

ABBAUN

The Authentic Aramaic Meaning of the Lord's Prayer

Lewis Keizer, Ph.D.



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ABBAUN

The Prayer of *Yeshua*

Lewis Keizer, Ph.D.

The Syriac Lord's Prayer is not the Historical Aramaic Prayer

Recently various authors have published what they claim to be the original Aramaic version of the Lord's Prayer. However, this is not the authentic prayer that *Yeshua*, the Jesus of history, transmitted to his disciples. It is merely a second-century Syriac translation adapted from the Greek versions in the Gospels of Matthew and Luke. It is used in the modern Syrian churches.

Although Syriac was a development of Aramaic, the *Abbun d'bishmayo* or "Our Father Who art in Heaven" is taken from the *Diatessaron* or harmony of the New Testament gospels translated from the Greek into Syriac by Tatian about A.D. 160–175. In other words, the so-called Aramaic version of the Lord's Prayer is merely a translation into second-century Syriac of the flawed Greek version in Matthew and Luke (c. A.D. 85-90). Like all the sayings and parables of *Yeshua* in the New Testament gospels, the Lord's Prayer was poorly translated from Aramaic and altered to make sense in terms of the Pauline theology of the gentile churches.

However, through biblical scholarship it is possible to recover the original Aramaic prayer of *Yeshua*, understand its meaning, and render it into a form that modern people can use with understanding. That is the purpose of this little booklet.

Introduction to the Authentic Aramaic Prayer of *Yeshua*

The traditional Lord's Prayer is repeated millions of times a day by Christians worldwide. But this is not the prayer that *Yeshua* gave to his disciples.

The Christian "Our Father" grossly misrepresents the historical teachings of *Yeshua* (Jesus) on prayer, the heavens, sin, and Godhead. Instead, it represents a theological spin of the gospels of Matthew and Luke where it is preserved. These gospels were composed three generations after the crucifixion of *Yeshua* in a language and culture that not only misunderstood the Aramaic teachings of their founder, but had become intensely hostile to Jewish religion and culture. This resulted in what scholars describe as the anti-Semitism of the New Testament. Lacking any real understanding of the Hebrew-Aramaic language and Jewish messianic mysticism of *Yeshua*, the entire context of his teachings—and thus their real meaning—had already been lost to Christianity.

First-century gentile Christian thought was based on the Greek epistles of Paul (c. A.D. 50-60). But Paul had never been a disciple of *Yeshua* or even known him. His epistles did not transmit the teachings of *Yeshua*, but advocated Paul's personal revelations about Jesus as a crucified messiah. They were circulated among his Greek-speaking gentile churches and provided authority for the Hellenized doctrines about Jesus as God that are found in the New Testament gospels.

Until the advent of modern biblical scholarship, there was no way to recover and understand the historical teachings of *Yeshua*, the real Jesus. Today, however, scholars can recover many of the original teachings found in two Greek collections of his sayings that pre-date the Epistles of Paul—The Q Document, and the Aramaic core of the *Gospel of Thomas*. These were collections of *Yeshua*'s teachings as remembered by Aramaic-speaking disciples and translated into Greek. Neither collection is extant as a separate document, but Q was used in the composition of the gospels of Luke and Matthew, and the Aramaic collection in the *Gospel of Thomas*. It is relatively simple to recover them.

The Q Document provided content for the Sermon on the Mount in Matthew (Sermon on the Plain in Luke). It was used along with parables and sayings taken from the earlier Gospel of Mark and other non-documentable sources. But their content has been spun to support the ideas of Pauline theology and Christology.

Literal translation of the sayings and parables of Jesus in all three synoptic gospels (Matthew, Mark, Luke) fails to faithfully render the teachings of *Yeshua* on at least two counts:

1. The Aramaic language and meanings have already been forgotten or poorly translated into the Koine Greek of the New Testament, and,
2. Most of the sayings and parables preserved in oral transmission were kabbalistic metaphors and allegories, often delivered with hyperbole, irony, and other proto-rabbinical rhetorical devices. Their meanings were comprehensible to the original hearers but beyond the understanding of the later gentile Christians who produced the New Testament writings.¹

The other early pre-Pauline source recognized by most scholars is known today as the Aramaic kernel or core of the Gnostic *Gospel of Thomas*. But like the content of the Q source in the Christian gospels, its sayings and parables embedded in the *Gospel of Thomas* have also been distorted—but in this case spun to reflect Syrian Thomasian Gnostic theology. The Gnostics translated, redacted, and presented them to advance their views in the form of Greek logia and parables, rather than the prophetic and revelatory *davrim* and *mashlim* of the historical teachings. Like the sayings of the Sermon on the Mount, they cannot be properly understood as written because they have been altered and used to advance later theological views. They too must be unspun and interpreted in their original context of first-century Jewish mysticism before we can hope to understand them.

As both biblical scholar and Coptologist, I have undertaken the project to properly render the *davrim* and *mashlim* of the Aramaic core in my book entitled *The Kabbalistic Words of Jesus in the Gospel of Thomas: Recovering the Inner-Circle Teachings of Yeshua* (c. 2009), which translates all the sayings in order distinguishing between authentic Aramaic sections and later Gnostic redaction, and provides extensive analysis and interpretation of each logion—many of which are actually multiple independent sayings.

The same methodology can be used with the sayings and parables of the Q source in Matthew and Luke as well as those of the earlier Gospel of Mark and the non-documentable sources. These include the material composed by the redactors of the Fourth Gospel that portray Jesus preaching sermons about himself as the Heavenly Redeemer, the Vine, the *Manna*, the Door.²

¹ Even biblical literalists recognize that statements like the following cannot be taken literally: ““Whoever comes to me and does not hate his father and his mother and his brothers and his sisters and his wife and his children and even himself, he cannot be my disciple.” Luke 14.26

² The earlier synoptic gospels do not present Jesus preaching himself as Christ. Scholars think that the sermons in the Fourth Gospel are based on teachings given by *Yeshua* about the *Bar-Enash*, New Adam, or heavenly son-of-mankind Messiah (“Son of Man”) that were later applied to the man *Yeshua* by his disciples—in this case the Apostle John, or perhaps his mentor *Miriam* the Magdalene who accompanied him and *Miriam* the mother of *Yeshua* to Asia Minor where the Johannine churches were founded.

THE PRAYER OF *YESHUA*

Translated and Paraphrased for Meaning

Lewis Keizer, M.Div., Ph.D.

Our eternal *Abba*,

Father-Mother of all,

Who art within and beyond our understanding;

May thy Way be hallowed in every heart,

And thine interior guidance be known in every soul,

And may thy spiritual sovereignty become fully realized,

In us and on Earth, as it is in the heavens,

As above, so below;

as within, so without;

as in spirit, so in flesh.

Grant us this day our bread of the morrow;

And release us from the consequences of our sins, and of all sin,

As we forgive those who sin against us;

And do not abandon us unto our tests,

But deliver us from all evil, within and without.

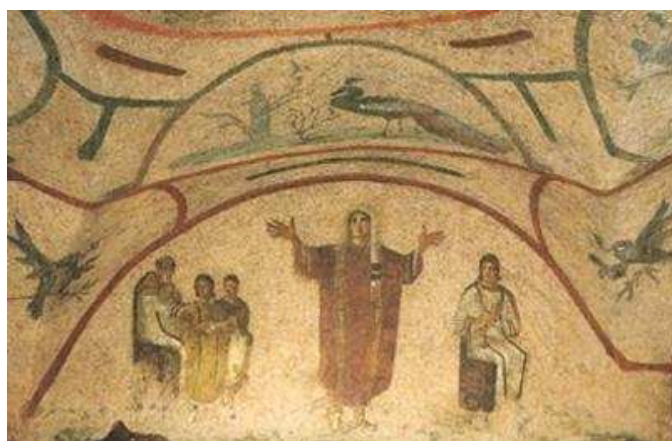
For thine is the eternal sovereignty,

And the power, and the glory, always and ever.

Amen, Amen, Amen

COMPLETE EXPOSITION OF THE PRAYER OF *YESHUA*

Our eternal *Abba*



This type of prayer was known as *tiphlah*, prayer on behalf of others. It was done in the *orant* posture, as shown in early Christian catacomb paintings, standing with arms outstretched laterally and upward. This was one of many kinds of Jewish prayer that were done from magical to liturgical, each with different Hebrew names. But *tiphlah* or intercession was the kind of prayer that *Yeshua*, the

Jesus of history, specified for his disciples.

Yeshua taught that prayer for one's own perceived needs was not necessary because "the *Abba* already knows your needs."³ He also taught that personal prayer should be private and totally sincere. The *Abbaun* or Lord's Prayer was given as an example of private prayer on behalf of the community to seek guidance of the *Abba*, release from the consequences of sin, and protection from evil. Of these, release ("forgiveness") from the consequences of sin depended upon the disciple forgiving those who had sinned against him or her. In the modern world it can be understood as a prayer of intercession for the entire human community.

Because it is the most humble form of prayer on behalf of others, the *Abbaun* includes oneself only in the context of others—a recognition of human unity and equality. It is therefore prayed in the first person plural "us, we," not the first person "I, me." We can infer that all private prayer was done for "us" rather than "me" by his original disciples. *Yeshua* emphasized selflessness and brotherhood in all his teachings.

Yeshua shared a unique understanding of Godhead with certain other Jewish mystics of his day. He referred to God as the *Abba*, which did not mean Father. In the New Testament, the concept of God is enshrined in the Greek word *Pater*, as in the later

³ Matthew 6.32 and Luke parallel

Latin Vulgate, which means Father. But *Yeshua*'s Godhead was not a Father-God, like Zeus. In fact, the *Abba* was not a deity at all.

We know that he used the Hebrew-Aramaic term *Abba* for God because his literal Aramaic words are quoted in certain places of the New Testament. In Mark 14:36 he prays, "*Abba, for you all things are possible; remove this cup from me; yet, not my will, but Thine.*" In the epistles to the Romans 8:15 and to the Galatians 4:6, Paul argued that it is right for Christians to call upon God as *Abba* because they have been adopted as "sons," meaning those specially beloved by Godhead because they follow the Divine Way or walk (*halakah*). The Hebrew title Son of God was a pious designation for Jewish prophets, sages, and miracle workers.⁴ *Yeshua* was considered by his disciples and most Palestinian Jews to be a Son of God, that is, a righteous prophet and sage. Later Paul declared that all baptized Christians had been adopted as children of God.

In the Greek New Testament, whenever Jesus is represented as speaking to or about the *Pater* (Father), the Aramaic word he had originally used was *Abba*. The Lord's Prayer should be understood as beginning *Abbaun*, "Our *Abba*," not *Abbun*, "Our Father."

The Hebrew word for father was *ab*. The form *ab-ba* adds a feminine ending. In the kabbalistic interpretation of *Yeshua*'s era, this signified that Godhead could be apprehended as both transcendent Father and immanent Mother. The *Abba* emanated all things into existence, as taught by the Jewish sages.⁵ This was done through divine generation of masculine and feminine polarities known in later thought as archangelic sovereignties—probable antecedent to the Gnostic concept of syzygies.⁶ In *Yeshua*'s view, righteous human souls who achieved *qimah* or "resurrection" after death were like the angels and other heavenly beings—not merely male or female, but figuratively androgynous or male-female (*shalem*, "whole, complete, perfect") like the *Abba*.⁷

⁴ It did not designate a God-man whose mother was said to have been impregnated by a male father deity like the Greek demigods.

⁵ The Christian idea of Creation and the Gnostic *Demiurgos* developed from Platonic philosophy—not Jewish kabbalistic speculation.

⁶ Christian Gnosticism seems to have had access to some of the inner-circle kabbalistic teachings of *Yeshua*, but in a distorted form. Many Gnostic terms derive from misunderstandings of Hebrew words (*Achamoth* from *Hochmah*, etc.).

⁷ It is true that there are several other masculine Hebrew words with feminine endings, and that Jewish children still call their fathers *Abba* similar to Italian Papa. But it is also clear that in Jewish mystic oral/kabbalistic tradition, *Abba* in reference to Godhead was interpreted uniquely by analysis of its masculine-feminine structure.

We have one first-century Jewish literary reference for the *Abba*. The extant *Ode of Solomon #17* declares, "The Spirit of Holiness (*Ruach Ha-Qodesh*)⁸ opened the raiment of the *Abba*, and mingled the milk from the two breasts of the *Abba*..."

Fathers don't have breasts and don't give milk! Godhead was allegorically understood as *shalem*, the spiritually androgynous self-emanator of all things, and thus Father-Mother of all.

We have records of two other Jewish sages who addressed Godhead as *Abba*. The first was *Honi* the Drawer of Circles, a Galilean holy man who lived a few decades before *Yeshua*. We are told that, like *Elijah*, he ended years of drought through special prayers he made publicly while standing at the center of a magical circle. When a major rainstorm immediately followed, he drew another circle and thanked the *Abba* for rain, but asked Godhead to restrain the deluge somewhat because it was causing too much damage. For that he was denounced by jealous contemporaries as impious, treating God with too much familiarity.

After *Yeshua* had been executed, one of the disciples of *R. Yohanan ben Zakkai*, founder of rabbinic Judaism after the siege of Jerusalem and destruction of the Temple in A.D. 70 predicted by *Yeshua*, is recorded as addressing Godhead as *Abba*. His names was *R. Hanina ben Dosa*, a great healer whose prayers were always effective. He was considered to be a great Son of God by his own teacher. Many of the miracles wrought by his prayers are similar to those attributed to Jesus in the gospels.⁹

What did *Honi*, *Yeshua*, and *Hanina* have in common besides the *Abba*? All three were Galileans, not Judeans. Thus they were not rigid advocates of Judean *Torah* legalism, the "traditions of men and not of God" satirized by *Yeshua*, but practitioners of the less

⁸ The Jewish feminine Spirit of Holiness became the Christian Greek neuter *Pneuma Hagion*, "Holy Spirit," and later *masculine Spiritus Sanctus* in Jerome's Latin Vulgate Bible. This was to accommodate Trinitarian theology or what I call the Doctrine of the Three Guys.

⁹ It is related that when the son of *Johanan ben Zakkai* was very sick, the father solicited the prayers of *Hanina*. *Hanina* readily complied, and the child recovered. The overjoyed father could not refrain from expressing his admiration for his wonderful pupil, stating that he himself might have prayed the whole day without doing any good. His wife, astonished at such self-abasement on the part of her famous husband, inquired, "Is *Hanina* greater than thou?" To this he replied, "There is this difference between us: he is like the body-servant of a king, having at all times free access to the august presence, without even having to await permission to reach his ears; while I, like a lord before a king, must await an opportune moment" (*Berakhot*, 34b). Similarly, at the solicitation of *Gamaliel II*, *Hanina* entreated mercy for that patriarch's son, and at the conclusion of his prayers assured Gamaliel's messengers that the patient's fever had left him. This assurance created doubt in the minds of the messengers, who promptly asked, "Art thou a prophet?" To this he replied, "I am neither a prophet nor the son of a prophet; but experience has taught me that whenever my prayer flows freely it is granted; otherwise, it is rejected." The messengers thereupon noted down *Hanina's* declaration, and the exact time when it was made; on reaching the patriarch's residence they found that *Hanina* had spoken truly (*ibidem*; compare *Berakhot*, v. 5 and *Yerushalmi Berakhot*, v. 9d). Quoted from Wikipedia http://en.wikipedia.org/wiki/Hanina_ben_Dosa

orthodox, more shamanic Galilean forms of prophetic mysticism that emphasized solitude, silent prayer, and interior experience.

As Galileans, they also had family and trade-route connections with the priestly wisdom schools of Babylon that had developed after the exile and produced what we call the Old Testament writings. Especially important were the Babylonian apocalyptic schools of Ezekiel, Deutero- and Trito-Isaiah, Job, and Daniel, through which practices of prophetic *Merkabah* ascent were cultivated and the basic messianic revelations about the Babylonian *Bar-Enash* or Son-of-Man Messiah proclaimed by *Yeshua* were received.

The Jewish schools were strongly influenced by sophisticated Zoroastrian astral religion with its many heavens and its ancient story of creation by the Council of the Gods from whom light emanated.¹⁰ These aspects of deity were probably interpreted as the *Elohim* (“Gods”)¹¹ of the Genesis creation story. In this environment, the Jewish sages developed a far more sophisticated concept of Godhead than that of the ancient anthropomorphic Hebrew warrior deity. Here is also where the Jewish kabbalistic angelology and demonology known to *Yeshua* originated.¹²

Father and Mother of all

The patriarchal thunder-God of the ancient Hebrews was transformed into the omnipotent, omniscient, invisible Godhead of Greek and Persian philosophers—in no way anthropomorphic, but apprehensible only as the light (*aur*) of divine fire and in the sound of a voice from the heavens. Godhead manifested as spirit (*ruach*), which was understood to be the most subtle aspect of the heavenly fires of sun, moon, and stars, which constituted Mind and Consciousness.

In the Babylonian story of Moses’ theophany, Godhead manifests in the light of a bush that burns but is not consumed.¹³ Elijah hears the voice of Godhead not in thunder, but in a “still, small voice” of the silence. The Spirit of Godhead is fire and word. At the Throne of Godhead in the Tenth Heaven are the *Seraphim* or Fire-Serpents, symbolic of highest consciousness and wisdom. The Christian Book of Acts will later describe the

¹⁰ The *Enumah Elish*, “When From on High.”

¹¹ An ancient Hebrew plural designation for Godhead

¹² Angels and demons first appear in post-exilic Babylonia Jewish literature and speculative thought. The Jewish names of arch-demons derive from the divine names of Babylonian deities who were considered to be false gods.

¹³ The “Name” of Godhead is given as the unpronounceable Tetragrammaton *Yod He Vav He*, which is a code for a summary form of magical and liturgical harmonic intoning understood and passed on only among the priestly families like that of *Yeshua* and eventually known only to a *Baal Shem Tov*.

Pentecost experience of “tongues of fire” burning over the heads of each illuminated Christian.¹⁴

As kabbalistic¹⁵ interpretation of Scripture developed before the time of *Yeshua* and influenced the thought of Galilean mystics, the ancient story of creation by the *Elohim* (Genesis 1.1f.) was interpreted as an allegory of divine emanation through the ten heavens. The *Elohim* of Genesis were now interpreted as divine hypostaseis or archangelic extensions of Godhead, who was understood to “be” but not “exist”—that is, a prior cause to any form of existence. In other words, Godhead is real, emanates the *Sephirot* as “Nothingness” from a state prior to non-existence,¹⁶ and substands all that manifests, visible and invisible, but *does not exist*. These ideas were contemporary with, and parallel to, those of the Greek philosophers from Parmenides to Aristotle concerning the Monad or First Cause. The main philosophical influence was that of the Pythagoreans whose alphabet mysticism was the inspiration for Jewish kabbalistic interpretation of number-letters.¹⁷

We can get a glimpse of what *Yeshua* probably taught concerning the *Abba* and *Ha Rosh* (“the Beginning”) in what the Church Father Hyppolytus recounts of the teachings of Basilides, the first head of the Christian catechetical school in Alexandria (c. A.D. 120-140):

“Basilides and his true son and disciple Isidorus, assert that Matthew (the Evangelist) revealed to them certain secret doctrines which had been specially communicated to himself by Christ.”¹⁸

“There was a time when there was Nothing; nay, not even that ‘Nothing’ was anything of being, but barely and without reserve, and without any sophism, there was altogether Nothing. When I use the term ‘was,’ I do not mean to imply that this Nothing was [i.e. existed in time, for there was no time]. But in order to explain what I wish to set forth, I employ the expression “there was absolutely Nothing.”

“When therefore Nothing was--no substance, no non-substance, no simple, no compound, no incomprehensible, no sensible, no man, no angel, no God--when there was nothing whatever of what is called by name, perceived by sense,

¹⁴ In gentile interpretation spirit will become Greek *pneuma*, “wind,” and the Jewish kabbalistic understanding will be lost as it is in the Gospel of John where Jesus is made to compare the Spirit of God to wind.

¹⁵ Some scholars refer to this as proto-kabbalistic, but it was an accumulation of oral interpretation, *haggadah*, and wisdom-lore that was transmitted privately during the pre-Talmudic era and can be recovered through extant legends and writings of the intertestamental period. Thus *kabbalistic* is the best description.

¹⁶ “Nothingness” is the term used in the kabbalistic story of emanation by the second-century *Sefer Yetzirah*.

¹⁷ The opinion of Jewish scholar Gershom Scholem and most others based on literary-historical evidence.

¹⁸ Not the redactors of the extant Greek Gospel of Matthew, but the author of the lost gospel in Hebrew attributed to the Apostle Matthew.

conceived by the mind, but all, and even in a more refined sense than this, being put out of the question--then this Non-Existent God--without thought, without purpose, without counsel, without passion, without desire--willed to emanate a universe.

"I use the word 'willed' merely to express my meaning, as it was without thought, without sensation, without will, that this was done; and by 'universe' I do not mean the physical universe that developed afterwards and can be divided by latitude and longitude, but I understand by it 'the seed of the universe.' This 'seed of the universe' contained the All within itself, just as the germ of the mustard-seed contains the root, the stalk, the leaves, the grain, with each containing again the rudiments of innumerable other things that grow out of it.

"Thus the Non-Existent God emanated a Non-Existent universe out of Non-Existence when he emanated the seed containing within itself the pleroma of the seeds of the universe."

This view of Godhead is much at odds with the modern religious view of a creator Father-God. It seems quite likely that Basilides' account represented the inner-circle kabbalistic teachings of *Yeshua* about the *Abba*. In any case, *Yeshua* would probably consider the modern Father-God Creator of Judaism, Christianity, and Islam to be a human-created anthropomorphic deity who "exists" in human consciousness, but is neither real nor accurately reflects the ultimate reality of the *Abba*. In modern religious terminology, *Yeshua* was an atheist who taught atheism.

Let us remember that the crime for which the earliest Christians were martyred was that of atheism. They were known to the Romans as *atheoi* "atheists" who refused to recognize and pour out patriotic libations to the gods of the Empire (not unlike American citizens refusing to salute the American flag). Jews escaped the penalty because theirs was a *religio licita* or "licensed/legal religion" that had been granted an exemption from worshipping imperial deities.¹⁹

In a letter on January 3, 1954, to the philosopher Eric Gutkind, Albert Einstein wrote this about the Bible and religion:

"The word god is for me nothing more than the expression and product of human weaknesses, the Bible a collection of honorable, but still primitive legends which are nevertheless pretty childish. No interpretation no matter how subtle can (for me) change this."

Speaking as a Jew he went on to say:

¹⁹ The Jews were difficult to govern and the Romans did not want to provoke them.

"For me the Jewish religion like all others is an incarnation of the most childish superstitions. And the Jewish people to whom I gladly belong and with whose mentality I have a deep affinity have no different quality for me than all other people. As far as my experience goes, they are no better than other human groups, although they are protected from the worst cancers by a lack of power. Otherwise I cannot see anything 'chosen' about them."

But he also said to a friend in 1941:

"I was barked at by numerous dogs [i.e., fundamentalist religious fanatics] who are earning their food guarding ignorance and superstition for the benefit of those who profit from it. Then there are the fanatical atheists whose intolerance is of the same kind as the intolerance of the religious fanatics and comes from the same source. They [the atheists] are like slaves who are still feeling the weight of their chains which they have thrown off after hard struggle. They are creatures who—in their grudge against the traditional "opium of the people"—cannot bear the music of the spheres. The Wonder of nature does not become smaller because one cannot measure it by the standards of human moral and human aims."

And to another friend:

"In view of such harmony in the cosmos which I, with my limited human understanding, am able to recognize, there are yet people who say there is no God. But what really makes me angry is that they quote me for the support of such views."

These sentiments by arguably the most brilliant scientist of the twentieth century are those of one who had advanced in his consciousness far beyond the illusions of religion and anti-religion or atheism. Like *Yeshua*, who taught his disciples to imitate the *Abba*,²⁰ and that he could do nothing by himself, but only what he learned from his *Abba*, Albert Einstein was also a student of the *Abba*.²¹

Thus for *Yeshua*, Godhead is not a father or a deity, but the ultimate philosophical, metaphysical, causal, and scientific reality—the origin and unity of all. Godhead is the interior guiding intelligence that pervades all energy, matter, and life. Our *Abba* is life, light, and love—immanent in every breath and heartbeat—yet transcendent far beyond any human understanding.

The non-existent *Abba* is the Root of all reality, the Source of all being, the Father-Mother of All. The *Abba* of *Yeshua* and his contemporary sages could be apprehended

²⁰ Luke 6.36 *et al.*

²¹ John 5.19-21 *et al.*

only as spirit or fiery consciousness that is the ground of all that manifests in the appearance of form.

The Jewish wisdom tradition had already understood that what we perceive reality is only an illusion (Hebrew *hebel*) of consciousness.²² But the illusion of appearance aside, all is consciousness, i.e. fiery spirit, in varying degrees of reality. Godhead is spirit and ultimate reality. Self-realization through interior attunement with the Name, Way, or Will of Godhead is the ultimate goal of human conscious evolution in the illusory world of birth, death, and time. This was transmitted in the wisdom-school teachings of *Yeshua* about *kihesh*, non-attachment, that had been forged in the Jewish experiences of exile and diaspora.²³

Who art within and beyond our understanding [literally “Who art in the Heavens”]

The Christian ideas of Heaven and Hell are not based on the Jewish *Shamayyim* “Heavens” and *Gehenna* “Purgatory” that underlay *Yeshua*’s teachings. They are rooted in Hellenistic Orphism. What is meant by Aramaic “heavens” in the Lord’s Prayer?

Yeshua taught *mishqad*--vigil, single-pointed meditation, ascent in consciousness into the divine world. The mindscape or map for this process derived from Enochian kabbalah concerning the *Ma’aseh Merkabah* or mystic Work of the Chariot. The physical world and its day and night heavens (*shamayyim*) were temporal and would pass away, but the Third through Tenth Heavens were the eternal ‘*Olam* or World of Godhead.

The Third Heaven contains both after-death states of purgatorial *Gehenna* and the *Pardes* or Paradise. It is to the Third Heaven that Paul claimed to have been taken in ascent,²⁴ and there also that Peter and the sons of Zebedee were taken in *mishqad* by *Yeshua* in the so called Transfiguration experience where he spoke with Moses and Elijah.²⁵ But the highest goal was ascent to the Tenth Heaven or *Merkabah* (Throne-Chariot) of Godhead.

²² “All is vanity.” In Ecclesiastes, *Qoheleth* the Teacher or Guru of the wisdom school uses the Hebrew superlative *hebel hebel*, usually translated as “vanity of vanities.” *Hebel* is breath, vapor, or smoke. *Hebel hebel* is literally the essence of vapor, meaning illusion, not unlike Sanskrit *maya*.

²³ The Jewish concept of *kihesh* or non-attachment to the impermanent ‘*olam* or world of human consciousness is reflected in *davrim* such as “Be ye passersby,” and “This heaven shall pass away and the heaven above it,” i.e. the day and night skies and world we know will come to an end, but the eight eternal heavens and ‘*olamim* of the *Abba* will never pass away.

²⁴ II Cor 12:1-10

²⁵ Matthew 17:1-9, Mark 9:2-8, Luke 9:28-36

Yeshua taught that the eternal Heavens of the *Abba* (Third to Tenth Heavens) are not up in the sky, but exist internally in the imperceptible interiors of reality. He said, “The *Malkuth* of the Heavens is within you”²⁶ and, “The *Malkuth* of the *Abba* is spread out upon the Earth, but mankind does not see it.”²⁷ They are perceived and experienced only through *mishqad* or meditative means—not by physical means. By the same token, the ‘*Olam* or dwelling state of the *Abba* is “within and beyond” ordinary human consciousness.²⁸

The original Aramaic prayer addressed our *Abba* “who art in the heavens.” In New Testament Greek this was changed from the conventional Aramaic plural *shamayyim* to singular *ouranos*, which was equated to the later idea of Christian Heaven.

To make the Aramaic meaning comprehensible, I have paraphrased this part of the prayer as “who art within and beyond our understanding.” Later I add the following clarification to “as it is in the Heavens.” *As above, so below; as within, so without; as in spirit, so in flesh.*

May thy Way be hallowed in every heart [literally “may thy Name be hallowed”]

Ha-Shem or the “Name” of Godhead did not refer to the Tetragrammaton יהוה or its probable spoken pronunciation *Yahweh*. It referred to the emanated quality or primal virtues of Godhead which are symbolized by the Ten *Sephirot* of the kabbalistic oral traditions that produced the *Sefer Yetzirah*.²⁹ These are the “Ten Vessels of Nothingness” emanated by the *Abba* after establishing the ground for reality through *Ain* “Non-Existence,” *Soph* “Infinity,” and “*Aur*.” Light. The *Ain Soph Aur* or Infinite Light was known to the Jewish kabbalistic philosophers of *Yeshua*’s tradition as the *Anan* or

²⁶ Luke 17.21

²⁷ *Gospel of Thomas*, Logion 113

²⁸ *Gospel of Thomas*, Logion 3. Wrongly reconstructed by scholars as “within and without.” The usual Greek reconstruction of this lacuna is *ka’ktos* is based on translating the Coptic as the contrasting “outside of you,” then using this to construct a rare and non-Koine Gr. word *katektos*. But there is not enough space, so the reconstruction is contracted into *ka’ktos* to make it fit. HOWEVER the Coptic ⲙⲓⲧⲉⲧⲛⲃⲁⲗ is better translated “far beyond you,” so a Gr. word like *ametro* that we find in the writings of Paul (“beyond, transcending our understanding”) is the more likely reconstruction, it fulfills the meaning of the Coptic words, and it fits the spaces in the lacuna exactly. Thus WITHIN AND BEYOND (OUR UNDERSTANDING) is the original meaning.

²⁹ Dated in written form to the second century by Jewish scholars like Gershom Scholem and Aryeh Kaplan, but representing a much more ancient kabbalistic oral tradition known to *Yeshua*.

seven-fold Veil of Light that would even in the Messianic Age cover and hide the Face of Godhead.³⁰

These primordial sephirotic realities that form the spiritual basis of the creation (which is “good” in its very essence)³¹ are *Kether* Fountainhead, *Hochmah* Wisdom, *Binah* Compassion, *Hesed* Mercy, *Geburah* Justice or Severity, *Tiphereth* Beauty, *Netzach* Power, Victory Over Evil, *Hod* Glory, *Yesod* Eternal Foundation, and *Malkuth* Sovereignty, Righteous Rule.

To hallow the Name of Godhead meant to keep faith with all the divine realities: Wisdom, Mercy, Compassion, Justice, etc. That was the meaning of *Yeshua*’s Aramaic term for faith *emunah*, “faithfulness, fidelity,” which came most unfortunately into New Testament Greek as *pistis*, “belief.” Faith for *Yeshua* had nothing to do with belief, but with persevering in faithfulness to the Name or spiritual ways of Godhead.

Thus I have paraphrased it, “May thy Way be hallowed in every heart.”

**And thine interior guidance be known in every soul;
And may thy spiritual sovereignty become fully realized in us
and on Earth, as it is in the heavens,
As above, so below;
as within, so without;
as in spirit, so in flesh.**

The familiar “thy Kingdom come, thy will be done, in Earth as it is in Heaven” departs from the spirit and meaning of the original Aramaic in many ways.

First, *Yeshua* never taught about a “Kingdom” of God or of Heaven. His term was *Malkuth*, Sovereignty, Rulership. It referred to the Name or spiritual realities of Godhead (Wisdom, Compassion, Justice, Beauty) that are the interior foundations of all being, but that are invisible to humanity (the First Adam)³² because we have willingly placed ourselves under bondage to the *Yetzer Ha-Ra*³³ and blinded ourselves to divine

³⁰ *Gospel of Thomas*, Logion 83: “The *tzelemim* are perceivable by mankind, but the divine light in them remains hidden in the *Tzelem* of the Light (*Aur*) of the *Abba*. He will be revealed, but his *Tzelem* will remain concealed by his Light.” Hebrew-Aramaic *tzelem* means a perceptible visual form or image.

³¹ Gen. 1.9, 31

³² Paul’s term for *Adam Kadmon*, the old or fallen Humanity in need of “redemption” (but *Yeshua*’s concept was “liberation” from self-bondage.)

³³ The Evil Formation or Inclination that resulted from incarnation into a dualistic universe. What *Yeshua* referred to as “necessary” evil. Antithesis to the Good Formation or *Yetzer Ha-Tov*. Ancient kabbalistic theodicy or explanation for the existence of evil in a good universe and in the “heart.”

Malkuth. The prayer is for a spiritually reborn humanity (Paul's Second Adam)³⁴ to awaken itself to the divine spiritual realities and work with them on Earth (the human world), rather than against them.

The phrases known in English as "Thy Kingdom come, thy will be done in Earth" is a semitic parallelism. The second phrase amplifies the first. I render it, "And may thy spiritual sovereignty become fully realized in us and on Earth." That is what "thy will be done on Earth" means.

Second, "as it is in the heavens." Divine *Malkuth* operates everywhere in all the worlds *except* in the human world. Why? Because Adam, the archetypal androgynous human soul, the only being that is a microcosm of all worlds,³⁵ is rebellious child of Godhead. We walked with Godhead in the Paradise of the Third Heaven, but exiled ourselves. Now we no longer walk with the *Abba* or hear the Divine Voice/Messenger (*Memra*).³⁶

The public proclamation³⁷ of *Yeshua* was this: "The time prophesied by Daniel is fulfilled and the advent of Divine *Malkuth* in the consciousness of humanity is at hand. Submit yourself to the *Malkuth* and be faithful to the Divine Voice."³⁸ Thus the Lord's Prayer begins with the petition that God's *Malkuth* become fully realized on Earth through the spiritual rebirth of humanity.

Since the concept of incarnating the *Malkuth* of the interior heavens into human consciousness is not understood by modern people, I have clarified it by adding:

As above, so below;
As within, so without;
As in spirit, so in flesh.

The Lord's Prayer is commonly understood as a set of six petitions. But these first three prayers are not the same kind of petition as the last three. They are what might be called aspirational prayers offered in the optative mood. They differ from the final three petitions, which are prayed in the imperative mood and ask for the bread of the morrow, release from the consequences of *hub* (sin), and divine guidance and protection.

These opening phrases—may thy Name be hallowed, thy *Malkuth* appear, and thy will be done, on Earth as in the heavens—will be later incorporated into Christian liturgical

³⁴ Paul's term for *Yeshua's* Aramaic *Bar-Enash*, "Son of Man" meaning the heavenly archetypal new Adam or spiritually reborn Humanity. Paul applies it to his concept of Christ.

³⁵ "Adam came into being with marvelous endowments from a great Heavenly Host..." *Gospel of Thomas* Logion 83

³⁶ Originally the Word or Messenger (*Malak*, Angel) of God; in later Kabbalah divine communication is through the *Bat Kol* or "Daughter of the Voice;

³⁷ *Basor*; not the same as the Christian *euangelion* or "gospel."

³⁸ Mark 1.15f.

forms.³⁹ In their original form, however, these affirmations of faith⁴⁰ imply a commitment to doing the will of the *Abba* on Earth. As such, they constitute an implicit pledge and invocation of discipleship.

A Buddhist might observe that the purpose of the opening section of the Lord's Prayer is the cultivation of *bodhichitta*, the mental disposition required to undertake any prayer or spiritual practice, "a mind (including thought, action, feeling and speech) totally dedicated to others, and to achieving full enlightenment in order to benefit all sentient beings as fully as possible."⁴¹

In fact, the original and authentic meaning of Christhood⁴² for *Yeshua* is very similar to the later Buddhist concept of a *Bodhisattva*, who foregoes the fruits of his own enlightenment in order to advance the enlightenment of all others. In the opening section, the disciple cultivates "a mind totally dedicated" to the will of the *Abba* and reaffirms commitment to the work of discipleship on Earth.

Grant us this day our bread of the morrow

This is the first of the three true petitions in the prayer. As we shall see, it asks for a foretaste of the divine guidance, communion, and inspiration of the Age to Come (*'Olam Ha-Ba*) now, in the present, and in the daily lives of the disciples. It can be compared to the Post-Ascension Aramaic invocation offered in the Eucharistic gatherings of disciples (the Jewish *today* banquet that was the forerunner of the Christian Mass), which is preserved in early Christian writings: *Maran, Atha*—Our Master, Be Present Now.

The gospels of Matthew and Luke use the Greek word *epiousion*, wrongly translated as "daily." But Greek *epiousion* is an *hapax legomenon*, that is, occurs nowhere else in any classical, biblical, or Hellenistic Greek. It had no dictionary definition or precedent in Greek literature and thus was as mystery to the early gentile churches. In the Latin Vulgate and later English translations it was rendered to mean "our daily bread" despite the fact that *Yeshua* taught that his disciples had no need to pray for their food and clothing⁴³. Indeed, the translation "daily bread" never had any legitimate basis.

Fortunately we have fragments of the Lord's Prayer in Aramaic quoted by the Church Fathers, who had access to now lost Aramaic writings of the Ebionites and other Jewish

³⁹ Some scholars have suggested that only the final three petitions were original and the opening aspirational prayers were a later Christian liturgical addition. But this is unlikely because they clearly reflect the *Malkuth* implications of *Yeshua*'s historical teaching as opposed to later Pauline doctrine.

⁴⁰ Aramaic *Emunah*, "faithfulness, fidelity, perseverance."

⁴¹ <http://www.bodhicitta.net/What%20is%20Bodhicitta.htm>

⁴² Spiritual rebirth as a *Bar-Enash*, Successor of Adam, member of the body of the New Humanity.

⁴³ Matthew 6.31-32

Christians. They found that the original Aramaic word was *mahar*, meaning “of the future, of the morrow.” The morrow is a reference to the coming Messianic Age when God will dwell with mankind and the *Malkuth* will live in the hearts of humanity. The “bread of the morrow” is a kabbalistic phrase referring to the divine teachings, *manda* (knowledge), and *razim* (secrets, revelations) that would become known in the coming Messianic Age, like those *Yeshua* revealed privately in his *seder* meals and *mishqad* with the disciples.

That is why in the original Aramaic there is a contrasting semitic parallelism between “this day,” meaning now, in our daily life, and “the morrow,” which refers to the ‘*Olam Ha-Ba* or coming messianic age when God’s *Malkuth* will be established on Earth, i.e., in the human world.

Instead of trying to paraphrase all this, I have given the literal translation: “Grant us this day our bread of the morrow.” Therefore one who prays must understand that this is a petition for spiritual guidance and a foretaste of the heavenly *razim* stored up for the coming age of divine *Malkuth* on Earth.

For contemporary modern disciples, two millennia later, this implies seeking and properly applying the ever-increasing knowledge bestowed upon a humanity emerging from adolescence into the responsibilities of spiritual Co-Sovereignty (*Malkuth*) with Godhead, What is this knowledge, the heavenly *razim ha-Malkuth*? It is emerging in the fields of science, technology, the arts, medicine, ecology, political democracy—all the things that human beings now have power to use for the common good, or to destroy the Earth. The formerly forbidden arts taught by the legendary fallen angels to a childish old humanity are now mediated to a maturing new humanity by the *Ruach Ha-Qodesh*.⁴⁴

And release us from the consequences of our sins, and of all sin, As we forgive those who sin against us

The traditional English translation “Forgive us our debts as we forgive our debtors,” is not far from the original meaning, but only when we understand *Yeshua*’s Aramaic terms for forgiveness and sin.

The Hebrew-Aramaic word *shalach* meant to “release, unbind.” The word for sin was *hub*, which meant “debt.” *Yeshua* taught that humanity led itself into self-bondage to the

⁴⁴ The immanent Mother aspect of the *Abba* known to the early Christians as the Holy Spirit. The “Spirit of Holiness” was another name for *Hochmah*, Wisdom, the divine spiritual school-mistress and revealer for sages of the Jewish wisdom schools.

Yetzer Ha-Ra or evil motive in the heart. This was allegorized as bondage to *Shaitan*, the spiritual archetype of rebellion against divine *Malkuth*.

In kabbalistic thought, evil was a necessary reaction to the emanation of divine principles into a dualistic universe. In the theodicy of the Jewish wisdom schools, evil originated in the shattering of the vessels (*Sephirot*) that contained the Name or divine qualities of Godhead, allowing the qualities to interact as a system and time to begin. The shards or broken shells of the vessels, known as *qlippot*) had the qualities of containment, limitation, and opposition to growth and evolution in the matrix of time. They remain co-existent in the dualistic universe and have special hatred and opposition for humanity. These dark forces operate within the very heart of humanity to oppose the *Yetzer Ha-Tov*, which is an aspect of the eternal divine spark or image of Godhead that lies at the root of every *neshama* or “soul.”

Human beings have spun complex webs of spiritual debt—personal family, tribal, national—that are indelibly inscribed into the fabric of reality. The evil that has been done in the past cannot be undone. It is *hub*, “debt, karma.” Its accumulations affect all mankind and all generations.

Yeshua’s mission was to “proclaim good news to the poor...to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord’s favor.”⁴⁵ The first year of his ministry emphasized exorcisms and healing as public demonstrations that the *Malkuth* of Heaven was at hand and the *Bar-Enash* (Son-of-Mankind Messiah) had power to release humanity from its self-created bondage to sin.⁴⁶

But *Yeshua* taught that the inescapable present and future consequences of that evil can be mitigated. How? By *shalach*, release or “forgiveness” of those who have sinned against you personally. His spiritual equation might be stated, “In the same measure that you give, you shall receive; in the same measure that you forgive, you shall be released from the consequences of your own sins.”

This was a seminal foundation of his *halakah* of spiritual rebirth, whereby disciples could make themselves worthy of spiritual initiation into the assembly or “body” of *Bar-Enash*, the coming new humanity.

It is important to understand that forgiveness mitigates the consequences of sin, but it *does not erase them*. In the parable he used to illustrate how forgiveness works, *Yeshua* tells of a debtor who owes far more than he could ever repay and is dragged

⁴⁵ *Yeshua* reading in the synagogue at Nazareth from probable *Targum* Isaiah 61:1,2 (see Septuagint); Isaiah 58:6 according to Luke 4:19

⁴⁶ “So I will prove to you that the Son of Man has the authority on earth to forgive sins.” Mark 2.10 and parallels in Matthew and Luke

before a judge. He begs for mercy, and by mercy he is released. Then he proceeds to harass and beat someone who owes him a small debt. The guards see this, arrest him, and drag him back before the judge, who sentences him to prison.⁴⁷

But wasn't he forgiven? No, he was released from the harsher consequences of his debt, but the debt still remained. When he chose to exercise *mishpat*⁴⁸ or "judgment" rather than mercy with one of his own debtors, immediately the consequences of his *hub*, debt, "sin," were no longer mitigated. Judgment fell on his own head. One might say you can burn karma the easy way or the hard way. The easy way is to release others from the grudges and resentment you hold against them as natural emotional responses to injustice, and then your own path will become easier.

Yeshua's teaching to "love" your enemies used the Aramaic word *hesed*, a term for covenantal love. For *Yeshua*, covenantal love, an agreement of mutual respect and aid, was not merely between Israel and God, but existed in all relationships—marriage, family, strangers, and even enemies. To "love" an enemy was to treat him with respect and mercy—not the Christian misunderstanding that they must have loving feelings for an enemy! To "love" your enemy is clarified in other statements such as to "do good" to those who abuse you, and "do not return evil for evil."

The process of "releasing" those who sin against you is the same. You release them from your own natural desire for revenge and leave justice to karma and the courts.⁴⁹

This second petition asks for release from the consequences of not only our own sins, but "from all sin." That is because in *Yeshua's* view we are all bound in an ancient and complex web of personal and social *hub* or karma whose consequences can be mitigated only to the extent that we forgive those who sin against us.

⁴⁷ Matthew 18.21-35

⁴⁸ When *Yeshua* said, "Judge not, that ye be not judged," he was speaking of *mishpat*. A "judgment" meant a summary demand for immediate payment or justice—usually decided by a judge. To "judge" another person does not mean to take his measure or form an opinion about his character, but to enforce a penalty without mercy.

⁴⁹ In justice is the root sin in Jewish thought. In kabbalistic thought, it originates in the Spirit that dwells at the crown of the head (the Crown Chakra of the system described in the *Testament of Reuben* c.100 B.C.). Injustice is inscribed invisibly into reality (the blood of Abel "cried out from the Earth"). Likewise, one person lays a curse upon another through the *Yetzer Ha-Ra* in a natural emotional response to injustice. This curse can be mitigated only by the victim—not by a Priest. "Forgiveness" is the conscious good-willed release of the perpetrator from this curse by the victim, knowing that greater justice will prevail. The victim no longer "returns evil for evil."

And do not abandon us unto our tests, But deliver us from all evil, within and without.

In the final petition of the Lord's Prayer, the traditional translation from the Greek of Matthew and Luke, and thus the Q document, asks God not to lead us into "temptation," i.e. spiritual trial. .” But *Yeshua* did not teach that the *Abba* leads human souls into spiritual tests and trials! He taught that we are each responsible for our motivations and actions, and the most basic work of spiritual practice or *halakah* is to examine one's own motivations and not allow the *Yetzer Ha-Ra* to guide our actions.

To understand the correct translation of the third petition, we need to examine the teachings of *Yeshua* from the original Jewish-Christian perspective.

All the writings of the New Testament are Pauline, Pseudo-Pauline, or otherwise Pauline influenced with the exception of the epistles of James and Jude, which preserve traditions from the brothers of *Yeshua*. The Book of Revelations and possibly the Epistle to the Hebrews are also non-Pauline. The teachings of original Jewish Christianity and their lost writings can be recovered to some extent from James, Jude, and the earlier parts of the *Didache* of the Twelve Apostles, a book that was included among many early collections of church scripture. All of these were altered in transmission to conform to gentile theologies. But enough remains that we can recover some basic outlines by examining James, Jude, and the *Didache*.

Of these, the Epistle of James most accurately preserves teachings of *Yeshua* about Godhead, sin, and spiritual testing. The key passage for understanding the final petition of the Lord's Prayer is James 1.12-17, which I amplify using the underlying Aramaic concepts:

“Blessed is the one who perseveres [cf. *emunah*, faithfulness, perseverance in the ways of Godhead] through spiritual trial; for when he is tried, he shall receive the crown⁵⁰ of sovereignty in the life of the ‘*Olam*⁵¹ which our *Abba* has promised to those who love the ways of Godhead.

“Let no one say when he is tested, “I am tested by God”; for God cannot be tested with evil [i.e., is *shalem* and has no *Yetzer Ha-Ra*], neither is it God who tests the soul. Rather, every one leads himself into trial⁵² when he follows his own evil inclination (*Yetzer Ha-Ra*). When an evil motivation has conceived, it produces sin; and sin, when it is finished, produces spiritual death. Do not err, my beloved brethren. Every good gift and every perfect gift [as opposed to trial and

⁵⁰ The symbol of the crown originally represented the co-sovereignty (*Malkuth*) of a *Bar-Enash* with Godhead.

⁵¹ The Christian “eternal life” is from Aramaic “life of the ‘*Olam*, the invisible and transcendent spiritual heavens of Godhead” where those who have spiritually rebirthed themselves dwell in the *qimah* or “resurrection” after physical death.

⁵² From Hebrew-Aramaic causative form meaning to “lead oneself into.”

evil] is from above and emanates from the *Abba* of lights, whose dwelling is beyond time and duality.”⁵³

The final petition of the Lord’s Prayer is based on the same Jewish concept of “leading oneself into trial” that we see in James. It would have been expressed in the language of *Yeshua* as the causative Hebrew-Aramaic **תביאנו**, “lead ourselves into trial.”

The original Aramaic would have been, “Do not allow us to lead ourselves into trial.” James would know. He was not only the brother of *Yeshua* but his first successor as leader of the Apostles in Jerusalem. He established the Jewish-Christian Apostolic Succession of Bishops in Jerusalem that survived until the Roman expulsion of all Jews from Jerusalem in the second century. We know about the primacy of James from many sources including the canonical Acts of the Apostles and the Aramaic core of the *Gospel of Thomas*.⁵⁴

So the first part of the final petition asks the *Abba* not to allow us to lead ourselves into spiritual trial. How does God do that? By guiding us with the *Yetzer Ha-Tov*. But it is our job to heed that guidance and reject the evil inclination. What is the *Yetzer Ha-Ra*? How can we recognize its influence in our hearts (i.e., consciousness)?

From my book entitled *INCARNATING THE NEW HUMANITY Practicing Yeshua's Lost Halakah for Spiritual Rebirth*:

“At the level of root consciousness, there are (as Plato taught) two essential motions of the soul: the motion to the right (sunwise), which is the philosopher’s way of unity, and the motion to the left (anti-sunwise or planetary), which is the way of diversity, separation, and selfish egoism. In the ancient kabbalistic parallel, these were the opposed motions of selflessness and selfishness, the *Yetzer Ha-Tov* and the *Yetzer Ha-Ra*.

“Selfishness or the Evil Inclination is characterized by:

1. Self-centered egoism seeking what is perceived as short-term pleasure or personal gain;
2. Lack of foresight about consequences for others;
3. An accompanying mental rationale that seeks to justify words and actions;
4. Use of subterfuge and guile;
5. Negative consequences.

⁵³ God is good. There is no evil that can emanate from the *Abba* because in Godhead there is no duality. The “goodness” of God is not the same as human goodness, which is one polarity of a duality and therefore merely a relative goodness.

⁵⁴ Logion 12 [Question from Disciples: Leadership of James]: The *talmidim* said to *Yeshua*, “We know that you will disappear from our sight. Who is the one that will succeed you as our *Rav*?” *Yeshua* replied, “From whatever place you may be, you shall go to James the *Tzadik* (Just, Saint), for whose sake Heaven and Earth came into being.”

“The Evil Inclination is ever-present in a flowing stream of self-consciousness. It presents itself in the form of emotional and intellectual ambivalence. It is very difficult to recognize because it is intrusive, gross, and speaks in a much louder voice than the Good Inclination. It is the basis most people use for achieving practical goals like bargaining, purchasing, negotiating relationships, assigning blame to others, and all other matters of personal interest. It can also cloak itself in imagined idealism as well as religious and moral motivation.”

The final petition of the Lord's Prayer asks for “deliverance” from evil. The Aramaic word underlying the Greek *ruomein*, “to cause to draw, snatch, pull away from” thus the secondary meaning “deliver,” is from Hebrew נָצַל, which has essentially the same meaning. But the choice of Greek *ruomein* indicates an original Aramaic *niphal* modality, which would mean “to cause to snatch, deliver, save oneself from” evil. The meaning would be to ask God to guide us so we can take the initiative to save ourselves from evil.

In other words, the *Abba* guides those who attune themselves to the ways of Godhead, but does not compel. The children of Godhead have free will to follow the guidance of the *Yetzer Ha-Tov* and the divine “image” at the root of their reality, or to reject it and follow the dark impulses of the *Yetzer Ha-Ra*. So *Yeshua* told his disciples pray for better attunement to God's subtle interior guidance, recognizing that the effort to follow that guidance must be on their own part.

In *Yeshua's* teaching, all evil originates either from the human heart, or externally from the dark forces of the *qlippot* that are inherent or “necessary”⁵⁵ in a dualistic world. The trials of evil often fall upon the innocent who do nothing to bring it upon themselves.

Luke 13.1-5: There were present at that season some who told Him of the Galileans whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, “Suppose ye that these Galileans were sinners above all the other Galileans, because they suffered such things?...Or those eighteen upon whom the tower of Siloam fell and slew them, think ye that they were sinners above all other men that dwelt in Jerusalem? I tell you, nay; but unless ye submit [to the divine *Malkuth*], ye shall all likewise perish.”

The implication is that those who attune themselves to God's guidance will find ways of deliverance from the inherent evil and trials of the external world, as promised to the godly in Psalm 91.7: “A thousand may fall at your side and ten thousand at your right hand, but it will not come nigh unto thee.”

⁵⁵ Matthew 18.7 *et al.* “It is necessary that trials come, but woe to the person on whose account or by whom the trial comes!”

The final petition of the Lord's Prayer seeks interior guidance to strengthen oneself to discriminate and avoid bringing forth evil that leads to trial and eventual spiritual death (loss of soul).⁵⁶

My paraphrase of the original meaning of the final petition is this: "And do not abandon us unto our tests, but deliver us from all evil, within and without," with the understanding that the *Abba* does not deliver us from evil without our own conscious effort.

For thine is the eternal sovereignty, And the power, and the glory, always and ever. Amen, Amen, Amen

This doxology⁵⁷ may or may not have been original with *Yeshua*. It was commonly appended to Jewish prayers of the period. The author(s) of Matthew's Gospel probably added it to the Lord's Prayer, which appears without the doxology in Luke's version, ending instead with the third petition—probably the way the Prayer of *Yeshua* was transmitted in the Greek of the Q Document.

"For thine is the *Malkuth*, and the *Netzach*, and the *Hod*, for the 'Olam of 'olamim"⁵⁸ is the meaning of the conventional "Kingdom, power, and glory" of the Christian version.

The Christian misunderstanding of the Jewish 'olamim as periods of time or aeons (Greek *aion* in the New Testament) led to ideas of eternity that were counted as periods of time. Thus the Christian "forever and ever" conceived of an eternal damnation as punishment that just keeps on going and never stops—the ultimate form of divine sadism.

But the Jewish concept of eternity was not time-based. The 'Olam or Eternity of the divine worlds was an eternal present, whereas "this 'olam" referred to the finite world of time, matter, and ordinary perception. "This 'olam," as opposed to the 'Olam Ha-Ba or spiritually sanctified world to come, is like a flowing river of time, with past and future but

⁵⁶ Mark 8.36 and Matthew 16.26: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Loss of the *neshama* was a kabbalistic expression meaning willfully blinding and deafening oneself to the spiritual guidance of the higher self. After death there was no continuity of consciousness for such a person (*nephesh*).

⁵⁷ Originally the *kaddish* or praise added to synagogue prayers in *Yeshua's* era.

⁵⁸ Literally, Sovereignty, Victory, and Glory, the lower triad of *Sephirot* in the kabbalistic Tree. Wrongly translated as the "Kingdom" and the Power and the Glory "forever and ever" in the King James Version of the Lord's Prayer in Matthew (the only place it appears). *Malkuth* does not mean "Kingdom." It means Sovereignty, Rule, referring to the foundational operation of divine spiritual principles in all the universe. Christianity misunderstood all of *Yeshua's* teachings about the coming of divine sovereignty into human conscious and styled them as a Kingdom of God that would descend upon the Earth like a walled New Jerusalem.

only the illusion of “now.” Ours is an ever changing condition with no eternal or imperishable unmoving and unmoved present.⁵⁹

The “forever and ever” of the Christian version in Matthew’s Gospel misunderstands Hebrew *ad ‘Olam ed*, meaning “unto the Eternity of eternities” or “the ‘*Olam* of ‘*olamim*”—not a concept of aeons of time, but states of existence or reality not unlike the Sanskrit idea of *lokas*. For this reason I render it, “Always and ever.”

Finally, it should be said that the Jewish concept of *Gehenna* (the after-death Purgatory that *Yeshua* warns against) was interpreted by Christianity in terms of the Orphic Hades (Hell)—never-ending punishment under the Earth for those who refused to convert to Orphism.

In fact, however, *Gehenna*⁶⁰ was understood in *Yeshua*’s day to be a state of purification of the *neschama* or soul after death to prepare it for sleep in the Paradise of the Third Heaven while awaiting reincarnation. It was understood to comprise a short period of time—days or weeks. Only the most evil of human murderers whose souls were in need of extreme purification would suffer the maximum period of time—twelve months in the state of *Gehenna*

Yeshua advised his hearers to purify their souls in the *halakah* or spiritual practices of self-examination and good works in life before death came, for “when night comes, no one can work.”⁶¹

It is only in the spiritual myth and allegory of incarnate life on Earth that souls can evolve and *hub* can be created and mitigated. It is what Paul likened to a footrace in which the self-disciplined athlete (*asketes*)⁶² competed against himself (his Old Adam) for the crown of glory.⁶³

⁵⁹ To the Judean religious legalists who accused him of being in league with satanic forces when he healed on *Shabbat*, he said they had committed a sin against the Divine Spirit and could never find forgiveness in “this ‘*olam*.” This meant that until they submitted in attunement with The ‘*Olam* (the Eternal Realities), the natural consequences of their injustice would continue to hold them back from spiritual progress. The Christian misunderstanding of Aramaic *nacham* or submission of the lower consciousness to the higher became Greek *metanoia*, “repentance”—a quite different concept.

⁶⁰ Name of the garbage dump in the Kidron Valley beyond the walled city of Jerusalem, which was used as a metaphor for the Jewish idea of Purgatory. (There was no concept of Hell in the Judaism of the period.)

⁶¹ John 9.4

⁶² Greek root of English “ascetic.” Christian sexual asceticism developed on the models of Paul, the unmarried Jesus, and the concepts associated with Jewish Essene communities early on.

⁶³ Originally, the Crown of Sovereignty (*Malkuth*) of a *Bar-Enash* and the kabbalistic Robe of Glory achieved after physical death by disciples who had spiritually rebirthed themselves: “But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?” Matthew 6.30. (This was not a promise of fancy clothing from Neiman Marcus!)

FOR FURTHER STUDY

See my Previous Studies Reconstructing the Authentic Teachings of Yeshua

Details on reconstructing the historical pre-Christian teachings of *Yeshua*, and what the teachings were, are found in my earlier books and seminars which are available through online bookstores and at Amazon Kindle:

- ***Incarnating the New Humanity Practicing Yeshua's Lost Halakah for Spiritual Rebirth***
- ***The Kabbalistic Words of Jesus in the Gospel of Thomas: Recovering the Inner-Circle Teachings of Yeshua***
- ***The New Humanity: The Forgotten Kabbalistic Teachings of Yeshua and the Evolution of Global Spirituality* (Multimedia Online or CD)**
- ***The Yeshua Workshop: The Lost Pre-Christian Teachings of Yeshua Restored by Modern Scholarship* (Both online and CD Set):**
 - ***Seminar One: Introduction to the Original Aramaic Teachings of Yeshua***
 - ***Seminar Two: The Initiatic Teachings of Yeshua Embedded in the Aramaic Core of the Gospel of Thomas***
- **The Pre-Christian Teachings of Jesus on YouTube**
<http://hometemple.org/YouTube.htm>
- ***Yeshua: The Unknown Jesus* (Historical Fiction)**

More information available through these websites:

- <http://hometemple.org/>
- <http://www.wisdomseminars.org/>

I am available for lectures and seminars. Email lewiskeizer@gmail.com

APPENDIX: ESSENTIAL HEBREW-ARAMAIC VOCABULARY

The following terms were essential elements of the teaching vocabulary used by *Yeshua*. Readers of my previous studies will be familiar with them, but I include brief definitions for the convenience of the reader. You can study my books, seminars, or YouTube videos for a better understanding. When they appear in the text, you can reference them here.

<i>Abba</i>	Father-Mother, Godhead, Source and Fountainhead; not a Father, not a deity, not the contemporary popular concept of a Hebrew national deity who required animal sacrifice
<i>Adam, Adam Kadmon</i>	Archetypal mankind, humanity; the original fallen humanity
<i>Ahab</i>	Love of the <i>Abba</i> for humanity
<i>Anan</i>	The cloud of primordial Light that veils the <i>Tzelem</i> of the <i>Abba</i>
<i>Asa be'aph</i>	Self-righteous attitude of pious Pharisees satirized by <i>Yeshua</i> as “taking nose, looking down the nose”
<i>Baet</i>	Awe of Godhead that must be experienced by the <i>Hakim</i>
<i>Bar-Enash</i>	New spiritual archetypal humanity; the corporate Christ
<i>Bar-Enash Messiah</i>	“Son-of-Man Messiah,” New Humanity
<i>Basar</i>	Flesh that dissolves back into its elements after death
<i>Basor</i>	Proclamation of <i>Yeshua</i> ; end of evil age, coming of divine <i>Malkuth</i> into the hearts of humanity; spiritual marriage of Christ and humanity
<i>Chayyah</i>	Higher mind of <i>neshamah</i> ; “mind of Christ”
<i>Davar, Davrim</i>	Prophetic revelation; “word, words”
<i>Emunah</i>	Faith is misunderstood as <i>pistis</i> “belief” in New Testament. Means faithfulness, fidelity, perseverance in well-doing.

<i>Gehenna</i>	Wrongly understood as (Orphic) Hell in New Testament. After-death place in the Third Heaven where each <i>neshamah</i> is purified before being admitted into the <i>Pardes</i> . Not torture or punishment, and not everlasting damnation. Longest possible time was 12 months, shortest hours or days for those who had purified their souls in life.
<i>Haggadah</i>	Proto-kabbalistic legends and allegories about God's wife <i>Matronit</i> , the birth-pangs of Messiah, the Marriage Banquet of Messiah, the ascension and transformation of Enoch into <i>Metatron</i> , the Archangel who oversees reincarnation, etc.
<i>Hakim</i>	A person who had sought <i>Hochmah</i> , Wisdom, and been instructed by Mother Godhead (<i>Hochmah</i> , <i>Shekinah</i> , <i>Ruach</i>)
<i>Halakah</i>	"Way of walking;" a discipline of spiritual practice taught by a Jewish <i>Hakim</i> or spiritual master
<i>Hesed</i>	Covenantal love of humanity for Godhead, humanity, and all other beings
<i>Hochmah</i>	Wisdom; the feminine and immanent aspect of the <i>Abba</i> who is the instructress of the wise; one of the original Names or emanated <i>Sephiroth</i> of Godhead
<i>Hub</i>	Spiritual debt, like karma; the dynamic aspect of sin that punishes a perpetrator until the victim releases (forgives) him, or until the perpetrator forgives all those who sin against him
<i>Kihesh</i>	Non-attachment renouncing the illusion of worldly wealth and power
<i>Leb</i>	The heart, which is seat of the spiritual mind and motivations, i.e. of the Good and Evil <i>Yetzerim</i>
<i>Malkuth</i>	Universal Spiritual Sovereignty of the <i>Abba</i> [not Greek New Testament "Kingdom" <i>Basileion</i>]. The divine <i>Malkuth</i> rules invisibly everywhere, but mankind has alienated itself from awareness of, and attunement with, the eternal <i>Malkuth</i> . The <i>Bar-Enash</i> or new human archetype is destined to share divine <i>Malkuth</i> with the <i>Abba</i> . Each one who rebirths him/herself as a Christ receives a small share of <i>Malkuth</i> while still in flesh.

<i>Manda</i>	Personal knowledge/experience of divine <i>razim</i> ; Greek <i>gnosis</i>
<i>Maqom</i>	“Place” of existence in the Divine ‘ <i>Olam</i> ’
<i>Mashal, Mashlim</i>	Kabbalistic or rabbinic allegory or simile for mysteries too profound to grasp with the human mind; “The <i>Malkuth</i> of Heaven is like...”
<i>Merkabah</i>	Mobile Throne-Chariot of Godhead representing divine omnipotence and omniscience; vehicle for the <i>Merkabah</i> practitioner to ascend to the Throne of God.
<i>Messiah Ben-David</i>	Popular Palestinian view of a coming Messiah and Savior of Israel who would swoop down from the heavens with bands of angels to overthrow the Roman and establish Israel as ruler of the earth. View staunchly opposed by <i>Yeshua</i> , yet it ironically became the view of Pauline Christianity.
<i>Messiah Ben-Joseph</i>	Wisdom school view of a Messiah from the line of the seer Joseph who would arise from the sea and make Israel powerful with diplomacy, but would eventually be assassinated. Also opposed by <i>Yeshua</i> .
<i>Mishpat</i>	“Judgment.” To judge another meant to condemn without compassion, perpetuating sin (<i>hub</i>), thus “judge not, lest ye yourselves be judged.”
<i>Mishqad</i>	An all-night single-pointed spiritual vigil taught by <i>Yeshua</i> (such as the so-called Transfiguration)
<i>Nacham</i>	Spiritual submission of the lower to the higher; humility and openness to the guidance of Heaven.
<i>Nasa beaph</i>	To turn up the nose, “give nose,” meaning to hold oneself spiritually superior to another. Wrongly translated in the New Testament as “hypocrisy.” <i>Yeshua</i> ’s root criticism of the Pharisees was their self-righteousness.
<i>Nephesh</i>	The incarnate personality that is incarnated into flesh, wanders at night in dreams, and survives the death of the body for an average of forty days. Has gender, specific language, culture, national identity, talents, prejudices.

<i>Neshamah</i>	The soul, which is sanctified or defiled by the actions and choices made by the incarnate <i>nephesh</i> or personality, and suffers the consequences. Without gender and not tied to human language, culture, identity, prejudice.
<i>‘Olam, ‘Olamim</i>	Not a time or age, but a state or plane of existence or of consciousness. Compare to the Sanskrit <i>loka</i> . Those who sin against the <i>Ruach Ha-Qodesh</i> are committing an <i>‘olamic</i> sin, not eternal in the sense of time. They remain stuck in an <i>‘olam</i> of self-righteousness and spiritual blindness like those who turn their backs to the sun and always see their own shadow. Until they chose to turn and face the light, they will remain in darkness.
<i>Pardes</i>	Paradise, like <i>Gehenna</i> in the Third Heaven. Place where those who have not made themselves worthy of the <i>Qimah</i> sleep until they reincarnate, or where the <i>tzadikim</i> awaken and live the Life of the <i>‘Olam</i> of Godhead (not “eternal life” as in New Testament).
<i>Qimah</i>	The “Resurrection” or Standing Again after death, in which the <i>tzadikim</i> enjoy full continuity of consciousness after death and serve according to their spiritual development. <i>Yeshua</i> ’s after-death appearances were not examples of Resurrection, but of the sanctified <i>nephesh</i> of the greatest of all <i>tzadikim</i> making itself visible to his disciples for forty days before the ascension of his <i>neshamah</i> in full continuity of consciousness—his true <i>Qimah</i> .
<i>Razim</i>	Secrets, Apocalypses, or Mysteries of Heaven. Learned by ascent to the Throne of Godhead. <i>Yeshua</i> taught the <i>Razim</i> of the <i>Malkuth Ha-Shamayyim</i> to those whom he initiated.
<i>Ruach</i>	Spirit, which is the matrix that interconnects Heaven and Earth, <i>nephesh</i> with <i>neshamah</i> with <i>chayyah</i> with <i>yechidah</i> , and eventually <i>yechid</i> . Often represented by the Dove of Canaanite goddess Astarte, probably based on the Egyptian <i>ba</i> .
<i>Ruach Ha-Qodesh</i>	“Spirit of Holiness,” the feminine face of Godhead associated with <i>Hochmah</i> and the <i>Shekinah</i> or outer glory of Godhead in nature. <i>Yeshua</i> speaks of Her only a few times in the sayings that have been preserved, but She became all-

important as a guide for the early Greek Christians, so appears through the New Testament as a kind of *Dea ex machine*. She was called the Holy Spirit, and became the neuter *Pneuma Hagion*. In Latin Christianity she was given a whole sex-change operation as the male *Spiritus Sanctus*, and the Trinity became the Three Guys—Father, Son, and Holy Spirit.

Se'eph	Divided, dual in heart and double-minded. The existential sickness that perpetuates the bondage of <i>Adam</i> that the <i>Halakah</i> of <i>Yeshua</i> seeks to remedy.
Shalach	Release from debt, “forgiveness.”
Shalem	Wholeness, unity, perfection, the opposite of se'eph, the goal of <i>Yeshua's Halakah</i> .
Shamayyim	The two Heavens, day and night skies; later the Ten Heavens that, beginning with the Third, constitute the 'Olam of Godhead.
Shaqad	To make a vigil, single-pointed meditation. In another Hebrew verbal form, <i>Mishqad</i> —a vigil.
Talmid, Talmidim	Disciple, disciples of a Jewish spiritual master
Tiqvah	Derived from the root <i>batach</i> meaning expectation of good outcomes. <i>Tiqvah</i> “hope, expectation for a positive future,” is the term used often in the Book of Job, and was probably the term used by <i>Yeshua</i> .
Tiphlah	The form of prayer that <i>Yeshua</i> taught, which was intercessory prayer on behalf of others or the entire community. Was originally done in the <i>Orant</i> posture, standing with arms raised to the side a right angles. Prayer was silent and on behalf of others. The <i>Abba</i> already knew your needs, so prayer for self was unnecessary.
Tzadik, Tzadikim	Jewish saint, saints. All members of the early Christian churches were called saints.
Tzelem	Face or image; the Divine Image or spark at the root of a human soul; the invisible Image of Godhead

<i>Yechidah, Yechid</i>	The soul of the soul; the divine spark, which was feminine with respect to Godhead. When final spiritual consummation came, <i>yechidah</i> was merged with the <i>yechid</i> of Godhead in the Messianic Marriage Banquet.
<i>Yeled, Yeledim</i>	Spiritual newly-borns of the <i>Bar-Enash</i>
<i>Yeshua</i>	Hebrew name meaning “liberation, spiritual liberation”
<i>Yezer, Yezerim</i>	The divine “formation” of <i>Adam</i> . Every human being has the Divine Image or Spark of Godhead in his heart-core. Comparable to the Buddhist teaching that all sentient beings have Buddhahood integral to their constitution. However, because the world of manifestation is dualistic, with the emanation and in-breathing of the divine <i>yezer</i> into archetypal humanity (<i>Adam</i>), a shadow <i>yezer</i> formed as a necessary reaction. The Divine Formation is the <i>Yezer Ha-Tov</i> or Good Inclination, but it is opposed by the <i>Yezer Ha-Ra</i> or Evil Inclination in the heart of every human being. The original <i>Adam</i> became blind to the Sovereignty of the <i>Abba</i> and put himself under the bondage of evil. The <i>Halakah</i> of <i>Yeshua</i> liberates humanity from evil by teaching them to follow the Good Inclination and make their hearts single or complete (<i>shalem</i>).