

The Good Reports: Making the Crooked Straight

Before the spies from the green tree crossed over into Canaan to survey the land, they were already in possession of the good report that came by Moshe. The half stick belonging to the dry tree is also in possession of a good report—that which came by John the Revelator from Yahushúa, in the message to the churches of Asia. Looking backward to Yordan’s ancient crossings and forward, through the crossings of our day and on to the future great crossing in the time of the Deliverer, we are able to discern the ten evil reports of the fearful spies, presented in the previous text on the Canaanites. Two reports are still needed: the reports of Oshea, later called Joshua (Y’Shúa) and Jehoshua (Yahushúa), and of Caleb.

We will therefore spy out the land of Canaan twice again before we prepare to take possession. Each time we will embark from Malkuth; but to retrieve Joshua’s report, we will take the right-hand path; and for Caleb’s, the left. We adopt this procedure because truth and grace, garments of the center path, were hidden within the deep mysteries of Torah in the time of the Fathers and were fully comprehended by few, as it is therefore written, “Nay, but as captain of the host of אַיָּאֵל am I now come.” This thirteenth spy must speak again, as concerning the churches of Asia.

I had no intention of taking the narrative in this direction, having planned quite another; but the Holy Spirit drew my mind this way as I began to work on my conception of the text’s next proper turn. As I considered the implications of the new instruction I was receiving, I soon passed the limits of conventional approaches of scripture. I surpassed, also, my own understanding of appropriate applications of Adam Kadmon for study: I was proposing, in effect, to recapture the purport of unrecorded conversation thousands of years in the past. Should I be blessed in the undertaking,

how could I defend its fruit against criticism? There is often a thin line between revelation and the work of a speculative imagination.

Who would receive it? Could I believe it myself? If the teaching it engendered should be judged as essentially true by witness of the Holy Spirit, how could that truth be presented in a way that would not offend—either as written by me or as related to another by any reader who might receive similar witness? What use could it be, therefore? At the very outset, I would have to make unsupportable assumptions about Caleb and Joshua. How, then, might the end stand scrutiny? As I prepare this second edition, I still don’t know; but I remain willing to continue by the directions I first received. I believe in the ongoing work of the Spirit of Truth. I have come, also, to trust the words of Paul: “For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?”

My best advice to my readers is to free yourselves of the force of my logic, such as it is, and to ask the Father directly if all this is worth your while. I will hold no grudge—as I, myself, have but a vague idea of the purpose of what follows. Fair is fair. I have explained my instructions as they were given, and I’ve got a job to do. Another door has been opened; and I, for one, have learned wisdom enough to step on through to the other side, even in foolishness.

We will associate Caleb with the Messianic line of Judah. There is no serious trouble there, even though Caleb’s father was a Kenizzite, according to the flesh. Joshua, as minister to Moses, we will associate with Levi, the priestly line. True, Oshea is a son of Ephraim; but he came to serve in new names at the side of Moses, whom we identify as forerunner of Jesus in the line of Melchizedek.

In the context of these associations, we recall the image of Hur (representing Caleb as a son of Judah), Moses, and Joshua at the battle of Rephidim, in the vicinity of Horeb, between Yisrael and the Amalekites. The beginning of significant difficulty, is that we will place Hur/Caleb on the left of Moses, and Joshua on the right.

Left and right are matters of perspective. As we consider Adam Kadmon, for example, are we looking out from our vantage point, or are we seeing as from above—from a heavenly perspective—and looking back towards our seeing selves? Even more complex, is Messiah looking at us face to face, as with Moses in the closet of his tent; or has he covered our eyes with His hand, as upon Sinai, that we may follow, as from behind? As He turns, do the Sephiroth turn also? All of them? These questions of right and left are matters of comfortable routine in our daily lives; but should the familiar interchange be suspended, as they shall briefly be in this presentation, the implications go somewhat beyond protocol.

Brushing all that aside, however, we will follow first Caleb, then Joshua, as they enter Canaan at the place called Malkuth. We shall imagine that the spies branched out—not unreasonable, as a group of twelve would be rather conspicuous without some extensive subterfuge, and as Joshua, himself, later sent out spies as a mere pair: even as Y'Shua sent the twelve by twos, and even as every true Jew pairs within himself the earthly and the heavenly man. We will postulate that Caleb went to the left as they crossed Jordan, and that Joshua went right. If others went straight on to branch out elsewhere, their evil reports brought no promise of positive revelation to add to our understanding; so we will not concern ourselves with that probability.

Caleb's Report

As I crossed into Canaan at the place called Malkuth, I saw a land whose rulers know not how

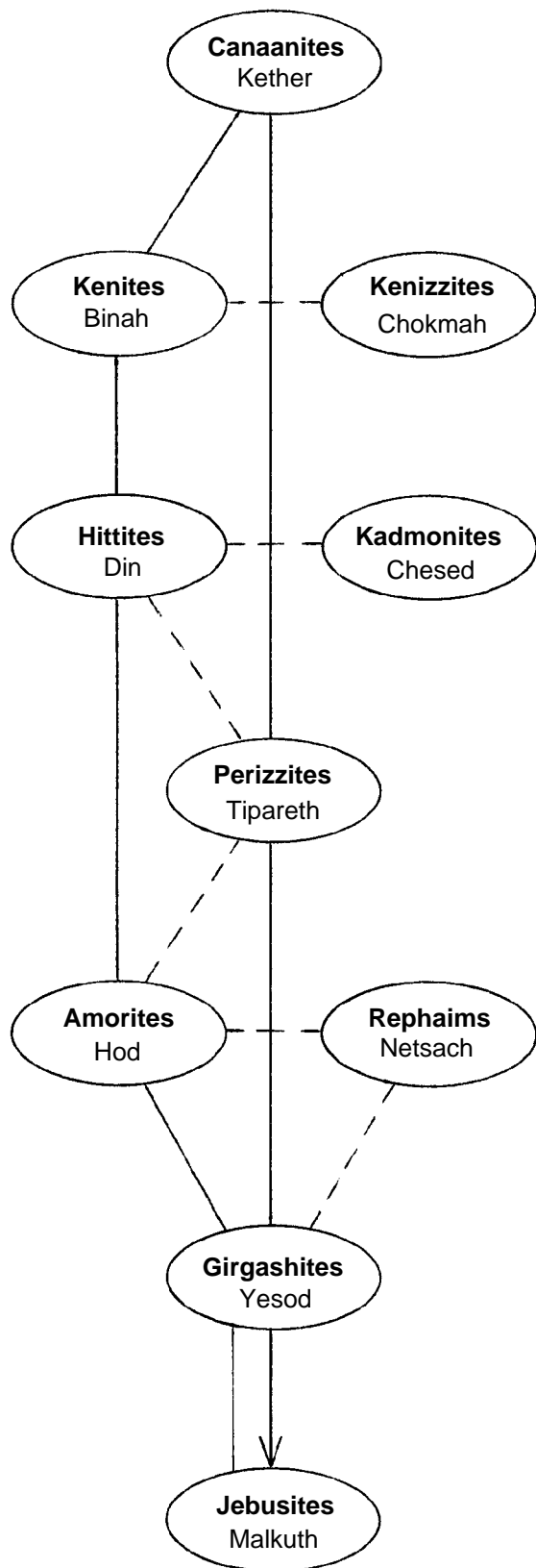
to govern for good. The very air is alive with uproars coming from every quarter. The people of the land cannot be satisfied living in such a condition, even if they imagine themselves content.

We, however, are a united people who have received the rules and understanding of Order, as given by Moshe at the hand of Elohim. Our government is not arbitrarily imposed by whims of tyrants, but arises spontaneously from within our hearts through the organizational stability of the Holy Spirit.

The foundational principles of Canaan, to the contrary, were never adequate for building an enduring house. If we shall patiently teach its inhabitants of the great transformations the gift of Torah shall bring in their lives, the less violent among them will see the reason for our hope in HaShem. That some shall comprehend means that irreconcilable divisions will begin to occur among the peoples of the land. When their society becomes, by reason of those divisions, even more unstable than it now is, it will begin to disintegrate; and the immovable structure in which we abide will begin to reveal itself to their perceptions, to the end that some will enter into covenant with HaShem.

Their rulers have been tyrants from ancient times. Under the hammer of such governance, abuse has become accepted as the norm—especially in the city Yesod, which lies directly beyond Malkuth. Our rule, for life and blessings, is to restore an eye for an eye that was damaged inadvertently; their rule, for death and cursings, is to destroy yet another eye in retribution for the loss of one.

As they are weaned from their destructive habits by the intricacies of the letter of our Torah, that letter will begin to kill those qualities in them that are appointed for death. As we gradually feed them the spiritual interpretations for life that Moshe teaches us, the division that began between the dead and the near-dead will increase, that those appointed for life may emerge.



Caleb's Path

Our goal in the service of the Salvation of Yah must be to lift up a higher authority than tyranny can produce. The King shouting quietly from our breasts is the only opposition we will offer their temporal rulers: the fleshly kings of Canaan will be toppled effectively by our confidence in the spiritual King. As they fall day by day, we shall then be able to supplant domineering principles with the lofty truths of Yahúweh; for the peoples' minds will have been loosed not only from enslavement by individual tyrants, but also from obsession by tyranny, itself. By such liberation, we will fulfill our vows to HaShem.

When the present, near-absolute grip of the Canaanite leaders upon the minds of the people begins to fail, therefore, we shall begin to succeed; but as we do, we will not suffer ourselves to be seated upon the thrones our El is casting down. We will reveal to the peoples the inward throne that ought to be occupied by HaShem, inviting them to call upon His Name, that He may become their King, also. He is mighty and just, and His mercy to those who seek His faces is unfailing.

The first of the places you will encounter beyond Malkuth is the city of Yesod, which seems to be organized into three camps—not rigidly, as there is plenty of movement back and forth (although under the restrictions born of fear), and as the leaders keep pretty much to themselves, enforcing their rule primarily by the fearful images of themselves that they have set up in the minds of the people. The most prevalent influences in the city, amidst its confusion, come from families of the Perizzites, the Amorites, and from the Rephaims, of whom I saw but little.

Chief among Yesod's families are the Perizzites, an unctuous people. We shall have but little success among these, as they have an inordinately high opinion of themselves. They are the ones you shall find wagging their tongues, like tails, all over the place. If you involve yourselves much with them, initially, you will waste valuable time.

Though the Perizzites will impose themselves at every opportunity between you and others with whom you will be dealing, insisting upon their right to assert their views of matters of which they have even yet to hear, they are essentially followers. Do not be drawn into their arguments, therefore. As we have success among others of Canaan, the better of these will be sure to follow. They would never get over being left out.

In sheer numbers, I encountered more Amorites in Yesod than any other tribe. I may have seen a few of the Rephaims among the Amorites, but the two tribes are difficult to distinguish from each other. Some chance phrase overheard led to my assumption that there are more of them in Yesod than might at first appear. I believe Joshua stayed in their capital city; so I'll leave that part to him and tell you what I know about the Amorites, as my journey from Yesod took me through their borders. The Canaanites are all so much alike, really; but you know how it is: every bird has his color.

Speaking of birds, the Amorites are, to all appearances, the most flighty creatures imaginable in human shape. It's hard to get one to stand still long enough to get to talk to him at length. They dart here and there, dropping a few words and moving on to some other focus—only to circle back again when they're least appreciated.

The great weakness of the Amorites—and this flaw is pervasive among all the Canaanites I encountered—is their pride. Be careful not to insult their pride. It has to go, I know; but do not confront it: undermine it by the way you conduct yourselves. Your example, as you walk in the precepts of Torah Light, will make the Amorites covetous of your very carriage.

Amorites seem less self centered than Perizzites, but the difference is qualitative, not categorical. Perizzites are emphatically proud, while the Amorites are only incidentally proud, and are much more sociable. However, as Amorite pride

is motivationally underlying and not so easily discernible as in the Perizzites, the Amorites are easier to offend by careless, off-hand remarks—as by comparison of them with birds, for example.

Be careful not to offend. The Amorites want everybody's eyes to be on them; and when people start watching you instead of them, they will imitate your walk in Torah if you have not offended them. If you offend them, however, they will hate you; and they are dangerous enemies.

As they turn to follow after you, furthermore, be faithful to turn their turnings unto HaShem, giving Him the glory; for it is truly His glory in you that shall attract them. Should you allow them to attach themselves to your persons, they will devour you when the nakedness of your weaknesses shall be revealed. Be faithful shepherds.

As I was talking to a group of Amorites (they *are* able to converse effectively as groups—the thread of thought shifting from one to another, as though in relief of burden) a party of Hittites came over to see what was going on. Make no mistake about these: the Hittites are the enforcers for the powers-that-be!

The newcomers immediately recognized me as a stranger; and they broke up the discussion, telling the Amorites to go on about their business and ordering me to remain where I was. One of them restrained me while another went through my few things. I didn't get upset. I didn't resist. I asked the man in charge of me if he usually saw many strangers, and if he got a lot of trouble from them. He seemed rather surprised that I should ask.

When nothing incriminating was found in my stuff, the others looked as though they were going to give me a good going over to see what they could find out about me. The fellow holding my arm intervened, inconspicuously, by suggesting that they should bring me to the Kenites, who knew better how to handle the likes of such as

me. The rest, with dark humor that promised no good for me, agreed; and off we presently went.

The Hittites do what their bosses have trained them to do. Because they have obeyed tyrannical bosses, we have reason to believe that they will also come to respond, in the overthrow, to the precepts of united order—if only from habit of obedience. Their obedience is sustained by an active fear that they will lose their traditional identity as enforcers of authority, should they act on their own; and this fear will work to our advantage.

A man once said, “Sometimes it is necessary to go a long way out of your way, in order to be able to come back a short distance correctly.” Such roundabout progress will lead to the ultimate realization that Yahúweh is the only sovereign worthy of allegiance: as shall be proclaimed by the true and faithful witness who shall come as Shepherd of Yisrael, as prophesied by Moshe. We cannot expect proper motivation at first—little by little, saith HaShem. The Hittites will learn our motivations as they walk in our steps.

Just before they sped me away to face the dreaded Kenites, the Hittite band had one last argument among themselves about whether they should rough me up a bit, or not, to make it look good. Consequently, I had a little time to look around.

I saw a few Perizzites peeping around corners to see what was happening to me. They *do* seem to think a lot, despite their proud exterior. If we could remove that covering of pride without utterly ruining them, we might discover, inside, the raw materials necessary for building compassion.

I’m pretty sure there was a prominent Rephaim among one such furtive group; at any rate, the Perizzites held him in high regard. That’s it! If they can honor another—in whatever sense and for whatever reason—they might also come to honor one of us! Then, they can be taught that what they admire in us is not us, but the King we

serve. If they can be led into this perception—even grudgingly, they can be won!

I also saw, during this lull in the action, an open building in which many different things were going on at once—so much, in fact, that I couldn’t make much of it. I asked the Hittite holding me what was happening over there. He just shrugged and answered, “Oh, you know...the Kadmonites!” I still don’t know much about these people, but I understand Joshua learned a great deal. He’ll tell you what you need to know.

I was truly worried when I was finally brought before the Kenites. These people are shrewd. Be plain with them: shrewd people have one weakness—simplicity goes right over their heads! But here’s the trick: after it has gone over their heads, it comes back around and gets all twisted up with their everyday thoughts. We can win these sons of Canaan by the action of leaven.

The main difficulty in winning the Kenites will be that they seldom, if ever, act on their own initiatives. They are in constant communication with a group called the Kenizzites, sending messages rapidly back and forth in conspicuous secrecy.

I never did get a chance to talk with a native Kenizzite, but I understand that they differ substantially from Jephunneh, whose mouth is ever filled with praise of Yah. Take what I say about the kindred tribe of Kenites and what Joshua says about the Kenizzites, and the mystery of their relationship will, doubtless, prove to be nothing.

I do know that both families defer to the Canaanites, by reason of that tribe’s patriarchal position among the nations; for when the Kenites were satisfied I was an innocuous wayfarer and could be released, they sent a last note to the Kenizzites, who evidently thought it prudent to take me before the Canaanite chieftain, to be safe. In Canaan, responsibility is a thing better passed around than shouldered.

I figured this was the test! But you know what? As soon as I was ushered into the Canaanite throne room, the Big Boss got up and said merely, “Follow me.” I can say, “merely,” now! But at the time, I had no idea what horror was waiting! The Canaanite chieftain didn’t even make further inquiry. He led me straight back to Malkuth without displaying any interest at all.

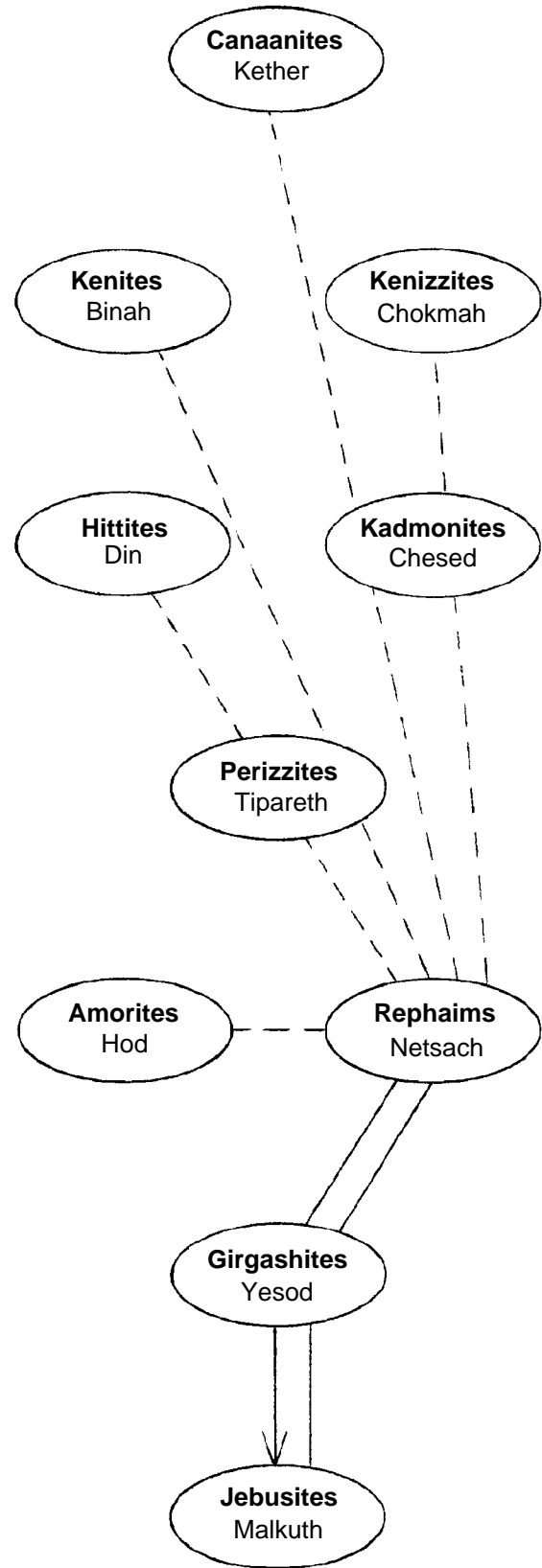
When we got there, he said, “You can stay on this side if you want, but your kind gets along better over there.” So here I am: whole; learning what I’ve learned; thinking what I think. I guess it’s Joshua’s turn.

Joshua’s Report

You know Caleb. The Father has filled his heart so wonderfully with concern for all men. He gets around much more than I because of his nature, and he has a more fully developed overview of the situation in Canaan than I shall be able to present. In the service I have learned at the hand of Moshe, it has been necessary for me to limit my naturally less gregarious nature even beyond its inclinations, that my mind can remain open to the many voices of the oracles as they apply themselves to our movements in the land.

I will do my best to fulfill his expectation that I will be able to give better insight on some matters than he. Certainly, I cannot; but what I have been provided will add to your understanding of what he has been given. As you blend our reports in your minds, the Father, Himself, will doubtless give you yet greater understanding than shall come from our own reports, taken together or separately. Keep HaShem always as the focus of your minds; serving Him according to our positionings within our separate callings serves all.

When I arrived at Malkuth, the noise of the place was unsettling. Such confusion! I separated from the others quite early and looked for a place with some relative quiet, so that my spirit could assert



Joshua’s Path

itself with some composure. As I gained control over my reactions, I discovered that the general uproar of the land does not prevent something close to normal interchange between its peoples.

The Canaanites are apparently hardened to the tenor of their lives, and are able to discuss even things of import in such an environment; but you will find that the long discussions to which we are accustomed will not be tolerable for them. Their attention spans are short, and their intelligence appears by bursts. Our ministrations to them must be in few words with poetic implications that will work in their memories over time. Our tradition of parables has prepared us well for this service.

Yesod lies directly above Malkuth as you head north, according to the natural wisdom, and east according to the revelations of Torah. There is only one road at the Malkuth crossing; so you will have no difficulty with direction.

On reaching the city, the road forks into three branches; and some of you will have more difficulty following one road than another because of the nature of the land's peoples in relation to your own predispositions. The ten who spoke before Caleb have characterized the Canaanites sufficiently well for you to know which peoples might benefit most from your presence among them.

Do not let the misery of the people dominate your judgments of them. Like us, they have been fashioned by HaShem and have roots in Adam. Remember the teaching concerning Pharaoh: though the judgment of HaShem fell upon him devastatingly, Elohehu testifies that it is He who raised him up to such a fall, and that it is He who hardened Pharaoh's heart against warning, for the purpose of teaching us His ways.

Though we learn from the fall of Pharaoh, we do not long rejoice in his fall; rather, we praise HaShem for causing even the children of darkness to serve in the perfection of the children of Light.

Furthermore, from those who must perish of Canaan, a remnant shall escape; for the bird is not taken with her young. Remember the remnant in your prayers, that they may repent of their bondage to error and live unto fulfillment of the promise that not one such shall remain. There is a goat for the altar, because of judgment, and a goat for the wilderness, because of mercy.

Whether the people of the land will hear or whether they will forbear is not in your hands, but in the hands of Yahúweh Elohim. Neither weary your souls because of them, therefore, nor burden their souls overmuch with guilt because of your words to them. Minister peace. Trust HaShem.

Those who cannot hear will either be transformed or driven out in the fullness of time; and HaShem knows how to bring back again. Those of them who shall remain among us will remain only so long as their souls can benefit from our witness. Should it later become necessary for some of these to be removed, Elohehu will drive them out, also. It is the righteousness of our faithful Elohim to perfect every spirit He has entrusted to Earth.

Upon arriving at Yesod, I fell in with a family of three who were travelling from Netsach. I found I was able to relate more easily to these than to what others I saw in the city—especially than to the city's permanent residents. The Girgashites of Yesod are elusive. It's not that they are uninquisitive, but the few I talked with seemed always to respond from some ulterior motivation; and I was not inclined to probe beneath the surface, expecting to find better opportunity for learning of the Canaanite peoples.

Our Heavenly Father fulfilled my expectations by sending me the Rephaim family. They had come to see the healer living in Yesod on behalf of their daughter, whose feet and legs had been subject to periodic swelling for several years. The family came to Yesod weekly to purchase potions to reduce the swelling. At first the medicine had

some apparently beneficial effects, but the swelling soon increased in severity.

The Rephaims idolized the healer and did not think to question his wisdom or his methods. If the child were to worsen and die, they confided to me, certainly there was no better man in all of Canaan to care for her unto the end. When I told them I might know a better man, they protested my ignorance; but I could tell they were interested in hearing what I had to say. I asked them of their diet and such. It happened that the father was a swineherd by profession; and, consequently, they ate a good deal of pork.

I told them of how Moshe stood before the plague for the lives of thousands with success, and of the laws and outstretched hand of his Elohim, which enabled him to work such miracles in the sight of the people. I explained that the dietary proscription against eating pork was given, in part, for our health, as metabolization of the oils of the flesh can cause many difficulties in humans, such as swelling of the legs and feet. I did not tell them of higher interpretations; they would not have understood them. I offered them the letter given us by Moshe, and they found reason in it for hope: because it stands against the adversary of life.

The father complained, at first, that change in diet would be a lot of trouble, given his profession. Not only would it be expensive to replace the pork at the table, it would also be damaging to his business if his customers should hear that his daughter could not eat the flesh because of health. I offered to walk a way with him as he travelled home and to give what advice I could. His mind was eased so quickly by the offer of help that I was much surprised by the change, until I remembered the meaning of the root word for the tribal name. Then I praised Elohim for making the trouble the beginning of the remedy, singing in my heart the song of the psalmist as it was otherwise leavened for use in the marketplace, "He not busy being born is busy dying."

As we travelled towards their home in Netsach, I asked the man if he had ever considered making other use of the swine with which our Father has blessed us in wisdom. He made signs to his wife that I must be a little touched by the Evil One. I ignored this and continued to minister to them, telling him that I had heard of a swineherd in Egypt who would not knowingly sell animals for meat, but sold them as workers. The Egyptian swineherd ran a composting farm and used the animals to rot among the decaying matter, that it might age more quickly. He was able to feed both the herd and his family sufficiently well on income from sale of fertilizer and franchise stock.

The Rephaim was interested in the idea and thought that he might try it. We talked a bit about diet and such and, generally, of the people of the land. He rewarded me greatly in conversation for my little help; indeed, I had sufficient information from him and spent nearly all of my sojourn in Canaan at his home, learning by his life's experience details I could not have learned walking briefly through the land on my own.

Whether my diagnosis of the daughter's illness was correct, HaShem knows. He also knows, however, that the man is considering the change. We must all cross Yordan. Even if the girl has some other problem, HaShem is capable of healing her at this time for the expedience of the father and the family.

Although the Canaanite tribe rules the land by delegating power to the Kenites, the Hittites, and the Jebusites, the daily administration is under the charge of the Perizzites. Oppressive stewards notwithstanding, the people of Canaan are in fact ruled by their own emotions, which predominate inordinately without the active service of intellect. The routine deferral of Canaanite authority to the Perizzites is an extension of this dynamic, and should their hearts be circumcised in the precepts of Yah, this would act to our advantage; for a change in the Perizzites would be quickly seen.

Where an active intellect rules by the natural wisdom that arises from and is filtered through emotion, there is even greater darkness than when the heart rules darkly—savagely—on its own. Both circumstances are deplorable; but the fruit of a domineering heart is apparent: its covering is thin, whereas the fruit of natural intellect permeated with emotional bias—wherein the heart has covertly exalted itself beyond measure—has a doubled, thicker covering, protecting it from easy scrutiny.

The Perizzite masters rely heavily both on the Kadmonites, as recounted by Caleb, and also on the Kenizzites. However, they are in fear of the Kenizzites for what they call their intellectuality; and they do not deal with them directly, but gain their opinion of events through the Kadmonites, whose nature more closely resembles their own. It is my opinion, therefore, that a great effort should be made to undermine the position of the Kadmonites in the country.

The Kenizzites will not comprehend our logic and will actively war against us, should their status be directly threatened by it. They will not be willing, however, to admit to the Kadmonites and the Kenites, with whom they have the most dealings, that they don't know what we are talking about. Though they may ridicule our thought, vanity will impel them to conjecture upon its basis in reality and upon its implications for their lives. They may, therefore, inadvertently become our allies for their overthrow, against their own wills.

Now, as concerning the Kadmonites: we have heard they divide the world into groups of “us and them, the haves and the have nots,” and so forth. They will have a very bad opinion of us from the onset, and it is possible that HaShem will deem it necessary that the greater number of them be driven from the land peremptorily. Whatever of them are permitted by Elohim to remain however, must be won over to the pattern of HaShem by subtle mockery, seeming as praise.

The Kadmonites and Kenizzites are the closest thing in Canaan to the priestly castes. We are to destroy their altars, to break down their images, to cut down their groves, and to burn their images with fire. As we understand “fire” to signify wisdom, we must be certain to act in wisdom to accomplish this great deliverance.

We must applaud their idolatry for all the poverty of mind and spirit it has brought to the peoples of the land; and we must lament our greater blessings, bemoaning them as nothing by comparison. We must become the embodiment of “them” to them, to make a way for them to take their place with “us.” Maybe I didn't say that too well. We must become as blind, so that they can become as we who see.

As we sacrifice ourselves thus in the service of The Name, their strange elohim will be destroyed not only upon the pedestals on which the people have erected them (the groves), they will also be destroyed in the very bellows from which they come. The people shall think to renew their images, but shall build after the true image we have insinuated into their hearts and minds. Their projections of elohim shall therefore begin to approximate our Living Elohim.

When this occurs, we can join them as brothers and instruct them more perfectly in His ways; for their walk will have added greatly to our understanding of our own. Truly, we are all brothers in Adam. We long for the day when we shall be brothers, also, in Yaaqov.

Let us always be mindful of that future day as we walk among them, that our actions may praise the name of Yahúweh with the sweet savor of acceptable sacrifice. The promise of the land is in our keeping faith. As we bend the knee in the service of HaShem and in obedience to His holy Torah, we will most certainly come to our full inheritance, enjoying the nutrition of milk and the satisfaction of honey in all our exchanges. Barak-El!