

Essays by Papi

THE 45 OR THE NINE

Everything in this color is KJV scripture & very few include chapter & verse.

Everything in this color is either Hebrew or Hebrew transliteration.

Genesis 7:9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

(As it reads in the King James)

שְׁנַיִם שְׁנַיִם בָּאוּ אֶל-נֹחַ אֶל-תְּבֵיחַ זָכָר וְיִקְבֵּה כַּאֲשֶׁר צִוָּה אֱלֹהִים אֶת-נֹחַ

(As it reads above in the **Hebrew** – right to left)

Shenayim shnayim ba'u el-Noach el-hatebah zachar unekevah ka'asher tzivah Elokim et-Noach.

(As it reads in the above Hebrew **transliterated** into English – reading left to right according to one source)

(Here's another source – take your pick – most are a combination of Sephardi ¹ and Ashkenazi traditions) ²

sh'nayim sh'nayim Bäu el-no^ach el-haTëbäh zäkhär ûn'qëväh Kaásher tziûäh élohiym et-no^ach

Noah Elokim had commanded as and female male the ark into Noah to went twos → twos

(As it reads the above **Hebrew** (in red) in English – right to left – begin with twos and read left)

twos twos went to Noah into the ark male and female as had commanded God Noah

(Here it reads the English in the familiar left to right)

One final note at this juncture notices that additional word written – the verse has a strange “**et**” attached to **Noach**. This is the “**את**” in the above scripture which is written in Hebrew as alef – tav. It has no English equivalent; however, loosely translated it means the “entity of self.” This would indicate **the one and not another**.

¹ Sephardi - Jews who settled in Spain until the Spanish inquisition.

² Ashkenazi - Jews of central or eastern European descent.

Let's Study the Words

The numbers in red and parenthesis throughout this document are the gematria of the Hebrew letter values.

- שְׁנַיִם (400) shenayim means “two” or “twofold” – hence two with an “s” or “twos.”
 - It is a plural masculine word that signifies two of the following word:
- שְׁנִי (360) shênî y - meaning “double” or “again” as in [a second time]
 - It is both masculine and feminine and is rooted in the last and fourth word:
- שְׁתַּיִם (750) shettayim is the plural feminine of the first word rooted in the second word.
- שְׁנָה (355) shânâh is the **primitive root**
 - It means “to fold” or “duplicate” - “to repeat” – or “do again.”
 - It also means to alter, disguise, change, or pervert.
 - All by implication of transmutation – from one to another.

From the above root we get all the words or connotations that render things that are designated to be repeated. The revolution of time is clearly indicated as in day, year, age, even sleep which is repeated, etc.

The gematria is reached by adding the numerical value of each Hebrew letter that completes the word. In this avenue we add the consonants only as they only appear in what was written. Take the first word **shenayim**; it is written shin שׁ = 300, nun נ = 50, yud י = 10, mem מ = 40. Therefore they total 400.

There is an idea that accompanies the word **shanah** that means “to repeat.” The action of this verb is primarily the following: in the repeating process the act of transmutation takes place and the idea of the second of the two is “as a second thing.” This aspect is strictly suggesting a change at the time of the second completion. In other words a transformation is taking place just as the metamorphosis of a caterpillar into the butterfly sheds the first nature to reveal the second nature. Without a doubt this implies one to be reincarnated into a different body but to have the same essence of inner soul. Albeit that soul has now reached a higher level than when it began that phase of its journey. **Yeshua** taught “**you must be born again**” in order to first see and then to be able to enter the higher kingdom.

Resurrection is a facet of reincarnation and in keeping with the principle contained in “twos” it takes place in one of two ways: one is unto live; one is to damnation. The larva that enters into the pupa stage and dies (**or repeats death**) in his sleep (**or the cocoon of the former self**) fails the chance to change in order to ascend into the higher height (**which is symbolic of heaven**) as the transformed (**by the renewing of the mind in Christ**) butterfly. The cocoon is a place not only of where but also when the pupa (**of full age**) experiences patience for therein one understands what it takes to possess the soul in the higher plane. “**In your patience possess ye your souls.**”

The butterfly undergoes four stages in its quest for maturity. The egg contains all that is needed to reach journey's end just as a seed has the knowledge of the root, the stalk,

and the fruit within it. The egg will become the newborn (as in newborn desiring the sincere milk of the word to grow thereby). It gives way specifically to the larva that fully develops the immature body and mind. John the Disciple, who received his anointing from the anointed Christ, said “**I write unto you Fathers – unto you young men – and unto you children.**” Obviously, he wrote in different ways upon the three levels; the level of Christ made the fourth. The first Hebrew word we are studying signifies “twos.” When a word has an “s” on the end of it then it becomes more than one; it becomes plural, or in this case - two. Two twos is another way of expressing the four we have been delving into. It is also written as 22. In Hebrew word study there are four levels to the soul. The first is “**nephesh**,” second is “**ruach**,” third is “**neshamah**,” and the fourth is “**chayah**.” There is a fifth level called “**yechidah**”³ which is basically a union with “**oneness**” which is the highest level of God that we can attain by understanding from this sphere of abode. That level is however not at the center of this particular essay.

Back to the Word Study

Another word **shênâh** is spelled the same way as **shânâh** and simply means **sleep**. The consonants of Hebrew words take on various vowel sounds according to their usage and esoteric placement. So then when we awaken from sleep (or the cocoon of the former self) we are rested [**remember Noah means “rest”**] and ready to do the thing called another day – the again, or the second, or another time.

Scripture teaches “**Awake thou that sleeps, and arise from the dead and Christ shall give thee light.**”

Notice now the spelling of the word **שָׁנָה** **shâneh** (not **shênâh**) which is the same as the word **shânâh**. This new twist on the same root word meaning “to fold” is defined as “**year**” or better yet simply as a revolution of time. It is “a division of time” or “a measure of time” or “the length of an age.” It is as a circle is; containing 360 degrees with the beginning and the end at the very same juncture. Remember - the root word **שָׁנָה** **shênâh** contains the indicative number of (360).

The Revelation states “**I am Alpha and Omega, the beginning and the end, the first and the last.**” The one that expressed these words concerning him actually said them in the Hebrew vernacular spoken in supernal realms. Alpha is the first and the omega the last letter in the Greek alphabet. The fact is he said “I am **alef – tav**” which is the first and last letter of the Hebrew alphabet which incidentally has 22 letters. Once again the “**אָת**” or the “**et**” or the “twos” reveal what is hidden. One set is written below and one set is spoken above. This is partial reason why **Mosheh**⁴ brought two tablets

³ Read “Five Levels of Understanding” – Essays.byPapi.com

⁴ Hebrew transliteration for Moses

down and not one, for all the 10 sayings could have fit on a single tablet or a bigger tablet could have been used. The two tablets then became four tablets with the first of the “twos” giving way to the second of the “twos.” So then the supernal “**et**” and the lower “**et**” are corresponding but separated.

Here is how we know this initially. The first verse of that written below tells us in Genesis 1:1 that Elohiym created “**et**” heaven and “**et**” earth. Obviously the heaven is above and the earth is below. The male and the female symbolism is clearly referent. These two “**et**” are equal to the “**twos - twos**” in our current study.

So then what is the reason the root word only has **355** instead of the **360**?

The difference is the second “hei” (ה) or the folding of the mystery in the name of God. When one studies the design of the “*Wilderness Tabernacle*” one finds a reference to this. There was one set of ten curtains and another set of eleven curtains. The sixth curtain of the set of eleven was doubled and placed in a peculiar position. It was said to have been “**folded**” in two. Six is a number that is associated with the creation of man on the sixth day. Indeed the male and female were folded together with the male hiding the female until there were separated for the purpose of predestination to be able to unfold.

At the outset one must understand that the Tabernacle was a transient abode that basically circled around in a dry desert place. We are given a promise that plants us - not in the desert - but by the waters. “**The Temple**” built by Solomon should then be viewed as a type of a permanent dwelling place. “**What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?**” The Holy Ghost is hidden within. That’s the purpose of the body. Hidden in it is the “pearl of great price” and when found it is hidden **AGAIN** there in the same place and the field is then purchased to become the *owners*. Understand **ye are not your own** and when we are approved of God it is understood that we have been redeemed or bought with a price. Once the pearl is found, the new creature in Christ is reunited with the “hei” in order to learn “The Name” of God and in this union the two becomes one and the usage of the word *owner* is synonymous to both.

The Holy Ghost is the level of soul called the “**neshamah**” and is tantamount to being the higher teacher within. It intrinsically has the knowledge of the ten (Torah) which brings us to the union of the ONE. The “**Shekninah**” or the “*Glory of the Divine Presence*” of God is the counter balance of our striving for the mastery of our calling. The lower learner (that once discovers the knowledge of the kingdom or *malkuth*) then becomes the teacher by way of bringing to remembrance what we have received from on high. **Shekninah** has a gematria of **385** or **7** to represent a complete light; just as the golden

candlestick in the **mîshkân** ⁵ had represented a complete light for the sake of the Levites who served God in the Holy Place. When this Divine Presence is allowed, it is constantly trying to unite the upper and lower “hei’s” to the level of soul that can master the concept of **binah** and **malkuth**. These “twos” represent the two hei’s (7) in the name of **יהיה**. Binah is the intellect or understanding, and malkuth is the kingdom. Both are God’s intellect and kingdom – NOT – ours! When the shekninah COMPLETES her mission to rejoin the TEN then “IT” becomes **395**. For now she resides bound in the material world of the physical which is called **Asiyah** (**אִשְׁיָה** (385)); notice the correspondence of both equaling **385**.

“IT” is ALWAYS feminine. The (7) “hei” is feminine and the gematria of this letter is **5**.

The hei is part of what is lost to Adam or simply “man” **אָדָם** (45), and this is why it is equivalent to **666** and the number of a “man.” When **אָדָם** (45) is restored to **אָדָמָה** ⁵⁰/**häädäm** (50) or “the man” he is not just a “man” but rather “the man.” For in his origin, (which is to say from whence he came before he lost his connection to the 5), the five was a part of him inasmuch as he was taken from (**אָדָמָה** ⁵⁰/**'ädâmâh**) which is “soil” or “land.”

“And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land.”

This level of the “soul,” the **neshamah** or (**נִשְׁמָה** ³⁹⁵), as one can see has a gematria of **395** which is the same value as (**הַשָּׁמַיִם** ³⁹⁵) which means “*the heaven*.” Living in the consciousness of the neshamah or spiritual life is to be cut off from the natural mundane inclinations of the nephesh placed in the caste of the lower basar. ⁶ This is to be understood as the **395** becomes reduced to the number 8 which is to be circumcised from the dominance of the flesh. (3+9+5= 17= 1+7= 8)

God called the light “good” or (**טוֹב** ¹⁷/**tôb**) or **8**, and the light cuts off the dark. The intimation may be seen as soon as things are complete then they may be seen as good. There is another interesting word that has the same gematria that good has. It is (**הָאֵבֶדָה** ¹⁷/**häävädäh**) and means “*the lost thing*.” Man lost a lot when he violated the one and only prohibition given him in the Sabbath garden. His innocence was not all he lost when caught trying to hide his nakedness. He lost his crown -1, his wisdom -2, his understanding -3, his mercy -4, his justice -5, his beauty -6, his victory -7, his splendor -8, his foundation -9, and his kingdom -10. The lust of the flesh had separated him from the light that enveloped him and he was forced to exchange it for garments fit to be worn elsewhere. These **ten things** he lost with a word that means “*to wander away*” or “*to*

⁵ The Hebrew word for “dwelling place” or “tabernacle” – used synonymously with “wilderness tabernacle”

⁶ Basar is the Hebrew word for body.

lose oneself” it is (אבד 7/ 'âbad); and as you can see the numerical value is seven. You must understand seven completes both loss and gain.

It was the misuse of desire that caused the act of lusting to *yâda* or “to know” that caused all this loss. Therefore it is the act of the proper use of HaShem’s **ז** desire that fulfills itself; and in so doing causes the restoration to come about of that which is lost. “**My people are destroyed for lack of knowledge.**” Knowledge is *daath*. It stands to reason if the lack of knowledge destroys us - then the opposite – the abundance of knowledge saves us.

When Eve was separated from Adam or אדם (45) for the cause of creation, it was no different than the dividing of the morning and the evening in order to create the day. Waters above and waters below created the heaven and so on. This dividing of Adam was to be able to bring forth the second Adam through the newly created woman. Now do you see why we are studying the **45** or **the nine**? This is about the assignment of mankind to learn by “twos - twos” that he may return into the ark of safety WITH the feminine and the masculine in place side by side as twain becomes one. The twain is then united to fulfill the purpose of their creation which is to continue creation. The child promised to be delivered by the woman that would subjugate the “**sitra achra**,” which is Hebrew to describe the “*other side*,” is as inevitable a finale as the next breath one takes before the last. The “*other side*” is the side of impurity and belongs under a righteous and beautiful foundation.

When the feminine was removed from Adam he had the **5** taken away from him and was therefore incomplete. In fact את-הצלע אשר-לקח מן-האדם is what is written. It translates beginning with the “**את**” which we define as an entity to itself (namely / the one and not another). Here is the translation: “**את**-the-rib” “**which-taken**” “**from-the-man**” (Elohiym is written before this portion denoting that he took it.). So we see that when the rib was removed so was the sublime entity **את** removed as well; we know that it has the gematria of **401** which indicates the loss of the **5**. Also the term which is used for “*his wife*” is אשתו 707/ ish'Tô with a gematria that reduces to **5** as well – $7+7=14=5$. Being forced to leave the Garden, this Adam was relegated unto a repetition in the lower world and to the root word *shânâh* שנה (355) which was **5** short of becoming *shênî y* שני (360). Therefore man can never seem to reach the **360** degrees to place him full circle back in the garden. Until he reunites with the lower feminine “*hei*” (ה) or **5** and completes the repair to the name of God he cannot call upon the name of God to find salvation. While an observing student may genuinely focus on an apparent and feminine “*hei*” (ה) in *shânâh* שנה there is however a secret attached to it.

ז HaShem means “The Name” as it applies to the Name of God which invariably covers all the names.

Here is a proverb to contemplate:

Papi 661 - As in a seed - the full design of "a cause unto effect" can never be actually seen - nonetheless it is contained in its original form awaiting permission to display the grandeur stage by stage. It is in its end that its beginning is known.

The “yud” (י) is the tenth letter in the Hebrew aleph-bet (*alphabet*) and therefore equals ten. The Torah (*teaching*) and what is referred to as “The Ten Utterances” that created the world and “The Ten Sayings” (*erroneously called the Ten Commandments*) is imaged by the “yud” (י). The **aleph** and **bet** are the first two letters and have a numerical value of one and two respectfully. The addition of one and two equals three. This three is the simplest structure of unity after the point according to Pythagoras. The point is the beginning and the end within itself; it is complete. Ten is also one because zero has absolutely no numerical value in gematria. So then contained in the ten were the seven and the three but they were both hidden in the one. Seven is a number many students studying spiritual lore equate to completion; and rightly so. The point releases itself and becomes the line and in doing so has made an extension having both left and right. (This is the solidarity and fullness of the unknown Divine that sends forth calculative emanations of itself: it is called “ayn soph” - אין סוף which incidentally means “no end” or “without end”)

(אין סוף has a gematria of 207 which includes within it everything that is associated with **The Nine**.)

This is the method of counting that number:

(א - **aleph** = 1, י - **yud** = 10, נ - **nun** = 50, ס - **samech** = 60, ו - **vav** = 6, פ - **pey** = 80 = 207 = **9**)

In his teaching the Messiah, “**Hamashiach**,” mentioned the importance of the “jot.” He said, “... **one jot or one tittle shall in no wise pass from the law, till all be fulfilled.**” The jot is the first line of the Pythagorean theory of how creation was initiated and released. **8 9** The “tittle” is the point from which the line is extended. The sequence makes for universal order releasing first the point – then the first line – the second – the third – etc. Therefore the tittle is included in every letter, word, sentence, book, and in each and every thought intended, retained, or conveyed by all just mentioned. All letters have a point of contact to the place written as the instrument is set to task; it is the apex either seen or hidden in every Hebrew letter.

So then the first line is the first appropriation of creation regarding when the word is released; and herein lays a little known dilemma that arguably includes an origin and continuation of discontinuity. Creation provides a revelation of the sum of the parts, but when something is divided then it is no longer a unity. In each division the new separated part becomes less and less omnipotent, less and less omnipresent, and less and less omniscient. Some will say blasphemy and yet they do not understand the left-

⁸ Pythagoras acquired this Ancient knowledge from earlier cultures long before he began teaching it about 530BC

⁹ Hebrew Kabbalah refers to this as the **tzimtzum** or the contraction and constriction to a point before the “Big Bang”

handed deep dark chaotic direction that initially formed the world in which we live. The left is the dark side or the north, and the right is the side of light or the south. We can watch the influence of our own solar orb upon the earth and conclude the north or left gets the least amount of light. Judgment resides there and therefore judgment releases from there. Ezekiel watched as the whirlwind that contained the enfolding fire came out of the north. The Hebrew word for north also connotes gloominess and the unknown. On the other hand King David was told to sit on the right side – in the place of light or understanding. Scriptural references allow those that are prone to do so, to not only “**walk in darkness ... but to ... stumble in judgment,**” as well; both activities coincide in the analogical debate concerning the north or left side. Remember Hebrew is a language that is both written and spoken from right to left. Therefore the direction we are all headed is to the judgment; upon this element of truth there should be a great number than can readily agree without dissention. At the heart of this entire tangent the **45** remains.

The Apostle Paul taught “**the invisible things ... are clearly seen, being understood by the things that are made.**” The things that are made are the things visible.

Back to the Missing Five and Yahweh Elohiym

How can a man receive such as this as a revelation of truth and continue to live a life untroubled? “**Behold, I was shapen in iniquity; and in sin did my mother conceive me.**” Here it is – two fives make a ten. A ten makes the law and “**by the law is the knowledge of sin.**” We are born facing the judgment at the culmination of our journey here below; and if we weren’t ... there would be no reason for us to be here; except to gain the experience to be able to know what we are talking about. Imparted wisdom from the wise Solomon suggested as we experience this lower world we should hear and do this; “**Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.**” The “yud” (י) as the ten (*or the one*) splits in creation in order to unite with itself in the “hei” (ה) above and the “hei” (ה) below. In this arrangement of self-determination and perceived self-existence יהוה “**Yahweh**” places man in the center of both the discord and the unity. Reunification in God and in man is an intended exercise; however, the dark side of each always goes first.

When the point extended the line it was to the left that it generated. The fear of the unknown was before it; however, it would eventually return to the right side and be redeemed in the peace of the known. Cain was of the wicked one and killed his brother; he was born first. Esau, by the mutual choice of struggle, before and after his conception made him the firstborn; he then threatened to kill his brother. Reuben was the firstborn of Jacob and was rejected because of his indiscretionary lifestyle; however, he did say concerning his brother “**Let us not kill him.**” The firstborn of

Judah named Er was evil in the sight of God. The list goes on even today in many families.

As the left set out to return to the right notice the trend. ¹⁰ The brother is killed – the brother is threatened to be killed – and the brother is NOT killed – and then the brother is forced to give up his life for the sake of his brother. ¹¹ At this point the Creator’s intended methodical line upon line, precept upon precept *kavanah* or “*the intention*” or “*direction of the heart*” was slowly but surely turning. Eventually it comes to the brother is loved and preferred before one’s own self.

So goes the heavenly plan of which the “understanding of” is hidden for the most part. Marvelously this desire of the Holy One is never thwarted by any, and the first man Adam gives way to become the second man Adam regardless of any thoughts otherwise. The living soul becomes the quickening spirit. “**The letter** (of the harsh law) **kills, but the spirit** (of the *Shekinah* or beauty of holiness) **gives life.**” There are **nine** primary gifts of the spirit and there are **nine** primary fruits of the spirit. The first word in Torah that has a gematria of 9 is also the third word in our study verse. It is בָּאוּ/ *ba’u* which means “*to come*” or “*to go*” (always as in - and not out) and in this case implies “**they came.**” So when the natural “twos” come and gives way to the spiritual “twos” then they go! In the scheme of examination *they either come to go or they come to stay* depending upon the development and affinity to **the nine**.

When the promised son was born to Abram and to Sarai she was 90 years old and he was 99 years of age. Their ages were numerically the same because 90 is just another way of writing **9** - remember the zero counts as nothing - and $9+9=18$ and $1+8=9$. Additionally, Isaac, the son born in fulfillment of promise lived to the ripe old age of 180 which is also **9**. These are not coincidental in the least; they become spiritual lessons learned through actual lives lived.

Now when Abram and Sarai accepted the knowledge that nothing was too hard for God and they entered into the covenanted place of understanding then they both had the **5** put back into their identities. Abram becomes Abraham and Sarai becomes Sarah. Their names were changed by the addition of the “hei” (ה) which is simply the letter **h**. Abraham received the higher “hei” (ה) and Sarah received the lower “hei” (ה). Male is above and female is below in the aspect of union in God through Christ.

Yeshua (*Jesus*) played the dual role of male and female as the *shênî y* שְׁנִי which indicates the “two.” He is subservient to the Father in the female role and dominates the man in the male role. “**But I would have you know, that the head of every**

¹⁰ A straight line never intersects itself therefore the curving process is formed in the triangle of the third line – *binah*.

¹¹ At Er’s death his brother Onan took his place as firstborn and next-of-kin redeemer as husband to the deceased brother’s wife under the Levirate law called *Yibbum*.

man is Christ; and the head of the woman is the man; and the head of Christ is God.” He united the male and female within himself and we are to do the very same. In the beginning of the creation of man he was made in the image of God. **“So God created man in his own image, in the image of God created he him; male and female created he them.”** Man was created as an androgynous entity – i.e. both male and female in a single body!

Consequently when the first line released itself from the posture of literally knowing that there was no other God in existence, He then created other Gods by dividing himself into the Elohiym. The one becomes the two as Imma (mother) and Aba (father).

“Is there a God (Elohiym) beside me? Yea, there is no God (Elohiym); I know not any.”

The word Elohiym that is used and mistranslated as God can be NOTHING but a plural expression in Hebrew. The image of God in the created man of the above paragraph was created by The Elohiym. **“And Elohiym said, Let us make man in our (plural) image, after our (plural) likeness”** Beginning in Genesis; this term Elohiym which is used for God is mentioned 35 times before the term Yahweh Elohiym is revealed. To say the least this is an observation that begs our further attention. When Yahweh is written and translated as LORD then a contextual association should be made that exalts Yahweh as Yahweh Elohiym to be the headship or Lord of all the other Gods he created to serve His purpose. When the terminology of Yahweh Elohiym is finally written it says: **“These are the generations of the heavens and of the earth when they were created, in the day that the LORD God (Yahweh Elohiym) made the earth and the heavens.”** These generations are the lineages or descendants of both the unrighteous and the righteous souls that ascend and descend upon the ladder seen by Jacob. He said surely God is in this place of revelation. Some thereupon are designated and are bound to the earth; and some thereupon are designated and are bound to the heavens.

The 42 Generations

Imma or נון has a gematria of 42 and is as *Chavvah* or Eve the mother of all living. Imma in one sense delineates the 42 generations that bring us to Christ. This is just as God says he is the “God of the living and not of the dead.” The word for **“when they were created”** in the scripture above is B'hiBär'ä. As the letters of this word are transmuted it arranges them in this order B ä B r ä h i. This word means **“with Abraham”** and so now it also reads **“These are the generations of the heavens and of the earth created with Abraham.”** He became the *“father of many nations”* meaning the goyim or the gentiles as well as the Israelites. **Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also.** Both are to be united as one in Christ.

Esau came from the loins of Isaac to become the head or progenitor of the gentile nations and was epitomized in Rome; however, he was *created* in the loins of Abraham before he was *made* by the loins of Isaac. These two aspects of coming into existence hint of an esoteric teaching concerning the different worlds (of which there are five major). In Abraham he was **created** in the “**world of briyah**” or creation, and in Isaac he was **made** in the “**world of yitzirah**” or formation. Adam or אָדָם the **45** and **the nine** was first **created** in Genesis 1:27 and then **made** or **formed** in Genesis 2:7.

“**So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.**” Three 14’s are 42 and 4+2=6. Between Abraham and Christ there are 6, and one may even say there are six-sevens or it may just be there are seven-sixes; of course this is a revelatory statement.

The Tetragrammaton and the Significance of the Upright Pillar

The word for “The LORD” יהוה (26) has been translated 6961 times in the pre-Masoretic texts of the Hebrew Bible. The number of times it is written ties it directly to the “22” to identify the methodology by which we study the fullness of the Tetragrammaton; 6+9+6+1= 22. He becomes the author of the concept and precept of “twos.”

In the Tetragrammaton or once again the Hebrew word consisting of יהוה (26) (yud-hei-vav-hei) or **Yahweh**, we find that the name is made up of consonantal sounds and contains a “vav.” The vav is the third letter in the sequence which makes sense of the expression of a recent old time prophet. He said “We will see it in the third pull.” The vav is the sixth letter of the aleph-bet and therefore renders itself as the six. The wilderness tabernacle describes it in “**the hooks of the pillars**” and uses the word “vav” which translates in English as hook. It means that the ך – **vav** is a hook or a connector. Each pillar has two – hence hooks. One held the pillar to the center by the left and one held the pillar center by the right.

Come and see would be appropriate here; the hooks were not fastened directly to the pillars, they were instead driven into the ground as stakes of silver to be connected to by the cords that held the pillar upright with the proper tension and balance along with its fillets or horizontal bars just below the chapter or head. “**Or ever the silver cord be loosed ...**” and “**In the place where the tree falls, there it shall be.**” The pillar either then falls or it becomes a permanent placement in the permanent temple. The purpose of the **standing up again**, or the definition of the resurrection, of each pillar was to place its crown in the elevated atmosphere and secure its placement in the perfection of unity.

The term resurrection does not appear anywhere in the so-called Old Testament; it is a NT usage. There is a Greek word that seems to serve as a precursor or awareness of the fullness of resurrection which is *egesisis*/ *ἐγείσις* and it means *resurgence*; it is used only **1** time in scripture. The word used **44** times that translates as resurrection is *anastasis*/ *ἀνάστασις*. It means a “**standing up again**.” It appears the **45** is very significant in correlating “man” with resurrection.

The vav, or the element and influence of the 6, was that which was returned as two witnesses to the ground or the dust. “**Then shall the dust return to the earth as it was**” connotes a simple understanding; it precepts upon the precept within itself. The word denoting return is *shûb* it means “*to turn back*” with the idea of returning to the starting point. The very fact that the dust of a body returns back to the starting point means that it returns back to the dust of a body. Therefore the dust returns [**or comes again**] to the earth in reincarnation.

Still don't have it? Elsewhere it says “**Naked came I out of my mother's womb, and naked shall I return thither**.” If you read it again you will see that it says we came *from the womb* and return *to the womb*. Then there is this: “**He will deliver his soul from going into the pit, and his life shall see the light. Lo, all these things works God oftentimes with man, To bring back his soul from the pit, to be enlightened with the light of the living**.”

Because of kabbalah we learn to focus on specific words that act as gates from which to explore the arcane transfers from *binah* to *malkuth*.¹² The word used for **oftentimes** is actually two words *פעמים שלוש*/ *pa·ă-ma-yim šhā·lō-shah*. The first word means a **stroke** or beat as in repetitive timing like the ringing of a bell, the beating of a heart, or the beating of the hoofs of a running horse. It means to count, or set, or regard time, **at this repetition**. It also means *wheel* or *twice*; each of which contains the other. The second word means **thrice** or simply **three**.

So then **oftentimes** should be read as **two or three repeated strokes**, or three orders to count, or **three turns of the wheel** (This tells us the mystery of reincarnation; that *הוה* will bring the soul into another life at least 2 or 3 times for the sake of learning - **to be enlightened**. On the deeper level we have seen it actually says twice times thrice or 6 times.) Regarding the six times the reference states “**He shall deliver thee in six troubles**.” Of the one who got into hardship and was forced to be a servant, the immutable law stated “**six years he shall serve: and in the seventh he shall go out free for nothing**.” With the

¹² Binah is the upper feminine as mother/ understanding and malkuth is the lower feminine as daughter/ kingdom. Both are kabbalistic terms to describe sefiroth which means attributes or emanations; from the word meaning “to count.”

completion of six distinct שנה shâneh in order to please the master, the servant could experience these successive six in order to understand the reality of the Jubilee. At the time of the Jubilee (which is the resurrection) one was to GO OUT FREE FOR NOTHING! That one was redeemed and could then return to the circle of eternal life symbolized by the seventh day preparation. This heavenly rest (as in the days of Noah) was in the abode of the Sabbath, or seventh shâneh, from whence that soul was sent.

Each and every time a temporary pillar was re-stood in order to be examined in judgment the hooks provided support. (They were placed in the brass socket for further judgment or silver socket of redemption). These temporary pillars then provided the secret of eventual redemption. The same set or pair of hooks, (which may even be family support), may or may not be assigned to the same pillar that needs to be taught uprightness. In every situation of every reincarnation our reactions to every individual either good or bad help us to prove to our examiner that we have passed the test. The polished pillars whether brass or gold never touched the ground; they were set in their sockets of brass or sockets of silver depending on where they were placed in the מִשְׁכָּן⁴¹⁰/ mîshkân, which is the Hebrew word for “dwelling place” or “tabernacle” as stated previously.

The fact that the acacia wood was prepared and overlaid with either of the “twos” – either the brass or the gold would corroborate the teaching “of whom he did foreknow, he also did predestinate” and “I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion,” and finally “Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?” All this tells us that these pillars were sent and placed each and every time by predestination because of a previous knowledge of where they should be placed. “God gives it a body as it hath pleased him ... also celestial bodies, and bodies terrestrial.” One generation for heaven and one generation for earth. “Twos – twos went ... as had commanded God”

Remember this temporary place of abode speaks directly of the transitory element attached to each body that incarnates or reincarnates. Although the pillars are the symbol of what is subject to be redeemed, the fact that each stands either in brass or in silver seems to be a measure of separation. “Him that overcomes will I make a pillar in the temple of my God, and he shall go no more out.” (The fact that an overcomer will go no more out must indicate that he has gone out previously.) It is simple - we are resurrected to be judged as having been redeemed by the silver shekels of redemption money or we are resurrected to be judged by the sounding of brass or judgment.

More about the Vav and the Number of the Beast

The first time the **ו** appears in scripture is in the sixth word of Torah and it is the 22nd letter written in the verse. Genesis 1:1 has only seven words in it with 28 letters, so the vav shows up first in the “twos” (22) in the sixth word and leaves only six remaining letters in the first comprehensive statement we are to learn concerning the origins of heaven and earth. The vav or 6 connects the 22 letters of the heavenly language with the last six letters of the statement that render “*the earth.*” This also hooks the 22 to the man that is created and made in the sixth day or when the sixth revolution of time culminates. This connection of $6+22=28$ then secretly loses its identify counting back into the one, as $2+8=10=1$; it transfers the complete and initial word release that we might begin our journey to understand.

Here lays another hidden beauty concerning the vav. When the letter is written out with the letters that actually spell it [**ו**] or (vav – yud – vav)] the gematria is 22. Two vav’s are counted six each and the yud is ten – so the vav is 22!

Now pay close attention. With the same process of counting in place, meaning the first vav is 22, and the second vav is 22, with the yud in the center being 10 reduced to one; we now reveal that the sixth letter of the Hebrew aleph-bet does indeed represent the man Adam or אדם (45) because the value now summates 45. ($ו=22 + י=1 + ו=22 = 45$)

Remember the שנה **שנה** shâneh or the revolution of time discussed previously? This actually reveals that man was created in the evening and the morning of the day at sundown. The seventh day was beginning and the sixth day had ended; furthermore, a number CANNOT BE COUNTED until it is complete and then it takes on the aspect of its name. In this case the aspect is **the number of the name**. So then “man” was ensouled on the seventh day. Mosheh verifies that “**on the seventh day God ended his work.**” This does not imply that he stopped working but rather that he completed or finished His work which is to unite the soul of man back to the soul of God. “**He shall turn the heart of the fathers to the children, and the heart of the children to their fathers.**”

This minute seed of understanding and revelation concerning **the number of the name** in the first book completes itself – where? Oh yes – in the last book called the REVELATION or the apocalypse. “**And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name - for it is the number of a man.**”

As stated earlier– we are born to head toward the judgment called the apocalypse. The first man Adam or אדם has a number of 45 which counts down to **the NINE**. He was created and made just as the beasts of the field and is therefore no more than a beast.

In fact scripture states the following concerning a man's beginning: "a man hath no preeminence above a beast." Solomon also states: "I said in mine heart concerning the estate of the sons of men that God might manifest them, and that they might see that they themselves are beasts." "For it is the number of a man." The number of the beast is the same as the number of a man and IF that number in one place is **the NINE**. It must also be the same **NINE** in the other place as well. The number "666" is $6+6+6=18$ and $1+8=$ **the NINE**.

What About 666?

There is a word in Torah that has a numerical value of 666.

It is תמכרו / (666) pronounced **timkeru** meaning "you sell." Attached to it is וכי, pronounced **Vechi** which means "and when." Coupled together the two words render "and when you sell." This seems to suggest a correlation between the 666 used here and the 666 used elsewhere especially in light of the fact that the very next word in this teaching ממכר - **mimker** clearly denotes "merchandise."

The cited reference וכי תמכרו ממכר actually says "and when you sell merchandise."

The correlation transitions here: **And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.** To count the number means a required use of the ancient art of gematria must be employed; that should settle all apprehensions one may have to use it, and dampen the arguments that allude to its assignments as being cultic and unacceptable.

An obvious conclusion must be admitted here; if one has the approval to engage in selling, one automatically has the approval to engage in buying. Without one the other does not exist. Yes the mystery scripture also goes directly into the facet of buying as well. So then ... when is this troubled time of buying and selling instituted? The deeper view will show one that it has been in effect since the *Levitical Priesthood* revealed its continuing influence upon how we should treat one another right up to the Jubilee, or right up to "The Resurrection" as both terms are synonymous.

Vechi timkeru – read as words and numbers - **and when 666** – when the 666 is revealed – it reveals the true nature of a "man." When the true nature of a "man" is revealed then the man will either be saved or the man will not be saved. We habitually ask a question here; just what is it that a man is **SAVED** from or **SAVED** to? Salvation is a word used by the many, garnering very little regard as to what it implies that only the few know it to mean. I leave all the argumentative jargon and clichés to those folks who rely on the usage to tickle their foolish ears.

Here is a universal law that the Creator of the universe instituted from the outset of His plan to reveal “*the all*” or “**Hakol**.” Everything and everyone has a boundary around them until that boundary is broken down by the flaring of knowledge within, and then the boundary moves “Hakol” to another level of knowledge. The escape from the incessant *gilgulim*/ גלגולים or cycle of “*reincarnations*” is true salvation. It is for one to become a part of the generation of heaven wherein those redeemed unto eternal life reside. The 666 also reveals the “man” that remains in the cycle of death as a part of the generation of earth. “**These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens.**” These generations were established and separated to be rejoined by merit as to whether they would be “doers” or merely “hearers” of every word that proceeds out of the mouth of God. The entire progeny of “man” was released and determined at this juncture of revelation and predestined to sojourn either in Jacob or Esau.

The first and second resurrection is designed for this cause to glean and garner, and examine and discard the summer fruit that will be readied in that hour. One gains life as a son of God and one remains a beast still tutored by the subtle serpent that keeps the shed skin of his belly in the dust. The Hebrew word for life is חַי *chay* and it is equal in numerical value to the beast. What seekers fail to find is that the word beast or חַי/ *chay* simply means “*living creature*.” It has a gematria of 18 as does 666. Remember when the life promised to Abraham came, for it was when he was 99 years old which also becomes 18. There is so much more that we could elaborate upon concerning this vein of wisdom, however, let’s return to the previous course.

Regarding the noting of the word merchandise there is to be a global lament regarding buying and selling revealed in the following: **And the merchants of the earth shall weep and mourn over her; for no man buys their “merchandise” any more.**

The judgment of all men is set in the first 5 books of the Tanakh, which is erroneously called the Old Testament by the *goiym*, for the consideration of knowing and understanding how judgment shall be. These 5 books are called the **Torah** which means the **teaching**. Now all the 304,805 words of the Torah have been counted and there are an equal number of Hebrew letters of each side of an oversized ך - *vav*. This *vav* equally hooks or connects both sides of the teaching as if upon a pillar in the middle holding as it were a set of perfectly balanced scales. When it was written down according to *Mosheh* or Moses this *vav* was known to be the center. It appears in a word that means “*belly*” and can easily be understood to represent the belly of the Torah.

This word *gachon* גַּחֲוֹן meaning belly is in Leviticus 11:42.

The six or vav represented by the sixth curtain of the 11 curtains was folded to hide the mystery of the 42 generations of the anointed (Christ) of אֶהְיֶה *eheyeh*. This name of *eheyeh* is the one revealed to Mosheh at the burning bush. It has a numerical value of 21.¹³

The name of יהוה *yahweh* sends his angel to the bush and *Yahweh* himself watches as Mosheh turns aside to see. Then *Elohiym* begins to talk to Mosheh and every time *Yahweh Elohiym* begins talking it seems *Elohiym* interrupts. By the time Mosheh agrees to take the assignment he asks whom shall I say has sent me. The answer is אֶהְיֶה אֲשֶׁר אֶהְיֶה / *eheyeh asher eheyeh* which is to say “I AM THAT I AM.”

Eheyeh continues with ... say unto the children of Israel, I AM (*eheyeh*) hath sent me

Did I not tell you that a continuing discontinuity had been released in this saga? Well it includes the identity of Divinity as well. If you think about it the one we call God was continually changing the names of folks to suit his own agenda of relationship. Why would he not do the same regarding his own name? Don't get confused now, it makes perfect sense as we come and reason together says THE LORD. But which ONE says it? The obvious answer is deduced amid the requirements of present relationship, and according to what mood ALL parties are in. AMEN!

After *Eheyeh* sends him off on the mission, the very next chapter tells us that *Yahweh* comes to the inn where Mosheh is staying for the purpose of killing him. This is the suspenseful tale very few have absorbed in their causal reading. It is however not mere reading that unlocks the mystery. As to why God seems to have multiple personalities all in a single episode continues to be told as the narrative of the tale grows in understanding that comes out of confusion. It is all there study it!

The Twos of God

There is a left side and a right side to the entirety that God has released; to evolve, from the invisible with no form, cause, or structure - into the simple or manifold complexities of matter and anti-matter - through cohesion, dissolution, etc. etc. - as his cause, and laws, and intent, completes the self-will, and shows what is at the core of the release to bring everything from nothing. This right brain-left brain syndrome not only includes God but predominately illustrates the very personality of the one we call

¹³ Here is a clue to revelation: the #21 is closer to the #1 than the #26.

LORD. Why would he seek to kill the meekest individual who ever walked the face of the earth; at least up until that day he concluded his 120th year allotment?

Mosheh reached the end of *that* body of flesh and he was not allowed to enter into the land promised to Israel and his descendants. He had done every single thing Yahweh had asked of him since his birth. This included being placed in the river, in the ark, and by divine design was “*drawn out*” and by the action of that word – מִשֶּׁה (348) – his name became *Mosheh*.

“Moses ... spoke ... {and he said unto them I am an hundred and twenty years old this day; I can no more go out and come in.”}

In Hebrew מִשֶּׁה (345)/ Mosheh said: {“vaYomer álëhem Ben-mëäh v'es'riym shänäh änokhiy haYôm lo-vkhal ôd lätzët v'lävô”}

Translated properly for esoteric study it reads: “and said toward them I am a son of a hundred and twenty revolutions – the day not able again to go out and to come.”

Shanah is the word for revolution and is numerically 355. ¹⁴ 120 x 355= 42600 = **12** (Also equal to 120 reduced)

Another word that has the same gematria as shanah is (סִפְרָה 355/ **siphrâh**) and primarily renders the definition as *book* or *scroll*. Books hold knowledge, records, and genealogies, and instructions, and so much more; however, a book that cannot be read is not a useful entity to the foolish or unlearned. **Siphrâh** is the terminology used by learned Kabbalists to read and to know what is written and unwritten within each of the ten **siphrâh** (singular) which are called the (סְפִירוֹת (756) (18)/ **sephiroth**) (plural).

He was a **“SON OF THE TWELVE”** acknowledging that he was one, of one, of the twelve tribes of Israel. When one reaches this level of astute knowing (as in Adam knew his wife) one has reached an intimacy in the spiritual union; therefore, the flesh **MUST** be cut off. The covenant of God with Abraham is understood by the gematria of eight. The child was to be circumcised at 8 days old. **“And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.”**

In the above transliteration the word (ôd/ עוֹד) is equal to **8**. It means “*iteration/ continuance/ a going round.*” The same sense of process must be used in order to circumcise the male. To remove the extra flesh of *the generative flesh* there must be a going around. From the beginning to the end, the completion is to expose the headship, or the crown, in newness of life and light. This redeems it from the cover of darkness.

¹⁴ See pg. 1

Let us state it simply again. Moses was able no longer to go out from the spiritual realm, and to come in to the natural realm, to keep going round in a loop of reincarnation, because he had been cut off from the flesh.

Here is that statement as it is written in Hebrew including the numerical value of each word used.

ויאמר אלהם בן-מאה ועשרים שנה אנכי היום לא-אוכל עוד לצאת ולבוא
 45 521 80 88 61 81 355 626 98 76 257

The total gematria of this statement is 2288 or 20.

The 20 immediately associates this to Abraham because he was the twentieth generation of Adam or the 45.

Each generation regards a single 45 advancement and so: $45 \times 20 = 900$ or **The Nine**.

These 11 words equal 20 brought by Mosheh or 12¹⁵ to Israel 10¹⁶ to equal 42. These 11 words were the equivalent of the entire 304,805 words of the Torah. $3+4+8+5 = 20$. Once again, the 11 words that were hidden in the center of the Torah equaled 42 and they were recorded in Leviticus 11:42. This was precisely in the center book as well; having two books on each side.

There are 49 letters in the above scripture brought by Moses to Israel in order to announce the year of his release as by the 50th. The word for shofar/ שופר that was sounded to announce the jubilee every 50th year has a gematria of 20. So then these 11 words spoken by Moses were tantamount to his sounding the shofar. Now consider this: does not the 50 include the missing 5 mentioned previously that is needed by the 45? This allows the unrepentant, unreformed, bestial natured twos that were made by twos, which is to say both male and female to reach the end of the sixth day and be set free in the seventh day. Whereas the female was hidden to the male and visa-versa so it is with the spiritual nature of the soul being hidden within the natural nature of the body. The same is true of the Holy of Holies placed within the Holy Place or Tabernacle. Every man is Adam or אדם and is numbered as 45; the twos of male and female are portrayed as 45 & 45 or 90 which causes them to remain **The Nine**. Spiritual regeneration is hidden within and must be understood through its childlike discovery which causes its addition. The addition of the 4 plus the 5 equals the 9 which reveals the spiritual influence already there. It also places other twos in play, and that is 666 to remain a beast, or 18 to be given life.

When the addition of the extra five is discovered to be the answer, then the seeker will eventually attain to it to become the twos of male and female and portrayed as having heard what the 20 sounded. At this discovery the twos are now 50 & 50 or 100 which makes the twos to be ONE. Once they are one they depart as one.

¹⁵ The gematria of משה Mosheh of 345 reduces to 12 and then to 3.

¹⁶ Israel ישראל has a gematria of 541 that reduces to 10 and then to 1.

The sounding of the shofar was to proclaim liberty. Here is the Hebrew word used for liberty: it is דָּרוֹר / *derore*; its gematria is 410 – that has a 5 hidden in gematria - and that makes liberty all we need to GO OUT FREE FOR NOTHING.

Here are a few interesting facts concerning the מִשְׁכָּן / *mishkân* or the wilderness tabernacle. It too has a gematria of 410 which makes it the hidden answer to all that we seek to know. Man will eventually realize that he is actually the temple of the Holy Ghost, and will understand that this body of constituted organic dust with its 5 marvelous senses is a gift. Then man might use the whole allotted duration of both to reclaim his inheritance as a Son of God. The length of the tabernacle in feet was equal to Abraham's age in years. He was the 20th from Adam and both the south side and the north side of the tabernacle had 20 pillars each. In addition both the north side and the right side of the Holy Place had 20 boards each. Each had a socket to make the count of twenty again. Each pillar was set 5 cubits apart.

Everything was made according to a *pattern* and the word for that is written as תְּבִיטָה / *tabni'yth* or 7. Six days a man is to work and one day later ... on the seventh he is to rest. After 7 years of 7 years each he was to go out free one year later on the Jubilee – the Resurrection. That is the pattern that secures our eternal awakening.

Above we mentioned that the twos could depart as one; which is to say they go together into **The Seventh** / הַשְּׁבִיעִי (387) or where **The Nine** exposes the great 7th millennial teaching.

So What Was the Answer Concerning Moses?

“It repented the LORD (Yahweh) that he had made man ... Yahweh said, I will destroy man whom I have created.”

Then ה' (Yahweh) further confessed to all who have ears to hear: **“My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.”**

Solomon teaches **“Strive not with a man without cause, if he have done thee no harm.”** This is wisdom that he learned from the same one that seems to be continually striving with all of mankind. Consequently Yahweh must have a reason or cause to do so, and it must be because we have all done him wrong. If we were not disobedient to the perfection of His instruction, then friends ... we would not be here. We would have already entered into the place of rest. The aspect of the word used for strife is more of the nature *to contend with for the sake of governing*. So if a contender is needed in the arena, then the contentious Name of God appears with all the forces required for His and ultimately our victory. In short Yahweh knows that eventually

man will succumb to the divine rule of listening to HIM - *within* - through the “Bat-kol” or the voice of the Spirit.¹⁷

When Mosheh spoke concerning being no longer able to go out and to come in, he had reached the end of his own days of striving in the terrestrial body. When you read of this somewhat inexplicable episode you will recall that two opposite forces contended for the body of Moses. The Apostle Paul said “**we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.**” When we groan *to wit* the body we are fulfilling the nature of desire given from the Holy One to see or to know what the body was once like. When we are redeemed it is to inhabit this gift of containment, in which we have our being and mobility; as in the beginning so in the end. “**When he cometh into the world, he saith ... a body hast thou prepared me.**” In this *yada* or knowing of knowledge *daath* we learn to strive, not against “the pricks of his determination” but rather we strive with him. With united effort we begin seeking to master the ability to - “**by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.**”

In confidence Noah received this tidbit ¹⁸ from *Yahweh* because he was just, and had found grace in the eyes of the Lord. The word used for just is *tsaddiyq* and also translates as righteous. *Elohiym* said, “**The end of all flesh is come before me ... and, behold, I will destroy them**” The three separated words of “end – all – flesh” was programed, if you will, from the beginning. These three add up to 742 and reduce to 13.

From the Right Side to the Left Side

As previously stated, the revealing line of “*self-awareness*” extended left which means that it originated in the right. So when the harshness or severity (*גבורה* (216)/ *gevurah*) of the left side is seen executing judgment (*דין* (64)/ *din*), be assured it has come from the right side. “**As many as I love, I rebuke and chasten: be zealous therefore, and repent.**” We are chastened because He loves us just as any responsible individual does with their own offspring. The right side is the side of mercy or loving-kindness referred to as (*חסד* (72)/ *chesed*).

Now let’s compare some gematria transfers which are the real measures of the mysteries hidden in the actions and words of the Almighty. *Chesed* is **The Nine** { *חסד* (72) = (9) } and when it passes to the left into *gevurah* it remains **The Nine** { *גבורה* (216) = (9) }; remember this is the hidden spiritual aspect that we need to recognize for the sake of our redemption. Now notice the ten that is associated with *din*; naturally it

¹⁷ Bat-kol literally means “daughter of a voice” – Daughter denotes the soul – hence the soul of the voice of God

¹⁸ As in line upon line, precept upon precept, here a little and there a little

relates to the basis of the 10 sayings of the law. In addition it tells us that there is just one ¹⁹ single judgment; whether the verdict rendered causes an easy outcome or otherwise.

“**For the LORD our God is righteous in all his works which he does,**” and this also means in being angry with the wicked EVERYDAY and storing up His vengeance so that His promise to the righteous to repay may be set forth in the proper day! I would also have you to know “**one day is with the Lord as a thousand years, and a thousand years as one day.**” So then in one vein of consideration, one would think, that one would have to reincarnate, just to spend one day with the Lord.

The thirteen was lain aside for just a bit but remember those three words that surfaced as a solution in “the Days of Noah?” They are prophesied to resurface not many years from now. “**End – all – flesh**” is what the destroyer hears as his mission. Remember it was the same “destroyer” who killed all the firstborn in Egypt that inundated the earth in order to rid it of sinful bodies. However, here is the truth of the matter, **13** refers to mercy, and since it reduces to **4** it says it is the rule of mercy. From the 4 sides of the chariot of God; different levels of severity are appropriated. In the 4th day of creation He set forth great lights in the upper chambers to issue rule. The lid to the 4-sided box called the Ark of the Covenant out of necessity had 4 sides; it was called the “*Mercy Seat.*”

“**And they that be wise shall shine as the brightness (זֹהַר/ zôhar) of the firmament.**”

There is an extremely esoteric teaching in the Zohar ²⁰ wherein Rabbi Chizkiyah reveals the secret of the “*thirteen attributes of mercy.*” This subject is visited and revisited upon numerous occasions by the learned sages. A portion of the teaching extends that number to 22; teaching that there are 13 attributes above and 9 attributes below, however it far too deep a subject to explore here. Merely notice that the “twos” once again present themselves.

Symbolically the first 13 years of the life of a human are called the “**orlah**” years. Orlah literally means the foreskin of the male phallus; its removal is a prerequisite of making one’s covenant ²¹ (בְּרִית (612)/ berîyth) with Yahweh. The first twelve years must be overcome as the thirteenth is spent in preparation to become a “Son of the Congregation of the Lord - i.e. Israel.” Abraham was 75 years old when God removed him from his former years up until that time which indicated symbolically that he had those twelve years behind him. Here is the secret both hidden and revealed; 7+5= 12. Remember the H or the “hei” that was added to Sarah and Abraham? “**And Abraham**

¹⁹ Din equals 64 and 6 plus 4 equals 10 and 10 minus 0 equals 1

²⁰ zôhar or זֹהַר means “splendor” or “brightness” – as coming from or representing light – e.g. Daniel 12:3.

²¹ Covenant (berîyth) has a gematria of 9 also hidden as the route to spiritual redemption always is.

was ninety years old and nine, when he was circumcised in the flesh of his foreskin.” Here is what is said of that oath between the Creator of the Generations of heaven and of earth and the created that he trusted to bring it about; “**My covenant was with him of life and peace.**” When you recall the gematria of life and the gematria of covenant they are both **the Nine** as Abraham reached the “twos” as in two nines concerning his age. Now notice the secret in the longevity of his life, in that it was specific for the reason of teaching the seekers the wisdom of the Holy One. He left the influence of this world to be taken into the supernal region of higher merit at the age of thirteen. He was 175 when he passed from here to there. “**And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.**” Abraham passed from here to there symbolically through a great sleep. In it he saw the dread of great darkness that revealed to him death and judgment when he once fell asleep here to wake up there. By accepting Yahweh’s covenant of life and peace Abraham would avoid the darkness but he would also come to understand it. If we must we will, for “**God hath chosen the foolish things of the world to confound the wise.**” That word for foolish translates more like “*dull* or *absurd*” things - like mathematical addition that seems dull or absurd - it is so simple; $1+7+5=13$. Abraham entered into the mercies of God through a simple acceptance by faith.

Abraham had added the one thing he needed to reach the end of his sojourning here below; quality time to prepare to leave. Not only did the short term **shânâh** of a single year bring the promise of life, it also established the next 13 years for him to make ready for eternity. ONENESS is the essence of **HaShem** no matter how divided we see his display of division. The division is all VERY purposeful and the means to the end; and this end is in truth ... the beginning. The Hebrew word for one is (אֶחָד (13)/ 'echâd). The word for father is also 13, (אָבִי (13)/ abi). Thirteen is the same as 4 and also seen in the word for “papa” or “daddy” which is (אָבָא (4)/ abba).

At thirteen the body is preparing to move itself away from the source of its influence and at 14 it has settled on its course for the next seven years. Now if the child has been exposed to “**Train up a child in the way he should go: and when he is old, he will not depart from it,**” then the influence upon the child will be from the side of holiness. Otherwise, if the child has no spiritual upbringing he goes out into the world and it is said, “**You make him twofold more the child of hell than yourselves.**” The youthful soul in the body, under these circumstances, will find less than ample experiences necessary to perfect it; and the redeemable body remains defiled and under the influence of the **sitra achra** and passes on accordingly as unredeemable. ²² So then the argumentative angels have fodder to extend the debate **shânâh** after **shânâh**. Year after year, **yom kippur** after **yom kippur** ²³ because no reform is made until time exhausts itself concerning any one body.

²² sitra achra means the “other side”

²³ yom kippur means the “Day of Atonement”

“And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin.” This means that the son of the bondwoman also has a covenant, but is under the tutelage of the concubine who is the servant of the flesh. This means he does not have the protection and immediate guidance of the Father. He had an intermediate window of opportunity when he was introduced to the concept of covenant with God, but was unable to be perfected in it as Israel would be through the receiving of the Ten Commandments sent down from the cloud.

Sarai denoting *“Princess”* means that she is the daughter of the King, and has regal and sublime learning to pass on directly and indirectly from (כֶּתֶר (620)/ **kether**)²⁴ or the crown. In that God tells King David **“Sit thou on my right hand, till I make thine enemies thy footstool”** makes evident the fact that the royal teaching always stems from the right. If it goes left it always has the right attached, or included within it. Whereas, to receive this feminine influence from Sarah was Isaac’s lot in life that he passed on to Jacob, to be able to receive the same influence from Rebecca, it was not the same with Hagar’s child. When she found out she was pregnant with Ismael the angel told her **“And he will be a wild man.”** He would be exposed to the same opposite forces that would contend for the body as they ... as “twos” ... would do also concerning the child of promise. **“For he shall give his angels (two) charge over thee.”** However, Ishmael was on his own within the environ of worldly influence; with the left side having an immediate advantage.

“Wisdom hath built her house, she hath hewn out her seven pillars.” Elsewhere we have concurred these seven pillars with the lower seven **sephirot** bring about our complete understanding below, before we ascend into the heavenly heights for more recondite understanding and wisdom. According to Solomon wisdom is sought by engaging the feminine nature. It is because of her appointment over, and dispensation of, supernal intellectual prowess that she receives the honor of the Mother which is different than the honor of the Father. She attaches herself to the male even as unto headship and back to the wisdom from where she was separated. Wisdom is (חִכְמָה (73)/ **chochmah**) from **Aba** or the right side as male. Understanding is (בִּינָה (67)/ **binah**) from the left side as female or **Imma**.

Very well – to prove that the division of God was equal to the left and to the right making the scales of cause and effect balanced in all things; consider the following.

Yahweh (יְהוָה (26)) is the second revelation concerning the name of **HaShem**. Since he divided himself as **Aba** and **Imma** the two sides must be even. We have already discovered the gematria of **Abi** is thirteen, but just as the mother takes what she receives from the father and hides it in the womb, so it is here also. Wisdom without understanding is useless. Wisdom can say here is the way you do it and needless to say if one does not understand it then the secret remains un-usable. Without a doubt you have notice that **binah** holds the secret of 13 to keep the balance in place just as **chesed**

²⁴ Notice that kether - 620 and YHVH - 26 both have the same gematria albeit in a secretive reveal

and [gevurah](#) balance their level of divulgence. Remember [Imma](#) hid the 42 generations within her womb to bring forth the promised child.

So then it should become apparent that every birth is not a promised birth in the sense of bringing forth a conqueror or an overcomer in this lower world of [asiyah](#). It is also apparent that every birth is a consequence of the laws of the universe that maintains seven major correspondences' that are immutable. Cause and effect is one of the seven. This particular world of [asiyah](#) contains all seven that we might become perfected and complete when we leave. **“Walk before me, and be thou perfect.”**

[Asiyah](#) (אֲשִׁיָּהּ (385)) equals 16 equals 7. It holds completeness to the perfection that is required on this grade of existence which we must attain here and not *there*. Of course *there* refers to heaven where most folks think they are going to escape here, and then enjoy the benefits of *there* without having the keys to knowledge that unlocks the gate.

Even the body has this completeness attached to it by the seven. One word that is used interchangeably as body and soul is (נֶפֶשׁ (430)/ [nephesh](#)) and delivers the connotation of *breathing creature*. Another word that denotes body is (בָּשָׂר (502)/ [bâsâr](#)); both of which have a gematria of seven.

Into The Ark

I just want to point out another challenging fine-pointed scrutiny that will not necessarily be addressed in this particular essay, however here is a truth. Noah made two separate covenants with [Elohiym](#) that included two separate aspects; but Abraham made a single covenant with [Yahweh](#) that included the same two aspects.

Noah made one toward life as he entered into the ark; and one toward peace as he exited the ark and had the bow explained to him. Abraham made one toward life as he entered into the sleep and one as he exited the sleep and was informed by [Yahweh](#) **“And thou shalt go to thy fathers in peace.”**

Then the prophetic voice echoed **“My covenant was with him of life and peace.”**

If one is not sure which name or attribute of name fits the situation then [HaShem](#) might be in order.

Our original study verse says אֶל־הַתְּבָהּ (443) - [el-hatebah](#) which means “*into the ark*” or box. [Tebah](#) has a gematria of (407) or (11) as does the entire statement “[el-hatebah](#)” which enumerates as (443) also (11). The eleven holds both the unrevealed and the revealed aspect of the “twos” that has caught our attention. Even the acknowledgement of revealed and unrevealed shows the two, as does the two ones show the “twos.”

The fact is this: Noah was the owner of the ark, and if any were to be allowed on board before the window of opportunity was closed, the door was shut, and the veil was replaced it would be necessary to come “unto Noah.” Remember the prevalence of what thirteen signified and provided? That’s exactly the numerical value of the letters that make up Noach (נֹחַ (58) (13)). Even the (גֹּפֶר (283) (13)) *gopher* wood he was told to use in the ark’s construction held the secret of thirteen, and the secret of eleven as well. The two words combined render 11: as stated *gôpher* is (283) and wood or the word *êts* (עֵץ) is (160) thus the two equal (443) or eleven. So once again we must come to the age of thirteen before we can enter into the ark of two. **“Behold, I have set before thee an open door, and no man can shut it.”**

Once again we hear the prophet echo the covenantal regard as did *Yeshua* concerning the days of Noah. **“Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast”** and **“But as the days of Noah were, so shall also the coming of the Son of man be.”**

The original usage in the Ancient Hebrew concerning the word *Tebah* was describing the design of a void. In other words it was a place that needed to be filled. This same word was used in depicting the ark that was made for Mosheh to journey in for a short transitional period of time. No one else on earth could have filled this little box. It was made exclusively for a supernal soul that had come down, or out, in order to advance into the darkness of the void for a season. Since the north is where darkness has the greatest strength, and since the Nile River flows to the north, this slight symbology shows the reason why Mosheh’s course extended from the side of judgment. It was to acquaint the entire world with the assay through the peculiar offering made to the descendants of Jacob. This is of course referencing the Torah, or the 22 letters given to the 22nd generation from Adam. ²⁵ Sages teach that no other nation would consider taking the teaching and therefore Israel gained much favor in becoming whom HaShem was married to. It was inevitable that she would hear this statement **“And she brought forth a man child, who was to rule all nations with a rod of iron.”**

Since *THE REVELATION* was written in Hebrew by a Hebrew before it was translated, John doubtlessly used these words (בֶּן זָכָר (279)/ *ben zachar*) to describe “*man child*.” The promised child to Eve or *Chavvah*, or the giver of formed and stable life to all, therefore eternal life, is represented by *ben zachar* or “*male son*.” Notice the value of “*male child*” is 18 or **the Nine** which is the same as life and the number of the beast redeemed!

²⁵ Abraham was the 20th – Isaac the 21st – Jacob the 22nd.

On the other hand, the ark in Noah's day was an invitation to the entire world to accept whatever was associated with the filling of the box inside. We know that the multitudes are never interested. If that be the case with a single individual he is not unique, but rather as common as the collective fools that all cringe at the thought that anyone could dare judge them, including the Elohim that granted their existence.

Noah was given specific guidelines by which to build **hatebah**. “**Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.**” The word translated pitch is (כַּפָּר (300)/ kâphar) but means primarily to *cover* {as in for atonement's sake} even as covering it up by *paying a ransom* or *giving a bribe*. It also means “*the price of a life.*” In a closer look we see it becomes three. The instruction then says smear the aspect of three on both sides and in so doing the center and the three on each side become seven in all. It is just as the display of the golden candlestick with its center and its six branches. In fact (הַמְנֹרֶה (300)/ haM'noräh) is the word which says “*The Candlestick;*” exactly the 300 referenced. The seven spirits that are before the throne of God and the seven lower sefiroth and the list goes on.

“**The length of the ark shall be three hundred cubits.**” The 300 then becomes a revealing clue to the purpose of the design. Length has to do with longevity or as we say from beginning to end. The Apostle Paul said “**... in your hearts by faith; that ye... May be able to comprehend ... what is the breadth, and length, and depth, and height.**”

Probably the most significant denotation of the gematria of 300 is in (רוח אלהים 300/ rû^ach élohiym) meaning “*Spirit of God.*” So then this is the essence of the ransom applied within and without; and the pure white light that is segmented to illuminate all according to its refraction, absorption and display describes what is true. For the color resting upon a thing is not necessarily the color of the thing, and all is seen according to one's perspective level of true sight. The length or longevity of anything is determined by the eternal boundaries of the Spirit of God that has none; it completes the circled journey (*replacing the crown or kether upon the King*) once it reabsorbs all and returns to Ayn soph. All material or physical mass is then hidden within the Spiritual realm wherefrom it originated.

The height is set by the same rule of the 300 as set the length (*This is as it pertains to the portion of eternal barriers'*). Inasmuch as the height is 1/10th the length it stands to reason there are ten separate heights determined symbolically. These are the ten **sephirot** each having three columns of revelation. Noah was the 10th generation and this **shânâh** height was established for his **shênî^y** or the 360 revolution. Remember though, the **shânâh** was set in motion to repeat the exact time again, but to change by filling another space designed to bring about a different outcome. So then in the 20th generation Abraham provides the second. A much narrower covenant with greater

promise was cut in the flesh and became one to include all men through a single man.
“Wherefore, as by one man sin entered into the world.”

“For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.”

The width of the ark becomes a challenge or does it? It is determined by the number 50. Admittedly the first thing I think of that associates the 50 is the Jubilee Year. Every fifty years there was to be a release, and all debts were to be absolved, and the captives were to be set free. If this is the case then 120 revolutions with each being 50 measures wide would come to 6000. Need we go into the course of events all scheduled to culminate at the conclusion of every 6000 years?

Into the Cloud

“I do set my bow in the cloud.”

“Behold a smoking furnace, and a burning lamp.”

“And Moses went into the midst of the cloud.”

In reflecting back upon the statement concerning the 120 revolutions, we see an end to a predetermined beginning come to fruition. Also as previously stated, ‘There are **11** words that equal **20** brought by Mosheh or **12** ²⁶ to Israel **10** ²⁷ to equal **42**.’ We see then that Mosheh מֹשֶׁה (345) (or the 12) connected the supernal **22** of “אֵת” (401)/ “et” (or the 5 which is Torah) to יִשְׂרָאֵל (541)/ yisrael (or the **1**). Israel has a gematria of **541** which reduces to **ONE**. The number of Israelite soldiers that came out of Egyptian bondage was 603, 550 or **ONE**. The 6+3+5+5=19 and 1+9= 10 = **ONE**.

So when the **22** above was brought down to the **22** below and connected to the **1** it becomes the **45** or **the Nine**.

The report says that the cloud covered Sinai for six days immediately after Mosheh ascended the mountain. Then YHVH called out of “**the midst of the cloud**” on the seventh day and Mosheh “**went into the midst of the cloud**” and “**into the mount**.” He discovered the covenantal bow that was set there in Noah’s day, and the covenantal furnace where the sacrifice of Abraham was made, and the elusive “Tree of Knowledge – good and evil” that Adam discovered, and he brought forth evidence that the “Tree of Life” was indeed there; henceforth his words could become the words of

²⁶ The gematria of Mosheh of 345 reduces to 12 and then to 3.

²⁷ Yisrael has a gematria of 541 that reduces to 10 and then to 1.

others that would bear the symbolical fruit from that tree in order to entice new desire to all who chose to eat from the “Tree of Life.”

This purified desire would complete the union of the “twos” male and female in the fashion intended; and by “twos” the souls of men would enter into one of three levels inside the ark of covenant. Both clean and unclean – Jew and Gentile – are given a place to develop the **nephesh** – the **ruach** – and the **neshamah** and eventually with the help of the “dove” ascend through the window above which is fashioned according to a single cubit. This cubit is a Royal cubit and equal to **22 inches**. The cubit is 'ammâh or the length of the mother’s arm that holds the newborn, which is the re-born, until all is “as it should be.”

שְׁנַיִם	שְׁנַיִם	בָּאוּ	אֶל-	נֹחַ	הַתְּבַהֲאֵל-	זָכַר	וַיִּקְבְּהָ	כְּאִשֶּׁר	צִוָּה	אֱלֹהִים	תִּנְחָאָ			
58	401	86	101	521	163	227	412	31	58	31	9	400	400	= 2898
13	5	14	2	8	10	11	7	4	13	4	9	4	4	= 108
4	5	5	2	8	1	2	7	4	4	4	9	4	4	= 63

The scripture reference above is the very same scripture we began studying a little on the first page of this short essay. It has a total of **45** letters that compose the **11** words that have a gematria total of 2898; therefore 2+8+9+8= 27 or the **Nine**.

את ספר התורה or “The Book of the Torah” equals **1357**
 1357 = **16** reduced - plus **10** (Israel) equals **26** (which is YHVH)
 26 + 12 (Moses) = **39** + **4** (or 22 reduced) equals **42**

Therefore, deduced from the above paragraph we conclude: “The Book of the Torah” given to the nation of Kings and Priests brings HaShem into our lives. We all agree that it was Moses that brought the precepts of God’s teaching to the twelve collective tribes of Israel. The secret of understanding it all is in the gematria of the Hebrew alphabet which reveals the greatest mystery of all.

“Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.”

Among the Gentiles is perhaps the greatest revelation of it all; because it concludes that he is **“not willing that any should perish, but that all should come to repentance.”** The truth is this: his will cannot be overthrown by imaginary ²⁸ opposition, so then none will perish in the end and all will come to repentance. Therefore **“repent.”**

²⁸ Which is to say, “The Devil” who does not exist – unlike “Satan” who does exist, but not for the purpose most may think!

This teaching of the Torah is for all men who are indeed **the 45; and the Nine** has been in them since the creation of thought in **Ayn Soph** began to stir. The systematic release of this marvelous plan of redemption that “**IT**” dropped down out of **Ayn Soph** to reveal, would in due time, have another called the **Creator** to chime the sentiments of the collective consciousness and say “**... everything that he had made ... was very good. And the evening and the morning were the sixth day.**”

Papi

2013