason iniquity gained foothold in Lucifer through speculation or by religious studies. Every school, whether of thought or of practice, has its tools and its methods. A search for the unknown ought not to be limited to the parameters of what is known or what is approved as reasonable investigation. To discover the answer to

iniquity's origins and, perhaps, to learn of its functions and its purpose, we will have to probe the earliest moments of creation. If we are to make the attempt, it behooves us to remember that an inexperienced child is on equal footing with a wise old man: better footing, in fact; for the child's memories are nearer to its origins in heaven than are our own.

Searching out the realities, meanings, and implications of these things, we are like fishermen. We cast our nets the whole night long, catching nothing; but in the morning, a man on the shore calls out to us that we should cast on the other side; and our net becomes full to the breaking point.

Once the net is emptied, its expanses are twisted into the concept of "the catch," which is the firmament that prevails among professionals with their eyes on the market market; but when the fish are shaken from the net, falling to storage within the keep, the catch explodes again into an undisciplined expanse of fish. The metaphor is clumsy and inept, but it tugs at masks hiding spiritual realities that peek through the latticed windows of hearts and minds.

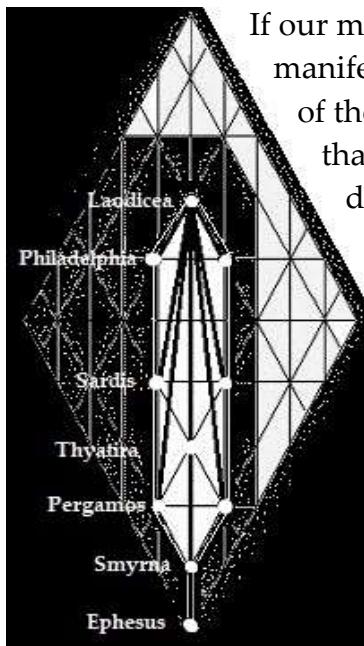
That it is written that God creates the fruit of the lips signifies that HaShem is the source of all thought. The implication is that our words are the bodies of thought and that, to be heard, they must be raised by HaShem from burial in the heart and mind, so that they can find release through the open tomb of the mouth.

When a promising thought slips the hook, the mind's faculties will assert themselves, attempting to reel filaments of the thought back in again before they are lost, even while the heart searches out the waters of the mind, probing for the most promising direction for another cast. This interplay be acknowledge that our expressions serve adventure, not sober faith that can edify. The intellectual zenith provided by volitional focus might truly seem like epiphany, but if we see ourselves as having charge over a dialog, over which we clearly have limited control, we are deluded.

We search as though looking outwardly, in denial of God's bounty and care; and we constrain infinite Wisdom **W** to its correlations with the finite capacities and expectations of wisdom's attributes **W**. Thoughts shift from understanding to thoughts about how life can be manipulated from within the dark medium of natural intellect.

Competing firmaments struggle, one with another, like twins struggling within the womb—warring against each other within the cosmic expanse that hides from us what we are becoming in the mind of HaShem. Should one twin annihilate the other? Fratricide is murder.

Wheels turn within wheels; and if we should grab at their spokes to slow the chariot and reverse momentum to better understand, we'll cartwheel end up sprawling on the ground. The laws operating within our souls, both good and not good, are given for our good by the good God. How can we judge between them?



If our minds dwell on the Tree of Life as though it is some outward manifestation in a remote location, we grind our teeth on the shell of the nut; but because we know the outward reality is a parable that hides nutrition; and so, the mind computes and the heart dreams, casting its nets. Postulating about the quality of the nourishment the Tree provided in its season, the serpentine spirit designed by the creator to address the concerns of life finds the flaw in the shell, leading us to the kernel.

As the tendrils of our hearts reach out, emboldened by tenuous inroads of the spirit, a serpentine essence arises within us, racing upwards along our spines, to join with the outward focus of our minds, meeting, aligning, and merging with godly thoughts that move understandings forward.

We attribute visceral sensations to enthusiasm, but they manifest the kundalini essence. Is it not written, "Rise up, O King, eternal"? As Nehushtan arose on the desert pole, so that all who saw him would live, even so Messiah must climb the pole of our bodies as his spirit ministers to our spirits, lifting them to the father, affirming the words, "If one prevails against him, two will withstand that one: a threefold cord is not easily broken."

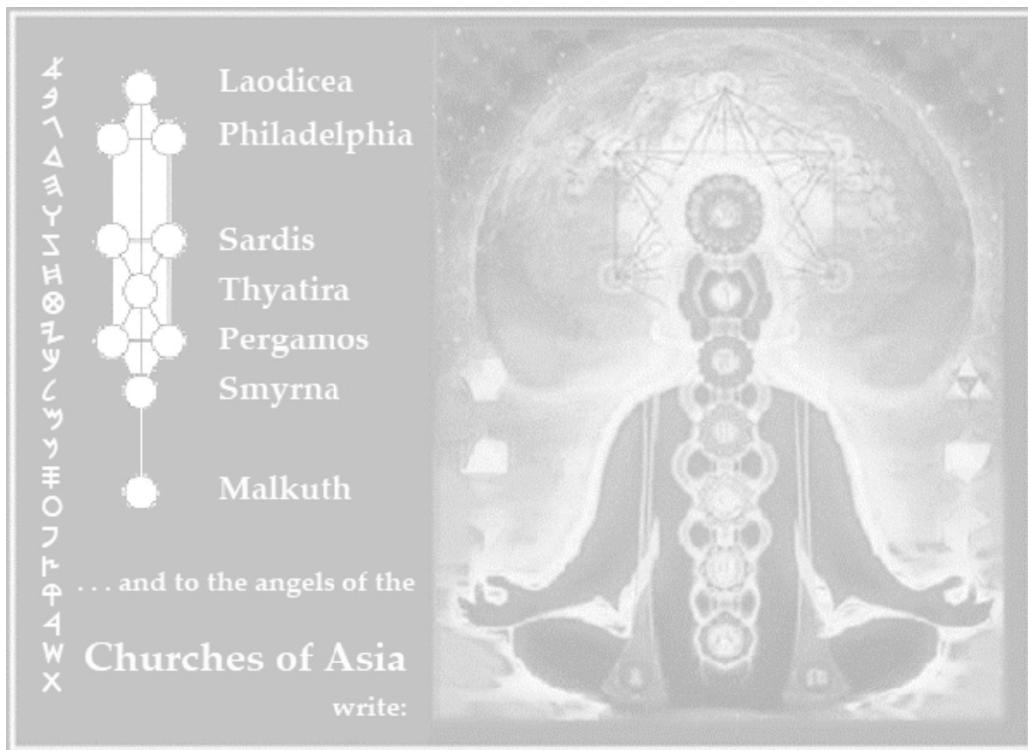
The mind is a symphony, not a recital; and the single-eyed focus may not always be expedient for our edification. To insist upon any focus is to pursue an agenda; and such aids to thought as meditation, mantras, fasting, and rituals, if practiced by will power, and not in answer to spirit, can turn the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

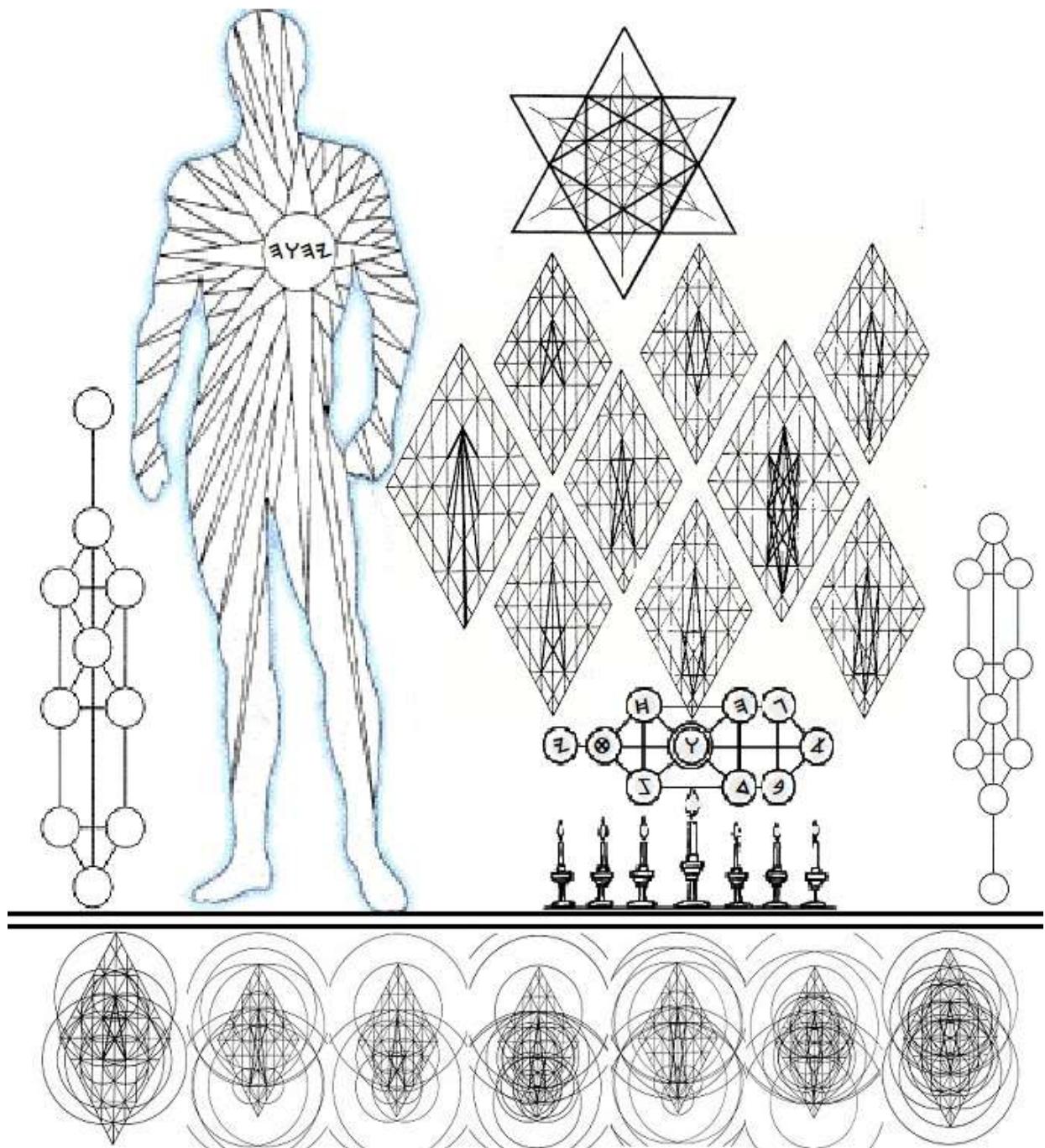
No regimen we map out for ourselves will long succeed. Those who are born of the spirit are moved by the spirit. Onlookers may judge them to be doing one thing today after having been seen doing another thing yesterday so that they could prepare and position themselves to do a third thing tomorrow, which is what they had been secretly hoping to get away with all along; but in fact they had been doing the same thing at all times and within every point of observation, which was doing their best to conform to the will of HaShem's spirit as it unfolded in their hearts, moment by moment.

The single-eyed focus attends the spiritual reality of those prepared for the forehead seal; but that seal is not gained by acumen—by esoteric muscle building, whose foundation is of the material realm. The seal is a gift of father to son. Within each of us, ImmanuAL is a reservoir of spiritual power. The well at Sh'khem is vacillation between the known and the unknown. The Breath of God awaits, sitting upon the casing of Jacob's well. The cistern of Living Waters, Yahushua will share the water to which we have access, because he looks to share the waters to which he has access.

The sages of the East call the higher waters the “kundalini essence.” Its mist rises from the ground; for Ya’akov’s well is the seat of consciousness within any of East or West. The desert well is deep. Its water is drawn from temporal heaven through the thirsty sands of earth. It protects them from evaporation; and retrieving them requires the labor of those armed with rope, bucket, water pots, and stamina.

The Living Waters of the eternal require interface. Labors within the temporal profit little. Our interface is the Breath of Life, the hidden presence of ImmanuAL, which rests behind our inhales and exhales; and congruence is found in the prayer closet, in the yoga of meditation. We’re not offenders because of a word, but the Breath is called Yahushua, the Shout of God. Merging within the kundalini, we can do anything; for the Shout of God’s Breath makes us Sons of Man, much more than conquerors.





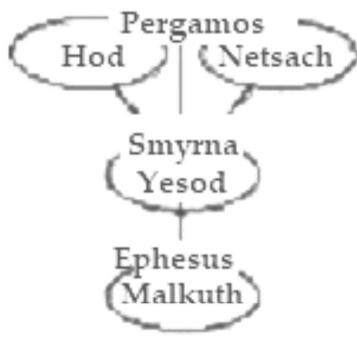
The Seven Churches of Asia: Their Stars, their Candlesticks, and their Angels

In Asian schools of faith, there are ancient disciplines and practices by which to lift the Circle of Light upwards through the chakras, which coincide with the rungs of Jacob's Ladder. Abram was called out of Chaldean Ur not because those beliefs and their schools were of no value, but because they had been instrumental in preparing him for life as Abraham, his next level of revelation.

When beginning meditations, the initiate locates the base energy center within his physical body, then works on moving the energy upwards along the spine. If distractions interfere, they are grist for meditation; for other matters in life may need attention before yoga can again be pursued with success. There's a maxim: yoga is not strained. It comes when it arrives. This calls to mind the saying, "If you bring a gift for the altar and remember that your brother has something against you, go: be reconciled to your brother, then return with your gift." The spiritual pearl of great price requires that irritants be wrapped with prayer upon prayers.

There are many levels of discipline within the practice of yoga, a fact that is congruent with the implications of the messages to the Churches of Asia in the book of Revelation, which is acknowledged in the West as a holy book. The key difference, of course, is that the Eastern system has no particular messiah, and the student is on his own in the astral, where many influences await recognition. To the pure all things are pure.

The title page for this chapter illustrates the paths of the seven spirits of *C* as they fall on the chakras— upon the *sephirot*, the “brightnesses.” These are seats of awakening that feed the spiritual eye. None of us is ever alone. Each of us walks in the Projection of HaShem. The book Revelation charges us to rededicate focus within the chakra at Ephesus. The voice of messiah convinces us of the validity of the message, but we are at a loss on how to proceed, because carelessness made us forgetful of our first love.



ImmanuAL knocks on the doors to our hearts and invites us to take up his yoke, so that we can work together in Yahushua as we make preparation for ascension by way of Smyrna. Beyond lie more complex choices: should we go forward or back when we leave? right or left? Yes, to all, but not as we might choose if left to our own devices; for it is not ours to direct our steps. We accept, wait, and follow as we are led *when* we are led. Smyrna is the Yesod of Jewish mysticism and Swadhisthana to those of the East.

In Pergamos, we encounter the confusing crosscurrents of right and left. We've a limited ability to track life on the paths that veer to the side. Either way is imbalancing. We are free to choose to go one way or the other; but the center path is the way to go, if our spirits will allow it. If not, old habits will steer us within the currents of the cross.

It's allowed. Peter fell short when he led the disciples back to fishing boats after the resurrection. But then again, he stood strong on the center path when he agreed to the baptism of the "offenders" who had no place in the traditions of the fathers. What we choose will be accepted to teach the way we should go. If old habits again swallow us, causing us to forget what we learned in the footsteps of messiah as we abandon the way, we'll face punishing headwinds until we again seek truth.

Pitfalls can be expected; but we misunderstand if we choose a path because we perceive it to be "good." We can't keep ourselves clean: from our youth, the imagination of our hearts is only evil, continually. Even if we cling to the right-hand path, we'll be righted before the great feast, as it's written, "Come, inherit..." The King is centered, and to join him we must also move to the center. It's not for man to direct his steps.

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

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

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

Themselves wallowing in one ditch or another, many believers offer sympathetic help, not love. Their approach telegraphs that they're exercising a standardized routine. They offer concern from a superior standing—as if they're better than the miscreants to whom they offer their charity, which typically starts with counseling and culminates in the ritual called the "laying on of hands," as though sinners are mechanisms requiring the attention of technicians. It is never necessary to accost or in any way to assault brethren in order to convince them of their need for help.

When a believer simply stops by to chat, he touches with "spiritual hands" by his very presence. Physical hands are good for doing physical things, but the transfer of spiritual energy through touch requires authorization of the holy spirit. Real damage can be done by turning a sacrament into a mockery by practicing it as a routine.

I found myself on the center path, after being shifted from the path on the right by baptisms not answerable to man. My sinful life had provided me with useful insights I could share effectively with others looking for a way up. Experience within the right- and left-hand lanes prepared me for pointing others, mostly to the right. I knew I was on the center path so long as I monitored concerns of left or right but did not bow to either. We are one, or we are not. The spiritual man should know the difference.

The pattern of the priest ministering to a supplicant can be blameless, God knows; but it is HaShem, not the priest, who must heap coals upon the unbeliever's head. He knows what he's doing. If prayer life sent the priest, he will know whether to stand above the ditch and reach down, or to get down into the ditch and help the brother up. It's a question for the author and finisher of faith that occupants of pews rarely ask.

Non-believers have responsibility when they reject the counsel of a believer, regardless of the believer's performance. Not having faith is a problem only God can fix; for he's the beginning and the end of faith, its author and finisher. Most non-believers are painfully aware of that. God is reminding me of these things as I type, so that I would remember to add that HaMashiyach is within everybody at all times, whatever the condition of their soul. I'm the only stranger I ever met.

Non-believers learn the pattern of hypocrites, and they are quick to pick up on it. It's hypocrisy to ask miscreants to leave the ditch behind and step into a brightly-lit room where everyone feels sorry for them: judging them, preaching that they should control themselves by unlearning bad patterns and learning new ones that don't cause saints discomfort. A believer's pride should not become a stumbling block for non-believers; for to the degree piety is indulged, it speaks of accusation, not brotherhood; and there may be one sitting on the back pew, quietly writing in the dust with his finger.

Heaven is not clean in God's sight; and if the apostles spoke truth, they were all sinners, every one of them. I don't doubt that saying because I'm guilty of sin while writing this. Nevertheless, my name may be a smudged-out blur on the last page of the Book of Life, but I'm certain it is there. HaMashiyach told Peter not to call any unclean.

All of us need help. It is best, and it is enough, that we talk as equals, allowing God to quicken conversations, so that brethren can listen to each other and grow in faith. It's not for man to direct his steps. I'm puzzled how I ever thought that we could!

I had always interpreted that saying to mean that choosing your own way as you think best is inappropriate. That, it is. More to the point, it may not be *possible*! There are wheels within wheels, and a man can see just so far along the linear path he thinks he walks; for while he plots and plans strategies to win his way forward in life, wheels revolve about him and turn within him. The parable pertains to the good man as well as to the bad: "He who sows the wind reaps the whirlwind."

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

The forward steps we take under the influence of a firmament define the expanses that are in play. Existence is one thing, but living is a complicated ordeal. By observing expanses by means of the firmaments that connect them, we build understanding. The choices we make in life are merely gestures that express things for which we have no words. They are as prayers written in sign language by one not knowing how to sign.

Each of us walks within a vortex; and as the wheels of heaven and earth churn out immense spirals that separate us from each other and bring us together again, we blindly travel what we imagine to be “our” paths. When age or crisis, or coincidence require us to change directions, we are left with questions as our plans slip away, taking our goals with them. We’re marooned. We’ve taken a short cut within depression.

We are imperishable worms of fire aglow in this strange land in which HaShem has chosen to finish his strange work. Our bodies, like the cocoons of caterpillars, are dead; and our lives, just like the chrysalises of caterpillars in their cocoons, are hidden in messiah. Death will claim some part of us, but only as the girth we have gained in messiah bursts the cocoons that bind us to our mortal souls. It does not yet appear what we shall be.

The Kingdom of Names is within each of us, and so are the Tree of Life and the goodly Vine that graces its branches. These things may not yet have reached their fullness in us, but they are within us, nonetheless. To think of the Tree of Life as an outward manifestation is to deny the gospels; and to pretend that we’ve not yet eaten of its fruit is to claim that the Tree has barren seasons with words whose shapes that were embedded within the branches of the Tree, all along.

The Crown Diamond proves that the alphabets of man are among the Tree’s fruits, and the living waters within the Tree’s sap allow words to make their way from our hearts to our tongues, so that our thoughts can be shared with others in feasts of conversation.

The whirling swords at the gates of Eden are the vocabularies operative within our minds. To the degree we read scripture as literal truth, the swords will decapitate us, cutting short the momentum of our thoughts; however, when we accept that scriptures are the record of spiritual utterances—that they are lively oracles—we come to understand that the words, “Behold, I create all things new,” do not speak exclusively

of some future time, but also of this present time. The magnification and glorification of Torah doesn't happen all at once: it happens here a little, there a little, line upon line.

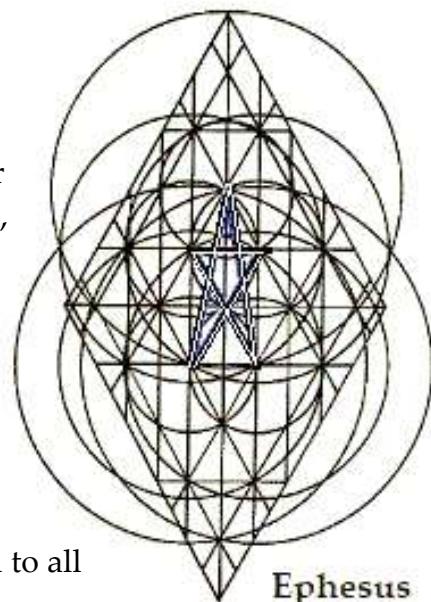
The Tree of Life and the Tree of Knowledge are actually one tree. The difference between them lies in perception. We are allowed to read their stories as if they are literal accounts. Truly, there is an allegorical sense in which the stories *are* literally true. Eating of the trees as one tree, we do,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

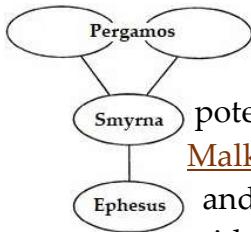
Our souls will certainly die if error is found in them; but we endure and will come to perfection as living souls: not for our own sake, but because of the sacrifice of HaMashiach and unto the glory of HaShem. We die, and we are made alive—here, a little; and there, a little—as precepts of the Living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

We are taught to hold the single-eyed focus until perfection overtakes the maelstrom within which we walk. That focus demands faith. It is the straight-and-narrow way preached by Y'shua, and its logic will be commemorated and affirmed by the father as he awards the forehead seal to those who overcome.

The father's seal is a spiritual reality that doesn't come by works, but by faith. The perfect walk is the walk in faith. Earth is a parable crafted to teach us of the hidden things of *C4*. If we should attempt to achieve the mind that was in Y'shua by the exercise of "enlightened" willpower, we will fail because it attempts to build spiritual reality atop a foundation based upon and buried in the material realm.

In us all, Ephesus is a reservoir of power that surrounds the spiritual seat of ImmanuAL. This seat of godly power is the fulcrum sages of the East call the kundalini essence, as noted earlier. The pool of God's spirit in us, it is the hiding place of the Breath of Life. We breathe in the father's life mindlessly, until the day we are called to come closer. The energy field in which the blind, unbiased, single eye slumbers, Ephesus is the first of the Churches of Asia. The seven "churches" of the West correspond to the seven chakras of the East, to the seven levels of Jacob's Ladder, to the seven pillars of Islam, and to all that I have inadvertently overlooked. All are one.





The bowls of spirit within the first three Churches of Asia are reminiscent of Golgotha, in that they point to the problems and potentials of the body as chariot of the angel it clothes. Ephesus is the Malkuth of Jewish mysticism. It is both the place from which to begin and the destination, once the journey has begun. It sits in its wholeness within every individual and is also held, collectively, within all people, ready to supply every Son of Man those things that will serve to hasten everlasting life. Ephesus is the beloved within each of us because it expresses the glory of **C4**.

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

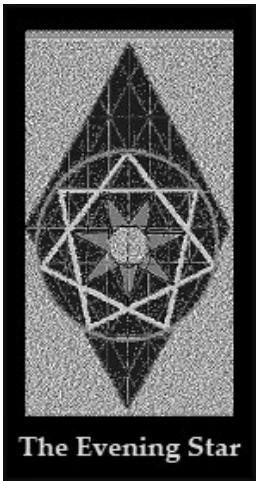
To overcome in Ephesus is to prioritize, reaching decisions about important issues. It's not that difficult to spot the "lies" and the overreach of important figures in the fledgling religion that became Christianity at the expense of the Essenes. What is difficult is discovering and utilizing the lessons that are drawn from the history of error; for nothing happens apart from the will of **C4**, whose "enemies" are his servants.

Overcoming at Ephesus begins with recognition of error and raises the issue of what subsequent errors are developing in the struggle with unrecognized errors. It is good and necessary that we confess our sins—our errors; but confession doesn't free us of the need for diligence in addressing consequences, both in our lives and in the lives of others. All error requires repentance, and the angel walking among the candlesticks at Ephesus is ready to assist us in our way forward. "Turn us and we shall be turned."

God is great; for there is no God but **C4**, whose name is **אֵל**. Yahushua **וָיְהִי** is the name of God as Savior, the King Messiah who sits on the throne of the third heaven. He instructed Moses on Sinai; and he sent his anointed one, Y'shua **וָיְהִי**, to deliver the gospel and to demonstrate the way, the truth, the life that is in him.

Followers of Moses had lost their way. They had not understood the voice of the prophets, which was HaShem's voice. He sent Mohamed to proclaim his unending mercy and to restore proper focus to the gospels after they were commandeered by Charlemagne. He sent me because I know nothing and can testify only of myself. I pray these things I write will encourage you to examine your assumptions and to reach your own bedrock conclusions, so that, together, we can build the Tabernacle of David as we worship the spirit of HaShem in the Temple Made without Hands.

Affirmation: the Morning Star

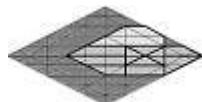


The Evening Star

There's a discipline called "sacred geometry." Its artisans develop diagrams and illustrations based on the fractal properties of the dynamics that gave rise to the Magan David. To avoid a clear connection to any particular religion, modern practitioners work primarily with the illustration known as Metatron's Cube, which is represented in the drawing called the Vitruvian Man, credited to Leonardo da Vinci.

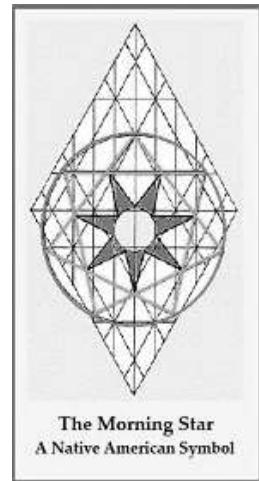
Commentary is sparse, but among its themes is discussion of principles within the mathematical ratios that unfold in the dynamics of the flower of life. The mathematics and the geometric diagrams to which the ratios give form are born of the pattern of creation. There is scattered literature; but discussion of what makes the geometry "sacred" is rather thin.

The first appearance of these ratios in scripture is given in the dimensions of Noah's Ark, whose measurements are central to the Crown Diamond. Expressed in terms of cubits, the salient aspect of the Ark's measurements is that its length is six times its width, which establishes optimum borders for the symbol called Adam Kadmon, the "Projection of Man."

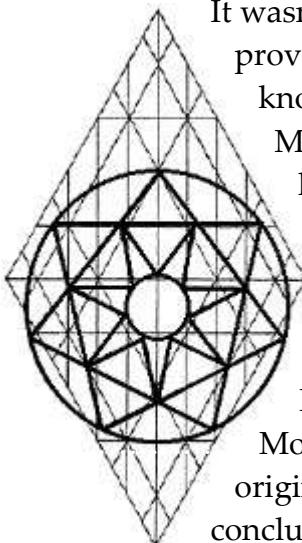


This import of this symbol was hidden until the appearance of the Crown Diamond, whose ratios reflect the Ark's measurements. Drawn with those ratios, four interlocking Adam Kadmon diagrams are generated, some positioning atop the others; the Ark's ratios speak of geometry's reflection of creation in general and the human form in particular. The ark's measurements affirm the name Adam Kadmon for the symbol of the Tree of Life and is the missing link that binds as one the spiritual fruit of the sons of Peleg, whose migrations covered the earth.

You might think I've spent a good deal of time with such analysis, but that is not the case. The Crown Diamond came by revelation to one who had no knowledge of the substance of these mysteries; and I learned of these ratios not by way of the disciplines of kabbalah. They came subsequent to spiritual ordination. That's even worse, right?! Eventually, I dabbled in the study of many things, but my guide for study of sacred geometry was **YHWH WAT**, the holy spirit. I wrote of these things in a book of testimony, which is available as a free [download](#) at crowndiamond.org. Its title is *The Crown Diamond of the Believers' Tree of Life: the Measurement of the Tabernacle of David*. I would not have dared to fabricate such a title of my own initiative.



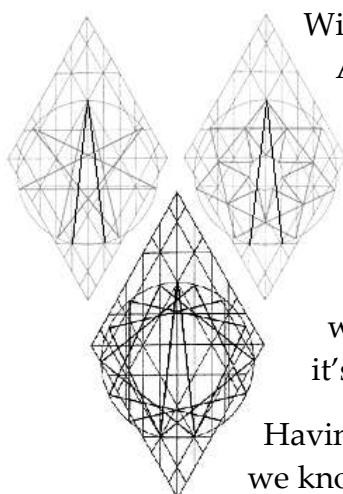
The Morning Star
A Native American Symbol



It wasn't necessary for me to dive into literature for reference. HaShem provided me with two very accomplished brothers who shared their knowledge: Shmuel Wahli-Aharon, who introduced me to Paleo; and Michael J. Murphy, who introduced me to kabbalah. Eric J. Wilkens helped with illustrations and shared a book in which the Morning Star of Native American shamanism appeared, and he shared it with me when he saw what I was doing. He has passed on, and I don't know the name of the book, which portrayed the symbol as pictured here, though the colors above are probably inaccurate. I've been unable to find another source for this fullest version of the Morning Star, and the Sioux Nation hasn't answered my inquiries. Its origins are separate from the sacred geometry of the West, and my conclusions travel a firmament of bald beliefs; but lack of supportive reference doesn't make them untrue, though it asks much of my readers.

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

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

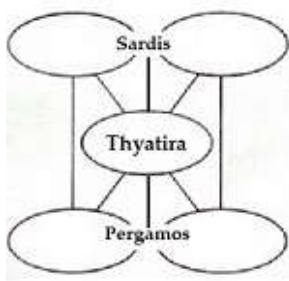


Within the Crown Diamond system of diagrams, the Native-American star appears by marking the firmaments that extend from Laodicea to the two expanses at Pergamos, and then circumscribing the angle that's formed. By laying the width of the vertical Tree of Life end-to-end around the rim of the circle,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

Having only minimal contact with Western civilizations, so far as we know, American shamans were able to identify and codify a logic that was both separate from and congruent with its counterpart in Western civilization, with all that entails. As the planet Venus, the morning star is an expanse that travels around the expanse of the sun. The firmament is hidden in the

mathematics. The Native American symbol reappears in concert with the restored diagrams of the West, but like Venus, it follows its own path. That these diagrams appear with two-dimensional congruence at this time, in concert with tribal prophecies of restoration and the promises in Revelation, is very significant.

The Morning Star is given to those who overcome in Thyatira, the “church” that corresponds to the kabbalist “brightness” called Tipareth, as also to the chakra known as Anahata in the East. A powerful center within the human organism and the third heaven, Thyatira marks the position of heaven’s throne, above which the voice of HaShem is heard. Within the Kingdom of Names, Thyatira is the dais for many weighty matters.



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



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

No longer the hidden messiah, ImmanuAL appears in his strength at Thyatira and interacts with the Sons of Man, knocking openly upon numerous chakras as Yahushua HaMashiyach, Angel of the Presence, inviting all who answer to take up his yoke, and enabling them to work together within the Kingdom of Names.

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

As each of us minister in the room of HaMashiyach, we are blessed as recipients of the counsel of HaShem. As such, we are given useful things to share with one another; for our rewards are perceptions that have been tailored to fit what each of us needs to rise higher. As we progress together, therefore, we will find ourselves positioned as expedience shall determine, whether in the ditch or in the pew.

Smyrna is the chakra at Swadhisthana. In kabbalah, that sphere is called Yesod, which is interpreted as “foundation.” In terms of the physical body, Smyrna is understood in the parable of the digestive tract, whose faculties supply the body with energy and stamina. To overcome in Smyrna is to build faith in the ability to give witness without harming the inner man, without giving offense to others, and with belief that we work in concert

with HaMashiyach. The reward is a pledge of leniency at the time when the mortal soul is to be left behind. Those who are so favored are made ready for progress on the path to perfection; for only perfect souls will put on immortality. Smyrna is a core element of Golgotha.

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

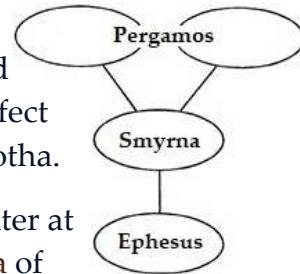
It's the way with expanses: some detail is ignored or overlooked as the inward struggles go on. To waste time retrieving a dropped thought or regaining a missed opportunity is to distance oneself from the faith HaShem is building as the pilot of our thoughts while we work on behalf of the Kingdom of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

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

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

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

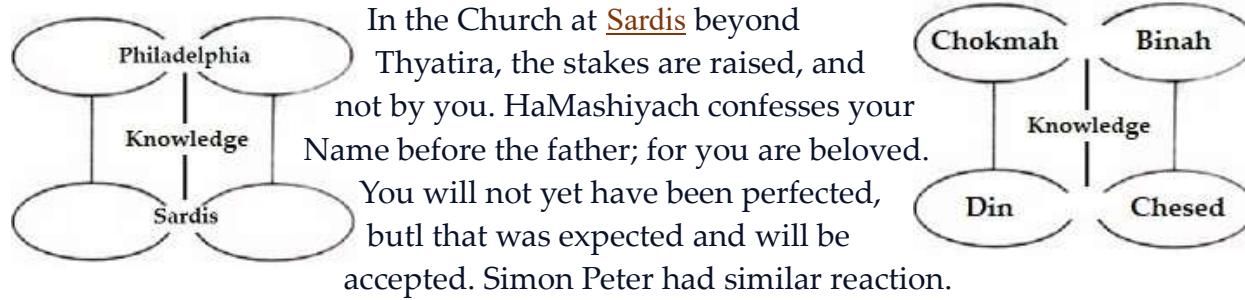
Undecided at Pergamos, we can avoid the right- and left-hand paths by moving directly forward into Thyatira. Should we do so, we will have demonstrated fidelity to our first love and will find ourselves blessed as we progress. Love, as the predominant teaching of the New Testament, points to the teachings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



To overcome in the Church of Thyatira is to become strengthened against the calumny with which another might attack because of beliefs. Such attacks are born of the mammon of knowledge. Those who are fed spiritual knowledge through love will store up the righteous mammon born of Wisdom. They are brothers to all.

Sinner or saint, those whose diets consist of worldly knowledge are fed by dualism, and they will find reason to attack “lesser” men as a matter of routine in order to prove their superiority. Unless Truth sets you free, you will stumble under the weight of such attacks; but when you understand that your adversary is speaking from the poverty of the natural mind, and not from the treasures of his heart, you will listen with compassion and will no longer be baited by the tone of their challenges.

When love supplies drive to conversation, words aren’t easily turned into argument; for they will have been delivered from the heart of a healer who speaks Truth, not by an opponent ready for a fight. The more one quarrels, the deeper the hole he digs. Think carefully before reaching for a shovel; for holding your peace will have greater effect on an adversary’s thoughts will accomplish more than argument ever could.



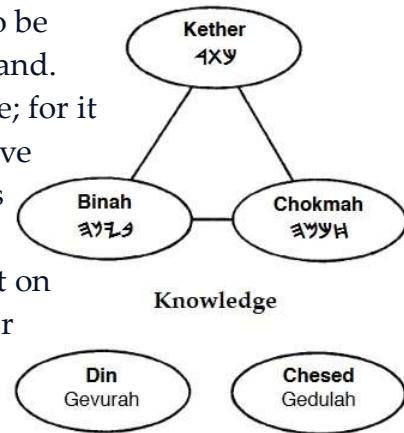
Hold your peace; for it's a merciful God's good pleasure to embrace you within the Kingdom of Names.

You are being lifted onto a rung of Jacob's Ladder whose end points are the expanses of Din (Judgment) and Chesed (Love). Din is also called Gevurah, which points to the ethical judgments men execute, one against another. These expanses align with the chakra of the East known as Vishuddha, which speaks of purity, not perfection. HaMashiach lifts you up as an offering before HaShem because of the love you share.

Were it not for that love, you would be undone and would flee from the encounter to your hurt; but your love affords you protection against fear of the Infinite, and you will find yourself prepared to complete the stations of the cross called the Churches of Asia. It is God's pleasure that you advance.

You will be known by your angel's unique Name, and that Name will not be blotted out of the Book of Life: not because of anything you have done or might yet do, but because of the integrity of the Name of HaShem **אֵל** and of all those sent to labor before you, tending to the work of the Kingdom of Names.

There is an empty spot within the Tree of Life that begs to be filled. It stands just beyond the star in Yahushua's right hand. The sphere of knowledge **חֹדֶשׁ** is, in fact, filled by the Vine; for it speaks of the mind that is in Yahushua. Not all can perceive it; for it rests among and within the branches of creation's Tree of Life. Its grapes are the Logos, and neither father nor son can take any pleasure that the other's teeth are set on edge by its hidden fruit; for that would speak ill of a savor of messiah or a lack of appreciation. The Vine is flavorful and good, and so is its fruit.



If you followed the wild theorems of science over the twentieth century, you may have been struck by the quest to discover the quark—that illusive, smallest component of matter. Massive centrifuges were constructed and buried underground, so that small bits of very small bits of atoms could be sent hurtling around the globe, to the end that their minuscule masses would collide, breaking the specimens into ever-tinier bits.

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

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

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

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

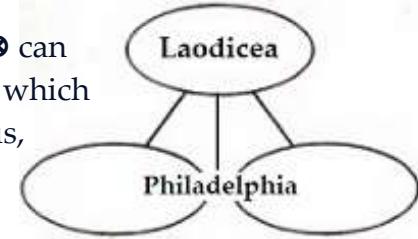
The judgment of HaMashiyach is true because he has lived and died within every man and fully understands every nuance the lawyers for disputing parties might raise. We are ransomed by the sacrifice of HaMashiyach, but we are saved by the *life* he lives among us; for his love temporizes his judgments,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

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

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

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

The mem ♩ dissolves what its waters hold, so that the tet ☧ can resolve and integrate implications ☧, yielding moments in which we understand O the counsel ♩ of infinite Wisdom W. Thus, the W shin speaks of limitless Wisdom, which is found only in the counsel of HaShem.



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

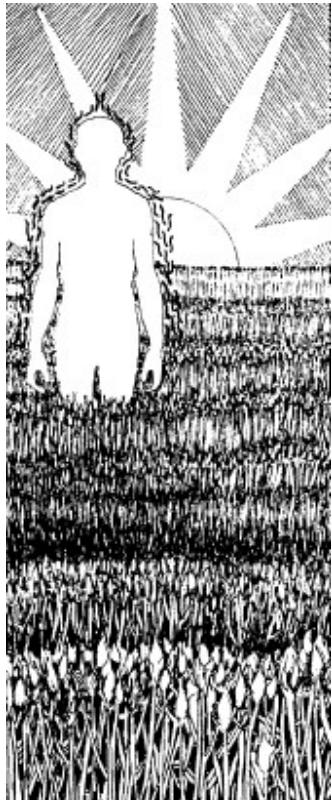
When the data provided by the faculty of sight are examined with our deepest understandings, they are not driven by knowledge, but by the search for knowledge. The higher and lower understandings of Ajna celebrate each other. They are one. Only the blind see without sin. They have an inkling of knowing how poorly they can see. At Philadelphia, we are lifted by our great love for others, which is as high as mortals can go. Those who overcome will be given a new name, which neither man nor angel knows; and this knowledge will be paired with knowledge of the new name that King Messiah shares as his own, but in secrecy with each of us.

We will understand that messiah has many names: that there is no room for jealousy; for the name given each of us is exclusively his, and he will never doubt with whom he is dealing when names are exchanged. The name any is given signals that he is to be admitted into the everlasting realm; for he are is being promoted within the immortal realm because he mastered incarnation as a mortal.

Laodicea, the last of the seven Churches of Asia, is equivalent to the first kabbalist sphere, which is called Kether, the Supreme Crown. In that it is first, the elders acknowledge that it is retrieved from a yet higher realm, which is called the Ein Sof. This is the well from which all things that are manifested in any way are drawn. It is unknowable to such as we now are, but will become known by those who overcome.

In like fashion, the messages to the Churches of Asia flatly state that there's a temple level of which we are told little, but into which we can pass at the end of our journeys in heaven and on earth. In the East, that place is called Sahasrara; and at this point, the unavoidable happens: there's general disagreement at all quarters that is difficult to reconcile. Some see this chakra as inside the body; others, as outside. Views and perceptions vary as sentient life goes on.

The Tabernacle Man



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

Knowing we are unworthy, we walk the earth in the presence of HaShem, wearing shoes of those who have gone before us as we preach the good news on the mountains of **אֶלְעָזֶר**.

HaShem is a jealous God **כָּא**, a most exacting **כָּבֵד** teacher **כָּבֵד**; and not for his sake is he jealous, but for our own. Faith grows as we walk together, and nothing can distract us from the Way; for HaShem is the way, and he answers before he is called. If we are uncertain of his faithfulness, he is certain of us; for he has shared his Breath of Life with us from our first breath. His grace is known by all of us, whether we savor it or not.

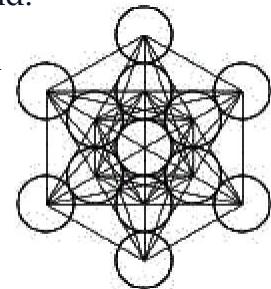
If you have read this far, you are among the tabernacle men of the House of David. You are not a man or a woman, but a Son of Man, a Projection of Man. You were encompassed within the womb of the holy spirit, and you have come to the birth. Your outward form is male or female, which constrains your service,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

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

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

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

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



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

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

Further, when I realized that the meek and lowly presence of the Projection of HaShem is within me independent of any obligation on my part to acknowledge its presence, my

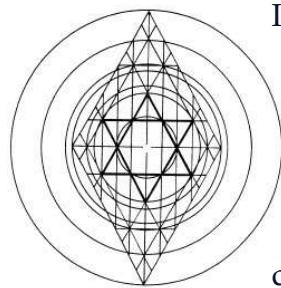
habits began to change, in answer to the scripture, “if they had known what they were doing, they would not have crucified the Lord of Glory.” What I do is done not only to my soul, but to messiah in me. Therefore, that which is appointed to death in me must die, but there is that in me over which death has no power whatsoever, and it is that presence that I must serve, lifting it up as I give witness to my brethren.

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

Creation is nearly a hologram: it’s a light show of eternal spirit that is transformed into sound by algorithms of divine thought, which convert the spiritual data stream from vibrations into energy through mathematical integers that calibrate its wave lengths, and broadcast the data as endless musical syncopation within the dynamic of sound. The word of HaShem—his shout—established firmaments as wave lengths that carried the potentials of all expanses in their overtones.

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

Nearing stasis, firmaments of spiritual thought began to sway, colliding one against the other; and expanses became entangled within expanses as this and that acquired form. Creation is a spiritual echo chamber in which sound generates mass. Compelled by inertia, light bends against itself in the process called accretion, even as sound bends, creating first energy, then the masses that form the structures of the universe.



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

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

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

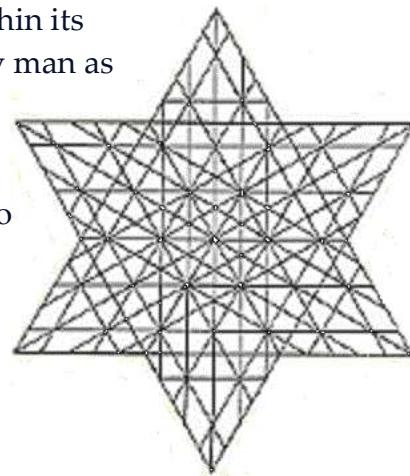
Accretion, a Peek through the Lattice

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

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

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

My view is that everything begins in the salient mind of HaShem, to which we have access by HaMashiyach's sacrifice at creation's foundation, when *64* emptied himself of himself, giving expression to all that is. In giving birth to what the gospels call the only-begotten Son of God, HaShem's sacrifice gave birth to the Light Bearer, the covering cherub, who was perfect in all his ways and who performed the word of HaShem's will to perfection as his surrogate in created realms. The holy



godhead אֱלֹהִים is as the original expanse, and his projection as Yahushua became the primary firmament, the emanation of his holy spirit. Creation is the secondary expanse, a counter-balancing wheel that is the recipient and repository of the bounty of HaShem.

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

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

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

Spirit is instantaneous, and it can't be measured. Those who walk in knowledge of its presence know that its changes come in a flash, although the effects of such change might take time. The eternal realm is timeless, but everything in the created realm has its times, which is understood. That creation and the world it supports are timed means that its features answer to number, or they would have no cohesion. The mystery of the creative process is the question of how timelessness became timed. With no beginning, HaShem sacrificed timelessness to create one. The tool he used was inertia.

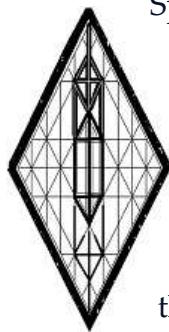
Spirit is ubiquitous and instantaneous. As I wrote before, to become more, the godhead had to become, also, less. The Infinite One had to become, also, finite. At the beginning of creation, the eternal realm's holy spirit took on differentiation to create temporal realms. Where it is written that HaShem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

Spirit is instantaneous and limitless, but its expressions are measured. Every thought of HaShem took on the body of words forged in the language of HaShem, each of which speaks truth that can be verified by cross-referencing its numerical values and reading them as though they, also, are words. The Word of HaShem, born of his essence, is the

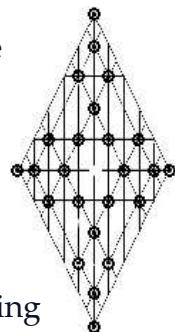
interface between timelessness and time, as between HaShem and his creation. The Word is the firmament that took root in the expanse of our hearts, as perceived within the second heaven, which we interpret as our minds.

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

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



Spirit is instantaneous; but it slows to sound, whose vibrations are measured as words. Differentiated as words, spirit became caged dynamics that burst forth as light, which was subject to inertia by reason of its mass; for light consists of photons and other particles. Its energies harnessed by inertia, the masses within light turned upon themselves again and again in the phenomenon called accretion, building atomic particles, then atoms, then molecules— all of which slowed to the plodding speeds of the material realm, by which mankind measures reality.



In Babylon the Great, scientists developed instrumentation that opened the material realm to the molecular realm, then to atomic and sub-atomic realms. Not satisfied, they unearthed energies with formulations that can destroy all life, rendering the creation null and void. Its engineers no longer speak of reality, but of quantum reality; for their obsession for gaining the power over the tools of *C4* has passed from the forensic to the philosophical; and they now entertain theories that border on magical incantations. By their estimations, creation lies naked before their devices, and their masters now agree that there's not a single thing in existence that is what it stubbornly seems to be; but rather than giving them pause, it gives them license to do whatever they see as possible.

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

realized, and has isolated for the purpose of measurement. Logic is slower, yet. It allows reason to capture and catalog the analysis of juggled thoughts.

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

Those who see are not free of the need to analyze, but analysis is very slow. Vision requires examination of relevant evidence and the judgment of particulars if an understanding or action is to be considered true and trustworthy. Aware of blindness, those who see monitor inferences that reason and logic recommend, as the force of inertia exposes them to eventual error, which can be countered only by blind faith.

For purpose of argument, I lumped scientists into a monolithic group, but of course some are also firm believers in the realm of spirit. Likewise, not all those who profess to serve the world of spirit are particularly honest; for many serve themselves for temporal advantage and are therefore worse than the staunchest atheist, of any sort. In these days that try our hearts, those determined to comprehend life reach for the magician's wand charitable souls characterize as inspiration, which is divine counsel that modifies or contradicts presumptions, so that the perfecting process is revived, being strengthened by hope, which restores faith in the likelihood of reaching clarification.

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

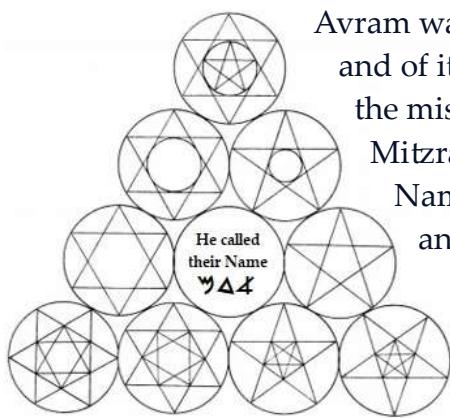
The reality of anything viewed as "fact" is the conclusion that anything imagined to be fact is, in fact, assumption that projects personal bias. It is written that the just shall live by faith, a statement that may or may not have basis in provable fact; but in the state of being called "faith," belief or non-belief is irrelevant: by definition, faith cannot be proven. Conclusions are so hard to reach and come so slowly and fail so quickly that it's just short of impossible to be certain of an objective answer to any question; for humanity measures reality with juggled tools drawn from the intellectual and the emotional complexes, which presents an enigma for which we cannot find words and within which all these questions combine as a mystery — a quite amazing riddle!

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

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

He Did It!

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



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

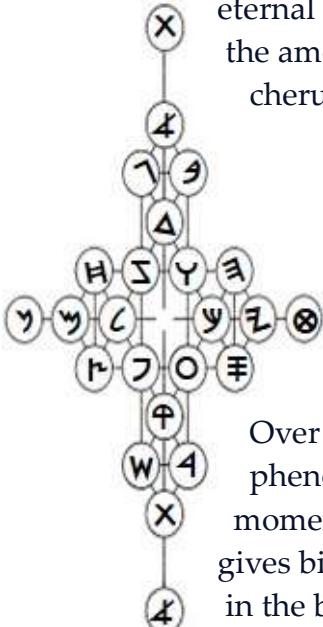
Most theologians agree that the Elohim were, or are, a consortium of deities, and that in concert they created heaven and earth. I stand with the anointed, Y'shua, who declared, "If you had seen me, you had seen the father, also: I and the father are one." I also stand with the prophet Mohamed, who had the audacity to say, after binding his followers to

every word of Torah and the Gospels, that God has no son or any component before or beyond spirit, itself; for God is God. When I first read the declaration, “I am אֵלֶּךָ, and I see no other,” it struck me as a kind of boast, but now it resonates in my heart as a humble statement of fact. אֵלֶּךָ is כָּךְ.

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

Electrical energies are modest by creation’s standards, and they require modulation to be useful, which offers explanation of the reason HaShem required the service of a Light Bearer, a divine Lamp, whose purpose was to project the light of כָּךְ within the darkness of creation at magnitudes it could bear, enlightening its expanses in the greater firmament and reserving light elsewhere, where amplitudes are transformed in service of times that have passed or that have yet to unfold within creation.

The colossal scale of the eternal realm, in contrast to the merely vast dimensions of temporal realms, required an intermediary with the ability to bridge gaps— one that could ride modulations of spirit, which generate the heat of divine fire, manifesting as energy that spirit frees as light, whose spectrum is capable of slowing into denser matter with many forms and functions because of the drag of iniquity. Matter would enable utilization of divine energies, all of these stages extending from the eternal as strings of spirit that are supportive of life. These functions were among the services performed by the Name’s projection, the covering cherub called the Light Bearer.



Accretion: Piecing Perceptions Together

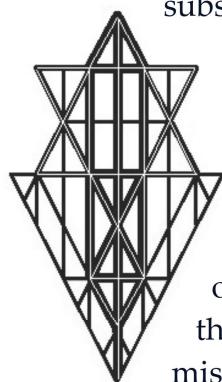
Over the course of these latter days, science has taught us that there are phenomena that could swallow the sun and its planetary systems in a moment! How much grander must be the power of the great spirit that gives birth to the wonders that mock the present with a future that hangs in the balance! If YHWH Elohim had ventured from his fullness, leaving

demands of the eternal in order to attend to the diverse demands of nascent temporal realms, all would have miscarried; and nothing would have remained but perdition—complete and irreparable ruin.

The operative word of creation was "Let there be!" This benevolent saying was the beginning of time. However, what came to pass was not the vision, but the effects of the vision. The vision, itself, would find its fulfillment within the history of man. To that end, the projection of **אֵל**, the covering cherub, sacrificed eternal life, so that it could incarnate within man: the Light Bearer would become entombed in the immortal realm. As Yahushua, his throne would be within the third heaven; but he would also incarnate as ImmanuAL within those angels who put on mortality, that he might share with them every moment of their lives on earth as men and as women. Together, they would lay the foundations of the Kingdom of Names; and they would rebuild the Tabernacle of David on earth, in commemoration of the restoration of all things.

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

Because he was *of* the eternal, the Light Bearer would retain his root *within* the eternal as the days of creation progressed: by reason of his simultaneous projection into the temporal, he had parted the hoof and had extended his eternal life unto its temporal platforms within the immortal and material realms. In all this, he had affirmed his projection by the Name **אֵל** as the cherub charged with providing the covering—the substance—for the complex potentialities of the temporal. He was worthy of his responsibilities: perfect in all his ways, which were innumerable and extremely dynamic within creation's many systems. Further, as Light Bearer he would appear upon earth, from time to time, as captain of the hosts of **אֵל** in order to enforce the rule of mercy.



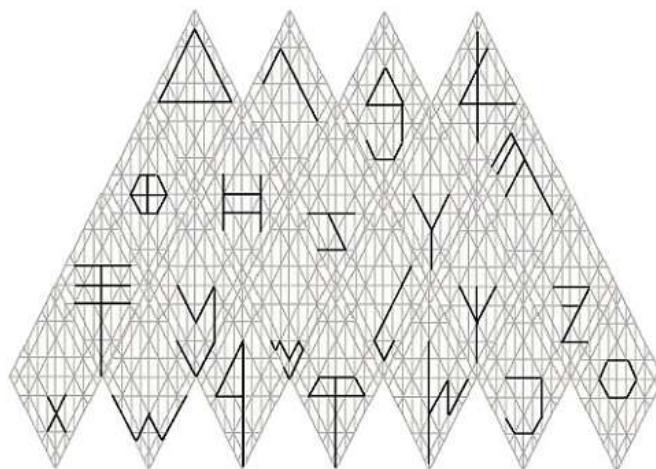
The Light Bearer draws strength from his eternal root within the Tree of Life. By his projection into the temporal as divine interface, he patrols the faces of potentiality as he searches for doors, warring against every misguided theorem, sharing his light with those who give him welcome, while ministering to the reactions of those who were unable to receive the light he bears. Recording his interactions with worms of fire dressed in mortality, he relays measurements of faith and awaits instruction for further service. All this and more is within the Light Bearer's responsibility as ImmanuAL Yahushua.

Anchored in the roots of the Tree of Life, ImmanuAL became manifested within the Life Tree's canopy; and as Yahushua, the Light Bearer, the projection of father Yah אֵל, he was awarded a double portion and was set on his candlestick in the third heaven, from which his light fell to earth as the Vine, giving him unlimited flexibility, which he uses to explore and enlighten the deepest caverns of all that will ever be encountered in the material planes of the temporal realm.

Probing possibilities, the Vine's tendrils anticipate creation's structures, determining whether they will become suited for the immortal or the mortal planes of the temporal realm. Throughout the arc of his projection as covering cherub, the Light Bearer sowed the seed of the eternal, bestowing the gift of sentient life born of vision to all that could receive it. Able to measure his effects as he labored, he took meticulous care to honor his service in HaShem. Not avoiding his other duties, the Life Bearer offers the gift of joy to all who understand the parable of the pearl of great price.

The father's will includes times of rest. When a spirit enters an expanse, it must regather itself unto its base within ImmanuAL, so that it can marshal strength for projection as a firmament of Yahushua. Sharing in the spirit's rest, the Light Bearer relaxes among the Greater Tree's branches, which glow with the light of his mantle. When he arises, the branches arise with him; and when he pauses, the branches pause. When he resumes movement, the branches also move; for their light is One: they share, as with us, the Sufi Dance of Life.

Give it Rest



The seventh day had come, and the Light Bearer took his rest in the canopy of the Tree of Life, gracing its branches with the luster of his aura as he settled in to monitor and realign the chakras he now shared with the children of Adam by virtue of his presence as ImmanuAL. He could move freely upon the primary branches of what men were now calling Jacob's Ladder, whereas the branches whose ends held clusters of leaves drooped beneath his presence; for he was weighed down with the cares of mortality.

But reaching his place of rest along the reaches of the Tree's solid branches, he was content. He would sing, and his voice would be heard by all given ears to hear.

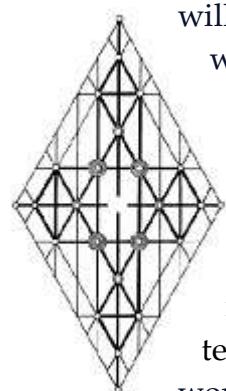
He had explored every contingency within the timelines of all places in creation, and he was enchanted—mesmerized—by the countless melodies the future held. He looked forward to sharing in the discoveries that awaited those upon the lesser branches of the Tree of Life, which took on its greenery and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

Immortal worms of fire chose to put on mortality in the temporal, but the life in them retains presence in the immortal and is hidden in the eternal. Because of their immortal cores, their temporal lives triumph over dissolution, awaiting the restoration of all things; for the illusion of death will vanish as its victory over mortal life is proven to be fallacy. Death holds no real power in the temporal, because life is rooted in the eternal.

In the great day that is anticipated by all, shape-shifting mortality will have played its part in the grand symphony of everlasting life. It catered to the ambivalence of the least of the immortals; and its passing will open the way to inheritance of the lands of promise, bordered by the celestial bodies of light and their imperishable souls.

Iniquity, some Positive Effects

In the resurrection, all realms are reunited as one; and all beings will know HaShem, even as they are known; for his faces will shine from within each of their faces. None will need to ask concerning him; for all will understand that each is filled with HaShem's essence, and that they need only to look inside to commune with him. The way of light is Truth, and it cannot be denied.



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

In the mortal realm, the Light Bearer's work would be subtle. HaShem was not gathering flocks to be dominated by beings who claimed to have progressed beyond their peers, taking it upon themselves to lead as they saw fit. The nuances at play would eventually have everyone pitted against his neighbor, except as the faithful were given the advantage of the way of escape.

Careful that no man should steal their crowns, they awaited the visceral birth of God's light within their mortal souls. In a sense, therefore, the idol shepherds had served HaShem because their behavior served as roadblocks on the highway to perdition. They would be among the last to welcome the presence of HaShem, which would make them among the first to understand that perfection had come at last. All will understand that there is one **כ** and one shepherd: **יְהֹוָה** YHWH and **וַיְהִי** Yahushua, the projection of his presence within the children of **בָּנֵי־יִשְׂרָאֵל**.

The unity of faith is served by the effects of iniquity. Without a restraining force to counter the thrust of emanation, HaShem's instantaneous spirit would have projected the Light Bearer straight on through the spiraling void that circled the potentials of alef and taw, of alpha and omega, of the first and the last. Because of the spirit's momentum, the covering cherub would have comprehended its trajectory, but as in a dream.

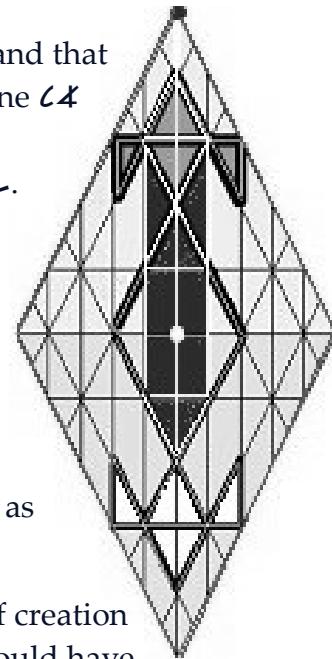
Had they not manifested through a medium, the perimeters of creation would have been noticed but unmeasured, and its interiors would have become empty cul-de-sacs. Projection was an intrusive concept that had aroused HaShem, setting the wheels of creation in motion.

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

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

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

Mortals all have angelic presence, as it is taught, "Henceforth you will see the angels of HaShem ascending and descending within the Son of Man." The ascending angels are incarnate beings of the children of Adam that will never die, and the descending angels are the core beings of their spirits. Physical forms and their imperfect mortal souls will die, but the children of Adam **וְאַתֶּם** are the fiery spark **א** in the blood **וְאַתָּה**.



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

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

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

That's what they All Say

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

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

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

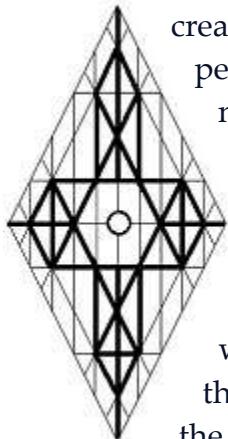
His faith assured him that he would never be alone. His root was of the eternal, and it would endure. When there is life in the root, the plant can survive to produce new foliage and new fruit. His death in the eternal had transformed him into the sheath of the father’s sword, the leather of his tongue;;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

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

Perfect in All His Ways

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

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



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

He was thrilled and excited about the presence he detected within himself, and he began to fantasize about what could now be done. However, his welcome of the implicit responsibilities in this new relationship with the godhead was not wholehearted. Memories tugged at his enthusiasm. He could not forget life before receiving the Breath; and his reticence about entering upon a new life acted as inertia and became a lingering force that created a gap—a breach—in which there had arisen iniquity: a longing, an expectation, an anticipation for something he could sense but could not see.

The father had agreed that it wasn't good for the man to be alone, and he had withdrawn Eve from his substance. The man had been assailed by the desperation of that gap and he had awakened from sleep to embrace Eve as his wife. And drawn by his sympathy for the travails of the man, Yahushua had wavered between his concern for

the man and the joy he shared with the man. The fluctuation had created a spiritual eddy, in which the Light Bearer's focus had wavered between the eternal and the temporal. The zeal of the father's house was eating him up.

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

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

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

The woman replied that they were free to eat the fruit of the trees in the garden, but not the fruit of the tree in the midst of the garden—that is, the tree made implicit by the trees that were manifested. They could eat what appeared, but the invisible things of God were not to be considered. They were unprepared; and that which would serve them for life when they were capable of digesting strong food would poison their immature systems



They had understood that the symbolic tree was clearly special, because it stood in the midst of every tree, and because the four main pathways all led to its base. The tree separated the garden into spheres of influence, creating halves and quarters, which both confronted and mirrored one another; and the woman had continued to expound on her prescient understanding of the hidden things of **לְאָ**, saying, "Of that fruit we cannot eat because it is inaccessible by our hands, neither can we gain access to it, unless we die. To touch is to agree, is it not? Therefore, to send the thought of touching is to send the thought of eating. That we cannot do."

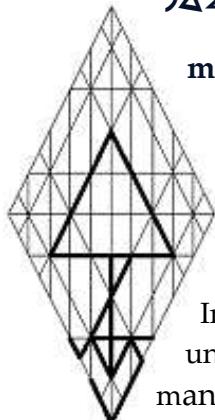
The Covering Cherub was gladdened by her answer. It was wise, and it was true; but her heart had added a detail and had missed an inference in the father's counsel. The father had not said that they could not touch the lesser tree's fruit, nor that they would die by eating its fruit, but that eating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

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

Adam's Whirling Swords

וְאֵדָם Adam וְאֵדָם

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



There are wheels within wheels. Torah calls Adam the Son of God— his projection, his self-expression, his Word; for as the outward husk of brother Adam **וְאֵדָם** received the Life Breath, his entire organism was impregnated by emanation of the holy fire of Wisdom, giving birth to the living soul.

In the garden narrative, it's the life in the Breath of **אֶל** that's properly understood as God's Son; not the man, himself, but the life in the breath. Natural man **וְאֵדָם** was begotten and is sustained by the father's life; for man became a living soul because the eternal Angel of the Presence rode upon Adam's first breath. Not until the age of the gospels would another man be perceived as having God's Life within himself— that is, that the *spiritual* breath in him was the father's and had been given to him to take up or to lay down as he saw fit.

"Adam" implies covenant: the generic **וְאֵדָם** applies to each of us as "mankind." As brethren, each of us carries a spark of God's presence **א** in our bloodstreams **וְא**. The holy father is our life, whether or not we understand it to be so. This saying echoes what is taught concerning the presence called ImmanuAL, which is translated as "God within us, among us"; for the father of life **א** hides in the hearts **א** of humanity **וְ**.

As HaShem's divine exhale of eternal life filled the outer husk of the man Adam, the heavenly father simultaneously laid the cornerstone of the temple made without hands; for fusion of the eternal and the temporal realms established the full parameters of the immortal realm, with its material reflection; and this is the very *reason* heaven's angels are said to have shouted for joy at the man's creation!

To the benefit of the hosts of heaven, Adam became the door to earth. This first man—by laying down his spiritual Life on behalf of Eve, that they might reach perfection together—this Adam would become the door of return, as well.

As projections of God's thoughts, all angels are individual tongues of flame that rise up and fall again within heaven's lake of fire. Whether or not they incarnate, they are intent on doing God's bidding; for that is the reason they exist. However, the grace extended to the angelic orders through the creation and quickening of Adam was affirmation of the angelic hope that, one day—a day that would arrive in consequence of man's perfection—heaven's angels would be blessed with immortal souls seated within celestial tabernacles designed for their core spiritual identities as God's words: identities capable of withstanding the fiery essence peculiar to the angelic realm.

After the fall of man, there were angels who would hasten that day, were it possible. In their impatience to discover what their own futures would bring, they swarmed the children of men, fornicating with those mortals who offered the best likelihood of aiding in individual perfection. Lusting after what would one day be theirs if they exercised the patience of the saints, they upset the ambiance of heaven and earth. Every angel has a higher and a lower self: one for the heavenly fire above; the other, for the earthly fires below; and the lights arising from the burning results in the exchange of information about status and risks and potentials.

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

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

Rather than succumb to obsession with the sons of men, they remained faithful stewards of God's spirit and became even more fascinated with the hand father **אֵל** was taking in the affairs of heaven and earth. Nevertheless, at the moment of Adam's spiritual birth as a living soul, divisions began to develop within the hosts of heaven,

signaling the beginning of camps of dualism. The more aggressive camps proselytized. The more conservative camps waited, watched, and found themselves besieged.

With respect for the first Adam and with unfailing interest in the will of **אֵל**, the angels who maintained their focus on HaShem would contain themselves in their interactions with man, consulting with father **אֵל** concerning their interactions. They were patient, understanding that as concerns the perfection of souls, the father had appointed each angelic essence within *every* camp to come to its own particular rest as a lamp of divinity, but in accordance with the order he foresaw for the good of all.

Whatever their standing, angels were curious about the humble beginnings of man, and all were amazed, and some envious, that the father took such care with them, and that he showed such patience, such forbearance. It was certain that, when mankind should begin to spread abroad across the face of Earth, the throngs of humanity would indulge in unpredictable behavior. The troops of the angelic were more reliable servants.

As the father's shepherd, the Light Bearer would surely be tested as each human blundered in his attempts to return to heavenly realms. The implications of uncounted inexpedient interactions would be staggering; for their fellowship, one with another, would occur behind an endless maze of unique doors.

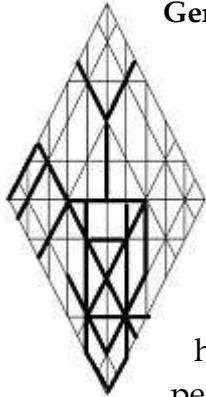
It was to the benefit of immortal angels that the father should engineer the lives of humans in his likeness: that they should be who they were when they were that; for the immortal and mortal realms had crossed in man, and the immortal perspective could not begin to fathom all the contingencies. Alone in the eternal realm, only **אֱלֹהִים** could know the arc of the future.

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

By the Breath, the fullness of **אֵל** was invested in Adam; and, thus, it is said of him, "male and female created he *them*." From his beginning, **וְאֶתְנָה** is the emanation **אָנָה** that glows **אָנָה** from within humanity **וּ**. Never destined to abide alone, Adam is the seed **אָנָה** that was planted **אָנָה** and watered **וּ**, so that the Life Spark would blossom **אָנָה** from within the hearts **אָנָה** of God's children **וּ**: the father **אָנָה**, hidden beyond every perception **אָנָה**, encompasses the memories **וּ** and enlivens **אָנָה** the hearts **אָנָה** of us all **וּ**.

A Son of יהא

Gematria 45 אֶל; Ordinal 18 הַל > 9 וְ; Targum יהא:



As a man, the Yahuchanan, beloved John the Baptist, became free of burdens וְ because the imperatives of the life he had envisioned אֶ were washed clean וְ by his confessions אָ. Yordan is the spiritual river that spans the gap between heaven and earth; and John took his place within and upon its banks, where he stationed himself to look forward, envisioning the immortal life he would gain in exchange for his mortal life. Teaching tirelessly on Yordan's banks, he shared לְ his perspective הָ with any he could engage, to good purpose וְ.

A master at gauging the currents of spiritual Yordan, the Baptist came to understand that the holy life force אָ in the blood יְהָא is none other than ImmanuAL, the incarnate אָ gateway to the heavens אָ for all of earth's people וְ, and that the time for that presence to be both proclaimed and named for the benefit of the spiritual nation Am Y'SharAL, which would be drawn from all people, had come upon his generation.

Bearing witness to the holy life within his mortal frame by his words and by his deeds, John awakened in himself, as in others, expectations of that quality of being which could express the fullest measurement of Life. The principle of emanation אָ was foundational אָ to the ministry וְ of John the Baptist, who bore witness אָ to his perception that one would appear אָ who would be worthy of the anointing וְ of messiah; and by the heft of John's laments, we know the Baptist was oppressed אָ by the weight אָ of iniquity וְ.

Like the apostles, he was as a grain of sand being wrapped in the swaddling clothes of the master, that great אָ treasure אָ of humanity וְ who is called the pearl of great price. Of all born of women, none is greater than John, and yet the least is greater; for the least among us all is ImmanuAL, the presence of יְהָא אָ within and among us, who shall be carried to the birth by us all, first and last.

Yahuchanan: יְהָא יְהָזֵל: the extraordinary וְ favor יְהָ of Y Yah אָל.

The source לְ of life אֶ cherishes Y the labor הָ and determination וְ of the Son of Man וְ.

Gematria 129 וְעַת: His baptismal פְ doctrines וְ are mature and correct וְ.

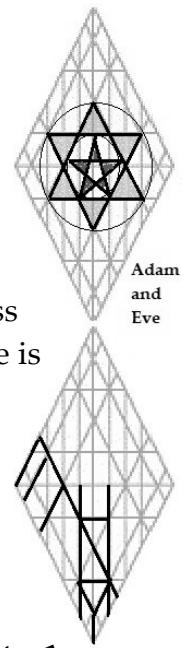
Ordinal 39 וְלֹ: His teachings לֹ are well spoken וְ.

The Log

אֵתֶה Eve נָהָר

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

The cubit of the Tree of Life is the “rib” of which Eve was formed. A selfless partner ה who passionately devotes herself י to all the details of life א, Eve is that hard-working mother ה who selflessly embraces י all within her reach א. As Adam’s wife, she complements her partner’s physical labors and spiritual endeavors ה and temporizes his judgment, as she fuels his aspirations י, and explores and amplifies his vitality א. Adam’s fitting counterpart ה, she will slake his thirst י or fan א his passions ה by means of the prism י of her own experience of life א; for her maternal qualities, except they suffer great damage, are guardrails ה of fairness י and propriety א.



Gematria 19 ♀:

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

Ordinal 19 ♀ > 10 ♀ > 1 4:

Whether mother of all living, or simply the caretaker for any who visit her table, Eve serves ♀ in her station ♀ with humble ♀, single-minded efficiency 4.

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

Wheels of thought spiraled within their minds as the couple monitored the firmament between heaven and earth; for as concepts were received, they were absorbed and stored as ideas. Expanses devour clarity; and so far as the spiritual aspects of the temporal realm were concerned, the couple had been schooled in the mysteries through the ministry of the Light Bearer; but the woman had become confused by the subtleties of mortal reasoning. Unable to weave garments of the conceptual threads she had gathered above, she had stumbled in her efforts, losing her way; and she had earned for herself the penalty of death without understanding its reason or its significance.

Adam had not been deceived or confused, however, and he could have endured forever among the hosts of immortals as a living soul; but faithful to his wife, who he saw as

himself, Adam had loved her more than his own life. With trust in God's righteousness, he had no fear of death; and his love for Eve equaled his love of **אֱלֹהִים**. He could not distinguish between them in his mind, and he had willingly laid down his life before the father and the hosts of heaven, so that he might not be separated from his love.

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

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

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

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

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

Day is as the inhale of the planet, and night is as its exhale. Without this duality, earth could not breathe: half would bake while the other half froze. Earth would be a moon, not a planet. Duality favors life, but it does not define life; for light of **כָּחַ** is unwavering, during the day and during the night. Creation is a parable, and we understand that the

spirit of HaShem is constant, whether we perceive ourselves as being of the day or of the night. If the perspective of the son makes you free, you are free, indeed.

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

HaShem "puts" the difference between elements of every dichotomy. He therefore "put" the difference between the Tree of Life and the Tree of Knowledge. What would life be without the gifts of knowledge, even though we know nothing as we ought?

The knowledge that comes with witness of the spirit holds no error. Error occurs when knowledge is pursued as though it is something apart from life: as though data that is measurable is intrinsically superior to spiritual knowledge, which is intuited from the mist arising from the ground and then affirmed by revelation that comes by the early or the latter rains. Without proper focus in the life that is in HaMashiach, all that seems to be knowledge will prove to be falsehood as the faces of HaShem become visible.

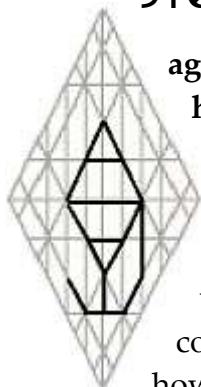
Only the minds of fallen man would choose to serve knowledge over life; and there are factions within humanity willing to die or to kill for one arm of a particular duality over another. These latter days demonstrate the peril that results from pursuit of knowledge apart from life, itself, which is to say, apart from the spirit of *C4*.

Likewise, there is also a peril in denying the validity of knowledge because it is not perceived to be fruit of the spirit. Who made man a judge over these things? The halves of any dichotomy are in error, and Moses prophesied of the remedy saying, "You shall have no other *C4* before me"; for with a focus fixed in HaShem, duality begins to break down and the unity of all things begins to appear.

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

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

Good and Evil



טוֹב good טוב

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

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

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

With our thumbs pressing upon the scale because of the bias of our predispositions, we weigh many factors, ignorri others, and conclude that a "good" person, when ensnared in a quarrelsome dispute, first defines ז and then evaluates י what is being said—very carefully ש! His circumspection signals that he is trustworthy ז and will give fair י hearing ש, in order to resolve ז disputes י with empathy and careful concern ש.

We might empower such a person to be a civic judge because he would do just that—resolve disputes, that is; for a "good" individual practices reticence ז in his judgments. He will defer to the consensus י of those in the community ש who are considered to be reliable ז, honest י, and scrupulously compassionate ש.

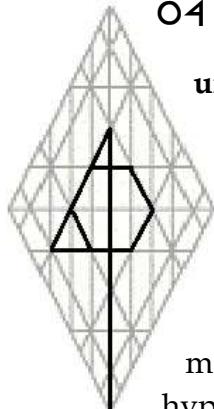
The expression "I'm good," must give us pause, however. Its implication is that some individuals who consider themselves to be among the "good people" show their "good" sides only because they're complete ז, comfortable י, and satisfied ש, which is to say that they are "good" primarily because their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

Gematria 17 ז; Ordinal 17 ז > 8 ה:

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

Targum: "Good" people keep tight rein **⊗** on the secrets **Υ** of their souls **፩**; but scoundrels that they so frequently turn out to be, they are quick to form ill-fated alliances with others who may not be so good as they; for their unsavory wills have been compromised **⊗**. Pretenders, they judiciously feign admirable **Υ** attitudes, but for the benefit of public consumption **፩**, making us wonder whether "good" friends are actually no more than evil **O፩** masqueraders **፩** cleverly looking for advantage **O**. That's another story. In any case, it's "all good"; for to be so alerted **፩** is to be so advised **O**.

O፩ evil γנ



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

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

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

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

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

Gematria 270 O፩; Ordinal 36 γל > 9 ⊗:

Should they seek a higher power, its characteristics would remain veiled in dark mystery **O**, as they are governed **፩** by shameful **O** expectations **፩** and dread **O**. Their habits of thought **፩** routinely ignore, deny, or suppress **O** the guidance **ל** of Truth **Υ**, which would resolve all issues **⊗**.

Targum: Dangers ፲ abound ዘ, and they threaten ፲ to overwhelm us all ዘ; but the Great King ፲ understands our predicaments ዘ and will intervene ፲ to our benefit, healing ዘ with elegant ፲ sufficiency ዘ.

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

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

Maintenance

With roots in the eternal, the Light Bearer is responsible for maintaining and regulating the greater expanse of heaven and the many expanses of earth. For the sinner, the statutes and ordinances are recorded in Torah, which affirms that all are answerable to one law. The Torah of Hagar is given to bring mankind to the measurement of HaMashiyyach, but its value does not end there.

Torah was written within and without: by the face that is open to Hagar, it calls those who dwell in darkness to come to the light; but the anguish of Hagar becomes the joyful shout of Jacob when he sees as he is seen and is entrusted with the name Y'SharAL. To those born of the spirit in the manner of Ya'aqov, the Torah that was sealed is unsealed; and, little by little, here and there; its teachings unfold unto the Sons of Man. It is an everlasting Torah; for if all that it teaches were to be written in the languages of man, the earth itself could not support all that would be written. And so, it is.

׀ַיְהָזֵל blesses you and keeps you.

׀ַיְהָזֵל makes the faces of divinity to shine upon you, and is gracious unto you.

׀ַיְהָזֵל lifts up the expressions of divinity within you, and gives you peace.

Blessed be the name of ρַיְהָזֵל, and blessed be the feet of those who walk to and fro upon the mountains of earth, proclaiming the good news of the Kingdom of Names.