

body ever told me about Leviticus 10:9, and I certainly hadn't read it!... and sent me on my way.

The church followed me out after no small confusion. I still don't know how they found me; but when they caught up, I was firmly seated on a three-legged stool in an abandoned workshop before a lighted candle I got from somewhere at some time I remember not at all. The garage was, otherwise, utterly dark; and I must certainly have seemed quite spectral perched there in the gloom before the single light of the candle.

"Why don't you come to me where I am?" I pleaded. "Why must I first become pure in order to be saved?" The doctrines I had learned from my youth taught me—in part because of my naturally convoluted reasoning—that salvation was rather like a pat on the back for "doing the right thing." Alone at the judgment, I had no idea that salvation is an ongoing process, and that the trappings belonging to the sinner that I had so long been would accompany me for so many more long years to come. Ignorant of the process of salvation, I saw my unworthiness reflected in gaping eyes that should have regarded me as a brother, wretch though I was. The disaster was shared by all.

Unprepared because of tradition, the family church had no choice but to begin casting out devils. No doubt I was wrestling with a few (Deut. 7:22), but those words of question came by the Holy Spirit; and the answer to them has come little by little on the fantastic journey of thirteen years to my water baptism—it's coming still today, little by little! Baruch HaShem: Praise The Name of Yahúweh, YHWH/ אַיָּהוָה! Glory belongs to the Father, to the Son, and to the Holy Spirit: unending majesty; because these three are operations of one Elohim. HaShem, He is El; and He is One: and all that we perceive of Him is but the glory of His faces—of His countenance towards us, as it shines in the full spectra of Light upon the world of men. HaleluYah!

Selah.

To resume the discussion of the Sephiroth from another perspective, or from another sphere of my memory: it will be helpful to recall that my preliminary focus, some fourteen years after baptism in the Holy Spirit, was upon Yesod—on Foundation. Kingdom, which is Malkuth in its congregational sense, seemed—even at that advanced stage of my life in the Spirit—to belong to the far future.

I longed for the fellowship of those moving from the foot of the cross to the tent of meeting, but I imagined that the nature of my calling precluded it, for the moment: I had been separated—not by the workings of my intellect, but by the workings of the Spirit in the events of my life. I had yet to learn that there are many clocks in the universe, and that everything is always—whatever we might think—right on time.

I had just begun serious study of scripture at the time of my first acquaintance with Adam Kadmon, and did not realize, even yet, that the ridiculous aspect of my spiritual reality was serving well the Father of Lights (2 Cor. 12:9). In this honored and lamentable state, I looked upward in the symbol, finding that the right- and left-hand paths were blocked to my understanding: thus fulfilling, in my ignorance, the law that says, "turn not from it to the right hand or to the left" (Josh. 1:7). The only way for me to consider the symbol (and I was beginning to have real doubts as to whether I should—not because of foreboding of evil, but because of burgeoning vision, which I was certain I didn't deserve), was to proceed from Yesod on the center path: I simply had to come to know the Savior as He appears on the heavenly cross! I had to know the Reality beckoning from the gospels and beckoning now, also, from Sephirah Tipareth.

Shortly after my commitment to learn of the Heavenly Messiah, an angel visited me with the

message, “Ask what thou wilt, and I will give it thee.” Without forethought, my immediate answer was, “I want you!”

I wasn’t even sure to whom I was speaking; but my prayer was soon to be answered, nonetheless. Praise El! It had not been given to me to ask to be given unto wisdom: wisdom is justified by her children (Matt. 11:19), but we are called to be children of the Living God (Luke 10:21). Although wisdom is an attribute of Elohim, divine Wisdom is of a different order, altogether, than human wisdom (1 Cor. 1:25; 3:18-19).

Many wonderful things then began happening in a very short period of time. Perhaps these events are to what Paul refers in 2 Corinthians 12:4. Before they began to happen to me, however, I had declared in prayer that the Father was well aware of my inability to keep silent about trivial matters—let alone to safeguard secrets—and that I therefore charged Him to withhold from me things that He wished me not to noise abroad, as I had proven myself repeatedly to be unable to exercise my will for good, despite my continually good intentions (Rom. 7). My ignorance was nearly epic (Matt. 10:27).

YHWH is very pitiful, and of tender mercy (James 5:11). I drank from heavenly cups; heavenly vials were emptied into my soul; angels in the name of Jesus Christ fed me the Bread of Life on a fork made of Spirit; the precious, spiritual blood of Yahushúa was sprinkled into my being; I saw great books without pages, whose letters were Spirit moving across vast spaces as I read without understanding a single word with my carnal mind. I was touched in the inward man by a finger of purest Light. He who speaks with the voice of many waters spoke to me twice. He who speaks without voice, writing His messages with light in visions perceived upon the soul, began speaking with me continually (John 5:37): each message conveying in an instantaneous flash things that would require volumes to recount.

I was freed of a powerful spell of witchcraft that had been upon me, without my knowing of it, for many years. Not every event of this period was so clearly beneficial: disobeying, at one point, in a matter that was senseless to my residual carnal mind, a crystal-like globe containing an evil spirit was hurled into my soul to instruct me concerning my willfulness (1 Sam. 16:14). I lived with the messenger briefly, without complaint; and, when I was delivered upon acknowledging the importance of obedience to His voice above understanding of His will when He has taken care to instruct you directly, the buffeting spirit screamed as it ascended into the realms from which it came.

Most astounding of all to one such as I, I learned the mystery of the bridal chamber, becoming thereby a true brother to my honored elder, Y’Shúa. Adam Kadmon had no more place in my thoughts than the pillow you left this morning has in yours, when I became One with Metatron, as He is called by some—the Heavenly Messiah: Yahúweh Tsavuo, Yahushúa haMashiyach in the glory He had within the Father before the worlds of man began.

“Great is YHWH, and greatly to be praised in the city of our God, in the mountain of His holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King” (Ps. 48:1-2): Tipareth; Emanation Six; Beauty on the Tree of Life called Adam Kadmon: a mystery both revealed and magnified symbolically within the Crown Diamond of the Believers’ Tree of Life.

After my ascension to the third heaven, for that is surely what it was, a new dimension of an old struggle began in my life. Previously, my meditations had been primarily upon the righteousness of God—of Elohim. I wanted to understand what He is doing upon Earth, that I might truly praise Him without ignorant fear of His judgments. Now, convinced that at some point in time something somehow special would be required of me

because of the revelations, I began to have great concern about my own lack of righteousness—imagining, subconsciously, that God had, inexplicably, made some kind of mistake in designating me for some yet-unrevealed work.

Parting the hoof without perfect faith, I consequently began to focus partly on the spiritual righteousness of El and partly on my own worldly progress toward my private understanding of His standard (Matt. 8:22-24; 2 Thess. 2:7). Earthly progress attends spiritual progress; but when one tries to make of it the measurement of spiritual progress, the standard is blurred, defying measurement; for whatsoever is not of faith is sin (Rom. 14:23).

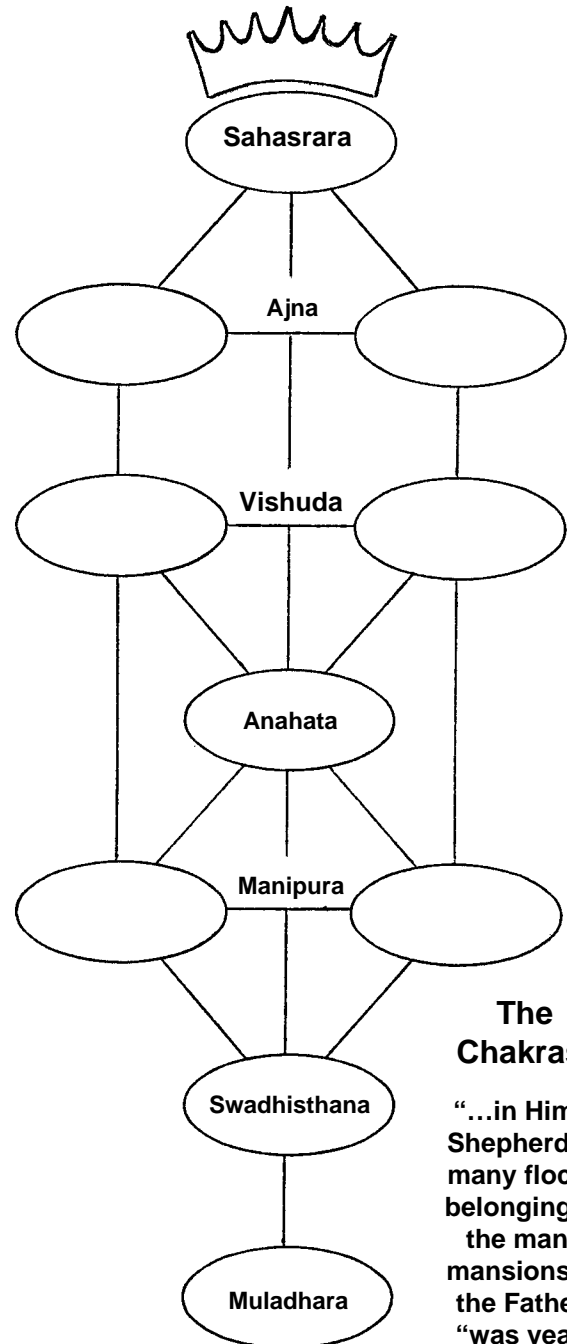
One thing was certain: I would embarrass Him sooner or later, bringing the cross of Mashiyach to an open shame (Heb. 6:6)! It was not, exactly, that I feared myself falling away—every day brought, and yet brings at this writing, new evidences of His mercy and favor, as also of His chastisement and judgment (Rev. 3:19)! Rather, it was that I imagined myself to have been unduly double-promoted, as it were; and that the enlightenment, if it had indeed come, had come to inaccessible portions of the mind of one consciously unprepared for its responsibilities.

As I retype this now, I recall the admonition, “Have I been so long time with you, and yet hast thou not known me...?” Yea, Kúrios; for eternity shall barely suffice to teach me of your great majesty. Strengthen, thou, my unbelief; and give me joy in your burden of Light. You are faithful in all things, and have answered before I called: being, Yourself, the strength needed for the completion of this work.

My journey in the study of Adam Kadmon, then, was from Sphere Nine to Sphere Six, having begun before my acquaintance with the symbol at Sphere Ten, somewhat unusually. The way from Sphere Six along the center path appeared to lead

to Sphere One—The Supreme Crown, or Kether. How does one proceed?! He does not: it is opened to him, or it is not.

Once, in the labyrinth years before my water baptism, I was performing Bhakti yoga, the yoga of religious devotion centered in the Master. My



The Chakras:
 “...in Him,”
 Shepherd to many flocks
 belonging to the many
 mansions of the Father,
 “was yea”!

study was clean because I maintained that Jesus is the master yogi, and so he is (John 10:16; Matt. 8:11; Rom. 1:17); but at some point, I became more attracted to the event *called* yoga than I was devoted to Yogi Y'Shúa. At that instant, an angel appeared, saying, “You want the circle of light?! You’ve got it!”

Immediately, I was literally knocked to the floor by the appearance in the center of my forehead of a circle of light some three fingers in diameter. But something was wrong! The light was distorted by undulating lines of darkness moving unevenly across its face! I humbly acknowledged my error of preferring the mammon of righteousness above its Source, and the circle of light was mercifully removed, and has yet to reappear.

This third eye—the single eye of the parables of Yahushúa—is the forehead seal of the perfected, the many-petaled Lotus (1 Cor. 9:19-25; John 1:4-5, 6:27). The words of this book are being written in the power of the seal of promise, which is the earnest of our rest in the Father’s hand. Not yet perfected, I have nevertheless been admitted to the circle of Kether, having been fed of its fruit; and I have been appointed to bring from there this work. May my imperfections serve אַיָּאָל.

But one such as I! “If ‘Paul’ means ‘Little,’” I lamented (I had been having my troubles with Shaul’s writings), “let my name be called ‘Very Little’!” “Minuscule,” came the reply.

And so the struggle grew: Bob versus Bora, the unrighteousness of the one being obliterated by the righteousness of God in the other—only to reappear, unexpectedly, in unanticipated permutations. Day by day I have learned by the littles: more by my failures than by my successes (2 Thess. 2:3). The right- and left-hand paths I once despaired of learning have been and are yet being opened to me (Is. 45:1): Bob was becoming as Cyrus; and Bora, as Zerubbabel—but not without terrors!

“Adam Kadmon,” I protested! “You know I have rid my house of all graven images” (I had actually only eliminated the wall hangings). “I cannot deny the image of Truth I see in the symbol; but I have (Is. 45:4) known (Is. 45:5) You, the Living God! What purpose, a mere image?!” “Bob?” came the answer, “If I open a door for you, you ought to go through it!” Even I could understand the sense of that.

The Preface recounts some details of this period in the revelations. Sorry about the time jumps, but what a joyous time it was—too full to be contained in the telling! That my “intuition” of some need to extend the lines of Adam Kadmon beyond their usual representation was confirmed taught me that my thoughts were no longer my own, but the thoughts of Ruach haQodesh, the Spirit of the Holy (Matt. 10:20). And still the vision unfolds! As a child born and growing to maturity, it shall continue to unfold upon Earth long after the steward of its coming has gone home (Rev. 22:1-5).

I would willingly continue in this narrative vein, telling of the wonderful grace I continue to experience; but this work exceeds the confines of my personal story. When this book is published, I understand that there will be those who have no interest in it beyond the implications of this confession—allowing they receive it as such, and not as words of cunning (Mark 12:22): coming, as it does, from a self-avowed sinner in the Spirit for—well, however long!

Let details come when they will. It is enough that every reader understand that I walked and continue to walk in the cross of the two Adams (Rom. 3:8), and that I am not ashamed of that cross; for it is the power of God unto salvation (Rom. 1:16): unto the alignment of the earthly with the renewing will of the heavenly by means of an orderly balancing of accounts (Matt. 16:27; Ex. 21:24).

Although it seemed expedient to give some of my testimony in this treatment of Adam Kadmon, I

find that the text has taken a spiral course in relation to the central topic of this portion of the presentation. Although the dynamics of that spiral will be presented in the illustrations concerning the Crown Diamond as it speaks to the messages to the churches of Asia, this discussion ought presently to concern itself more responsibly with an investigation of meanings of the Sephiroth, themselves, as many have no previous acquaintance with this tradition.

Before resuming the presentation, however, it is necessary for me to digress yet once more to convey a message that came at this point in the composition by a series of dreams. I am instructed to forego the modern-day practice of providing copious scriptural references.

The dreams indicated that the practice is restrictive to the free movement of the Spirit as I write, being therefore in violation of the law, “Quench not the Spirit.” Furthermore, it was made clear that there is a robotic malevolence in the modern practice in its best effects; in its worse, the practice fosters a concomitant focus on the author above the Source to whom he is in service. Some text that follows was written previous to this instruction. In those passages, I will not delete references; in all other text, however, I will endeavor to write after the fashion of the apostles: quoting as I am led, and alluding to scripture without designating allusions by slavish references.

To continue with the discussion of the spheres, then, no single exposition of the Sephiroth can convey their vast applications as testimonial symbols of the Logos. We must agree to consider them along one line of thought only so far as that context will take us. When it no longer serves, we must prepare to examine them from other perspectives. Also: as we know that the letter of scripture kills, we certainly must not permit ourselves to succumb to a literalism with regards to either symbol or allegory!

It will not always—will, perhaps, never—be that a single line of thought will become exhausted of possibilities for extension; but rather, that were we to persist in pursuit of the ramifications of a particular concept at a given point in our development regardless of factors of which we might not even be aware, it might lead us beyond the parameters of foundational understanding and onto the shifting sands of speculation: thus do doctrines developed through such persistence become idolatrous. We are therefore instructed by the words of Spirit and Life to follow Ruach haElohim, and not to grieve the Spirit by choosing to prosecute our own thought beyond its leading. Thought, along with all other dimensions of being, is to be offered in living sacrifice to HaShem.

This same mental orientation is recommended also, therefore, in studies of the scriptures themselves: the lively oracles of Elohim address themselves to many contexts by the same Spirit, according to the questions prevalent in the mind of the reader at a given time. As the questions are reformulated according to accrued understanding, the oracles adapt themselves in the Spirit to the new intellectual and spiritual contexts into which they are received.

To read from a new level is not necessarily to dismiss their meanings at previous levels, but to advance in the spiritual interplay of point and counterpoint. To read with willful attachment to a previous level, however, is to resist being led by the Spirit; and whatsoever is not of faith is sin.

Now, then: in our first sequential examination of the Sephiroth, we will begin at Malkuth and will then circle around to Kether to proceed again towards Malkuth. This approach is not so disorderly as it might seem; a treatment of its basis in the traditions of kabbalah is given in the Malkuth text on the messages to the churches of Asia.

Our purpose will be to discover what the spheres have to add to our appreciation of Yahushúa’s

Sermon on the Mount, as recounted in Sephirah MattithYahu, the Book of Matthew. The little they might add to our understanding of these scriptures must not be gainsaid; for revelation, we recall, is given by the littles.

We do not claim, therefore, that what follows is the ultimate interpretation of these words of the Master, as explained previously, but offer the interpretation to the Body simply as an example of kabbalistic exegesis. To those who will think we make too much, in these pages, of numbers, whether stated or implied by quoted scriptures, we offer the reminder that even the hairs of our heads are numbered: it is not presumptuous, in consequence, to assume that the operation of numbers in scripture has special, intended significance. Overlooking this literal enforcement of the plausibility of our approach, let us proceed.

The beatitudes of Saint Matthew are nine in number. As the Sephiroth are ten, their relevance to the Sermon on the Mount is not immediately apparent. However, we find a tenth beatitude hidden in the precepts beginning with Matthew 5:13 and continuing, minimally, through the end of Matthew 7, in the teaching of the wise man who both hears and performs the sayings of Yahushúa: as it is written in Revelation 22, “blessed is he that keepeth the sayings of this book.” Kingdoms are ordered by the operation of law; and Malkuth, the manifestation of the Kingdom of Elohim, is ordered by the spiritual precepts of El—however much grace may abound.

Expressed otherwise, Yahushúa might also have taught, “Blessed are they who shall hear the words of life and do them: for they shall dwell securely.” It is rather wonderful, however, that He chose to retain a hidden blessing in reserve: some shall imagine themselves worthy of the nine, but shall be confounded by the tenth; so, also, shall some see themselves as unworthy in the nine, but shall, by the tenth blessing, be confirmed in all to all—as it is written, “and the last, first.”

I find yet another reason for no written beatitude in the Sermon on the Mount that we might assign as belonging uniquely to Sephirah Malkuth. Yahushúa teaches that the Kingdom—Malkuth—is like leaven hidden in measures of meal. Without digressing overmuch into interpretation of what these three measures of meal might signify, we note that the blessing of the Kingdom is promised twice in the beatitudes. And why not thrice? Well, because the Kingdom is yet hidden until the full manifestation of the sons of God; so, also, is the fullness of its blessing. The ultimate, tenth blessing will be pronounced with joy as all beatitudes are confirmed upon those who shall appear in the maturation of Malkuth: as it is written, “And in their mouth was found no guile: for they are without fault before the throne of El.”



The precepts of the Sermon on the Mount are the distilled essence of Yahushúa’s doctrinal gifts to the Kingdom—the very fabric of the righteous mammon with which the Father has clothed Him. To hold them in one’s heart while reading all other scripture is to stand before an open door through which shines every nuance of sound interpretation.

Although they are of surpassing wisdom in every phrase, one nevertheless tends to receive them—not without good reason—in the contexts of mutable states of being, remaining largely ignorant of those qualities of light beyond the prevailing visible spectrum. Though the beatitudes address themselves majestically to every spiritual state, let no one construe their force at any reading to signal the limits of their application.

KETHER:
Crown, Intelligence

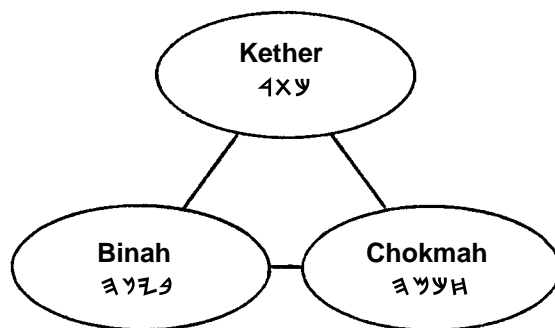
Blessed are the poor in spirit: for theirs is the kingdom of heaven.

As perceived in the microcosm of the human body, Kether is the sphere of intelligence: it is the crown given to man as signet of his dominion over all things created upon the earth, from the beginning. Not only is intelligence the tool by which man has subjugated the elements and lesser creatures to his own will, often to his harm and shame, but it is also the faculty by which man measures the movements of spirit within his own being—both “the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth.”

From both the Greek and Hebrew scriptures, the words meaning “spirit” could be literally translated as “breath,” or as “breeze.” The two movements of spirit in the remarkable King James version of the Ecclesiastes parable, which are likened—as in a double inversion—unto the exhale and the inhale of breath, are the contrary winds that drive the whirlwind of which Paul speaks in Romans 7.

With an intelligence focused upon power of the Breath of YHWH, which has come to dwell within the tabernacle of the mortal body in the position of the Son, man is able to quieten the contrary winds, his spirit’s lesser winds: he is able to impoverish them, to rob them of their velocities. As one recognizes and chooses the still, small, ever-present voice of God’s guiding Spirit within (those who seek shall find), he enters into rest—into shabbat.

Hearing all things, now, in the peace that passes understanding, the Tabernacle Man is enabled to formulate thought and words to effect the powerful and productive inner calm of Matthew, Chapter 8; for he has learned instruction by God’s



own, soundless voice as it resonates within; and he can no longer easily ask amiss, having been opened unto the reality of the Kingdom of Elohim within his own soul.

This inward focus on the expressions of YHWH is the mind of Messiah. Allegiance to the operations of this mind in the Tabernacle Man puts to death the thieving carnal mind of the natural man through processes of transformation; and it opens the spiritual path to the full resurrection of Messiah within, according to the glorious freedom of the sons of Elohim.

CHOKMAH:
Wisdom, Vision

Blessed are they that mourn: for they shall be comforted.

It is often taught, in ignorance of the subtleties of archaic usage, that, “The fear of the LORD (YHWH/אֵלֹהִים) is the beginning of wisdom”—of Chokmah. The word, “fear,” in this verse, would be more truly translated as “reverence.” Nevertheless (He who is in us is greater than the mysteries of translation), the charitable end of wisdom is comfort; for we know that the perfection of love, which is wisdom, casts out all fear—all fright.

What cause is there either to mourn or to be afraid, unless one has yet to learn sufficiently of the righteousness of El? As the Elohim of wisdom and love teaches us His ways, our joy shall become full; for the ways of Yah satisfy every noble desire of the human heart; and His ways also cleanse all ignoble desires, preparing the way for even their proper fulfillment: as it is written, “For the Son of Elohim...was not yea and nay, but in Him was yea.”

The world writhes always in quiet agony to the keen perceptions of a spiritual man. Periodically, its travail increases, that any merely sentient man might see its pains. The karmic wheel of history notwithstanding, however, YHWH has declared His creation to be “good” and “very good” from the beginning: knowing all things that should come to pass and winking at these, our times of ignorance.

It is from His higher knowledge He speaks when HaShem promises to wipe away the tears from every eye. Though we cannot fully see that end, we continually invoke the Elohim of sight to envision it, that our hearts and minds might come to comfort in wisdom: not worldly wisdom, which is born of reason, but the Spirit of Wisdom that proceeds from YHWH, the author and finisher of our faith.

BINAH:
Understanding, Comprehension

Blessed are the meek: for they shall inherit the earth.

And how shall one become meek, except he understands—except he rests in the Elohim of comprehension signified by Binah? The meek walk in unflinching repentance, submitting themselves at all times to the will of HaShem as it becomes known to them. Therefore, they also orient their minds to service in all things, preferring

the welfare of their neighbors and brethren to their own. They comprehend that we enter fully into the Kingdom of Elohim only in the unity of the faith—together; and they commit themselves wholeheartedly to the work of the harvest.

Such as understand do not exalt themselves by continually striving to save their own souls: they are willing to lose them, were it possible, to lift a fallen brother from the ditch or to boost a rising brother over the wall of the enemy. To such as remain meekly open—without any premeditation—to the will of the unsearchable Spirit of Wisdom as it moves in the lives of men, shall be given Earth, the Kingdom, and all things: even as Yahushúa is given of the Father; for they shall appear at the great wedding feast clothed in garments of white: in the good deeds of their sacrificial service in meekness.

CHESED:
Love, Mercy

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

“Learn what that meaneth, I will have mercy, and not sacrifice...” Even when we shall have fully come to know the spiritual interpretations of the laws pertaining to sacrifice as they speak concerning the use of the light energies that reside within the soul of the Tabernacle Man, the parable will still apply. To hunger only after righteous deeds—the fruit of God’s righteousness in us—is to create a desire to become, ourselves, righteous; and righteousness belongs to YHWH. Such a covetous desire, right as it might seem, wars against a meek spirit.

Righteousness is imputed to us only as we continue to hunger for its Source in faith. As we fill with the righteousness of Elohim as it manifests itself through us, however, we will find ourselves walking in the good deeds He has prepared for us

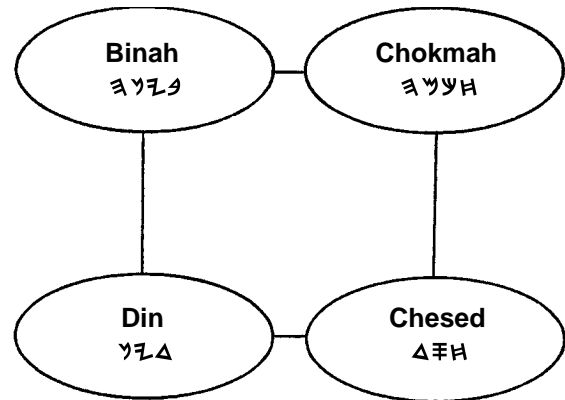
from the beginning. As we are faithful to glorify Him in our walks, He is also faithful to fill the cups of our bodily members with the light of His righteousness, to their overflowing—of which abundant radiance shall our crowns of righteousness be formed.

Certain in the knowledge that the righteousness attending us belongs to Elohim, we can be filled to walk faithfully in mercy as stewards of righteousness: the seeds of the hierophant—that stern, religious disciplinarian—will not flourish in the fertile soil of our soul fields. While we walk in Messiah—in the Spirit of the Anointing as it fills the tabernacle in alighting upon the mercy seat of the heart—we come to understand that mercy is acceptable sacrifice: for if we do not forgive freely from our hearts, neither can we be freely forgiven; and neither will the Spirit of Truth long be content to dwell with us.

Forgiveness, acceptance, and knowledge of the ways of Yah are the aim of sacrifice—of the dedicated use of our faculties and energies in the service of the Kingdom of Elohim. If we would receive the blessing of mercy for ourselves, we must graciously and actively sow seeds of mercy upon the hearts of others.

Mercy is the child of love—of Chesed; and only the merciful can hunger and thirst after true righteousness, as they only are prepared both to receive of it freely from above and to give of it freely unto as many as are in need. Truly, they shall be filled! Our righteous Father is rich in mercy—is able to overwhelm the creation with its outpouring in righteousness.

Let us fast for the gift of mercy in our lives by ceasing from our own works; for to focus hungrily upon a desire to establish one's own righteousness is to invite thirst for revenge, retribution, and recompense, should we be threatened with its loss. Let us, rather, hunger and thirst after the unfailing righteousness of Elohim, that, as we are



filled beyond capacity, the whole earth may come to be filled with knowledge of Him, in justice and in truth.

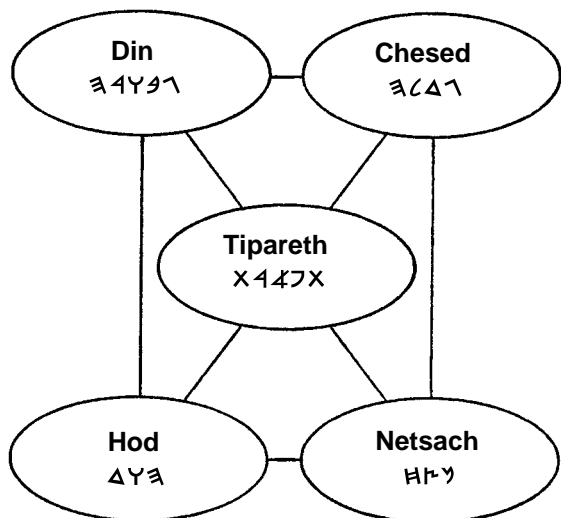
**DIN:
Power, Action**

Blessed are the merciful: for they shall obtain mercy.

The binary principle displayed in the Sephiroth of the right- and left-hand pillars of Adam Kadmon will be presented more fully in the section of text dealing with the spheres as they speak concerning the messages to the churches of Asia. That principle is evident here, however, in the blessing upon those faithful stewards who shall receive the bestowal of righteousness and of mercy.

Judgment and mercy are inseparable in the righteousness of HaShem: The Name (אבגד) is a statement of their perfect agreement; Yah gives (ב) Light (א) in justice and Yah balances (ג) the resulting illumination (ד) in mercy. We need not fear judgment without mercy; nor may we expect mercy without judgment.

In our past, our agreement with the covenant of The Name was broken by sin; but HaShem is



faithful beyond our violations, as the promises to Yisrael verify. YHWH renews His covenant for life by writing it upon the tablets of our hearts and minds in the restoration that comes in Messiah. It is our putting on the garments of Mashiyach that annuls our covenant with death.

A loving spirit tends to mercy, opening the soul to be filled by the righteousness of Elohim, but that mercy must be given expression in action to bear fruit in the earth: as it is written, “unless a seed falleth to the ground, it abideth alone.” In Chesed, mercy is conceived and developed; in Din, it is born.

The natural birth process is a parable that teaches us, among many other things, that love must labor to bring forth her child. Mercy, the quality, is conceived by receiving of the righteousness of Elohim. Mercy is given form as that righteousness from above is nurtured unto exterior manifestation upon its release into the realm of action, which is represented by Sefirah Din.

By our actions confirming the presence of God’s righteousness in us, mercy is truly born in power: able to transform both the lives of those who give and those who receive; for as we do unto others, so shall it be done unto us—both in this world,

and in the age coming in the full stature of the manifestation of the sons of El.

**TIPARETH:
Beauty, Contemplation**

Blessed are the pure in heart: for they shall see God.

The word that is translated, here, as “pure” comes from a Greek root associated with cleanliness—with the purity that comes by washing. Another Greek word signifies a purity of nature. The stony heart of natural man in his fallen state is desperately wicked and must be broken, that its hold upon reason might be weakened. As man awakens to his inner impoverishment, he is prepared to comprehend the approach of the Savior; as he acknowledges that impoverishment in contrition, he is ready to receive Mashiyach upon the throne of his heart.

We speak from the heart. In Messiah, the heart of man becomes clean because the Word of HaShem takes residence therein: our hearts are circumcised by the added presence of the sacred heart of YHWH in Yahushúa as it tabernacles with the sons of man. As the Word/Son that is in the bosom of the Father is shed abroad into our hearts, we are cleansed by the flow of His lifeblood within. The pure and sacred heart of Mashiyach is the essence of beauty—of Tipareth.

We are made clean by receiving of the Father’s words in understanding; and we actively partake of His purity of heart through contemplation of that Word—of the composite projections of Principle, which are the Son—while engaged in our daily affairs, through unceasing prayer: not because of our works of contemplation, lest any man should boast; but as the free gift of Elohim to those who search out His will in all things, according as it is given unto them. To the purely cleansed all things are clean, and the clarity of

their vision prepares them to look even beyond the mercy seat in the Yerushaliem above, as the veils are opened.

There are veils above, and there are veils below. The heart of the natural man is thick darkness; he sees nothing at all. The heart of the spiritual pilgrim is leavened; he sees through a glass darkly, and he darkly retains his visions. The open, all-seeing heart of Mashiyach in us reveals all that Elohim deems as expedient unto us, and shall reveal all in the day He has designated for the enlargement of our hearts.

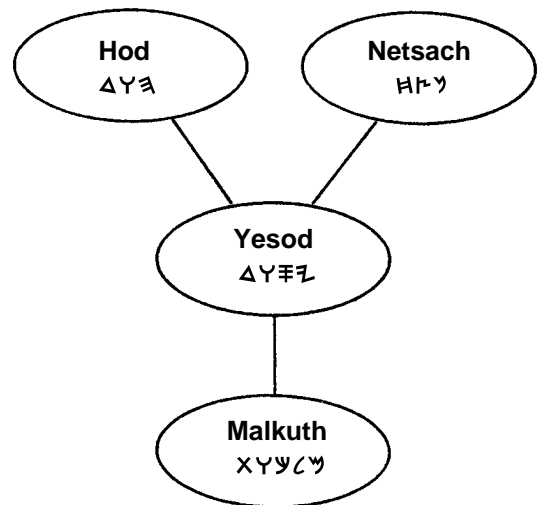
**NETSACH:
Endurance, Will**

Blessed are the peacemakers: for they shall be called the children of God.

Poor in spirit; mournful, meek; desiring the righteousness of Elohenu; merciful; pure in heart: these blessings prepare the children of HaShem to participate with Messiah as true brothers in the work of the Kingdom. Their wills for peace according to the operations of mercy are tempered unto endurance—unto Netsach—by the fires of life’s many trials; and their works shall remain, as testimony of the purifying presence of the Father in their lives, which presence is the Son.

We are called to follow peace with all men in the footsteps of haMashiyach, the Prince of Peace. True peace is neither won nor maintained by weaponry: it is the weapon that wins. Messiah’s sword is the word of peace, urging us, “Suffer ye thus far,” and to heal even those who come against our lives.

The word of peace cuts twice in the breasts of violent men: it disables their understanding of us as enemies; and it wounds the underlying sense of self righteousness by which the violence is fueled, giving truth a chance to assert itself. Thus, it is



written, “A soft answer turneth away wrath: but grievous words stir up anger.” How beautiful, the feet of those who publish peace upon TSION!

**HOD:
Majesty, Intent**

Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven.

There are those who publish mere pacifism, and not peace. Pacifism seeks compromise as expedience might require. Peace compromises not at all. Pacifists invoke peace with evil intent, being desirous primarily of escaping tribulation and personal injury. Should such be discerned only in the context of Netsach, the sphere of will, these can, indeed, *appear* to suffer for righteousness’ sake. However, it is by exposure of their intent according to its operations in the sphere of Hod, that Elohim judges between cattle and cattle.

The majestic among Netsach are those who also proclaim unto Zion—by Hod, with conscious intent—“Thy God liveth!” They publish the gospel of peace: the exceedingly good news of the

Kingdom that is coming in the full power of the righteousness of HaShem. Those who follow peace only for safety can be subjected, through adversity, only to injury; such know nothing of persecution. There can be no peace—no rest, shabbat—for these, as other possible injury might always be forthcoming. They who call for peace when there is no peace are mere guardians of the status quo. As such, they will find no comfort at the hands of Father and Son.

Only those who are willing to lose their lives in the service of proclaiming the presence of the Kingdom of Elohim are able to suffer persecution; for when injury comes upon them, they suffer both in the flesh and also spiritually—mourning unto God not for themselves, but for the possible loss of a brother ignorant of the meaning of his actions. The Kingdom of Heaven is—literally, from the Hebrew—“the Kingdom of Names.” The number of Names enthroned within and gathered, from among us, into haMashiyach must by no means be diminished. May our righteous Elohim avenge the blameless ones of the Kingdom of El by granting their prayers for mercy.

**Yesod:
Foundation, Resolve**

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

The Kingdom of Heaven is founded on Torah and the prophets, Yahushúa being their chief cornerstone—their foundation. The writings of both Testaments measure the Son while giving true and faithful witness of the Father. Moshe/ משה is the reflection of The Name of El—of HaShem/ יהוה; and the Salvation of Yah (Yahushúa) is the projection of The Name into the material universe.

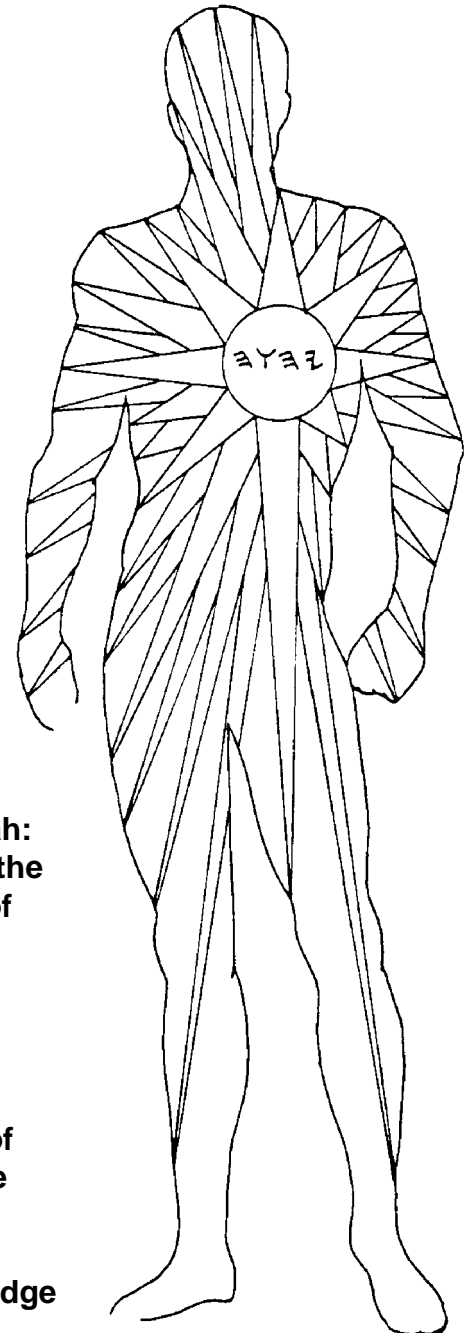
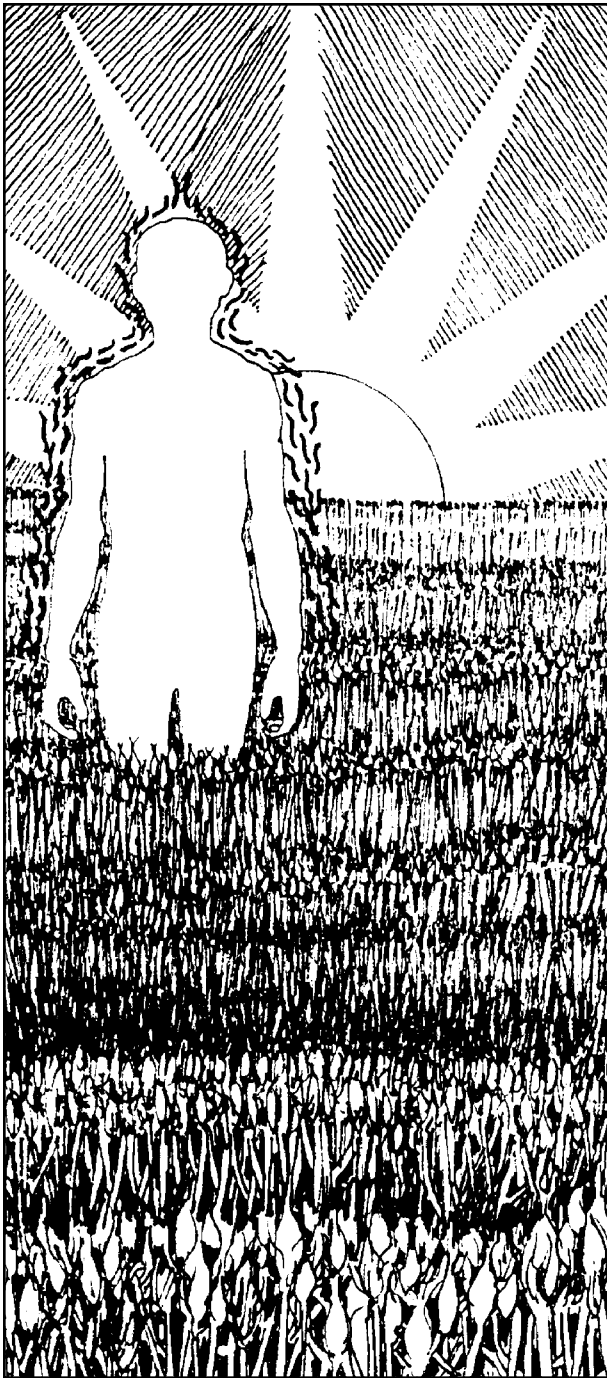
Thus, it is written: Torah came by Moshe; and Torah's truth entered into our hearts by the grace of HaShem, the form of which is Yahushúa.

To abide in the projection of the Light of the Father is to have fellowship with all who are of the Light. Light is not comprehended by darkness, which flees before its approach; but it is not until light is reflected from within thick darkness, or the matter comprising the tabernacle of flesh, that it becomes visible. Thus, Y'Shúa teaches his disciples: “He that receives you receives me; and he that receives me receives Him who sent me.”

In a sense, the cross is the physical body; in another sense it is the spokes of the wheel of life and death. As we take up the cross of Yahushúa, putting our shoulders also to the wheel, our resolve to endure must be firm. Messiah Y'Shúa demonstrated the cost by the parable of His life and death on earth. Let every man be certain, therefore, that he has been given the wherewithal to pay: that he walks clothed in the wealth of the Shekinah, the Angel of the LORD's presence.

If our resolve to follow in the footsteps of Rav Y'Shua is founded in faith that Mashiyach Yahushúa will loyally supply our every need as we walk in Him, we have reason to rejoice: not because of personal reward, but in faith that the enemies of the cross of Mashiyach will be confounded by the reason of our hope, and that they will also come, therefore, to repentance. All men are pressing into the Kingdom by any means. It remains for us to show them the Door.

As Messiah faithfully takes our burdens and infirmities upon Himself, therefore, let all who follow in His steps be faithful, also, to touch the burdens, infirmities, pains, and agonies of fallen brethren, drawing these things into themselves to be healed and resolved by the power of Messiah dwelling within, that the whole Body may be presented unto Elohim in garments of white, without spot, wrinkle, or any such thing. Baruch HaShem!



**The Shekinah:
the Angel of the
Presence of**

אָיָאָל

**The Son
of Elohim**

**The Pearl of
Great Price**

**The Key
to All Knowledge**

The "Kingdom of Heaven" is—literally, in the Hebrew sense—the "Kingdom of Names." Like kernels of wheat in a field, every son of man comprising the Son/Word/Work of Elohim both stands alone and among his brothers, in accordance with the spiritual position of his name as it flourishes in the blessings of the Father of Lights. As the field of grain is one, so are our names/positions united in One—the Beginning and the Culmination, the Alpha Omega, the Alef/ⴗ Taw/ⴗ. Mashiyach is the Word of אָיָאָל/Unity, and we are His pronouncements. A seed is a lively stone, an encapsulation of principle, an embodiment of elohim: not one of us will remain captive to the ground; for if we fall, we shall rise again in new productivity. Barak-El!